Al-Hikmah http://alhikmah.uinkhas.ac.id/Vol, 24 No. 2 October 2026
P-ISSN:1907-4328, E-ISSN: 2685-4376/P. 207-216

The Dynamics of Adhan Time Management in the Baiturrahim Mosque Community in the Perspective of Fiqh Worship

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Abstract
Purpose: *This study aims to examine the dynamics of Asr adhan time management at Baiturrahim Mosque in Tegalkubur Hamlet, Yamansari Village, Tegal Regency, and analyze the religious, institutional, and social considerations underlying the postponement of the adhan from its officially calculated starting time. Specifically, the study investigates how mosque administrators and Islamic boarding school authorities reconcile congregational prayer schedules with educational activities within the framework of Islamic jurisprudence on worship (fiqh al-'ibadah).*
Research Approach and Method*: This study employs a descriptive qualitative approach using field interviews and a comparative literature review. Primary data were obtained through interviews with Islamic boarding school administrators, local residents, and pesantren alumni, while secondary data were collected from Islamic jurisprudential literature and previous studies on delayed prayer calls in Javanese Muslim communities. Data were analyzed through reduction, presentation, and conclusion drawing, with particular attention to the concepts of 'urf, maslahah, and Imam An-Nawawi's classification of Asr prayer times.*
Findings: *The findings reveal that the Asr adhan at Baiturrahim Mosque is intentionally delayed until 16:20–16:40 WIB to accommodate Qur'anic learning and afternoon madrasah activities at the Miftahul Mubtadiin Al-Umry Islamic Boarding School. This arrangement enables students and local residents to perform congregational prayers together. Unlike similar practices in other Javanese communities, which are predominantly influenced by agricultural routines, the postponement at Baiturrahim Mosque is primarily driven by institutional and educational considerations. From the perspective of fiqh al-'ibadah, the delayed adhan does not invalidate the prayer because its performance remains within the prescribed Asr period.*

Research Limitations and Implications: *As a qualitative case study focusing on a single mosque community, the findings are context-specific and cannot be generalized to all Muslim communities. Nevertheless, the study contributes to Islamic jurisprudence and mosque management scholarship by demonstrating how religious practices are negotiated within local institutional arrangements while maintaining compliance with established prayer-time boundaries.*
Practical Implications*: The findings provide considerations for mosque administrators, Islamic boarding school authorities, and religious leaders in developing prayer schedules that accommodate educational activities and congregational participation without compromising the validity of worship. Effective coordination between mosque management and educational institutions is essential for maintaining religious observance and institutional harmony.*
Social Implications: *The study highlights the role of mosque–pesantren collaboration in strengthening communal solidarity, religious participation, and social cohesion. Context-sensitive worship management can facilitate collective religious practices while responding to the educational and social circumstances of local Muslim communities.*
Originality/Value: *The originality of this study lies in identifying an institutionally driven pattern of Asr adhan postponement within a pesantren-based mosque community, contrasting with previous studies emphasizing agricultural and occupational considerations. By integrating mosque management practices with the jurisprudential concepts of 'urf, maslahah, and classifications of prayer time, this study offers a contextual understanding of the relationship between Islamic legal flexibility, religious education, and congregational worship*
Keywords: Adzan, Asr, Mosque, fiqh ibadah, Communities

Introduction

The call to prayer (adhan) plays a crucial role in the historical development of Islam, the command to perform the adhan was given in the first year of the Prophet's migration to Medina[1]. As a symbol (*syi'ar*) and a marker for the entry of obligatory prayer times, the adhan is one of the most routine and fundamental elements in the life of a mosque. Because of its central position, the precision of the adhan's administration is ideally not merely a technical matter but also a managerial issue requiring consistent *idarah*, *imarah*, and *ri'ayah* governance in every mosque[2]. Saerozi asserts that the *imarah* function of a mosque is essentially not limited to

[1] Mahasri Shobahiya, Muhammad Sulaiman, and Agung Wahyu Utomo, "Pelatihan Muadzin Guna Mengurangi Kesalahan Dalam Pengumandangan Adzan Di Masjid Muttaqin Joyosuran Surakarta," *ABDI PSIKONOMI* 3, no. 1 (2022).
[2] Moh E Ayub, *Manajemen Masjid* (Gema Insani, 1996).

mahdhah worship but also encompasses *ghairu mahdhah* worship that responds to the congregation's social reality to prosper the mosque and the community[3].

The sounding of the adhan in a mosque does not essentially stand as a ritual practice isolated from mosque governance, rather, it is part of mosque management, namely *imarah*, *idarah*, and *ri'ayah*. From the *imarah* perspective efforts to prosper the mosque through worship, educational, and socio-religious activities, the adhan is part of the *syi'ar* and a daily worship series. It is this call to prayer that summons the congregation to perform congregational prayers, the most fundamental prospering activity that most frequently unites the congregation with the mosque. From the *idarah* perspective, the administrative aspects of the organization covering planning, organizing, actuating, and controling, the adhan requires a series of managerial decisions. These decisions include establishing references for prayer time schedules, appointing and scheduling muadzin, reaching an agreement on the tolerance limits for the sounding time, and evaluating its consistency over time[4].

