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The Fiqh Scholars Disclosure on Crewman Boat Friday Prayers

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Abstract

This research aims to investigate the responsibility of serving as a resource for crew members on the boat of a captain, with reference to the traditional school of law in Islamic jurisprudence known as fiqh. Specifically, the focus is on the obligation of Friday prayers for the crew and the different opinions on this matter based on the fiqh madhhab. This research is conducted through a comprehensive review of relevant literature. Primary and secondary data were collected using a descriptive qualitative research method, with the Qur'an and Hadith serving as the primary sources of information. The results showed that Friday prayers are mandatory for Muslim men who meet the requirements and have no old *syar'i*. However, there are varying opinions among Muslim Imams regarding the performance of Friday prayers for crew members on board. The Maliki and al-Shafi'i madhhabs of thought believe that Friday prayers are invalid when they are not conducted in a mosque, while the Hanafi and Hambali madhhabs permit Friday prayers to be performed anywhere. Regarding the permissibility of praying on a ship, Imam Abu Hanifah believes it is acceptable to pray on a boat or ship when it is on land. When the ship is not in a confined state on the ground at the port and it is possible to leave the ship, it is forbidden to pray on it. Meanwhile, Imam Malik and Imam al-Shafi'i hold that it is permissible to pray on a ship, even when it is conceivable to leave the ship, as long as the prayer is performed facing the Qibla and its pillars are perfect. Imam Ahmad bin Hambal is of the opinion that it is not permissible to conduct the fardu prayer on a ship if the individual is able to perform the prayer outside the ship.

Keywords: Friday Prayers; Crew Ships; Fiqh Madhhab.

Abstrak

Artikel ini bertujuan untuk mengungkap kedudukan dan keabsahan status awak kapal dalam memenuhi kewajiban shalat Jumat dengan melihat pandangan para ulama mazhab fikih. Metode penelitian kualitatif dan jenis penelitian pustaka untuk meretas prinsip dan metodologi penerapan hukum terhadap kewajiban shalat Jumat dalam

konteks awak kapal. Analisis argumentasi hukum dengan pendekatan komparatif digunakan pada pandangan ulama madzhab dan faktor-faktor yang harus diperhatikan dalam menentukan kemampuan dan kepraktisan shalat Jumat dalam. Temuan menunjukkan bahwa hukum melakukan shalat Jumat untuk Muslim laki-laki yang memenuhi syarat dan tidak ada uzur Syariah adalah wajib. Beberapa perbedaan pendapat di antara para ulama imam mazhab mengenai pelaksanaan shalat Jumat di atas kapal untuk awak kapal bahwa mazhab Maliki dan al-Syafi'i menetapkan bahwa shalat Jumat tidak dianggap sah kecuali dilakukan di masjid, sedangkan mazhab Hanafi dan Hambali berpendapat bahwa shalat Jumat dapat dilakukan di mana saja. Hukum salat di atas kapal oleh Imam Abu Hanifah berpendapat bahwa shalat di atas kapal atau kapal diperbolehkan di atas kapal atau kapal ketika di darat. Imam Malik dan Imam Syafi'i berpendapat bahwa diperbolehkan shalat di kapal meskipun dimungkinkan dan bisa keluar dari kapal, asalkan shalat dilakukan menghadap kiblat dan harmonis sempurna. Imam Ahmad bin Hambal berpendapat bahwa shalat fardu di kapal tidak diperbolehkan jika orang yang melakukan shalat mampu melakukannya di luar kapal. Penerapan studi ini akan memungkinkan untuk mempertimbangkan isu-isu praktis dan tantangan yang berkaitan dengan rute dan durasi, jumlah peziarah yang ditampung dalam perjalanan, fasilitas yang disediakan oleh penyedia layanan. Kebaruan penelitian ini memberikan wawasan tentang indikator yang ditetapkan oleh para sarjana baik dalam persamaan maupun perbedaan pendapat, ditemukan bahwa ada tingkat kondisional atau rentang transisi status dari pemukim ke pelancong, dan sebaliknya. Sehingga tampak fleksibilitas hukum Islam memberikan kemudahan dalam melaksanakan shalat Jumat bagi para kru.

