

# The Level of Kaffahan Adhering To Islamic Teachings in Everyday Life in Sirau Village, Banyumas, Central Java, Indonesia

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## Abstract

The purpose of this study was to determine the level of kaffahan in embracing Islamic teachings in everyday life in Sirau Banyumas village, Central Java. The methodology used in this study is a qualitative case study approach with a deductive thinking flow through a religious theory approach. The subjects of the study were rich, middle and poor Muslim families in Sirau Banyumas Village taken using purposive samples. This research instrument is human taken through observation, interviews and documentation. Data analysis using the model proposed by Miles, which is an interactive model with a data analysis model using field notes, data reduction, data presentation and data verification. The validity of the data is obtained through triangulation techniques, namely method triangulation and source triangulation. The results of this study revealed that there are differences in the meaning of kaffah in rich, middle and poor Muslim families. Kaffah in wealthy families refers to optimizing material, mind and energy in perfecting worship in addition to theological and sociological aspects. Middle and poor families emphasize wealth on trophic and sociological aspects. The form of kaffahan in the three types of families is applied to aspects of *hablun minallah* and *hablun minannas*. The sense of religion contributes greatly to the level of kaffahah carrying out Islamic teachings in everyday life. Religious knowledge, accompanied by an awareness to realize it, contributes to the level of religious participation. There are two factors that affect wealth. First, religious education in the family as the initial foundation to form a sense of religion. Second, religious knowledge accompanied by thought processes and experiences, building self-confidence and reflection and suggestion.

Keywords: level of wealth, form, contribution, factor factor

## Pendahuluan

Humans, as expressed in QS. At-Tin:4 is the most perfect being because it was created in the best possible form. Man's status will decrease if he exists in a world without faith and charity. Therefore in Islam the quality of man is seen not only in physical terms but also in spiritual terms. In Islam the kaffahah embraces the teachings of Islam in everyday life is a must, as mentioned in QS. Al-Baqarah v. 208. The kaffahan adherents of Islamic teachings can be seen in the Messenger of Allah SAW. In this era science was placed in a very high position. This can be seen from the policy of the Apostle at that time with the era of openness. That is the opportunity for Muslims to conduct research, observation, and development of thinking horizons and providing material not only oriented to morality but also world life. Another policy of this era of openness was that prisoners of war who were supposed to be slaves, wisely opened the opportunity for those who could teach literacy, they would be freed. From this, it can be seen that although knowledge comes from infidels or people of the book, but because it contributes to Muslims, coming from anywhere and anyone is not a problem. This was the form of kaffahan in the era of the Apostle. The Prophet wanted uat to be a kaffah Muslim, that is, to have the ability to apply the teachings of Islam in all aspects of life. Kaffah in this era was understood as a form of understanding revelation contextually that became self-belief and entered into the personality and system of life.

The concept of *kaffah* is not only individual but has more social implications that can transformatively change social realities that are more human, including in the economic field. Islam very beautifully and perfectly regulates all aspects of the life of its people, namely how it must strive in *hidiup*

seeking the rizki Allah (work) for happiness in the world and how to achieve happiness in the end. To achieve kaffahan does not require certain strata, both poor and rich. Mentioned in QS. Khujurat: 13 that the noblest in Allah's sight is the one who has piety.

What has happened lately is that almost all areas of people's lives are boxed in the pattern of industrialization starting from the manufacture of goods needed by the community, services, press, films, even to education. This affects the mindset of society, namely the materialistic mindset, where everything is measured by the value of material values, while moral and religious teachings are far behind.

Another phenomenon is the number of teenagers who are caught using methamphetamine and other psychotropic drugs. In addition, promiscuity and brawls between students often occur. How not, education that is seen as able to hone reason and mind seems to be struggling to face and overcome the changes of this very fast era. We must realize that the life of our society is changing very rapidly, so that religious life becomes contaminated with social changes that occur. That is perhaps the most pressing religious cultural challenge of our time. How to create a more polite society and also free society from the confines of social and spiritual misery of religion that is emancipatory and able to answer the daily problems of its people.