The adhan marks a point of obedience to time (*al-waqt*), which in the fiqh of worship acts as a validity condition for prayer, as emphasized in QS An-Nisa/4:103 that prayer is a time-bound obligation (*kitāban mauqūtan*)[5].

فَاِذَا قَضَيْتُمُ الصَّلٰوةَ فَاذْكُرُوا اللّٰهَ قِيَامًا وَّقُعُوْدًا وَّعَلٰى جُنُوْبِكُمْۚ فَاِذَا اطْمَأْنَنْتُمْ فَاَقِيْمُوا الصَّلٰوةَۚ اِنَّ الصَّلٰوةَ كَانَتْ عَلَى الْمُؤْمِنِيْنَ كِتٰبًا مَّوْقُوْتًا

"And when you have completed the prayer, remember Allah standing, sitting, or [lying] on your sides. But when you become secure, re-establish [regular] prayer. Indeed, prayer has been decreed upon the believers a decree of specified times." (QS. An-Nisa: 103)

Usul fiqh analysis of Surah An-Nisa verse 103 indicates that the obligation of timely prayer aligns with the principles of *al-amru lil wujub* (a command indicates obligation) and *al-waqtu syarthun lis-shalah* (time is a condition for the validity of prayer), meaning its execution outside the designated time is considered invalid except in emergency conditions justified by sharia[6]. Within that framework, the delay of the Asr adhan at Masjid Baiturrahim sounded between 16:20 and 16:40 WIB, with an average of 16:30 WIB, requires distinguishing between the validity of the prayer and the sounding time of the adhan. The aforementioned rules bind the performance of the prayer, not the adhan. As long as the congregational Asr prayer is performed before Maghrib time begins, the rule is not violated, so the delay in the adhan does not automatically invalidate the prayer.

A hadith narrated by Abu Hurairah from Abdullah bin ‘Amr explains the

[3] Saerozi et al., "Manajemen Masjid Untuk Kemakmuran Jama'ah Masjid Pada Tipologi Masjid Di Kabupaten Kendal," *Jurnal Manajemen Dakwah* 11, no. 2 (2023): 211–38.

[4] Lukmanul Hakim, Anis Fauzia Safitri, and Dedy Susanto, "Implementasi Manajemen Masjid Di Masjid Agung Darussalam Cilacap," *Masjiduna: Junal Ilmiah Stidki Ar-Rahmah* 5, no. 2 (2023): 25.

[5] Muhammad Baihaqi, Rafidah Farah, and Urfi Dwi Anggarini, "Qowaidul Fiqhiyah In Determining The Schedule Of The Dzuhur And Asar Call To Prayer In Kediri" 01, no. 01 (2025): 21–32.

[6] Frizky Geztabela and Marhatun Soleha, "QS. An-Nisa: 103 Dalam Perspektif Ushul Fiqh: Kewajiban Shalat Tepat Waktu," *Jurnal Pemikiran Islam Dan Dinamika Sosial* 1, no. 1 (2025): 96–112.

initial and final boundaries of each prayer time based on natural phenomena, including the position of the sun, the length of an object's shadow, and the disappearance of twilight[7]. From Abdullah bin Amar r.a said, Rasulullah saw,

"The time of Zuhr is when the sun has passed the meridian, until a person's shadow is the same length as his height, which is before the time of Asr arrives. And the time of Asr is as long as the sun has not become yellow. And the time of Maghrib prayer is as long as the shafaq (red twilight) has not set. And the time of Isha is until the middle of the average night. And the time of Subuh begins from the break of dawn as long as the sun has not risen"[8].

Fiqh scholars also subsequently formulated these boundaries into the framework of *mawaqit al-shalat* (knowledge of prayer times), which divides each prayer time, including Asr, into several phases, *waktu fadhilah* (prime time), *waktu ikhtiyari* (preferred time), *waktu jawaz* (permissible time), up to *waktu karahah* (disliked time) approaching the end of the period[9]. Within this framework, the adhan functions as a public marker of the prayer time's entry, making the accuracy of its sounding time an inseparable part of the valid fulfillment of the timely obligation.

In practice, the accuracy of Asr adhan times in the field is not always uniform. NU explains that differences in Asr adhan times between mosques generally occur because the implementation is still carried out manually by muadzin, not automatically through a system, making it susceptible to technical variations of a few minutes due to human error. Nevertheless, several field studies in various regions of Java document a vastly different pattern, systematic, consistent, and long-standing adhan delays. These range from single case studies in Malang, Nganjuk, Magelang, Wonosobo, Kediri, Porong, and Magetan, to broader-scale surveys such as the one covering 27 mosques in Temanggung Regency. The average reason for the delay of the Asr adhan in several of these cases is due to the farming profession of the surrounding community. The work patterns of farmers require them to be in the fields until late afternoon to maximize productive working hours before sunset. Therefore, the adhan delay in these mosques is not an act of neglecting sharia, but a form of cultural negotiation and social rationality. Mosque institutions in rural communities tend to prioritize inclusivity and ensure that worship demands do not directly conflict with the economic demands of their residents. Through this adaptation of worship schedules, mosques successfully maintain their position as centers of social integration that accommodate the local wisdom of the community.

