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LIVING SUNNAH IN LOCAL CONTEXT: The Practice of Two Calls (*Azan*) for Fajr Prayer at al-Furqan Mosque, Banjarmasin

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Abstract

The practice of delivering the dawn call to prayer (*azān Subuh*) twice at the Al-Furqan Mosque in Bumi Mas Raya, Banjarmasin, represents a form of *living sunnah*—the contextualized enactment of the Prophet Muhammad’s traditions within a specific local setting. This study aims to examine the implementation of this practice, explore community perceptions, and identify the educational values embedded within it. Employing a qualitative descriptive approach, data were collected through in-depth interviews with mosque administrators, staff, and congregants, as well as through direct observation and document analysis, including official *azan* schedules. The findings reveal that the first *azān* functions as a preparatory reminder for the dawn prayer, while the second marks its actual commencement. The community largely supports this practice,

although most are unfamiliar with its basis in hadith literature. Beyond its ritual function, the practice holds significant educational value, fostering spiritual discipline and promoting ethical, social, cultural, psychological, physical, and familial development. This study contributes to the discourse on *living sunnah* by highlighting how prophetic traditions continue to be interpreted and embodied within contemporary Muslim communities, reflecting dynamic interactions between textual heritage and local religious life.

Keywords: Educational Values, Fajr Call to Prayer Twice, *Living Sunnah*.

Abstrak

Praktik pelafalan azan Subuh sebanyak dua kali di Masjid Al-Furqan, Bumi Mas Raya, Banjarmasin, merupakan bentuk *living sunnah*—yakni penerapan tradisi Nabi Muhammad yang dikontekstualisasikan sesuai dengan realitas lokal. Penelitian ini bertujuan untuk mengkaji pelaksanaan praktik tersebut, memahami persepsi masyarakat, serta mengidentifikasi nilai-nilai edukatif yang terkandung di dalamnya. Dengan menggunakan pendekatan kualitatif deskriptif, data dikumpulkan melalui wawancara mendalam dengan pengurus masjid, petugas, dan jamaah sekitar, serta melalui observasi langsung dan analisis dokumen, termasuk jadwal azan resmi. Temuan menunjukkan bahwa azan pertama berfungsi sebagai pengingat untuk mempersiapkan diri dalam beribadah, sedangkan azan kedua menandai masuknya waktu salat Subuh. Masyarakat secara umum menerima praktik ini dengan baik, meskipun sebagian besar tidak mengetahui dasar rujukan hadisnya. Lebih dari sekadar fungsi ritual, praktik ini memiliki nilai edukatif yang signifikan, mendorong kedisiplinan spiritual serta menguatkan aspek etika, sosial, budaya, psikologis, fisik, dan keluarga. Studi ini memberikan kontribusi terhadap wacana *living sunnah* dengan menunjukkan bagaimana tradisi kenabian terus diinterpretasikan dan dihidupkan dalam kehidupan masyarakat Muslim kontemporer, mencerminkan interaksi dinamis antara warisan tekstual dan praktik religius lokal.

Kata kunci: Nilai-nilai Pendidikan, Azan Subuh Dua Kali, *Living Sunnah*.

Introduction

In (Riyadi & Setyawan, 2021a, p. 126) research, azan is an important syi'ar in Muslim life as a marker of the time for *fardhu* prayers. As a marker for the five daily prayers, the call to prayer is recited once at each prayer time. According to Riyadi & Setyawan, (2021a, p. 127), the call to prayer contains special pronunciations, and many advantages will be obtained for the person who makes the call to prayer (*muadzin*) or the person who listens to the call to prayer. However, in essence, the call to prayer is not only a marker of prayer times but also a means of education and a reminder for Muslims to increase closeness to Allah SWT. Because according to Riyadi & Setyawan, (2021b, p. 129), when the call to prayer is called, it means Muslims must immediately prepare to perform prayer.

In his book (Syamsuri, n.d., p. 4), states the importance of the call to prayer as a call to worship is so important that in certain Muslim areas, specifically the Fajr call to prayer, it is said twice, as is done in Mecca and Medina. In Haramain, the Fajr call to prayer is performed twice, with the first call to prayer being said exactly one hour before the second call to prayer. In fact, this practice has been around for a long time and refers to the hadith of the Prophet Muhammad, where the first call to prayer is performed before Fajr as a reminder, while the second call to prayer marks the entry of the Fajr prayer time. Because the first third of the night is so special, it is one of the reasons the call to prayer is called at that time.

