

THE EDUCATIONAL VALUES OF WORSHIP OF PRAYER

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ABSTRACT: Islamic Education Study Program. Currently, some Muslims have less realizing the true meaning of education from worship of prayer in congregation. The person who has understood the meaning of education in worship in congregation, his mind, attitude and his way of thinking must be in accordance with the guidance of al-Qur'ân and Hadith. Thus, how important is the significance and meaning of prayer for a servant to Allah swt. Praying is said to be something of the greatest, since prayer involves three human components at once; first, body movements; second, oral speech; and thirdly, the inner adoration, which are all directed to Him. The order to perform the prayer was revealed when the Prophet Muhammad saw did Isra' Mi'raj. Prayer is the most important mean to complain about all of human problems to Allah swt. Praying in congregation indirectly trains us to be discipline, holy, patient and to strengthen the sense of brotherhood among Muslims. Patience and prayer are the wisest and most effective way for a Muslim to deal with the problems and trials that override him so that his anxiety will not become prolonged.

Keywords: Values of education, worship of prayer in congregation.

Praying in Islam means to glorify Allah swt which is the source of all kindness, perfection and beauty. This servitude is to encourage people into perfection, kindness and beauty, and also to encourage them to gain another rank of glory. The prayers can also be done in congregation and individuals. The worship of the congregation shows that Islam also care in social relations. The worship prayers are often done in mosques and noble places. The Qur'an in the surah of al-Baqarah verse 43 invites people to perform prayer and zakat in congregation. The verse mentions, "*And establish the prayer, pay zakat and bow deep from the waist during prayer along with those who do it.*" In this verse, it is mentioned to do ruku' with the people who do ruku. Thus, the meaning of the sentence is the call of Allah swt to perform prayer in congregation. One of the real impacts of prayer in congregation is compactness. As compact people do the worship of prayer, as more blessed with spiritual abundance that people will get. In the history, mentioned that if mercy falls on one of the people who perform the prayer of the congregation, then the blessing also falls on the executor of other congregation prayers. Moreover, the compactness is done in the context of seeking the pleasure of Allah swt. The eighth Imam, Ali Ar-Ridhaas emphasized the importance of the worship of the prayers, and said "The factor behind the law of the worship of the prayers is to show the values such as Islam, obedience, sincerity and slavery to Allah swt in public."

DISCUSSION

To perform the prayer, must follow the requirements and the essential principles in the worship of prayer. Those that include the conditions of worshipping that must be fulfilled are: a) Islam. b) It's puberty and reasonable. c) Holy from the hadast. d) Holiness throughout the body, clothing and place. e) Covering the genitals, the male's genital is from the navel until the knee, while female is the whole body except the face and two sides of the palms. f) Enter the specified time for each prayer. g) Facing the Qiblah. h) Knowing what obligation is and what sunnah is. While that includes the basic principles of prayer that must be done, namely: a) Intention. b) Takbiratul ihram. c) Stand up right for the one who are capable praying fardhu. Can sit or lay

down for the sick. d) Read Sura Al-Fatihah in every raka'at. e) Ruku' devoutly. f) I'tidal devoutly. g) Prostrating in obedience. h) Tasyahud. i) Read the salawat Nabi Muhammad saw. j) Greeting right then left.