In the case of Masjid Baiturrahim, located in Tegalkubur Hamlet, Yamansari Village, Lebaksiu District, Tegal Regency, the mosque shares the same environment with the Pondok Pesantren Miftahul Mubtadiin Al-Umry, known locally as Al-Umry

[7] Muhajir, "Awal Waktu Shalat Telaah Fiqh Dan Sains," Madinah: Jurnal Studi Islam 7, no. 2 (2020): 202–13.
[8] Imam Abu Dawud, *Bukhari, Muslim, Malik, and Dawud Hadith Collection Setup, Hadist Imam Abu Dawud, Book II.*, n.d.
[9] Muhammad Afan Nur Atqiya, "Penundaan Azan Waktu Salat Asar Di Desa Semau Kecamatan Selomerto Kabupaten Wonosobo," 2022.

As-Salafy. Based on the researcher's preliminary information, the mosque is managed jointly by the local community and the pesantren students, the muadzin on duty are mostly santri, and the pesantren's caretaking kyai resides in the same environment. Structurally, this configuration resembles the case in Datar Hamlet, Nganjuk. There, a village kyai sets the adhan schedule and can explain the reasoning behind each appointed time. Unlike the prayer times other than Asr, all mosques and musholas in Yamansari Village have sounding schedules that are close and nearly identical. The delay of the Asr adhan at Masjid Baiturrahim is the only occurrence among all the mosques and musholas in Yamansari Village.

There is a widespread distribution of previous studies examining the phenomenon of delayed adhan times, particularly Asr, in various mosques and Muslim communities. However, these studies generally focus on specific location contexts and have not reached other mosque communities showing similar symptoms. Masjid Baiturrahim is one such mosque demonstrating this phenomenon the Asr adhan being sounded later than the usual time, as found in other cases yet it has not been specifically studied to date. In fact, the similarity of this phenomenon makes Masjid Baiturrahim worthy of study to uncover the reasons behind the adhan delay policy and the dynamics of its time management within the congregation, especially since the occurrence at Masjid Baiturrahim is singular in the village. Furthermore, there has been no analysis placing this mosque's practice within the fiqh of worship framework, specifically how fiqh provisions assess this practice just as they assess similar cases elsewhere. This is what the researcher projects as the analytical framework to dissect the initial information found at Masjid Baiturrahim, Yamansari Village, Lebaksiu District, Tegal Regency, where the Asr adhan is consistently sounded between 16:20 and 16:40 WIB, far exceeding the entry time of Asr according to the hisab criteria of the Indonesian Ministry of Religious Affairs, which in Central Java generally ranges between 14:40 and 15:20 WIB depending on the season[10].

Addressing this gap is essential because the punctuality of congregational prayer involves both the validity and the virtue of the worship. A delay practice that continues without evaluation has the potential to erode the congregation's fiqh awareness regarding the syar'i boundaries of prayer times. Without a literature review of the fiqh of worship that comparatively positions the case, neither the mosque nor the researcher has a reference to evaluate whether their local customs align with general patterns or deviate from them, and to what extent the applicable fiqh boundaries reach. Departing from this gap and urgency, this research aims to discover the background of the Asr adhan delay at Masjid Baiturrahim and to analyze it through the fiqh of worship literature dealing with similar cases, particularly concerning *'urf*, *maslahah*, and the classification of the five Asr times according to Imam An-Nawawi.

Research Methods

[10] Kemenag RI, "Jadwal Sholat," 2026, https://share.google/eQPIzufATzIBbVzqP.

The research type employed in this study is the qualitative research method. Qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behaviors[11]. The specific research type used is descriptive research with a qualitative approach. Descriptive research involves depicting the observational setting, people, actions, and conversations, as well as illustrating facts that explain the condition of the research object according to its actual reality, attempting to analyze and provide validity based on the obtained data[12]. This approach is utilized to understand the dynamics of Asr adhan time management at Masjid Baiturrahim, Tegalkubur Hamlet, Yamansari Village, Lebaksiu District, Tegal Regency.

The data and data sources for this study consist of primary and secondary data. Primary data refers to data obtained directly from the field through interviews with informants individuals who are knowledgeable about and directly involved in the studied practice. The informants comprised the administrators of the pondok pesantren Miftahul Mubtadiin Al-Umry, who comprehend the mosque's governance and the appointment of muadzin, local residents, who represent the congregation receiving the adhan, and pesantren alumni, who are familiar with the history and evolution of adhan practices over time.

Secondary data encompasses *fiqh al-'ibadah* (Islamic jurisprudence on worship) literature concerning similar cases, specifically nine previous studies on the delay of the adhan or Asr prayer times in other Javanese communities, alongside fiqh references regarding prayer times.