Sirau Village, Kemranjen District, Banyumas Regency, Central Java, Indonesia is a student village with one hundred percent Muslim population. There are six pesantren and schools and madrasahs ranging from the level of SD MI, SMP MTs and MA SMA SMK and there is even a pilot Islamic College in Sirau. The religious activities of its citizens are quite lively. This can be seen from the number of worshippers praying in mosques and prayer rooms. In addition, the implementation of recitation is also widely carried out both in prayer rooms, mosques, Islamic boarding schools and religious and social community organizations. Most of the Sirau residents attended and attended the taklim ceremony. However, as said by the village head that in Sirau Village there are still cases of juvenile delinquency, such as drinking liquor and also some residents who are less concerned about religious activities or activities, some residents are easily provoked without clarifying and easily consumed by hoax news.

Based on the background of the problems mentioned above, the formulation of the problem in this study is: (1) How far Islamic religious education is able to shape the quality of religious sense; (2) How the level of religious knowledge contributes to the level of religious participation; (3) what factors affect the level of kaffahah adherents of Islamic teachings in daily life; (4) How religious education (religious teachings) is able to connect religious morals with life morals (being a kaffah Muslim); (5) how kaffahan manifests in rich, middle and poor Muslim families in Sirau. The results of this study are useful; (1) can be used as a reference for Muslims, especially in Sirau Village in the formation of Muslim personalities who are able to affirm religious teachings in life; (2) can be used as a consideration for policy makers, religious teachers and parents in making policies related to religious activities.

## Research Methods

The focus of this research is the level of kaffahah adherents of Islamic teachings in daily life in Sirau Banyumas Village. The approach that is considered appropriate to use is the qualitative method. The qualitative method includes observing people in everyday situations, interacting with them, conducting interviews, and trying to understand the language of their culture and behavior related to the purpose of the study.

This study seeks to understand about personal development, tendencies, patterns, speed of development in terms of deviations and differences, maturity in terms of behavioral expression, integration and personal characteristics. As stated by Keeves and Lakomski (Keeves: 1999). "*The distinguishing feature of case study is the belief that human system a characteristic wholeness or integrity and are not simply a loose collection of traits.*" According to Yin, a case study is empirical research that examines a situation in a real-world context, that is, if the boundary between the situation and the context is clear, there are many sources of evidence (Yin: 2006). Therefore, researchers determine the approach in this study is a qualitative approach to case studies.

To shorten the research time, the researchers used a single case study design simultaneously *cross sectional* with the cohort *sequential method*, where observations were made in several groups of forces during the same period of time (Yin: 2006).

The setting of the study is Sirau Village which is located in the District of the Ministry of Agriculture, Banyumas Regency, Central Java, Indonesia. The research subjects or informants in this study consisted of one rich Muslim family, one middle Muslim family and one poor Muslim family in Sirau

Village. Each family member is designated as the principal informant. The determination of research subjects or informants is selected using purposive samples (Moleong, 1994). The data were collected by observation, questionnaire and documentation methods. The observation method was used to observe the activities of religious activities and daily behavior of the study subjects. Interview method to explore data on aspects of cognition, values and *beliefs* of research subjects. While the documentation method researchers use to dig up data about whether in the family home of the research subject there are tools for worship, characteristics inherent in Muslim performance, such as women wearing hijab and others. To achieve a degree of data reliability, use triangulation techniques. In this study researchers used triangulation methods and source triangulation. Data analysis techniques using interactive models where three stages of work occur simultaneously, namely data reduction, data presentation and conclusion drawing (Miles: 1986)