THE LACKNESS AND INFLUENCE OF WORSHIP IN DAILY LIFE

Praying continuously provides the benefits that are marvelous for Muslim community. The benefits that can be felt in everyday life are the Muslims are always controlled to do and behave according to the conscience, always obey the norms in society, orderly, harmonious among Muslims. The results of the study show that the values of the prayer education in tafsiral-Mishbah created by M. Quraish Shihab are (1) Praying closer to Allah swt, (2) Praying for the soul, (3) Praying to discipline time, (4) to be holy, (5) Praying to be obedient and orderly, (6) Praying to be patient, (7) Praying to strengthen the sense of brotherhood between Muslims (8) Praying to heart, (9) Praying to prevents fahsya 'and munkar. The educational values of prayer in Tafsir Al-Mishbah is a mean for refinement of worship and the medium to draw closer to Allah swt in case of facing daily life and challenges. Educational values in congregational prayer, we often think about whether or not our worship that we do bring changes in our life. Sometimes we only see something from the side of the layer, not the content. Whether it will have the value of tarbiyah or not. In the least, the mind is empty. Let's say the five obligatory prayers. We sometimes only know the name, but not for the core or the lesson. Actually the prayer has "heart" (the source) that we should know, learn it as the guidance. For instance, prayer can prevent the cruel and unjust deeds, bring the peace of soul, and become the medicine of all kinds of diseases. In this islamic boarding school, the five obligatory prayers are required in congregation. Even this obligation has run since the caretaker is Romo KH. As'ad Syamsul Arifin (second caretaker). This means, how important prayer in congregation must do compactly and solid. However, students' interpretation about praying in congregation is different. They are afraid of rules, not in case of self-consciousness. So, the total numbers of violating the rules increase, because they don't have awareness. Perhaps, this is a problem which we must solve together. One solution idea from the author is "Spiritual Awakening", that prayers in congregation isn't because of the rules but is to snatch the meaning of a million tarbiyah that must be followed without any coercion at all (sincerely).

One form of teaching values of tarbiyah of prayer in congregation among others:

First, istiqamah. In a broad sense, prayer in congregation certainly begins with a timely (exact) time for example at the beginning ahead of prayer can be prominent. There must be a commitment to realize. Otherwise he will pray alone. From this, we know that the benefits of prayer in congregation is twenty degrees up higher than do prayer alone, even if the person do it devoutly. So that the awareness of istiqamah is able to influence other acts consciously.

Second, solidarity. Prayer in congregation essentially teaches the value of solid togetherness, without any difference of interest. They have the same goal which is to face Ilahi Rabbi. According to this, the educational values of praying in congregation actually has successfully made a change that is a management of "mobilization". Through congregational prayer, people can unite to one victory (ideal), both in the world and the hereafter.

Thirdly, leadership congregational prayer teaches someone to have a leadership. This is true, because the congregational prayer education teaches the value of obedience of followers (makmum) to a leader (imam). A follower (makmum) must be obedient (follow) to his imam.

Unless the follower precede the imam, it will be fatal. Likewise, choosing a leader (priest) should be viable (selective). Otherwise, it can be less perfection. Choose the most fluent in reading (Quran) ,the religious, and liked by people. In the social area can also be attributed that the people should choose a prominent leader (smart, intelligent, born-minded genius) and has spirit of patriotic-leadership to his people. In the sense of being able to bear responsibility and trust.

Fourth, discipline and order. By performing a prayer in congregation, we are forced into high enough discipline values. For example the imam uttered the takbir, as well as makmum imitate it. Without anyone to precede or being preceded. Thus, the teaching of "obedience" is also mentioned here. With that obedience, it creates a habituals which are discipline and orderliness.

Fifth, responsibility. In the sense, a priest (leader) has a responsibility to his people (the people) before to God. Because he was mandated together with his people towards His glory. After the prayer, the priest has to pray and followed by all the followers by saying "Amin". Praise Him and pray together for all the mistakes have made. Finally, born the sense of consciousness (repentance) which always embedded in the heart of priest and followers. And do not refuse to repeat the same mistake.