Data analysis was conducted through three stages which is data reduction, data display, and conclusion drawing. The validity of the data was verified by cross-checking the statements provided by the administrators, residents, and alumni. The interview findings were subsequently corroborated with the secondary literature. This literature served as the analytical framework to evaluate the underlying reasons for the delay at Masjid Baiturrahim according to *fiqh al-'ibadah*, specifically focusing on *'urf* (local custom), *maslahah* (public interest/benefit), and Imam An-Nawawi's classification of Asr times.

Result and Discussion

Dynamics of Fiqh of Asr Time According to Madzhab and Classification of Five Times

The time of prayer in Islamic jurisprudence is determined *qath'i* based on the Qur'an and hadith, so it cannot be changed by human habits or agreements [13]. For Asr prayer, the scholars of the four madzhabs generally agree that the time begins when the shadow of an object exceeds its own length after istiwa (sunset), but they differ on the exact limit. Most scholars of Shafi'iyah, Malikiyah, and Hanabilah argue

[11] Lexy J Moloeng, "Metodologi Penelitian Kualitatif," *Bandung: Remaja Rosda Karya*, 2007.
[12] Moloeng.
[13] Sulfan Wandi and Sulfan Wandi, "Eksistensi 'Urf Dan Adat Kebiasaan Sebagai Dalil Fiqh," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 2, no. 1 (2018): 181–96.

that Asr begins when the shadow's length equals the object's length. In contrast, Abu Hanifah argues that the beginning of the time of Asr only begins when the length of the shadow reaches twice the length of the object[14]. This difference practically shifts the beginning of the Hanafiyah version of Asr by a few tens of minutes later than the jumhur version.

Apart from the difference in starting points between the madhhabs, Imam An-Nawawi in the Sahih Muslim Syrah explained that the time of Asr according to the opinion of the jumhur is divided into five categories arranged sequentially[15]: (a) the time of fadhilah, which is at the beginning of the entry of the time of Asr, the most important time to perform prayers; (b) the time of effort, which is the range of choices that are still classified as the main one, from the beginning of time to around the shadow of the object reaches twice its length; (c) the time of jawaz bil karahah, which is the range that is valid to be carried out without makrur, from the end of the time of the effort until the sun begins to turn yellow; (d) the time of jawaz ma'a karahah, which is the range that remains valid but is accompanied by makrur, from the beginning of the sun to the setting of the day; and (e) the time of uzur, which is an emergency in the form of plural taqdim Asr at the time of Zuhur due to safar or heavy rain.

Table 1. Comparison of madzhab views on the beginning of watu Asar

Yes	Madzhab	Criteria for the beginning of the Ashar time	Implications
1.	Shafi'I, Maliki, Hanbali (jumhur)	The length of the object's shadow is equal to the length of the object itself (after subtracting the shadow of the event)	The beginning of Asr time is relatively earlier, becoming the reference for the majority of hisab schedules in Indonesia, including the Ministry of Religion of the Republic of Indonesia
2.	Hanafi	The length of the object's shadow is twice the length of its own	The beginning of the time of Asr is shifted a few tens of minutes later than the jumhur version

Source:Riansa & Darlius (2023)[16]

[14] Iif Riansa and Darlius Darlius, "Formulasi Waktu Shalat Perspektif Empat Imam Mazhab," *Innovative: Journal of Social Science Research* 3, no. 6 (2023): 8625–40.
[15] Sayyid Sabiq, "Fikih Sunnah (Terjemahan)," *Jilid I–IV, Penerbit PT, Al Ma'arif, Bandung*, 1981.
[16] Riansa and Darlius, "Formulasi Waktu Shalat Perspektif Empat Imam Mazhab."

Table 2. Classification of the five times of ashar according to Imam An-Nawawi

Yes	Categories	Limitations	Fiqh status
1.	Fadhilah	The beginning of the Asr time	Most importantly, the highest fadhilah
2.	Ikhtiyar	From the beginning of time to about the shadow of an object twice its length	Legal, classified as still main
3.	Jawaz bil karahah	From the end of the time of the effort until the sun begins to turn yellow	Legal, without merit
4.	Jawaz Ma'a Karahah	From the beginning of the yellowing of the sun to sunset	Legal, yet makruh
5.	Uzur	Plural taqdim during Zuhur due to safar/heavy rain	Legal, emergency

Source: An-Nawawi (Syarah Sahih Muslim)

The significance of this classification extends beyond validity and also concerns virtue. The hadith narrated by Tirmidhi mentions the virtue of finding takbiratul ihram with the imam in congregational prayers. In contrast, the hadith narrated by Ibn Umar emphasizes that congregational prayer is 27 degrees more important than solitary prayer[17]. These two postulates are the normative basis that, ideally, prayers including Asr should be carried out as soon as possible after the time of entry as well as in congregation; when both are difficult to achieve at the same time, several communities choose to exchange some of the value of fadhilah at the beginning to maintain the value of congregational virtue.