## **Results of Research and Discussion**

### ***There is a Weakness in Rich, Secondary, and Poor Families***

#### **1. Kaffah on Rich, Middle and Poor Families**

##### **a. Personal Life Principles**

Based on the results of research on rich families, that rich families after paying zakat, there is an awareness of the right to the poor. If it is not *tashorrufkan it will be sinful. They also think that if they have the opportunity, the wealth they have will be used to go back to Hajj with the belief that going on Hajj will actually increase in blessings and rizki more smoothly and prayers are ijabah or answered. By getting the gift of excess wealth, it increases gratitude to Allah which is manifested more diligently worship, by making dhikr, reading the Qur'an, routine Sunnah prayers and fasting Sunnah.* In wealthy families with their possessions can not only perform prayers and fasts perfectly, but zakat and Hajj can also be carried out perfectly. In addition, the available property can be used for infaq and sadaqah. As a manifestation of gratitude for this abundance of God's gifts, wealthy families are getting closer to Allah SWT, through the worship rituals they perform with full of joy and deep gratitude.

In middle-class families, findings in the field show that seeking wealth is important and encouraged in Islam. To be able to go on Hajj requires to have property in order to be able to pay the fare of Hajj. With wealth can jariah and return to Hajj or Umrah. But if you don't have it, the worship is repaired, maximized as well as possible. In middle families, although they do not have as much wealth as rich families, they seem to be trying to balance the final world. This is done by maximizing performing worship, such as obligatory prayers and sunnah and compulsory fasting and sunnah and observing them with full confidence.

In poor families, it shows that although they are economically deprived, they do not *discourage* them from worshipping. The faith embedded in their hearts causes them to worship with full awareness and sincerity. They accept poverty as sunnatullah. This can be seen from the custom that takes place within the family circle that traditions congregational prayer, at dawn children and grandchildren are awakened to pray in congregation and then tadarus the Qur'an. In poor families, poverty does not keep them from their God. Proven by the religious activities displayed in daily life in this family.

##### **b. Family Life Principles**

The results of research on wealthy families, show that they can provide the facilities and *necessities* needed by their children. In addition, because it is not disturbed by the busyness of maintaining life, rich families can enjoy life peacefully and the relationship between parents and children becomes more harmonious, mutual understanding and mutual respect. Communication within the family sphere is going well.

In middle families, based on the results of research it was found that there is warmth in family life. Children are accustomed to sharing stories with fellow family *members*, especially mothers. Parents feel obliged to educate and supervise the growth and development of their children. Interaction between family members goes well. This is also done through religious education and the cultivation of religious customs within the family.

In poor families, that they apply a climate of openness in the family, so that when parents are experiencing difficulties, the family sits together to find solutions. The relationship between families is established intimacy and mutual love. Poverty does not make their minds depressed because it is based on a belief and resignation and realizes that the only one who gives wealth is Allah. With their faith so that their behavior really follows the principles and rules of religion.

### **c. Life Principles of Social Sphere of Society**

The results of research on wealthy families, obtained information that when they get sustenance, they share with neighbors, infak to development and share to orphans. They believe that economic security leads to more diligent worship and can even attract others to worship, including creating jobs. In wealthy families, the existence of property owned, used as provisions for worship, namely infak and sadaqah in addition to zakat. In addition, it also helps in the struggle for Islamic da'wah, such as donating for the establishment of prayer rooms, mosques, helping educational foundations and others. Kaffahan in rich families refers to the use of wealth for worship that is individual and social in nature, such as holding tadarusan together, pilgrimage together with sources of funds from the personal funds of rich families. This is one form of the principle of social life by conditioning others to actively worship.

In middle families, they have the principle that in matters of worldliness look down, but in matters of worship look at those above them. If they lose perfection with the rich, it is believed that sincerity in worship leads them to the sorganya Allah SWT. In the life of the world, the poor who are patient with their poverty and faith will be appreciated and respected. From the findings in the field, it can be seen that the strength of *belief* affects the totality of those who practice religious teachings. Limited possessions are not a barrier for them in worship and social society. This is reinforced by findings in the field that they have high concern for sick neighbors, by seeing them or providing financial assistance according to their ability.