However, in practice, the implementation of the Fajr call to prayer twice is not always applied uniformly in all Muslim regions of the world. In some areas, this tradition is maintained as part of the Sunnah practice, while in other places it is only done once to mark the time of Fajr. In Indonesia, diversity in the application of this tradition is also seen in various mosques, depending on religious understanding, local traditions, and the preferences of local congregations. Even so, there is also a mosque that uses the hadith of the Prophet Muhammad. This is used as a reference and implemented until now, namely the Al-Furqan mosque, which is located in Bumi Mas Raya, Banjarmasin City.

Banjarmasin itself is known as a city with a Muslim community that strongly adheres to Islamic traditions, so the application of hadith in everyday life is something

that is commonly found. The practice of the Fajr call to prayer twice at the Al-Furqan mosque is not just implementing the Shari'a but is also a form of implementing the living Sunnah, the teachings of the Prophet Muhammad, which continue to live and be relevant in the modern context.

In this context, the living sunnah approach is very important to understand how Muslim society lives up to the Prophet's teachings amidst the times. Living sunnah is not only about applying the hadith textually but also about how the hadith is understood, interpreted, and adapted to suit the needs of society. So this research aims to explore the implementation of the Fajr call to prayer twice at the Al-Furqan mosque as a case study of living sunnah in the lives of Muslim communities around the mosque. Through this research, it is hoped that a deeper understanding of the Sunnah of the Prophet Muhammad can be found and can continue to live in the dynamics of society in the current era.

This study is interesting because this practice is rarely carried out and therefore rarely researched. In fact, in a number of sources, almost no research can be found on the practice of the Fajr call to prayer twice, so this is a novelty and different from other research. Several studies that examine similar things include final research by Birry (2024) with the title "*Pemahaman Hadis tentang Azan Sebelum Subuh (Analisis Metode Pemahaman Hadis Yusuf Al-Qardawi)*" in 2024, Syarif Hidayatullah State Islamic University, Jakarta. This research discusses more about understanding the hadith of the call to prayer before Fajr using the method of understanding the hadith offered by Yusuf al-Qardawi, so that the content of the study examines more hadiths on the stipulation of the call to prayer before Fajr, which is also limited to several books (Sahih al-Bukhari, Sahih Muslims, and Sunan Abi Dawud). So this research is different from the author's research, which discusses the practice of the morning prayer call to prayer.

Similar research includes a study (Musolin & Mukhtar, 2023) entitled "*Living Hadis Berjama'ah Shalat Empat Puluh Hari pada Masyarakat Desa Salam Kecamatan Gebang Kabupaten Purworejo.*" This study uses a living hadith approach to reveal the local religious practices that are alive in the community, namely congregational prayer for 40 consecutive days. Like your research, this study highlights how hadith is not only understood textually but also brought to life within a specific socio-cultural context as a

form of local religious practice. The difference with my research is that their primary focus is on the consistent practice of congregational prayer as a living sunnah, not on the practice of the azan being recited twice. Additionally, the object of study is a village in Purworejo, whereas your research examines an urban phenomenon at the Al-Furqan Mosque in Banjarmasin. You also add a dimension of educational values that Musolin & Mukhtar did not discuss in depth.

Another similar study is the research by Hamidi & Wardefi, (2024) entitled “*Implementasi Kegiatan Didikan Subuh dalam Pembentukan Karakter Religius pada Santri Usia Dini.*” This study also examines religious activities carried out at dawn and their impact on character formation. This study also describes how morning activities serve as an instrument for religious character education, similar to the educational values (spiritual, moral, social, cultural, and family) that I discussed. The difference between this study and mine is that their focus is on the “morning education” program (not the call to prayer), and their research subjects are young students at a madrasah, not the general public around a mosque. My research adopts a more specific and original “living Sunnah” approach to one form of the Prophet's practice that has been revitalized in contemporary life.

A similar study is the final project of Syah, (2022) entitled “*Konsep Pelaksanaan Adzan Dan Iqomah Dalam Kajian Kitab Fath Al-Mu'in 'Studi Kasus Di Pondok Pesantren Al-Amien Rejomulyo Kota Kediri'.*” Syah's research (2022) thoroughly examines the ritual guidelines for the adhan and iqamah according to the classical text Fath al-Mu'in, as well as the implementation of muadzin-santri practices at the Al-Amien Islamic Boarding School in Kediri. The primary focus is on the consistency of the wording, the provisions of the Sunnah, and the physical quality of the muadzin. The similarity with your research lies in the qualitative method: field observations and interviews, as well as the study of hadith texts as the foundation for rituals. However, the difference is striking: Syah studied the adhan and the iqamah in the boarding school environment with a focus on the accuracy of ritual practices, while my research focuses on the principle of two adhans for Subuh as a living sunnah in an urban context (Masjid Al-Furqan, Banjarmasin) and delves into the impact of this ritual on the educational, spiritual, social, cultural, and character values of the congregation.