Kata kunci: Salat Jumat; Kapal Awak; Fiqh Madzhab.

Introduction

The manifestation of the consciousness of servitude of a Muslim is woven into the main worship, namely prayer (salat), zakat, fasting, and hajj (Putri & Pratama, 2021). Prayer as a pillar that strengthens Islam that must not be neglected at all (Muthalib et al., 2021). Behind the obligation to establish prayer, there are many wisdoms contained in it such as praying as a *wasilah* (intermediary) adherent of the relationship between *the khaliq* and *makhluk*, *keeping someone from behaving badly*, and *the existence of Islam on earth* (Aliudin, 2022). The fulfillment of this obligation is accompanied by provisions both time and place.

The discourse of praying is found in several conditions both time and place. It is inevitable when Muslims travel on land as well as at sea (Al-Basuruani, 2018). Especially for Muslim men with seafaring professions sailing and for a long duration of up to months, so that one of the obligations of Friday prayers becomes a problematic object when successively not cashed or abandoned (Bahri et al., 2021).

The obligation of Friday prayers is affirmed for Muslims who are reasonable, toddler, male, independent, believe and are not hindered, so the law is mandatory (Fauziah et al., 2022). Friday prayers are not compulsory for infidels, lunatics, slaves, and travelers who travel at least 89 km, which is the minimum distance allowed for *qasar* (Al-Jaziri, 2015). So, the law of Friday prayer for men is *fardu ain*, while women are not obligated, but still

have to perform zuhur prayer (Muhdir, 2021). So, for those who are required to pray Friday but do not do it with *shari'i uzur*, the law of leaving Friday prayers is haram.

All forms of binding legal provisions by the majority of scholars related to Friday prayers on board there are differences of views (Ulumuddin, 2020). According to the Maliki and Shafi'i schools, Friday prayers are not considered valid unless they are performed in a mosque (Al-Jaziri, 2015). While the Hanafi and Hambali schools think Friday prayers can be performed anywhere. As for the difference in the minimum number of worshippers who attend Friday prayers, according to the Hanafi school that Friday prayers are at least attended by a *makmum* and an imam, the Maliki school argues that the minimum is attended by one imam and twelve *makmum*, while the Shafi'i school argues that in carrying out Friday prayers must reach forty people (Qodri et al., 2019).

Attempts to affirm the legitimacy of Friday prayers for sailors by ascertaining the status of travelers or settlers (Majelis Ulama Indonesia, 1976). Looking further, it is necessary to analyze the criteria and parameters of the status of travelers and settlers for seafarers who are active with a long duration on a ship or sailing. The difference is also based on the context of both the conditions of the voyage at that time and the facilities available during the voyage. There are several conditions that arise such as the holding of Friday prayers carried out on several passenger ships, cruise ships, and transit/waiting that have prepared places of worship. The place of worship is also nicknamed the "floating mosque" and is used for *fardhu* and *tarwih sunnah* prayers in Ramadan.

The purpose of this study is to hack the position and status of sailors as travelers or settlers and find various constructions for holding Friday prayers for sailors. Literature study as the main method and for conceptual reconstruction interviews were conducted with several crew members with different shipping conditions, so that comparisons could be made to the variety of activities that became the basis for determining the status and form of worship carried out.

The contribution of this research in addition to formulating the criteria and parameters of the status of sailors in shipping in relation to the implementation of Friday prayers in terms of scholars of the school of jurisprudence, is also the basis for an in-depth study to compile indicators of the complexity of the conditions and development of the world of shipping has accommodated several worship activities, so that it becomes a space for novelty in the determination of Islamic law, especially shipping jurisprudence. This series of fundamental problems became the background of this study and limited the study to the obligation of Friday prayers to the crew of the jurisprudence school of jurisprudence.