In poor families, the findings in the field show that those in limited possessions still feel that there is an obligation to see a sick neighbor, even if they *give* something perfunctorily. The important thing is to show care and concern for others. The sensitivity of poor families in terms of social care is more honed because they feel how good it is for people to be helped when they need help or assistance. The manifestation of kaffahan in poor families is reduced to perfection in mahdlah worship (prayer and fasting). His social concern is more about helping others with energy than with thoughts and materials.

#### **1. Meaning of Infidelity for Rich, Secondary, and Poor Families**

Based on the findings in the field in wealthy families, they interpret kaffahan with *kaffah* can be achieved through mind and material energy. They claim that it is more perfect for the rich to go to wealth, but it is close to danger.

Meanwhile, according to the middle family, the kaffa is entirely in Islam. For example, eating Islamically, marrying Islamically and behaving Islamically. If you lose perfection with the rich, because of sincerity even if one item is higher in price. The poor who qualify for their worship go to heaven first than the rich who are less qualified.

According to poor families, they say that the economy must exist but it is accompanied by strong faith. But even though the economy is weak but faith is strong, it can still be good, even if a little wealth can still give alms *based* on faith. So the poor can still kaffah by still trying to participate as much as possible, such as community service work and other social activities. Stay diligent in worshipping sincerely.

From the three family categories above, it appears that there are similar perceptions of all three. That kaffa in observing Islamic sharia can be achieved by any class, whether rich, middle or poor. For the rich, how can the treasure be *used* to perfect their worship and religious activities? For middle-class families, it is not a matter of nominal or small amount of funds spent in their diversity activities. However, what comes to the fore is faith and sincerity are the highest values so that kaffahan can be achieved. For poor families, kaffah in carrying out the teachings of Islam can be achieved because of the foundation of faith. This is in accordance with the words of the Prophet in the hadith of Abu Darda'i:



The Prophet asked, "Will you all tell me about the most important reward among fasting, prayer and almsgiving" The Companions replied, "Of course, O Messenger of Allah". He said, "Repair the heart, because if the heart is damaged, then religion is damaged". (Narrated by Abu Daud and Turmudzi and Ibn Hibban). (Atha: 2000).

## **2. The Reality of Kaffahan Embracing Islamic Teachings in Daily Life**

### **a. *Hablun Minallah***

#### **1) *Shalat***

Based on the results of research on wealthy families, it was found that according to them prayer is a habit, obligation and finally a necessity because with prayer the heart becomes calm and istiqomah. Meanwhile, according to one middle family, they said that doing prayers was because of the demands of Allah. After that comes the sincerity that prayer is an obligation and the tone of awareness that we need it. There are many wisdom and benefits when praying is performed.

Meanwhile, one of the poor families stated that he often performed Sunnah prayers with the motivation to gain merit and believed that it could reduce sin. If the mood is happy, then the Sunnah prayer is more diligent.

It can be seen from the three respondents that prayer is done because it is an obligation, then there is an awareness that with prayer the soul becomes calm and there is no burden so that it raises sincerity. Worship that is carried out with full awareness and dignity will cause feelings of regret and loss when forced or accidentally left it. Awareness of imperfection in worship makes people more diligent to perform Sunnah prayers.

#### **2) *Puasa***

The purpose of fasting in Islam is to obtain taqwa. As revealed by A2:

The meaning of fasting seems to me to be the obligation to carry out the commandment to curb angry and spiteful passions. By fasting, carry out the practices commanded by Allah so as not to get lost and affect the physical such as not being sick. The pain felt is lost because you do a lot of practice, go ngaji ya to the musholla. The dizziness of reading the Qur'an and tadarus for Allah the pain is gone. If you don't get angry, you don't beat the chicken, the cat doesn't be. It must not be rude.

As for M2, he said that if the month of Ramadan feels good because it will recite a month and the reward if he does charity will be doubled. While according to B1 says:

If I have a burden, there is also joy because I am given a long life to meet Ramadan. The difficulty is indeed very heavy. Indeed, if the faith is thin, fasting is very heavy, but I admit it is very heavy. But because it has become an obligation, we still carry out Ramadan. Nice to be able to run but still feel heavy running. Because of the awareness even though it is heavy, God willing, if the intention is steady, it can work.