The Practice Conditions of the Asr Adhan at Masjid Baiturrahim

Masjid Baiturrahim is a hamlet-level *jami'* (congregational) mosque that serves the congregation specifically in Tegalkubur Hamlet, Yamansari Village, Lebaksiu District, Tegal Regency. In reality, the management of Masjid Baiturrahim does not stand alone; rather, the mosque is managed jointly by the local community and the students (*santri*) of the Miftahul Mubtadiin Al-Umry Islamic Boarding School, which is situated in the same environment within Tegalkubur Hamlet, Yamansari Village. The muezzins tasked with sounding the adhan mostly originate from the students of the pesantren, and the caretaker of the pesantren also resides in the same environment as the mosque. Due to their location within a single environment, the rhythm of the implemented worship is closely intertwined, for instance in religious education. Many residents, as well as their children, are alumni, students, or even *santri* in one of the madrasahs belonging to the educational foundation at Ponpes Al-Umry.

The mosque's management is run collaboratively by the local community and the pesantren. Interviews with the pesantren administrators reveal that despite this collaboration, the role of the pesantren tends to be more dominant in the daily operations of the mosque. The adhan officials for the five obligatory daily prayers

[17] Atqiya, "Penundaan Azan Waktu Salat Asar Di Desa Semau Kecamatan Selomerto Kabupaten Wonosobo."

are entirely sourced from the *santri*, with assignments organized on a rotating basis according to the room schedules in the boarding school. Even so, community involvement remains clearly visible, particularly during the Friday prayer, where the muezzin's duties are usually handed over to the residents or the surrounding community. The interviewed residents and alumni confirmed this harmonious and flexible division of roles. Within the mosque management framework, this pattern demonstrates that the *idarah* function in establishing the adhan schedule and the *imarah* function in its execution exist within the same circle of synergy between the residents and the pesantren.

The Asr adhan at Masjid Baiturrahim is sounded within the range of 16:20–16:40 WIB, which is later than the start of Asr time according to the Ministry of Religious Affairs' *hisab* (astronomical calculation). The discrepancy is approximately 80-120 minutes compared to the Ministry of Religious Affairs' schedule for Tegal Regency. According to the informants' statements, Masjid Baiturrahim is the only mosque in Yamansari Village that delays the Asr adhan. No other mosque or mushola in the village sets their adhan sounding time as Masjid Baiturrahim does. According to the Central Statistics Agency of Tegal Regency for 2023, updated in 2025, there are 6 mosques and 23 musholas spread across Yamansari Village. This field fact was also verified directly by the researcher. This means that the delay is not a village-wide custom, but a unique practice specific to one mosque—the mosque situated within the pesantren environment.

When asked why the Asr adhan is not sounded at its initial time, the informants explained that this is done to ensure the effectiveness of the pesantren's activities. In the late afternoon, the students' Qur'anic study (*ngaji*) and madrasah schedules are still ongoing and intersect with the entry of Asr time. Therefore, the adhan time is intentionally adjusted to coincide with the completion of these educational activities, allowing the *santri* to immediately perform the congregational Asr prayer together. This explanation was also corroborated by residents and alumni, who understand this time adjustment because it aligns with the rhythm of the pesantren's activities. With this explanation, the delay of the adhan at Masjid Baiturrahim is a decision to unite the pesantren's educational activities and congregational worship in a single sequence. The reasoning is purely institutional, differing from several cases elsewhere that generally attribute adhan delays to the custom of waiting for farmers to return from the fields.

In the case of Masjid Baiturrahim, informants also explained that the delay of the Asr adhan is fundamentally the application of *waktu ikhtiyar*. In Islamic jurisprudence (*fiqh*), according to Imam An-Nawawi's classification of five times, *waktu ikhtiyar* is the range of preferred times that are valid and still recommended for performing the prayer before the sun begins to turn yellow, positioned after *waktu fadhilah* (prime time). The adoption of this *waktu ikhtiyar* asserts that the mosque and pesantren administrators are not violating sharia boundaries; rather, they are consciously utilizing the flexibility of Islamic law to harmonize the implementation of congregational worship with the completion of the *santri's* educational schedules.

Literature Study of the Practice of Adhan Resignation

A literature search found nine studies documenting the postponement of the call to prayer in several mostly agrarian mosque communities in Central Java and East Java, as will be summarized in Table 3. The most prominent in terms of coverage was a survey of 27 mosques and prayer rooms in Temanggung Regency, which found that 25 of them postponed the call to prayer to the range of 16.00–17.00 WIB, some even postponed Zuhur to 12.30–14.00 WIB, with the majority of worshippers, imams, and muezins themselves working as farmers[18]. This finding was corroborated by a single case study in Jragan Village, Tembarak District, one of the sub-districts in the survey sample that found a similar pattern since 2018. The early postponement of the time of Zuhur and Asar is carried out because the community is still engaged in farming activities, and although it is seen as a permissible form of 'urf and maslahah, this practice still carries consequences in the form of not obtaining fadhilah to perform prayers at the beginning of the time[19].