Building awareness is actually very easy. Suffice to remember the meaning of tarbiyah in prayer, without looking at its dhahir. Because something which is "core" impacts on a form of change that is indeed dreamed of. It is certain that this noble teaching holds thousands of educations that can be applied in the space of our lives. Think and be the best. Begin to change from ourselves. "Ibda 'bi Nafsik". There is no mutual attraction between us. Learn to contemplate (muhasabah) through mediation (intermediary) prayer in congregation. That is why our daily deeds encountered, without praying in congregation what will be happened. Then, how about our congregational prayer? The event of Isra Mi'raj become the proof of the Prophet's journey through the dimension of time and place, in order to receive the direct command of prayer from Allah swt, without going through the angels. This shows how important the role of prayer for the life of the Muslims. "Glory to (Allah) Who did take His servant for a Journey by night from the Sacred Mosque to the Farthest Mosque, whose precincts we did bless, in order that we might show him some of Our signs for He is the One Who heareth and seeth (all things)." (Surah al-Isra [17]: 1). The warning of Isra Mi'raj is a momentum for Muslims to evaluate the quality and take lessons (ibrah) from the values of prayer, so that the prayers can transform a person into more meaningful in personal and social life.

Among the values of the prayers, *the first*, prayer educates people to purify themselves from bad qualities. "In truth, the prayer prevents from (abominable) deeds and abuses." (QS al-Ankabut [29]: 45). *The second*, the prayer is to educate people to become united. The prayer faces into one place only, namely "Baitullah". This demonstrates the importance of establishing the unity of the people. This sense of unity will create mutual understanding and complement each other. *The third*, prayer educates time disciplines. Every moeslims that will do prayer must check in the time of prayer, trying to be on time, in accordance with the provisions, and conquer his lusts not to sink in mundane activity. *The fourth*, prayer educates the order of the organization. Concerning the orderly prayer of the prayer line straight behind the imam without empty gaps (between the one and the pilgrims to his left) return the Muslims to the need for nidzam (orderly in organization). *The fifth*, prayer educates obedience to leaders. Following the movement of the priest, did not precede it for a moment, showing obedience and commitment or loyalty, and negating its rejection of his command, as long as the order was not to be defiant. "There is no obedience to the creatures in defiance of Allah swt." (HR Ahmad). *The sixth*,

prayer educates the courage to remind the leader. If the priest forgets, he reminds him (reading subhanallah), it shows the necessity of the people to remind his leaders if they make mistakes. *The seventh*, prayer educates equality of rights. At the prayer of the congregation, in the formulation of the shaft is not based on the social status of the congregation, nor regarding to wealth or rank, even in the front of the shah. This illustration illustrates the equality of rights regardless of their position or age. *The eighth*, prayer educates healthy life. Prayers give the impression of health, which is manifested in the movement in every rakaat, which each day at least 17 rakaat in a balanced manner. It is a physical exercise with a simple and easy movement. If the above prayer values are embodied in the life of every Muslim then there is no possibility of change to a better direction will be realized.

THE SOCIAL DIMENSION OF CONGREGATIONAL PRAYER

The congregational prayer have a positive impact on social life and individuals. Congregational prayer, in addition to being a prelude to unity and strengthening of brotherhood, it also build affection between people. Basically, gathering on prayers congregates an extraordinary social condition. Through the congregational prayers, people know each other and love each other. It also can become a mean of friendship and can be a mean of helping people who are faced with problems. It can be called as a symbol of strength and solidarity of Muslims. With the congregational prayers, social inequality can be overcome. It made various levels of society in a single line of prayer. This is a great religious education. Islam succeeds in teaching its people to be indiscriminated. In that way, humans should not be proud of their social, economic and political position. When praying in congregation, everyone who have power position should sit together and interact with others indiscriminately. This is the pleasure of praying pilgrims are taught by Islam. Due to the importance of prayer pilgrims, Allah swt also promises a tremendous reward for anyone who does praying together. In the history, mentioned that every step of implementing prayers pilgrims toward the mosque, got reward in the sight of Allah swt. Allah's Messenger (may peace be upon Him) said, "Allah Almighty and His angels say greetings to those who are in the first row of prayers of worshipers."

CONGREGATIONAL PRAYER IS GREATER THAN THE NIGHT PRAYER

For the Messenger of Allah swt, night prayer and mutual prayer to Allah swt is very beautiful and incredible. However, Rasulullah saw still emphasized the prayer of the pilgrims. The Messenger of Allah once said, "If I do dawn prayer in congregation, then I love the dawn prayer in congregation than night prayer." The worship of the pilgrims is done in the form of one person as the priest is in front, while the other as makmum behind. Makmum always follows the priest's movements. In the prayer of the pilgrims, when the priest read Surah al-Fatihah makmum listened to it. As for the other parts, the imam and the makmum do it simultaneously.