The previous study that is used as a reference in this research is the article by Febriani et al. (2022) entitled "*Perspektif Thomas Djamaluddin Terhadap Eksistensi Fajar Sadiq Dalam Penentuan Awal Waktu Subuh.*" This study explores in depth the meaning of dawn sadiq and dawn kadzib from the perspective of astronomy and Shafi'i fiqh, especially in the context of determining the initial time for morning prayers. In this study, it was found that there were differences in interpretation regarding the criteria for the start of dawn, which influenced the performance of morning prayers, related to differences in the angle of depression of the sun and the correct understanding of dawn. The similarity with this research lies in their similar focus in discussing the early aspects of sahur and the morning call to prayer, especially in the context of the Sunnah and local practices. However, the main difference is that previous research emphasized the theoretical and astronomical aspects of the actual dawn, while this research highlights the implementation of the morning prayer call to prayer twice in the local context as an effort to revive the Sunnah and form habits of worship among the community.

Looking at the issues explained above, it is important to study the practice of the Fajr call to prayer twice to enrich the living sunnah in society; therefore the author asks three basic questions, namely, how is the practice of the Fajr call to prayer twice at the Al-Furqan mosque?; what is the public's understanding of the hadith regarding the Fajr call to prayer twice?; and how can the practice of this hadith provide educational values for society?

This study uses a qualitative approach with a descriptive method. Data was collected through in-depth interviews with mosque administrators, Al-Furqan Mosque officials, azan officers, as well as congregations and the surrounding community. Direct observation was conducted to observe the implementation of the Subuh azan twice, including the time, technicalities, and congregational response. Additionally, a documentary study was conducted on mosque management data, azan schedules, and relevant religious literature. Data analysis utilized the Miles and Huberman model in research (Muthmainna et al., 2025, p. 27), which includes data reduction, data presentation, and the drawing and verification of conclusions. The study was conducted over approximately 1.5 months to obtain in-depth and comprehensive data. It is hoped that the results of this research can contribute to hadith scholarship and serve as a complementary effort to previous research.

Discussion

Basics and Understanding of Living Sunnah: Background to the Twice Fajr Azan

Living sunnah is a habit or behavior that can be applied in everyday life. In Khafidah et al. (2023, p. 24), living sunnah also means efforts to revive the sunnah through the study of hadith. Meanwhile, the definition of hadith itself in Jaya (2019, p. 211) is

ما أضيف إلى النبي من قول أو فعل أو تقرير أو صفة

"everything that is attributed to the Prophet from words, actions, taqrir, or character."

In the time of the Prophet, in the first year of the Hijriyah, the Prophet Muhammad and the friends had not found a way to gather Muslims to perform prayers, so the friends proposed several methods, namely by ringing bells like the Christians or with trumpets like the Jews do (Birry, 2024, p. 20). However, these proposals were not taken by the Prophet Muhammad. Then the call to prayer was chosen as a method of gathering Muslims for prayer after Abdullah bin Zaid's friend dreamed about the call to prayer, which was then approved by Rasulullah, as mentioned in the research (Birry, 2024, p. 21), so that Bilal bin Rabbah was appointed as the first *muadzin*.

Azan itself, according to the language, means to announce or convey information about something new. According to H. Hasan (2022, p. 13), the call to prayer is certain utterances to announce *farḍhu* prayers using predetermined *lafadz*. The call to prayer is intended to mark the time for the *Fajr*, *Zuhr*, *Ashr*, *Maghrib*, and *Isya* prayers. Meanwhile, in several histories, specifically the Fajr call to prayer, there are two muezzins. This shows that the call to prayer at dawn is done twice, which can be seen through the following hadith:

Table 1. Table of hadiths for the Fajr call to prayer twice

Number	Hadith text	Translation	Source
1	حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ	Has told us 'Abdullah bin Maslamah from Malik from	HR. Bukhari