Literature Review

The existence of Friday prayers for Muslim men

The burden for a Muslim is the main and has the virtue of prayer which epistemologically means prayer (Afif & Sohrah, 2021). Worship consisting of words and deeds that begins with takbir and then ends with *Assalam 'Alaikum Wa Rahmatullah Wa Barakatuh* (Rian & Arsyad, 2021). Shaykh Muhammad al Syarbini al-Khatib in the book *Al-Iqna* suggests an etymological definition of Friday derived from the word *jama'a* which means gathering, while Friday prayer according to the fuqaha is a two-rakaat prayer performed in congregation, performed at duhur time on every Friday (Sarwat, 2019). The reason is called Friday prayer according to T. M. Hasbi Ash Shidiqy because this prayer is done on Friday. The Friday prayer is also a compulsory prayer of two raka'ats performed in congregation at Zuhr time preceded by two sermons (Shiddieq, 2005).

The necessity of Friday prayers also reaps differences of views with the variety of conditions as it is today, which is basically the obligation to pray anywhere and under any circumstances, including on a ship, and must face the Qibla (Ulumuddin, 2020). Exclusion is present when it is devoted to travelers, absentees, or sick. If there is no age and qualifies for Friday prayers (Al-Ghazali, 1992), abandoning this obligation is punishable by sin (Sarwat, 2018). Worship with certain time provisions with a certain place is held in the context of fostering Muslims. This is in line with the word of Allah Almighty. in the Qur'an and the hadith of the Holy Prophetsa. In the Qur'an there are several verses that discuss Friday prayers both legal and other things, including the word of Allah Almighty. in QS. al-Jumu'ah/62:9.

"O believers, when it is called upon to offer Friday prayers, then hasten ye to the remembrance of Allah and forsake buying and selling. Such is it better for you if you know." (Kementerian Agama RI, 2019)

Shaykh Yūsuf al-Qaraḍāwī, presented constructive commentaries for the performance of Friday prayers especially for Muslims living in Europe. Conditions that indicate the obligation to hold Friday prayers can also be correlated with the issue of conducting prayers in certain regions (Shemer, 2017). The relationship between the fulfillment of the reconstruction of the provisions and the conditions is based on the obligations of their implementation which are required to be sequential, as the Holy Prophetsa said.

"Whoever leaves Friday prayers 3 (three) times because of disdain, Allah will undoubtedly lock the door of his heart. (HR. At-Turmudzi, At-Thabrani, At-Daruqutni)." (Al-Aṣqalānī, 2010)

The current problem that is also found is the implementation with the distribution of place points which can have implications for one of the objectives of holding Friday prayers, namely brotherhood and unity of Muslims can be achieved if held in the same

environment (Mochamad Baqir, 2020). Another issue that follows social reality with the rapid development of technology that reduces space boundaries is the implementation of Friday prayers by following through the media that are real at the same time or in a time zone that is known with certainty (Asysyairazi Abdul Wahid, n.d.).

The discussion of Friday prayers may be held in mosques or elsewhere, except the Maliki school which states that it is not legal for Friday prayers to be held not in mosques (Ulumuddin, 2020), to experience a runoff of studies that require legal determination. There are two things that are mandatory requirements for Friday prayers, namely related to the place or *mishr*, and the person who performs the prayer (Sarwat, 2018). Friday prayers are not compulsory for travelers who are on the way. It is said that it is not obligatory means that the traveler is not required to perform Friday prayers, but if on the way a traveler participates in Friday prayers then the law is valid and there is no need to perform Zuhr prayers. Meanwhile, the legal requirements for Friday prayers include: 1) being carried out on settled residents; 2) carried out in congregation; 3) performed at the time of Zuhur; and preceded by two sermons (Oktalita & Rizki, 2021).

The various questions that come together around the holding of Friday prayers have been fundamentally discussed by Muslim scholars and scholars. However, it is undeniable that the development of the times is calling for novelty in Islamic law, especially mahdah worship. Various views of religious jurisprudence are available, but worship linked to maritime activities does not yet exist comprehensively.

