

Ramadan Fasting in British Company

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Abstract

Ramadan is a month that is highly anticipated by all Muslims in the world. During this month most of Muslims usually do the fasting, from daylight hours throughout the month, from the first light of dawn until sunset. Fasting during Ramadan is one of the five pillars of Islam. More than 1.8 billion Muslims do the fasting during Ramadhan. Not only refrain from hunger and thirst, fasting in Ramadan also teaches us as a Muslim to have self-discipline and self-restraint, and reminds us of the feelings of the impoverished.

Key words: British company, fasting, Ramadhan

INTRODUCTION

In its implementation, Ramadan fasting is always accompanied by various unique traditions (Suprayogi & Eko, 2020), (Cahyaningsih & Pranoto, 2021). Fasting in a predominantly Muslim country, such as Indonesia, is a common thing for some people (Purwaningsih & Gulö, 2021), (Fakhrurozi & Puspita, 2021), but Muslims who fast in other countries such as in Britain, as a minority, must have different stories ranging from fasting periods (Asia & Samanik, 2018), (Kardiansyah & Salam, 2021), different cultures, traditions and customs and also daily basis (Istiani & Puspita, 2020), (Journal et al., 2021). Islam in the Britain is interpreted as a love and justice because Muslims have a habit of living together in peace (Amelia & Daud, 2020), harmony and a Muslim attitude that respects and appreciates and loves others (Fithratullah, 2021), (Qodriani & Wijana, 2020). Muslims in Britain are very enthusiastic in welcoming the holy month of Ramadan even though the celebrations are not as festive as in Indonesia (Ivana & Suprayogi, 2020), (Kuswoyo et al., 2021). Ramadan in Britain occurs in the spring towards summer (Nindyarini Wirawan, 2018), (Aminatun, 2021). The sun rises around 5am in the morning and sets at 9pm in the evening. As Indonesian Muslims who fast in Ramadan in Britain, of course, it feels very different when in Indonesia (Novanti & Suprayogi, 2021), (Nababan & Nurmaily, 2021), the duration of fasting in Britain is around 18-19 hours, whereas in Indonesia the duration of fasting is only around 13 hours (Suprayogi & Pranoto, 2020), (Gulö, 2018). In Britain, halal food is rare and difficult to find but if muslims want to buy

halal food they can go to the city where there are big Muslim community in Britain like in Brimingham, New Castle, London and Liverpool (Endang Woro Kasih, 2018), (Yulianti & Sulistyawati, 2021). Adzan is not pronounced by using loudspeakers in Britain, it's because of the government policy that applies there and automatically there is no adzan Maghrib as indicators of the time to break the fast (Kardiansyah & Salam, 2020), there are no mosque loudspeakers that wake Muslims for sahur and also a marker of Imsa 'time as in Indonesia (Fakhrurozi et al., 2021), (Qodriani, 2021). In addition, Muslims in the Britain cannot celebrate Ramadan celebration or happy Eid (Gulö et al., 2021), (Puspita & Amelia, 2020).

LITERATURE REVIEW

The difference in atmosphere is what makes Indonesian Muslims have to adapt and get used to the conditions there (Pranoto & Suprayogi, 2020b), (Candra & Qodriani, 2019). Muslims are free to prayers in mosques during Ramadan (Samanik, 2021), (Kurniawan et al., 2018). However, Muslims in Britain can also meet the same culture as muslims countries in the world, such as celebrating iftar together (Sinaga & Oktaviani, 2020). They can visit Birmingham Central Mosque, Al-Rahma Mosque (Pradana & Suprayogi, 2021) and other mosques where there are a lot of Muslims waiting to Maghrib prayer and celebrate the iftar (Hutauruk & Puspita, 2020), (Yulianti & Sulistiyawati, 2020). After Maghrib prayer they are waiting to continue to tarawih prayer but there are differentiation in the implementation compared to Indonesia due to differences in the season and time zone which is hold on 11pm in the evening on the Britain time zone.

This is also felt by Indonesian Muslims who carry out Ramadan fasting at British company, where the company is dominated by non-Muslim European workers (Puspita & Pranoto, 2021), (Al Falaq et al., 2021). In this case, Indonesian Muslim workers continue to keep fast in Ramadan by restraining themselves and their lust (Sari & Gulö, 2019). They try to stay focused and keep their productivity at work. Here, Indonesian Muslims experience a number of different situations than usual, they cannot join their co-workers for lunch during break time (Suprayogi et al., 2021), they also have to keep praying and recite the Qur'an at work and have to keep working according to schedule even though sometimes they like to feel tired and weary (Pranoto & Afrilita, 2019). In this case, the reaction and stigma of colleagues or even other superiors towards Indonesian Muslims is very good, they understand that Indonesian Muslims are carrying out their obligations in fasting and

they respect it in a way that when lunch time arrives they will move to another room to appreciate it (Pranoto & Suprayogi, 2020a).

METHOD

In this study, the writers utilized library research techniques and subjective depiction. This study utilized a subjective methodology zeroing in on story understanding, portrayal, and examination. Subjective means examination dependent principally upon a constructivist viewpoint with respect to a singular's encounter that has been by and large or socially built. Information assortment strategies were performed by exploring or perusing sources in books, the web, as well as in past exploration reports, and others. Most understudies can find their assets in the library, information on the main libraries, experience with the chapter by chapter guide and other reference works, about complex is surely a fundamental apparatus for pretty much every understudy of writing. The information examination procedure utilized in this study is clear investigation. To help this information, the specialists looked for important information from different sources. Information investigation is the methodical course of considering and orchestrating information from meetings, perceptions, and records by coordinating the information and concluding what is significant and which should be contemplated. also, make determinations that are straightforward.

RESULTS AND DISCUSSION

Britain as a country and multicultural society let Islam and its adherents maintain their existence in the world, especially in the Europe. Based on the right to freedom of religion in Britain which is regulated in three constituent legal systems divided into national, European and international law. The European Convention on Human Rights (ECHR) describes the guaranteed freedom of religion in the Britain as stated in article 9, "The right to freedom of thought, conscience and religion includes freedom to change religion, belief and freedom both individually and in a community with other people and in public to realize religion and belief in worship, obedience, teaching, and practice. " However, nevertheless, it is inevitable that the Muslim community residing and working in the Britain have often become targets for haters of Islam and Muslims. Based on a survey in 2015 which stated that 60% of Muslims in the Britain often receive less praiseworthy treatment such as discrimination or pressure in practicing worship in their daily

environment, whereas based on a survey in 2010 conducted by the Human Rights Commission (IHRC) by interviewing 1,780 workers, said that Muslims suffer at their work place because they receive dishonorable treatment and verbal harassment which is accompanied by discrimination.

CONCLUSION

By knowing this, as Indonesian Muslims who work in British company they have to tell and explain to their manager and colleagues that they are doing fasting which is an obligation for Muslims and begging to understand and not discriminate against Muslim workers. Maybe this is not wise in the eyes of non-Muslim workers, because the habits that Muslims do in the workplace make them think that it is inappropriate, but how would you feel if you were in the position of Muslim workers, and would you remain silent in the face of this situation? Because we all have our respective religions and beliefs which are certainly different from others, and we have the right to carry out our obligations while not disturbing and harming others.

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