<p>مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ بِلَالَ يُؤَدِّنُ بِلَيْلٍ فَكُلُوا وَاشْرَبُوا حَتَّى يُنَادِيَ ابْنُ أُمِّ مَكْتُومٍ ثُمَّ قَالَ وَكَانَ رَجُلًا أَعْمَى لَا يُنَادِي حَتَّى يُقَالَ لَهُ أَصْبَحْتَ أَصْبَحْتَ أَصْبَحْتَ</p> <p>(<i>Sahih al-Bukhari</i>, n.d., p. 157)</p>	<p>Ibn Shihab from Salim bin 'Abdullah from his father, that the Messenger of Allah صلى الله عليه وسلم said, "Indeed, Bilal made the call to prayer while it was still night, so eat and drink until you hear Ibn Ummi's call to prayer" Perawi berkata, "Ibnu Ummi Maktum was a blind friend, he would not make the call to prayer (fajr) until someone said to him, 'It's dawn, it's dawn.'"</p>	<p>10 (Azan chapter), 11, 617: 157</p>
<p>2 حَدَّثَنَا ابْنُ مُمَيَّرٍ حَدَّثَنَا أَبِي حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ كَانَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُؤَدِّتَانِ: بِلَالٌ وَابْنُ أُمِّ مَكْتُومٍ الْأَعْمَى فَقَالَ رَسُولُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ بِلَالَ يُؤَدِّنُ بِلَيْلٍ فَكُلُوا وَاشْرَبُوا حَتَّى يُؤَدِّنَ ابْنُ أُمِّ مَكْتُومٍ قَالَ وَلَمْ يَكُنْ بَيْنَهُمَا إِلَّا أَنْ يَنْزِلَ هَذَا وَيَرْقَى هَذَا (إكمال المعلم بفوائد مسلم شرح صحيح مسلم n.d., p. 28)</p>	<p>Has told us Ibn Numair, has told us my father, has told us Ubaidullah from Nafi' from Ibn Umar he said, Rasulullah had two <i>muadzins</i>, namely Bilal and Ibnu Ummi Maktum who was blind. So Rasulullah said, "Indeed, Bilal is the call to prayer at night, so eat and drink until Ibn Ummi Maktum gives the call to prayer." And there is no distance between the two, except when Bilal went down (from here) and Ibn Ummi Maktum went up from here.</p>	<p>HR. Muslim (Shiyam chapter) 38, 1092: 28</p>
<p>3 حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا</p>	<p>Has told us Zuhair bin Harb, has told us Isma'il bin</p>	<p>HR. Muslim</p>

إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ سُلَيْمَانَ التَّمِيمِيِّ عَنْ أَبِي عُثْمَانَ عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَمْتَعَنَّ أَحَدًا مِنْكُمْ أَذَانُ بِلَالٍ أَوْ قَالَ نِدَاءَ بِلَالٍ مِنْ سُحُورِهِ فَإِنَّهُ يُؤَدِّنُ أَوْ قَالَ يُنَادِي بِلَيْلٍ لِيَرْجِعَ قَائِمَكُمْ وَيُوقِظُ نَائِمَكُمْ وَقَالَ لَيْسَ أَنْ يَقُولَ هَكَذَا وَهَكَذَا وَصَوَّبَ يَدَهُ وَرَفَعَهَا حَتَّى يَقُولَ هَكَذَا وَفَرَّجَ بَيْنَ إِصْبَعَيْهِ إكمال المعلم بفوائد مسلم شرح صحيح مسلم, n.d., p. 29)	Ibrahim from Sulaiman At (Shiyam Taimi from Abu Uthman chapter) from Ibn Mas'ud, he said, 39, 1093: Rasulullah said, "Do not be 29 deterred from eating sahur because of Bilal's call to prayer; because, he called -or make the call to prayer in the middle of the night, so that people who are qiyamullail immediately go home and people who are still sleeping wake up immediately." And he said, "And he did not say like this and this." He lowered his hand and raised it until he said something like this. -he stretched his fingers.
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The hadiths above clearly illustrate that the call to prayer at dawn is divided into two. There is one uttered by Bilal bin Rabbah, which is intended for people who are still sleeping to get up immediately and people who are awake to go home or eat sahur. There was the call to prayer made by Ibn Ummi Maktum, a blind friend of the Prophet, who gave the call to prayer when the time for the *fardhu* Fajr prayer actually arrived.

In this case, the first call to prayer is called dawn *kazib*, which is a light that stretches upwards. It is not correct to say "*Fajr*", because after it shines, then it disappears again. Meanwhile, the second call to prayer, according to Ibn Qudamah in *al-Mugni* (Ayatullah, 2018, p. 79), is called dawn *shadiq*, which is a white light that scatters across the horizon. He called it *Fajar Sadiq* because he precisely created the dawn; he doesn't disappear anymore, this is the real dawn.