Crew's Position in the Burden of Islamic Law

A ship's crew or sailor is a profession i.e., a person who works on a ship as part of its crew and can work in one of several different fields related to the operation and maintenance of ships. This includes all the people who work on the ship (Hutagalung, 2019). As for according to Law Number 17 of 2008 concerning Shipping, a crew member is a person who works or is employed on board by the owner or operator of the ship to perform duties on board the ship in accordance with his position listed in the certificate book (Undang-Undang Nomor 17 Tahun 2008 Tentang Pelayaran, 2008). All forms of activities on board have standard operating procedures so that Muslim crews get flexibility in carrying out other activities, especially prayer and fasting. Then Allah *Subhānahu wa ta'ālā* made it easy for those who worked and sailed on ships as His Word in QS. Al-Jaziyah/45:12:

“It is God who subdues the seas for you, that ships may sail on them with His permission, and that you may seek His grace, and may you be grateful.” (Kementerian Agama RI, 2019)

Ibn Kathir interprets that Allah *Subhānahu wa ta'ālā* narrates His various blessings given to His servants to whom He has subdued the seas for them, (لَتَجْرِي أَلْفُ نَافِثَاتٍ) ships that sail at His command, because it is *He who has commanded the seas to take them to seek some of His kaurnia through commerce or work. As well as a reminder to always be grateful for the abundance of benefits found in remote areas and horizons that are very far away* (Katsir, 2004).

The interpretation also provides an overview of shipping activities that are part of an effort to fulfill income obligations and can last a long time by traveling long distances. These travelers or travelers in addition to being burdened with continuous work must also fulfill the obligation to worship. The status of the traveler carried by the crew can differ with the conditions and facilities available. The holding of Friday prayers by positioning themselves as crew members reaps differences of views at this time.

The requirement of *al-iqamah bi mishr* (mukim wajib performing Friday prayers) and is not obligatory on travelers who are on the way. If it is said that it is not mandatory, it means that travelers do not have to pray Friday. But if on the way the traveler participates in a Friday prayer, the law is valid and there is no need to perform the Dzuhur prayer. The limit of travelers is people who leave the country or region where they live, with certain definite destinations and at least 4 workers, or approximately 89 km. But if a traveler intends to settle or live in a country on his journey, then his prosperity status changes to settle. And from then on he was obliged to perform Friday prayers (Sarwat, 2018).

The status of disbelief will also run out if a traveler stops in a country for at least 4 days, outside the days of arrival and return. A person who is assigned out of town and then settles in another city, he is still a traveler for only 4 days, after that if he still lives in that city, he is considered settled. The status of disbelief also runs out once the traveler returns to his country. Therefore, it is obligatory for him to perform Friday prayers when he reaches his country.

Crews who sail between continents and oceans with the duration of the voyage and are on board for 15 to 35 days. Then it can be an indicator of changes in status from traveler to settler. However, there is also a view that with regard to the place, the Al-Malikiyah, Ash-Shafi'iyah and Al-Hanabilah schools require that the place must have a permanent building, whether made of wood, stone, clay, or materials commonly used for housing or settlement. The status of the ship not as a permanent residence and not anchored or moored on land sets aside differences if judging from the review of classical scholars (Syatar & Firdayanti, 2022).

From the explanation of the understanding and differences between travelers and settlers above, it can be concluded that the crew cannot be categorized as a mukimin even

though the crew profession makes the ship a place to live for a living, a place to cook, and other needs are on board (Al-Syarbini, 2006). However, examine carefully that a mukim is a person who lives on an island, village, village, or city. While a person who works as a crew member does not live in one place, his work is carried out on a ship sailing from sea to sea or island to island, there are even those who since birth and death are on the waters / ocean.

Recent differences in the situation led this study to examine and find anomalies from changes in shipping activity in modern times. Time, mileage, facilities, number of people traveling, and technology as aids and guides are available and no longer hinder or trouble travelers in carrying out Friday prayers anywhere and anytime. The implications of determining the status of the crew of this ship open up space for renewal of Islamic law in terms of the implementation of Friday prayers in shipping activities with various situations and conditions experienced by the crew.