In the socio-political system of Islam, a leader must have a series glorious and noble morals. With the noble character, the leader is expected to influence the community. The same condition must also be fulfilled in the prayer worshipers. A priest prayer worshipers should excel in terms of science, piety and justice. Imam Sadiq (as) said : "The Priest of prayer is a leader who leads you to Allah swt, so choose the right person to follow." The Qur'an in Surah Al-Araf verse 31 says," Son of Adam, wear your beautiful dress when you enter the mosque?" Imam Jafar Sadiq as is interpreting the verse, mentions that the mosque is adorning to worship of prayers.

IBN SINA AND PRAYER SOLUTION PROBLEMS

One night, Abu Ali Sina, a philosopher and medical expert from Iran, faced a problem that could not be solved. He finally decided to perform wudhu and shalat. Abu Ali Sina is facing Allah swt so that the problems he faces can be resolved. After completing the prayer, Abu Ali Sina recalled the complicated problem he faced. Shortly thereafter, a solution came to mind. After finding a solution, Abu Ali Sina again prostrated to thank Allah swt. Abu AliSina, also known as Avicenna, said, "Every time I'm confused to solve the problem, I go to the mosque to pray, after which I complained to the problem and asked for it to be resolved." (IRIB Indonesia)

THE GREAT SECRET BEHIND THE WORSHIP OF PRAYER

"Read what has been revealed to you, namely the al-Kitab (the Qur'an) and establish the prayer. Indeed the prayer prevents from (abusive) deeds and abuses. Indeed, remembering Allah (prayer) is greater (the priority of other worship). Allah knows what you do."(QS Al-Ankabut [29]: 45) The above verse explicitly explains the connection between the prayer and the behavior shown by a Muslim. The influence of shalat can not be used as a benchmark to generalize and characterize the personality of all people. But, at least in this verse Allah swt explains the attitude of a human from the point of view of the character it brings. Prayer cleans the soul, sanctifies it, conditioned a servant for the sake of Allah swt in the world and taqarrub with Him in the Hereafter. (Jabir Al-Jazairi, 2004: 298).

Prayer as one of the important parts of worship in Islam as other buildings of worship also has many privileges. He not only has a specific wisdom in every movement and the essential principles, but in general prayers also have a drastic influence on the development of a Muslim personality. Of course it does not necessarily and immediately we get instantly in the implementation of prayer. The benefits are invisible and will gradually enter in a self-fulfilling Muslim. The worship of prayer is a communication medium between the Creator and a servant. This communication media as well as a medium to always express gratitude for all the favors. In addition, prayer can be a medium to express whatever a servant feels. In psychology known as the term catharsis, simply means to devote all that is hidden in self, positive or negative. Thus, prayer can be a cathartic medium that will make a person feel peaceful.

LINKAGE OF PRAYERS AND MORALS

Prayer as a religious pillar, buffer of magnificent buildings or mighty. It is the bright light of belief, the medicine for the various kinds of diseases in the chest and the control of all the problems that impede the steps of human life. Therefore, prayer can prevent abusive and evil behavior, distancing the evil appetite to the ugliness to dump it as far as possible (Asykuri, tt: 137). Prayer worship that begins with takbir and ends with a greeting is a beautiful magnificent building that has million space that accommodate all the inspirations and aspirations and positive expressions of a person to behave well, because the deeds and words contained in the prayer has many wisdom, which among them demanded to the mushalli to abandon the cruel and unjust acts. Unfortunately prayers are often seen only in the form of formal rituals, start from takbir, ruku ', prostrating, and greetings. A combination of physical movements associated with the Jurisprudence, without any deep inclination or desire to understand the essence embodied in the prayer symbols. Here are the moral values contained in the process of worship. Meditation is often done by humans are believed to increase the ability to concentrate and reduce anxiety.