Ulama's Opinion about the Fajr Azan Twice

Azan basically just marks the entry of the five *fardhu* prayers. However, specifically for the call to prayer, which is done in the early hours of the morning before the Fajr call to prayer, the law is permissible for the purpose of waking up those who want to pray at night or who want to eat sahur if they want to fast. According to one source (Zunan, n.d., p. 2019), Al-Buhuti in *Kasyaful Qina* stated that the purpose of this first call to prayer was because Fajr was approaching while some people were in junub or sleeping, so they were prepared so they could perform the Fajr prayer at the beginning of time. And it is not sunnah to call the first call to prayer too early. However, the presence or absence of this goal is still permissible because there is an explicit hadith.

Furthermore, the majority of ulama stated that the call to prayer before dawn was generally prescribed. However, this view is different from the opinions of Ats-Tsauri, Abu Hanifah, and Muhammad. Imam Malik, Shafi'i, Ahmad, and other scholars who follow their madhhab are of the opinion that the call to prayer before dawn is absolutely sufficient. On the other hand, Ibn Khuzaimah, Ibn Mundzir, and some hadith experts have a different opinion, a view that is also supported by Al-Ghazali in the book *Ihya' Ulumuddin*. Supporters of this last opinion argue that there is no evidence in the hadith that states that the first call to prayer can replace the second call to prayer (Asqalani, n.d., p. 77). Abu Hanifah (Birry, 2024, p. 65) did not allow the Azan before Fajr based on Qias for other prayers. However, seeing its usefulness, Hanafiah scholars recognize the importance of the first call to prayer.

Some hadith experts are of the opinion that the call to prayer before Fajr is permissible if one mosque has two muezzins, as in the time of the Prophet Muhammad mentioned in the hadith itself. Meanwhile, if there is no call to prayer in it except for one muezzin, then he is not allowed to do it except after the time has come. Imam Syafi'i (Birry, 2024, p. 66) argued in the Book of *Al-Umm*, "I would like it if the number of muezzins were limited to only two people, because as far as we know, there were only two people who gave the call to prayer for the Prophet Muhammad." So in completing this hadith review, al-Jam'u, based on Al-Nawawi's opinion, gave an explanation by confirming in various books that the beginning of the time for the Azan is from the beginning of the middle of the second night. He explains in his book *Syarah Muslim* that

the meaning of the hadith is that Bilal always made the call to prayer before dawn (*shadiq*) and then used the time after the call to prayer to pray and carry out other worship activities while observing the sunrise. In Birry (2024, p. 60), when dawn was almost rising, Bilal went down and informed Ibn Umm Maktum, who immediately prepared himself to purify himself and then went up -to the place of the call to prayer- to make the call to prayer at the same time as dawn.

The Profile of al-Furqan Mosque and The Meaning of the Practice of the Twice Fajr Azan

The concept of living sunnah refers to efforts to revive the teachings and traditions of the Prophet Muhammad in the daily life of Muslim communities. In this approach, the sunnah is not only understood textually but also in its practical dimensions that interact with culture, tradition, and local context. At the Al-Furqan mosque, Banjarmasin, the practice of the Fajr call to prayer twice is a concrete form of practicing the living sunnah, which is unique and relevant to the needs of the local community. The following is about the practice of the Fajr call to prayer twice at the Al-Furqan mosque:

1. Profile of the Al-Furqan Mosque

This mosque is the Muhammadiyah Ranting Al-Furqan mosque and is a subsidiary of the Muhammadiyah Branch Leadership (PCM) 11, which is located at Jalan Bumi Mas Raya, South Banjarmasin District, Banjarmasin City, South Kalimantan. This mosque was officially established to coincide with the first Friday prayers, and its use began on January 22, 1993. Initially, this mosque was only a foundation that was active with various religious activities. His secretarial activities are in the Buncit Indah or Bumi Mas Raya housing complex, No. 28, RT 07. As time progressed, several foundation administrators, including the owner of the Buncit housing complex, took the initiative to buy land to build a prayer room, because in every housing complex there must be public facilities in the form of a place of worship. Until finally this prayer room developed into a mosque. The founder of the mosque at that time consisted of M. Natsir Darjat, Ridhahani Fidzi, the late Mansyur Sulaiman, Arjan, Husaini Darmawi, and Kasdono.

Currently, the Al-Furqan mosque continues to grow and has become one of the largest mosques in South Kalimantan. Due to the large number of worshipers, this mosque is always making improvements and is still in the renovation stage. This was only realized in September 2020 to create a representative place of worship. This minimalist modern mosque is also designed as a human-friendly and environmentally friendly mosque. The main entrance to the mosque provides a way for disabled worshipers who wish to perform the five daily prayers here. The mosque also provides a special lactation room for mothers who want to breastfeed their children so as not to disturb other congregants. Apart from that, there is also a room for bathing corpses and a special waiting room for corpses, which can accommodate six bodies if they arrive at the same time.