Research Methods

The methods, techniques, and approaches in this study are determined based on the pattern of study, orientation, and scope as well as the focus of the study on progressive religious jurisprudence as a response to the development and variety of activities of Muslims. Qualitative research method with *analysis of legal arguments* on literature data using a comparative approach. Examine the principles and methodology of jurisprudence to evaluate the application of existing laws to Friday prayers in the context of crew on board and analyze factors that must be considered in determining the permissibility and practicality of Friday prayers at sea. Data collection in the form of existing legal opinions/fatwas or scientific discourses on the Friday prayers of the crew with the perspective of madhab scholars followed by interpretations of contemporary scholars. To support the process of identifying challenges faced by crews in performing Friday prayers at sea, an interview instrument was used to explore practical solutions and recommendations that enable crews to fulfill their religious obligations, such as designing appropriate prayer rooms on board or implementing flexible work schedules. Comparative techniques are not only about content analysis but also compare practices and guidelines related to crews in different industries or maritime areas. Analyze variations in legal opinions and practical considerations and explore the reasons underlying those differences.

Results and Discussion

The Debate of Jurisprudence Scholars in Assessing Friday Prayers for Ship Crews

One of the opinions in the Hanafi school, is that it is permissible to pray on a boat or ship when on the ground. If it is not above the ground in a state of bondage in the port and it is possible to get out of the ship, it is not permissible to pray on it (Mugniyah, 1999). The argument for this opinion is that when a ship is moored, the law is the same as praying on land (land). If this is not the case, then the law is to carry it out on the vehicle. This is refuted as analogous to the difference (*al-Qiyas ma'al Fariq*) and is invalid. As explained in a hadith

"From Jabir bin Abdillah (ra). that the Prophet prayed on his vehicle towards the east. But when he was about to perform the obligatory prayer, he went down and prayed facing the Qibla. (HR. Bukhari)."

Understanding the above hadith, it can be concluded that the Prophet PBUH allowed or lawful prayer on vehicles. However, this hadith also explains that the Prophet (peace and blessings of Allah be upon him) only performed Sunnah prayers on vehicles. While performing the obligatory prayers the Holy Prophet got out of his vehicle and faced the Qibla. Deciphering the conditions intended by the Hanafi school can also be applied the same when anchors or types of ships that have parts connected to land.

The Maliki School of Prayer on a ship holds that it is permissible to pray on a ship even though it is possible and can get out of the ship, provided that the prayer is performed facing the Qibla and perfectly harmonious. Regarding the law of performing Friday prayers, Imam Malik argued that the number of worshippers attending Friday prayers is at least attended by an imam and 12 makmum. In line with the Maliki school in its opinion regarding the implementation of prayers on board. The Shafi'i School also holds that it is lawful and permissible to pray on a ship facing the Qibla and performing the pillars of prayer perfectly (Malik, 1994).

This principle of opinion positions when a person praying on a boat who can pray by standing seated and prostrating and facing the Qibla, so that it seems to be standing on the ground. Another requirement in the Shafi'i school that must be fulfilled from the implementation of Friday prayers is the number of people who perform Friday prayers at least 40 people. The number includes converts, men, and permanent residents at the place of Friday prayers. If the Friday prayers performed do not meet these requirements, then the legal decrees in the Shafi'i School are considered invalid.

The opinion of Imam Ahmad bin Hambal is that it is not permissible to pray fardu on a boat or ship if the person performing the prayer is able to do it outside the boat or ship (Siregar, 2021). Regarding the law of Friday prayers, the Hambali School also argues

the same as the Shafi'i School, namely with a minimum condition of being followed by 40 people in its implementation. If these conditions are not fulfilled, the Friday prayer is considered invalid and can be replaced by performing the Zuhr prayer.