First, discipline training.

The timing of the prayer is determined so that we should not change, advance or postpone the execution time, which will result in the cancellation of our prayer. It trains us to be disciplined and appreciative of time. By always keeping the order of worship sincerely, humans will be trained to be disciplined against time (Toto Tasmara, 2001: 81). In terms of the many rules of prayer such as the legal requirements, the procedure of implementation and the things that are prohibited during prayer, these limitations also train the discipline of man to obey the rules, not "as long as I like" or indulge in personal desires alone.

Second, holy practice.

Before the prayer, a person is required to purified himself first, ie by wudhu' or tayamum. This implies that prayer should only be done by a holy person from all unclean and filthy things. So we are always expected to be clean and holy. Here, the cleanliness demanded is not only physically, but includes the non-physical aspect so that it is expected that the people who are accustomed to perform the prayers will be cleaned both physically and mentally.

Third, concentration practice.

Prayers involve the oral, body, and mind activities simultaneously in order to face the Allah swt. When verbally pronounces "Allahu Akbar", simultaneously the hand is lifted upward as a symbol of glorification and magnifying, and at the same time in the mind is intended to pray. At that time, all relationships are decided with the outside world itself. All things are seen to be nothing except only himself and God, who are being worshiped. This concentration, which is done on a routine basis once a day, trains the ability to concentrate on humans. Concentration, in Arabic called *khusyu'*, is required to be performed by a performer of prayer. This solemnity is often equated with the process of meditation.

Meditation is often done by humans are believed to increase the ability to concentrate and reduce anxiety. Fourth, the practice of goodness suggestion. Readings in the prayer are good words that contain both praise and prayer to God. Praising God means acknowledging our weakness as human beings, so it trains us to always be humble, and not arrogant. Praying, in addition to the meaning of humility, can also foster an optimistic attitude in life. Judging from the theory of hypnosis that became the foundation of one psychiatric therapy techniques, pronunciation of words (reading prayer) is an auto suggestion process, which makes the perpetrator always trying to realize what he had said in everyday life.

Fifth, practice togetherness.

In doing the prayer it is advisable to do it in congregation (with others). From the side of the reward, based on the hadith of the Prophet saw is much greater when compared with individual prayers. From a psychological point of view, congregational prayer can provide a very useful aspect of therapy, both preventive and curative. By praying incongregation, one can avoid psychological disorders such as symptoms of alienation. By praying in congregation, a person feels the presence of togetherness in terms offate, position, pain and joy. No more differences between individuals based on rank, position and others in the implementation of prayer in congregation.

CONCLUSIONS

In the prayer movement, we can find the cues of the symbols contained in the prayer, namely the philosophy of motion. A Muslim person must move, must be dynamic, because not forever in this life will qiyam (stand still), symbol of glory (adult). One day we have to ruku (middle age), then prostrate (age began to age). Instead, there is no motion less prayer, he stands then greetings. That is worship of prayer. This seems to indicate that a static person, no motion creativity, is actually in death.

Actually, the prayer that we founded is essentially a pearl ocean that educates the spirit. Prayers show an inner attitude to gain strength, confidence, and courage to stand up straight through real life through clear, directed, and environmental influences. For a person who understands the meaning of prayer, in fact he will pursue the time of the mandate, because by prayer, he has the power to live in carrying out God's mandate. Prayer is not just a formal ritual, but there is an actual content, that is real evidence that is felt. What a naive someone who prays, but his lips full of lies. How valuable the meaning of prayer if not to give the impact to become a useful human and away from the evil. When we give compensation to the poor, care about the future of orphans and the degrees of the weak, we have actually completed our prayer from formal form to actual, from apprehensive to behavior. This is what kafaah prayer means. The moral content presented by the prayer imprints on the heart and forms a very sharp spiritual intelligence which then breeds the righteous deeds, preventing itself from the abominable and unjust deeds.

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