On the left side, there is a men's ablution area with 15 faucets, 6 toilet rooms, a bathroom, 4 urine containers, and 2 washbasins made of marble. Meanwhile, the women's ablution area is at the back, with 10 faucets for ablution, 6 toilets, and 2 marble sinks. The main room for prayer itself, if counted from the mihrab to the back, measures 43x28 meters. The shape of the mihrab was built similar to the Nabawi mosque in Medina, with the imam's place combined with ceramic walls with a *Sasirangan*-like pattern imported from Switzerland.

Beside the mihrab room, there is a waiting room for the preacher and imam, which is 6x5 meters wide. On the right there is also a special room for panels, sound systems, and so on. At the back of the mosque there is a terrace measuring 6 meters, and on the side there is a special lift for transporting goods to the 2nd floor. On the left side, a committee meeting room is provided. Then to the right, a place is provided for pilgrims who want to relax and so on. Apart from that, at the back of the 2nd floor there is also a VIP accommodation room measuring 5x6 meters for distant guests visiting the mosque.

Furthermore, the following is the vision and mission as well as the management structure of the Al-Furqan mosque:

a. Vision and mission

The vision of the Al-Furqan mosque is:

- 1) Allah said Q.S. at-Taubah/9:18
- 2) Allah said Q.S. at-Taubah/9:108

The mission is:

- 1) As a center for people's activities
- 2) Means of communication for *hablumminallah* and *hablumminannas*
- 3) Creating a progressive Islam

b. Al-Furqan Mosque Management Structure

The management structure of Al-Furqan Mosque consists of three people with a clear division of duties. The chairperson is Ridhahani Fidzi who leads and coordinates all mosque activities. The position of secretary is held by M. Natsir Darjat, who is responsible for administrative matters and recording activities. Meanwhile, Nor Hidayatullah serves as treasurer, managing the mosque's finances and funding for its activities. This structure demonstrates an organized management system in support of religious and social activities at Masjid Al-Furqan.

2. Implementation of the Fajr Azan twice at the Al-Furqan Mosque

The practice of calling the morning prayer twice at the Al-Furqan mosque has only been implemented in the last 2 months. This is a manifestation of the great desire of the mosque management to revive the Islamic *syi'ar* among the community. (N. Darjat, personal communication, November 16, 2024) "As a large mosque, it seems necessary to consider making the mosque prosperous, one of which is the practice of the Fajr call to prayer twice." Al-Furqan Mosque practices the Fajr call to prayer twice in accordance with the hadith guidelines narrated by Bukhari and Muslim, where the first call to prayer is carried out before dawn to wake up the community, while the second call to prayer marks the start of the Fajr prayer time. This practice illustrates the harmony between the Prophet's teachings and the needs of the local community for preparation for worship.

Al-Furqan Mosque organizes the implementation of the first Fajr call to prayer around 1 hour before Fajr time, precisely at 04.00 WITA, according to Arbainah, (personal communication, November 16, 2024) this first call to prayer has several

purposes, including waking up the community. The first call to prayer gives a sign to the surrounding community that dawn will soon arrive, especially for those who want to perform the tahajjud prayer or finish sahur for those who are fasting. Apart from that, this practice also encourages the congregation to take advantage of the time leading up to Fajr so that worship becomes more solemn with more time, for example, reading the Koran or doing *dzikr*.

Next, the second call to prayer is made, which is usually recited about 8 minutes after the regular call to prayer. According to Rusmilawati (Rusmilawati, personal communication, November 16, 2024). This marks the beginning of the Fajr *fardhu* prayer. Both of these calls to prayer are recited by the local mosque using the Qurdi rhythm, as explained by N. Darjat, (personal communication, November 16, 2024) with the aim of encouraging the congregation to rise early in the morning.

When the first call to prayer is recited, the muezzin uses the phrase *taswib*, which is the recitation of '*ashshalatu kairun min al-naum*' (prayer is better than sleep), after reciting '*hayya 'ala al-falah*'. Meanwhile, in the second call to prayer, the phrase (Muhammad Setyo Ady, 2023, pp. 88–89) is no longer used. According to an interview with the mosque administrator, (N. Darjat, personal communication, November 16, 2024) this is done because the meaning of the phrase is to wake people from their sleep, not when they are already awake, and then recite it. This aligns with the opinion of Ibnu Ruslan (Syamsuri, n.d., p. 5), who states that the *taswib* phrase is only recited during the first call to prayer at Fajr, which is to wake those who are still asleep, while the second call to prayer serves as an announcement of the onset of Fajr prayer and an invitation to perform the prayer.