In another view of the obligation of the traveler's Friday prayer, Ibn Hazm states that the obligation of Friday prayer applies to travelers (people on the way), slaves, free people, and people who are not on the way (Ibn Hazm, 1968). This as stipulated by the Fatwa Commission of the Indonesian Ulema Council at a session on February 10, 1976 has discussed various issues, among others, regarding Friday prayers for travelers on ships on the basis of hadith narrated by Ibn Juraij.

The variety of views of scholars indicates that there is space that can accommodate various forms of conditions experienced by Muslims. The legitimacy of holding Friday prayers on ships or Muslims with the status of travelers, urges a progressive reconstruction of the law. The indicators that are illat implementation obligations and *uzur shar'i* that provide a basis are not mandatory to carry out may change. This change is through further analysis of the opinions of scholars and the establishment of laws or fatwas by contemporary scholars and juxtaposed with the empirical conditions of worship activities in the world of shipping.

Friday Prayer Jurisprudence Discourse for Crew

The discourse on Friday prayers for crew members involves understanding and analyzing Islamic legal issues that arise when crew members are at sea and faced with the obligation of Friday prayers. This discourse involves an investigation of legal arguments, jurisprudence approaches, and practical considerations related to the conduct of Friday prayers in shipping situations.

Principles and Flexibility of Jurisprudence

One potential legal argument is around the principle of fiqh needs (*darurah*) and the concept of flexibility (*taysir*) in Islamic jurisprudence. The argument asserts that due to the unique circumstances of the crew at sea, there may be leeway for them to perform Friday prayers on board, although that differs from the opinion of earlier scholars.

- a. Travel Duration: This discourse will consider whether the sea journey faced by the crew is short or long? If the journey is short, it may be advisable for them to postpone Friday prayers until they reach land and can perform them in mosques. However, if the journey is long and they will not reach land within a reasonable time, consideration about the conduct of Friday prayers on board will be imposed.

The MNF crew provided information that the duration of the cruise was different for each crew member according to the type of contract undertaken. There are 1-year to

2-year contracts with travel lengths on each cruise from a few days a week to a month or more. Among the types of cruises by route and distance include transoceanic cruises (15-35 days), transcontinental cruises (7-15 days), regional cruises (3-7 days), cruise cruises (7-30 days), ferry cruises (several hours to a day) ([MNF Transcontinental Cruise Ship Captain, 2023](#)).

YSF added that there are special rules on board for crew members who are not allowed to disembark until the contract is completed, except in emergencies in the form of illness that cannot be treated by medical personnel on board or document checks by authorities. So that all activities are carried out on board both when docking at the dock and during the voyage ([FRD \(Transoceanic and Continental Cruise Crew\), 2023](#)).

JSD as a ferry crew with a cruise duration of only 4-8 hours is still possible to get off the ship to perform Friday prayers and as for when it coincides with the cruise schedule with Friday prayers, it only carries out Zuhr prayers. During the cruise process, there is never a consecutive cruise schedule to coincide with Friday ([JSD \(Siwa-Tobaku Ferry Cruise Crew\), 2023](#)). This illustrates that there are different laws applied to each crew member with the status of existence and duration of the voyage.

b. Number of pilgrims One of the important considerations is the adequacy of pilgrims to form a legitimate congregation. In jurisprudence, the minimum number of worshippers for Friday prayers is three, including the imam. Therefore, if the number of crew members is sufficient to form pilgrims, the implementation of Friday prayers can become more possible.

The type of voyage and the type of ship form the basis for the decision on the number of pilgrims. The average for cruise ships and passenger cruise ships with regional shipping routes amounts to hundreds to thousands, for example the Pelni KM Labobar ship which has a tonnage of 15 thousand tons and a passenger capacity of 3,084 and operated in 2004 and has 4 classes. While pioneer ships or ferries number in the hundreds so that the fulfillment of pilgrim requirements is very possible.

c. Prayer facilities on board are taken into consideration by having adequate prayer facilities, such as proper prayer places and identifiable Qibla directions, are also important factors in this discourse. If the ship has facilities that allow proper Friday prayers, this can affect the decision or legal decree of Friday prayers.