In Datar Hamlet, Nganjuk Regency, a village kiai consciously set the Asr call to prayer at 16.30 WIB, about 80–90 minutes later than the hisab schedule, with the explicit consideration that the peasant pilgrims had just returned from the rice fields at around four in the afternoon[20].

A more extreme pattern was found in Sumberejo Village, Magelang Regency, where the Asr call to prayer has been sounded at 16.30 WIB for more than two decades with an average difference of 85 minutes. When the imam and village head once tried to return the call to prayer to the time of hisab, the number of worshippers plummeted drastically from two saf to none at all, so that the old custom was re-enforced[21].

A similar but more complex dynamic was found in Semyu Village, Wonosobo Regency. The majority of mosques delayed the Asr call to prayer by 57–62 minutes, while one Muhammadiyah-affiliated mosque maintained the call to prayer at the time of hisab, creating a local phenomenon that the residents called the Muhammadiyah adhan versus the ordinary adhan and efforts to correct the schedule at one of the mosques there again led to a plummeting number of worshippers[22].

In Pare, Kediri Regency, the postponement varies between mosques. Some postpone Asr only until 15.00–16.00 WIB to accommodate students of the Al-Qur'an

[18] Husna Nashihin, "Humanisasi Fikih Dalam Fenomena 'AZAN TOLERAN' Pada Masyarakat Tani Temanggung," *Jurnal Islam Nusantara* 3, no. 1 (2019): 1–35.

[19] Nurkandiyas Ilyansyah, "Pengunduran Awal Waktu Salat Zuhur Dan Asar Di Desa Jragan Kecamatan Tembarak Kabupaten Temanggung," 2018.

[20] Moh Faizur Rohman and Agus Solikin, "Analisis Hukum Islam Terhadap Kearifan Lokal Penetapan Jadwal Adzan: Studi Kasus Datar Putukrejo Loceret Nganjuk Jawa Timur," *Tafaqquh: Jurnal Penelitian Dan Kajian Keislaman* 9, no. 1 (2021): 64–80.

[21] Salju Puspita Sari, "Pengunduran Awal Waktu Salat Asar Berjamaah Dalam Perspektif Fiqh Mawāqīt Aṣ-Ṣalāt Dan Ilmu Falak," *Jurnal Al-Hakim: Jurnal Ilmiah Mahasiswa, Studi Syariah, Hukum Dan Filantropi*, 2021, 99–122.

[22] Atqiya, "Penundaan Azan Waktu Salat Asar Di Desa Semau Kecamatan Selomerto Kabupaten Wonosobo."

Education Park (TPQ) who have not finished their studies, while others postpone it until 16.30–17.00 WIB, exactly the same range as the Baiturrahim Mosque by considering at the same time the children's recital schedule and the farmers' homecoming schedule[23].

Meanwhile, in Danguk Hamlet, Magetan Regency, the Asr call to prayer at 16.30 left a margin to tahrim (haram) time of only about 45 minutes, the narrowest margin recorded before the Baiturrahim case[24].

As a methodological comparison, a study of the eternal prayer schedule of the Baitussholihin Mosque, Porong, found that the annual unupdated print schedule was only 1–6 minutes apart from the official schedule of the Ministry of Religious Affairs [25], confirming that such technical variations were indeed small-scale, so the delay of tens to more than a hundred minutes in the other eight cases above was clearly intentional, not a technical error.

Table 3 summarizes the nine cases while showing three cross-case patterns. First, they were all driven by the same structural factors, namely the socio-agrarian rhythm of the congregation, with the addition of the child's religious education factor in the Kediri case. Second, when a correction to the hisab schedule was attempted, it led to a drop in the number of worshippers and the cancellation of the correction, showing that the delay took into account the benefits of participation that had been empirically tested, not just an assumption. Third, the fiqh stipulations were not uniform: the majority concluded that the status was valid and had not reached the makruh zone even though the difference reached 60–120 minutes, but one study took a more critical position. This diversity is the main comparison for the case of the Baiturrahim Mosque.

Table 3. Comparison of the practice of postponing the call to prayer in agrarian communities in Java (previous study)

No.	Research Title	Author	Year	Summary of Research Results
1.	Humanization of Fiqh in the Phenomenon of "Tolerant Azan" in the Temanggung Farming Community	Husna Nashihin	2019	Field research with a phenomenological approach on 27 mosques in Temanggung. The practice of postponing the azan was found related to the community's agricultural activities. This phenomenon shows the existence of efforts to humanize fiqh by considering social conditions and community needs.
2.	Early Postponement of Zuhur and Asar Prayer Time in Jragan Village,	Nurkandiyas Ilyansyah	2018	The early postponement of the Zuhur and Asar prayer times is carried out because the community

[23] Baihaqi, Farah, and Anggarini, "Qowaidul Fiqhiyah In Determining The Schedule Of The Dzuhur And Asar Call To Prayer In Kediri."

[24] Indi Rizky Amalia Agustina, "Tinjauan Fikih Awal Waktu Sholat Terhadap Pandangan Generasi Z Pada Penundaan Penanda Waktu Sholat Asar," 2023.