3. Community Response to Living Sunnah Practices at the Al-Furqan Mosque

Most of the congregation welcomed this implementation positively. They consider the first call to prayer to be very helpful in preparing for worship. In fact, the decision to implement the practice of the Fajr call to prayer twice did not involve the community or compromise first, but only an internal meeting of the mosque administrators. However, the local community's response was very good; in fact, for some people, this first call to prayer was also considered to have historical value, reminding them of the Islamic traditions taught by the Prophet Muhammad. This is

proven by the results of the interview with Lina (*personal communication, November 16, 2024*):

We are not very familiar with the hadith about the dawn call to prayer being recited twice, but we find this practice very helpful, as it allows us to spend more time at dawn.

Or with the results of the following interview with Hasanah (*personal communication, November 16, 2024*):

We follow the decision of the mosque administrators, because this practice is a good deed and is also practiced in the cities of Mecca and Medina.

Based on the results of these interviews, it can be seen that not all people know what hadith to use or only know that there are hadiths regarding the practice of the call to prayer. But with the belief that this practice is based on the Prophet Muhammad and has many advantages and benefits for the community, this practice is well accepted by the community around the local mosque. The community also hopes that in the future the practice of the Fajr call to prayer twice will continue to be implemented, especially during the month of Ramadan, which, God willing, will help the implementation of Muslim worship, especially in the local area.

4. Educational Values from the Living Sunnah Practice of Fajr Prayer Twice

Implementing the Fajr call to prayer twice is not just the practice of religious teachings but also contains various educational values, especially character education, which is beneficial for individuals and society. According to Muslich (2022, p. 115), character education is character education plus, which involves aspects of cognitive, feeling, and action. Without these three aspects, character education will not be effective. Likewise, according to Lickona (2019, p. 74), in character education there are three components that must be involved, namely knowledge (moral knowing), feelings (moral feeling), and action (moral action/doing). These three aspects are coherent and comprehensive and are interconnected and used together. If there is only one aspect, then character education cannot be said to be successful.

Meanwhile, according to N. S. Hasan (n.d., p. 30), there are eighteen values of character education, namely: 1. Religious; 2. Honest; 3. Tolerance; 4. Discipline; 5. Hard work; 6. Creative; 7. Independent; 8. Democratic; 9. Curiosity; 10. Hard-working spirit;

11. Love for the country; 12. Appreciate achievements; 13. Friendship or communication; 14. Love peace; 15. Likes to read; 16. Care for the environment; 17. Social care; 18. Responsibility.

Based on the references above, through observations and interviews, there are at least several educational values that can be taken from the practice of the Fajr call to prayer twice at the Al-Furqan mosque, including:

a. Spiritual education: Reminding worship of Allah

The Fajr Azan twice teaches the importance of prioritizing a relationship with Allah in everyday life. The first call to prayer provides an opportunity for Muslims, especially the local community, to prepare themselves before carrying out worship, such as the tahajud or sahur prayers, so that they spend more time in worship during the second third of the night. Likewise, the second Azan reminds the people that the time for Fajr has arrived and they must perform their prayers on time. This is in line with the aim of carrying out the morning call to prayer twice at the Al-Furqan mosque, as expressed by the mosque's ta'mir (N. Darjat, personal communication, November 16, 2024), which is to instill discipline in worship and raise awareness of the importance of a Muslim's obligation to worship Allah.

b. Moral education: Discipline and readiness

The practice of the Fajr call to prayer twice provides education for Muslims to manage their time well. The first call to prayer trains individuals to wake up early, prepare themselves, and not postpone obligations. This teaches the congregation to start the day with good mental preparation, such as reading the Koran or doing dhikr before Fajr. This was expressed by several mosque congregations (Hasanah, personal communication, November 16, 2024):

Since the dawn call to prayer has been repeated twice, I personally wake up earlier and am not in a rush to go to the mosque.

This habit creates, according to Ridha (2015, p. 888), an organized and responsible character in carrying out daily activities. On the other hand, activities at dawn also determine subsequent activities in one day. If you have completed many activities at dawn, it will be easy to carry out daily activities. However, on the other

hand, if activities at dawn are not carried out optimally, you will be in a hurry to carry out activities at a later time.

c. Social education: Concern for others

The Fajr Azan twice also has an impact on social life. The first call to prayer serves to wake up the local community so that they are not late in carrying out the morning prayer or completing sahur. Based on observations and interview responses (N. Darjat, personal communication, November 16, 2024), this practice also strengthens social ties among mosque congregations because they support each other in carrying out their religious obligations. Apart from that, through the Fajr call to prayer twice, people are taught to care about other people's time, helping them not to miss out on worship. This value strengthens the spirit of mutual cooperation and togetherness in social life.