From the three respondents, it can be seen that awareness and sincerity make them not feel heavy fasting. Awareness of the wisdom and benefits obtained further increases confidence in carrying out fasting. In addition, the purpose of fasting in Islam is to usher in becoming a devout Muslim. Automatically, fasting according to Islamic rules can lead the culprit to become a wise and wise person.

#### **3) *Zakat***

Zakat is ibdah related to material possessions. A2 said that because he felt that he had more wealth, he had to be given alms. If it has not been given, he feels that this *wong* belongs to the poor who is not given, will later sin to God and have dependents tomorrow at the end because he will be held accountable. So that makes him feel sinful and always anxious if he has not paid zakat. If I have done it, it feels like my faith has really carried out the commandments of God and the Apostles.

Meanwhile, A1 said, that Zakat is useful for the poor. Those who used to be poor did not have it, then he gave zakat mal or rice. Even though it is a right that they must receive. They pray for the giver of zakat. It is also useful for the giver of zakat to cleanse the heart, soul and body that are still dirty. For A2 if he eats the rights or possessions of the poor it feels like he gets dirty, but when he has exercised my soul it feels happy, it does not feel full of stains and sins. So the benefits are drawn, each gets a reward.

As for B1 said, that with zakat he felt calm. If zakat is indeed *eman-eman* because if eaten alone it is also delicious but must be given to others, because this is not food or right, so it must be given even if there is a sense of force. With the awareness of the obligation of zakat if it has fulfilled the requirements, this is what makes people continue to carry out zakat even though there is a sense of force.

From the three groups above, it appears that awareness of fulfillment and perceived impact encourages rich and middle families to give zakat without any compulsion. As for underprivileged families, they stated that if they have met the mandatory standards of zakat, yes, they fulfill it even though there is a sense that for personal needs they are also still in need, but because this is someone else's right so it must be done, even though there is a sense of force.

#### **4) Haji**

The obligation to perform Hajj is imposed on those who are able. A1 says that Hajj and age have nothing to do. If you are able to carry it out immediately because it does not have to be Hajj, it can be carried out next year. Because many friends who were able and next year just wanted to carry out it turned out to be a disaster. If it is postponed, it will not be. If there is an intention to depart, Allah gives way by selling rice fields, the debt is also done but quickly returned.

Some people who fall into the category of able, do not necessarily automatically perform Hajj. This is related to the uncalled heart to fulfill the obligation of Hajj. But for those who get Allah's hidayah will feel the blessings and blessings of the Hajj so that those who have made the Hajj want to return to perform the Hajj. To go on Hajj, a large amount of funds is needed. Therefore, this is where there is a need for high awareness and intention to be able to carry out the Hajj.

### **b. *Hablunn Minannas***

#### **1. The principle of life in the family sphere**

##### **a) Parent-child relationship**

Awareness about the importance of interaction in the family is expressed by A2, that he can discuss family, religious, economic issues, and express his heart. Children dare to talk about personal matters to radiant affairs. Thank God the children respect each other, the younger brother respects the older brother, the older brother is said with the younger brother and has never refuted the father and mother.

As for M2 said, that children must be educated and need to be supervised and if I live outside the city I often ask about health conditions and others, if possible even though it is not mesantren, the boarding while paying". While B1 said, that he used to give advice to children. He is hard because he has to obey *the* children now smart. But he did not want to be outdone by children, although not dictatorial. If he is wrong, he must admit, so the child is not inferior because parents are also willing to give in.

Of the three categories, the family gives a much different emphasis in interaction. They try to apply a democratic climate in building relationships based on religious knowledge and understanding instilled in the family.

##### **b) Relationships between families**

People who really believe and obey worship, will bring out good attitudes and morals in the community. In an interview with A2 said:

I greet my relatives, sisters and neighbors but do not like to *carry* (visit) to neighbors except because I invite ngaji, silaturrahim or invite me to go to the place of recitation. Not carrying dolan

because if you carry dolan usually feel neighbors and relatives, so I consider it not good if you carry to feel it. So never carry except the important things and there is a need not often dolan does not reduce familiarity because Muslims *are akhul muslims*.