[25] Farah Octavia Shoviana Intishor, Atalla Dava Nouvaltino, and Bilqis Romadhona Atturoibi, "Pertimbangan Takmir Masjid Baitussolihin Porong Dalam Penggunaan Jadwal Waktu Salat Abadi," 2026.

	Tembarak District, Temanggung Regency			is still carrying out agricultural activities. This practice is seen as a form of *'urf* and *maslahah*, although there are consequences in the form of not getting the virtue of performing prayers at the beginning of the time.
3.	Ushul Fiqh Study on the Practice of Withdrawing Azan Asar in Banjarejo Village, Pagelaran District, Malang Regency	Akhmad Fikril Musaffa & Elly Uzlifatul Jannah	2024	The postponement of the Asar call to prayer is carried out to adjust to community activities. From the perspective of ushul fiqh, the practice is associated with the concept *of 'urf* and *maslahah* as long as it does not cause the time of prayer.
4.	Analysis of Islamic Law on Local Wisdom in Determining the Adhan Schedule: A Case Study of Putukrejo Loceret Flat Nganjuk East Java	Moh. Faizur Rohman & Agus Solikin	2021	The determination of the azan schedule is influenced by the kiai who have religious authority. The determination of the time of the azan combines fiqh considerations with local wisdom and the conditions of the local community.
5.	Early Withdrawal of Congregational Asar Prayer Time in the Perspective of Fiqh Mawaqit As-Salat and Falak	Puspitasari Snow	2021	Research in Sumberejo, Ngablak, Magelang shows that there is a postponement of the time of Asar prayer in congregation. Based on the perspective of fiqh and astronomy, the implementation time is still within the range of *ikhtiyar* and *jawaz*, so it is still allowed.
6.	A Review of Early Fiqh of Prayer Time on the Views of Generation Z on the Postponement of the Asar Prayer Time Marker	Indi Rizky Amalia Agustina	2023	The research discusses Generation Z's views on the postponement of the Asar prayer time marker in Janggan, Magetan. The implementation of the azan at around 16.30 is still considered permissible as long as it has not entered the next prayer time.
7.	Considerations of Takmir of Baitussholihin Mosque Porong in the Use of Eternal Prayer Time Schedule	Farah Octavia Shoviana Intishor, Atalla Dava Nouvaltino & Bilqis Romadhona Atturoibi	2025	Qualitative research on the consideration of takmir of the Baitussholihin Mosque in using the eternal prayer time schedule. The research discusses the reasons for using the schedule and its comparison with the prayer time schedule of the Ministry of Religion.

8.	Qowaidul Fiqhiyah in Determining the Schedule of the Dzuhur and Asar Call to Prayer in Kediri	Muhammad Baihaqi, Rafidah Farah & Urfi Dwi Anggarini	2025	The determination of the schedule of the Zuhur and Asar azan in Pare, Kediri, takes into account the pattern of community activities. The practice was analyzed using the rules *of al-'adah muhakkamah*, *al-masyaqqah tajlibu at-taysir*, and the concept *of maslahah mursalah*.
9.	Postponement of Azan Asar Prayer Time in Semayu Village, Selomerto District, Wonosobo Regency	Muhammad Afan Nur Atqiya	2022	Even though the call to prayer is not sounded at the beginning of the time, the implementation of the prayer is still within the allowed time. The delay is related to efforts to maintain the implementation of prayers in congregation.

Source: processed by researcher (2026) from a literature review.

Analysis from the Perspective of Fiqh of Worship

The *fiqh al-'ibadah* (Islamic jurisprudence of worship) analysis of the practice at Masjid Baiturrahim must distinguish between two frequently conflated issues: the validity of the prayer and the sounding time of the adhan. Time is a condition for the validity of prayer; thus, what determines the worship's validity is when the Asr prayer is performed, not when the adhan is sounded. The adhan itself is ruled as *fardhu kifayah* (communal obligation) by some scholars and *sunnah muakkadah* (highly recommended tradition) by others[26]. To assess the position of the execution time, this analysis utilizes the classification of the five Asr times referenced by Puspitasari from Imam An-Nawawi, *waktu fadhilah* (prime time), *waktu ikhtiyar* (preferred time), *waktu jawaz bila karahah* (permissible time without dislike), *waktu jawaz ma'a karahah* (permissible time with dislike), and *waktu uzur* (time of excuse).

Based on field findings at Masjid Baiturrahim, the researcher projects the analysis of this Asr adhan delay phenomenon through the framework of *fiqh al-'ibadah*. This analysis is dissected through several main benchmarks: the validity of the prayer time, the review of Imam An-Nawawi's time classification, and the *maslahah* (public interest/benefit) approach in maintaining the virtue of congregational prayer.