d. Cultural education: Preservation of Islamic traditions

Carrying out the Fajr call to prayer twice at the Al-Furqan Mosque is one way to preserve the Islamic traditions (sunnah) taught by the Prophet Muhammad. The congregation or local community learns to appreciate Islamic teachings that have been passed down from generation to generation. Apart from that, this also provides lessons for society on how to live up to religious values while remaining relevant in modern life. This value builds a strong Islamic identity while preserving religious traditions amidst current developments. This was also expressed by the local mosque administrator (N. Darjat, personal communication, November 16, 2024):

Actually, the practice of reciting the dawn call to prayer twice has existed since the time of the Prophet Muhammad (peace be upon him), not merely because it followed the policies in Mecca and Medina, but rather because it was intended to uphold the Sunnah of the Prophet.

e. Physical and psychological education: Creating fitness, patience, and calm

This practice also provides lessons about the importance of practicing patience and calm in carrying out daily activities. In line with the response from M. Ariyanti (personal communication, Desember, 2024), with the first call to prayer, Muslims are invited not to rush in carrying out their worship, but to prepare themselves calmly. This also helps the congregation to start the day with solemn worship, creating peace of mind before facing daily activities. According to Ridha (2015, p. 888), if the congregation

prays together in the mosque while breathing air in the morning that is free of pollution, it will have a calm and happy effect. Moreover, walking is the same as exercising. Not only that, walking can also improve blood circulation, which means getting enough blood to the brain and increasing focus.

f. Family education: Positive habits in the household

For Muslim families, the Fajr call to prayer twice provides significant educational value in building positive habits at home. So M. Ansyori (personal communication, November 29, 2024) argues that parents can use this moment to train their children to wake up early and participate in congregational dawn prayers.

Living Sunnah's Contribution to Local Religion

The practice of the Fajr call to prayer twice at the Al-Furqan Mosque, Banjarmasin, is a concrete manifestation of the living sunnah, which makes an important contribution to local religion. This tradition not only preserves the teachings of the Prophet Muhammad but also strengthens the Islamic identity of society, especially in today's modern world.

This tradition not only helps people maintain discipline in worship but also becomes a means of preserving Islamic heritage, which is firmly rooted in the hadith of the Prophet. More than that, the Fajr call to prayer twice created collective awareness among the congregation. The first call to prayer reminds people to prepare for Fajr, either by carrying out tahajud, sahur, or increasing dhikr. Meanwhile, the second call to prayer marks the start of the *fardhu* prayer. This combination instills a sense of responsibility in carrying out worship, as well as fostering solidarity among the community. An environment built on the basis of mutual support in carrying out religious obligations is certainly a reflection of harmonious religion.

Another contribution that is no less important is how this tradition has become a means of education for the younger generation. Children who grow up in a mosque environment with the tradition of the morning call to prayer twice learn about the importance of time in worship, discipline, and the practice of the Prophet's sunnah. Indirectly, they are introduced to habits that strengthen their religious character and responsibilities as Muslims. As stated by Suryadilaga (2009, p. 173), this tradition is not

only for the current generation but also has a long-term impact on building a better Muslim society in the future.

Conclusion

The Fajr Azan twice at the Al-Furqan Mosque, Bumi Mas Raya, Banjarmasin City, is a form of living sunnah practice that combines the teachings of the Prophet with local community needs. This tradition is well received by the community because of its benefits in preparing for worship and strengthening spirituality. Apart from being a means of preserving Islamic traditions, this practice contains various educational values, such as discipline, social awareness, and preserving Islamic culture. This implementation makes a significant contribution to strengthening local religion, character education, and the formation of a better Muslim generation. Al-Furqan Mosque is a model for the practice of living sunnah that is relevant and inspiring. As a center of religious activity, this mosque is not only a place of worship but can also be a symbol of the continuity of Islamic traditions, which has an impact on strengthening the identity of Muslims.

From the research results, living the sunnah of calling the Fajr prayer twice provides many benefits, so it is good to always preserve it. For mosque managers, it is recommended to improve the quality of the implementation of the Fajr call to prayer twice by ensuring compliance with Shari'a and local needs. Disseminating this tradition through education and social media is also important to increase public understanding. Mosques can also become centers of Islamic education by holding studies on the living sunnah, involving the younger generation, and collaborating with educational institutions and religious organizations to strengthen the preservation of Islamic traditions. For future researchers, a more in-depth study of the impact of the Fajr call to prayer twice on people's spirituality and character education is highly recommended. Research may include comparisons with similar traditions, interdisciplinary approaches, and documentation of results in the form of scientific publications.

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