Types of cruise ships and passenger ships have provided worship facilities. So that it does not become an obstacle to worship and avoid interference. Availability of facilities as a form of service conditions that must be met by shipping service companies and as a form of promotion.

River and sea shipping lanes in several regions in Indonesia such as in Sumatra, Kalimantan, Sulawesi, Maluku, and Papua. There are several cruise points that provide floating ships as places of worship. HNR informed that in the river route to the mouth of the Kapuas River, which is the route of ship traffic, there are ships that provide a place for Friday prayers every week. So that it has become a common knowledge and understanding when entering Friday prayer time, crews from several ships will visit the ship (HNR (Tugboat Crew), 2023).

Jurisprudence approaches:

Some scholars refer to the principle of ijma, which is the consensus of the people, in discussing the implementation of Friday prayers for the crew. If a majority of scholars agree that performing Friday prayers on board is permissible in certain situations, this could be the basis of law. The opinions of scholars of the Hanafi school and Ibn Hazm can be applied to crews with long voyage durations such as transoceanic voyages (15-35 days), transcontinental voyages (7-15 days). The basis for strengthening this view from the opinion of al-Imam Ibn Qudamah al-Maqdisi:

"It does not include the legal requirement that Friday prayers must be held inside the building. Friday prayers can be performed in a field close to the building. This is also the opinion of Imam Abu Hanifah". (Qudamah & Tarki, 2011)

This conditioning also applies to the number of pilgrims and the availability of facilities on board. If the consideration of prohibiting Friday prayers on the roadside or in the field in order to maintain the solemnity of Friday prayers, then the availability of worship facilities in the form of floating mosques invalidates this. The MUI fatwa has also explained the conditions that can be considered for the implementation of prayers outside the mosque. In General Provision Number 5 points (a) guarantee the solemnity of the series of Friday prayers, (b) guaranteed the sanctity of the place from unclean, and (c) do not interfere with public benefit. No. 6 states, "Everyone who is not subject to the obligation of Friday prayer, if he performs Friday prayer, is valid as long as the conditions and harmony are fulfilled (Fatwa MUI Nomor 53 Tahun 2016 Tentang Pelaksanaan Shalat Juma'at, Dzikir, Dan Kegiatan Keagamaan Di Tempat Selain Masjid, 2016).

Practical considerations are very important in this discourse. Despite the legal arguments, it is necessary to consider the practical impact of conducting Friday prayers on board the crew themselves, including their health, safety and well-being in situations that may be more complex and unstable than on land. A phased approach to performing Friday prayers on board begins with understanding the crew and accommodating the time and place of prayer. It confirms that over time, scholars and shipping service providers can work together to establish a practical framework to meet this important obligation.

The study found that technological advances in reducing barriers or obstacles that could limit the conduct of Friday prayers on board such as GPS systems and communication devices can help determine the direction of Qibla and the availability of places that can meet the legal requirements for Friday prayers. Logistical challenges are no longer significant constraints so the discourse on Friday prayer jurisprudence for crew members involves many legal considerations, jurisprudence approaches, as well as practical factors that all contribute to determining a view that is in accordance with Islamic principles and the reality of crew members in sailing.

Conclusion

Friday prayers basically have laws that are mandatory for every male Muslim. Crew is a profession where work is carried out on a ship that travels (sails). A person who works as a crew member with a long duration of shipping routes and distances has a position as a settler because the crew sails by ship to become a place to live to make a living, a place to cook, and other needs are on board. The obligation of this Friday prayer can fall if there is a shari'i age like a traveler on the way with some provisions of less than 3 days and with a distance of more than 89 km so that it can be categorized as a traveler. The peculiarity of the indicators set by scholars in both similarity and difference of opinion is found that there is a conditional degree or range of transition of status from settler to traveler, and vice versa. So, it appears that the flexibility of Islamic law provides convenience in carrying out Friday prayers.

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