In the perspective of *usul fiqh*, the Qur'an in Surah An-Nisa verse 103 affirms that prayer is a time-bound obligation or *kitāban mauqūtan*. The researcher observes that this obligation aligns with the principle of *al-waqtu syarthun lis-shalah*, which establishes time as a condition for the prayer's validity. However, a distinction must be made between the time of the prayer's execution and the time of the adhan's sounding. The Asr adhan at Masjid Baiturrahim is sounded between 16:20 and 16:40 WIB. Based on the estimations of the Indonesian Ministry of Religious Affairs, the

[26] Akhmad Fikril Musaffa and Elly Uzlifatul Jannah, "Kajian Ushul Fiqh Terhadap Praktik Pengunduran Azan Asar Di Desa Banjarejo, Kecamatan Pagelaran, Kabupaten Malang," 2025.

final limit of Asr time, or the entry of Maghrib time, ranges between 17:36 and 17:58 WIB. This implies that the execution of the congregational Asr prayer in this mosque consistently does not exceed the absolute limit of the *ghurub* (sunset) time agreed upon by all madhhabs. Therefore, this delay of the adhan does not violate the validity conditions of the prayer in any way and does not invalidate the congregation's worship.

More specifically, scholars such as Imam An-Nawawi in *Syarh Sahih Muslim* divide Asr time into five categories: *fadhilah*, *ikhtiyar*, *jawaz bila karahah*, *jawaz ma'a karahah*, and *uzur*[27]. The researcher notes that the informants' explanation regarding the use of *waktu ikhtiyar* is highly relevant to this classification. The mosque and pesantren administrators are aware that they are forfeiting the *waktu fadhilah* in order to accommodate the Qur'anic study (*ngaji*) schedule; however, sounding the adhan between 16:20 and 16:40 WIB remains within the range of *waktu ikhtiyar*, or at the latest, *jawaz bila karahah*, because the sun has not yet turned yellow. This practice indicates that the mosque management is consciously utilizing the flexibility of Islamic law, rather than acting out of ignorance of sharia boundaries.

In *imarah* (mosque prospering) governance, prayer should ideally be performed at the beginning of its time and in congregation to pursue the 27 degrees of reward, as emphasized in the hadith narrated by Ibn Umar. However, the institutional reality at the Miftahul Mubtadiin Al-Umry As-Salafy Islamic Boarding School necessitates a choice. Given that the *santri* and local children are still attending afternoon madrasah which intersects with the beginning of Asr time, sounding the adhan exactly at the Ministry of Religious Affairs' *hisab* time poses the risk of the *santri* missing the congregational prayer. The decision to delay the adhan to 16:30 WIB is a mosque strategy to unite the endpoint of learning activities with the starting point of worship. Masjid Baiturrahim rationally exchanges a portion of the virtue of early time to maintain the *maslahah* and the overall virtue of congregational prayer.

While the majority of previous studies in Central and East Java, such as in Temanggung, Nganjuk, and Magelang, present the Asr adhan delay as a form of cultural adaptation or *'urf* to the farming profession, the researcher concludes a different pattern at Masjid Baiturrahim. The reason for the delay in Tegalkubur Hamlet is purely institutional and educational. This delay is not an act of disregarding the sharia, but rather a manifestation of *maslahah* to harmonize two obligations simultaneously seeking knowledge and establishing prayer. Through this integration of mosque and pesantren management, the mosque's function is successfully maintained as a center of religious activity that accommodates and responds to the real needs of its congregation.

[27] Labibah Amil Farah, "Waktu Shalat Ashar, Maghrib Dan Isya'Perspektif Hadis," *Elfalaky* 4, no. 1 (2020).

Conclusion

Based on the results of the research and analysis conducted, it can be concluded that the delay of the Asr adhan at Masjid Baiturrahim to 16:20–16:40 WIB is not the result of muezzin negligence or technical delays, but a planned managerial decision within the mosque's *idarah* and *imarah* governance. The practice, carried out through cooperation between the Miftahul Mubtadiin Al-Umry Islamic Boarding School and the surrounding residents, is motivated by the synchronization of communal worship time. The pesantren's *ngaji* and madrasah activities end at the same hour, allowing all participants to perform the congregational Asr prayer by utilizing the *waktu ikhtiyar*. This mosque is the only one in Yamansari Village that implements this, and many residents of the hamlet are connected to the pesantren through the afternoon madrasah. Thus, the reasoning is institutional and educational, differing from the majority of previous studies that associate the delay with farmers.

From the perspective of *fiqh al-'ibadah*, referring to previous studies, this practice remains valid because the prayer is performed within Asr time and does not require an emergency exception. The timing is classified as *ikhtiyar* according to Imam An-Nawawi's classification of the five Asr times, and is still well before the final limit (*ghurub*) of all madhhabs. Its permissibility rests on the *maslahah* of education (*ta'lim*) and congregation (*jama'ah*), with the consequence of losing the virtue of the early time, which is replaced by the virtue of congregation. This finding aligns with previous studies that permit delays based on *'urf* and *maslahah*. The novelty of this research lies in the fiqh reading of a case in a pesantren environment that separates the validity of the prayer from the sounding time of the adhan and examines the conditions for its permissibility, rather than merely determining the ruling. This dynamic affirms that worship time management at the community level can be adaptive to local needs, as long as it remains grounded in the valid boundaries of flexibility within Islamic law literature.

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