M1, on the other hand, said that if there is a problem, others sometimes don't know. This is because he can still be friendly and smile so that others do not know. The realization that being hurt will hurt and if you do good to others then others will do the same, this encourages people to keep trying to maintain good relationships with others, because basically humans need each other. This was stated by the three respondents.

## 2. Principles of Social Life

### a) Social care

Awareness of the importance of social care makes people not think twice about doing good, as expressed by B1 that if he is asked for help by anyone, then if there is he must love. That's right people in need so it should be loved. As for A2 said, that God willing, he often gives help to close neighbors. If it is harvesting, give a harvest. Sometimes if there is excess money, give to neighbors and food too. Infak into development but partly into the environment. Awareness of the importance of helping each other and the awareness that one day we are also very likely to need the help of others, this is what brings the three categories of families to have high social care.

### b) Economy

The motives for people working and seeking wealth are different. As stated by M1 when interviewed. Actually in Islam seeking wealth is important in addition to the end, because for the glory of the Islamic ummah. Islam for rich is highly recommended as Hajj demands to be rich and prays *robbana aatina fiddun yaa hasanah*. Because of the Dutch influence, Islam is just worship, but sober. If you look at Prophet Solomon, Islam is rich, it means that it can be rich.

B1 says, that Islam should seek a steady life, not be poor, strive for prosperity. Islam worship is strong, the economy must also be strong". As for A2 said, that Work to prosper life and earn a living for the achievement of life welfare. This is influenced by the desire to prosper life because living people must try to have material possessions, because material possessions can be for sangu (provision) to worship or provisions to worship God. If you don't have possessions, you want to worship, you are lackluster, so you hesitate. A weak economy does not necessarily cause people to be distant from their God and diversity activities are reduced. Many believers are devout in worship and social care according to their abilities. However, if the orientation is to fight for the establishment of Islam, then there must be economic capital.

A well-established economy is the capital to perfect the pillars of Islam, especially those related to social society. Therefore talking about religion includes not only prayer, fasting, zakat, hajj but also *hablun minannas*. *This is believed by all three categories of families that were the subject of the study.*

## 3. Religious Sense and Level of Diversity

Speaking about religious feelings, M2 said that he had to pray in congregation because he was trained from childhood. If not the pilgrims feel regret, 27 degrees are left. If you are alone, you feel less satisfied and if you feel satisfied. As for B2 says that he performs the continuous rawatib sunnah prayer and the evening prayer. There is a feeling of regret if you do not carry out because it is normal and taught by parents and pray after prayer. As for A2, it says that he regularly prays the sunnah tahajud and dluha. If not, sometimes when you sleep, waking up on your own is worth waking up. If not, his heart is restless. It's a habit so it's mandatory.

From the three respondents, it was revealed that due to factors of early education, habits and traditions and the implementation of rules, there was *a conscience* (heart) that gave rise to a sense of diversity in them.

### a. Theological Reality

From the findings in the field that theological reality is understood by them by living what God commands and avoiding God's prohibitions. However, there are different understandings and experiences in carrying out religious doctrine in life and life.

#### **b. Sociological Historical Aspects**

A1 says: What most influences attitudes and behavior is from one's own soul and outside influences i.e. environment and religion. But the environment is greater if it has lived the content of the religious teachings themselves. Because many people who know religious knowledge is violated by themselves even though they know it is wrong, depending on individual attitudes. I live in Sirau where Alhamdulillah the people are Muslims. What is clear is that I studied religion well.

M1 says:

I have not disagreed with the neighbor who has reached hostility, because I am needed by the neighbor and the neighbor needs me. I still act friendly and smile because there is also an importance that is the integrity of the musholla. This is the result of my parents' side, which is not to be hostile, because they are innate, because they are low caste and used to associate with people above me. Jasi if I do indecent things is impossible to do and this affects the soul so that the nature of indecent is formed. There is also a sense of parental diversity and religious teachings obtained in schools.

B1 says, that he does good with neighbors out of obligation and not selfishness. From the three respondents, it can be seen that what underlies their attitudes and behavior is the existence of religious awareness obtained from religious education and religious knowledge possessed and influencing environmental factors.

From the three categories of families above, it can be seen that the sense of religion contributes greatly to the level of kaffahan carrying out religious teachings in daily life which grows due to early education, thus forming the existence of a heart, the existence of duties (implementation of rules), habits and traditions (group customs).

### **4. Factors Affecting the Level of Wealth**

#### **a. Religious Education in the Family**

The existence of religious education within the family is part of the process of instilling a sense of religion in children. In an interview with A3, he said that he first received religious education from his parents, including how to behave and worship. While M3 said that he prayed because he was invited by his parents and was Muslim because of descent. But with age and religious knowledge he became aware of his Islam and convinced of his beliefs. In some respondents it was proven that the existence of *early training*, *duty* (duty, implementation of rules, *habits*), *tradition* and *conscience* (heart) is what greatly affects their sense of diversity. The word heart functions when humans are adults, because it is a person's moral system and values or sense of right and wrong associated with religious beliefs.

#### **b. Religious Knowledge**

##### **1) Thinking and experience**

Thinking and acting Qur'anically, that is, reading, understanding, then making it a source of inspiration to act and proactively to enter and create a Qur'anic social environment.

With regard to religious thinking and experience, A1 says, that what influences behavior most is from one's own soul and outside influences i.e. environment and religion, but the environment has a greater influence. If you have already lived the content of the religious teachings themselves. Because many people who know religious knowledge is violated by themselves even though they know it is wrong, depending on individual attitudes. I live in Sirau where the people are *Alhamdulillah* Muslim. What is clear is that I studied religion well.



While A2 said that his behavior was influenced because there was already faith and piety and knew what the commandments and regulations of Allah and the Messenger were. He thought that if it should be prayer, fasting, zakat, hajj, then the behavior should be good.

To think Qur'anically, it is necessary to bridge by smearing the soul with the experience of the Qur'an through the habit of reading, examining the meaning of the content of the Qur'an. Besides realizing his teachings in everyday life.

## Conclusion

Based on the description of the results of research and discussion of the level of kaffahan adherents of Islamic teachings in everyday life in Sirau Banyumas Village, it can be concluded that Kaffah in carrying out Islamic teachings has proven to be able to be achieved by social classes and both rich, middle and poor. There are differences about the meaning of kaffahan understood by Muslim families in Sirau according to the three types of families. In wealthy Muslim families, kaffahan refers to optimizing material, mind and energy for the completion of worship, in addition to theological and sociological aspects. For middle-class Muslim families, efforts towards Muslim kaffah through theological and sociological aspects. Likewise, kaffah in poor Muslim families, has a tendency to emphasize both aspects. The form of kaffahan in daily life in the type of Muslim family is applied to the aspects of *hablun minallah*, namely the implementation of prayer, fasting, zakat and hajj with full discipline accompanied by sunnah practices, and *hablun minannas* which refers to how to get along with family members and neighbors and the existence of high social care that is carried out with full awareness and sincerity and confidence. There is a peculiarity in Muslims in Sirau, namely actively attending taklim majlis and pilgrims of recitation, following *thoriqoh* and still existing Islamic breathing art, namely *genjringan* (shalawat with tambourine). In addition, there are regular *dziba'an* and many taklim ceremonies held, both by NU and Muhammadiyah organizations. The sense of religion contributes greatly to the level of kaffahan carrying out religious teachings in daily life which grows due to early education, thus forming the existence of a heart, the existence of duties (implementation of rules), customs and traditions (group customs). There are two factors that affect the level of wealth. First, the existence of religious education in the family as the initial foundation to form a sense of religion. Second, the existence of religious knowledge accompanied by thought processes and experiences, building self-confidence and reflection and self-suggestion.

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