

The Importance of Prayer in Shaping Muslim Character According to Quraish Shihab

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Abstract

Article History

Received :29-02-2024

Revised :04-03-2024

Accepted :11-03-2024

Keywords:

Shalat, Muslim

Character, Quraish

Shihab

This research aims to determine the importance of prayer and the values contained in it. This research uses a qualitative research method used to research the condition of natural objects, where the researcher is the key instrument, data collection techniques are carried out in a combined manner, data analysis is inductive, and the results of qualitative research emphasize meaning rather than generalization. With this type of research, or library research, Prayer is the base and foundation of religion; prayer is one of the most effective ways of approaching Allah. In prayer, there are many values contained and can shape the character of a Muslim, and these values are: 1) Prayer is a means of getting closer to Allah and soothing the soul; 2). Prayer builds a clean and orderly person. 3) Prayer creates patient character, so from here, the role of prayer is very important for Muslims. Apart from being a way to get closer to Allah, prayer is also a character builder because there are many values that can be learned there.

Introduction

Prayer is the basis of religion, and the virtue of this prayer is mentioned in various famous stories as the basis of obedience, but solemnity is the best among them. In Arabic, prayer means asking for it, and according to the term, prayer is a prayer performed to show devotion and humility towards God Himself. Prayer is the main worship that will be held accountable on the day of reckoning, because prayer worship reflects the degree of piety and is a direct means of communication to get closer to Allah SWT. In addition, prayer is also the most important means of interacting with Allah SWT over all human problems.

Prayer can also educate and practice disciplined, holy, and patient relationships with fellow Muslims and instill a sense of friendship, as explained in Surah al-Baqarah verse 153, which reads:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾

p1 *“O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient.”*

patient. Patience and prayer are the wisest and most correct ways for Muslims to deal with the problems and trials that come their way so that the tests they experience can be less light. Today, many Muslims do not know the true meaning of prayer education. A person who understands the importance of prayer education will surely have an attitude and mindset that follow the guidelines of the Qur'an and Hadith. Therefore, prayer plays a very important role in life.

Prayer is an obligation of Muslims who have converted and must be done by believers anywhere, anytime, or while traveling. If it is time to pray, then they are obliged to perform prayer. After the confession of faith, prayer is the second pillar of Islam. Islam itself consists of five pillars, one of which is prayer. Prayers are obligatory five times a day and a night, for a total of 17 rakaat, and all Muslims are obliged to perform them both in healthy and unhealthy conditions.

Research Methods

This research adopts a qualitative approach. Qualitative methods are used to investigate the condition of objects naturally, where the researcher acts as the main instrument. Data collection techniques are carried out with a holistic approach, data analysis is inductive, and qualitative research emphasizes meaning rather than generalization. With the type of literature research or library research. Specifically, examining the importance of prayer in shaping Muslim character according to Quraish Shihab based on reference sources consisting of relevant literature. By analyzing the importance of prayer in shaping the character of Muslims according to Quraish Shihab.

Discussion

Understanding prayer and character

Prayer is the unifying force of religion and the foundation of obedience. There are several famous stories about the *fadilah* of prayer. The best morals in prayer worship are solemnity. (Qudamah, 2003) According to the etymology (language), prayer means prayer. In the same sense, prayer is a word and movement that begins with raising both hands and ends with greetings. Prayer is a pillar of charity that is more important among other pillars of Islam because it has a positive effect on the moral condition of man. (Azri, 2011) Etymologically, prayer in Arabic means to pray. Prayer through expressions is a form of worship consisting of several practices, starting with *taqbiratul ihrom* (intention of the heart) and ending with greetings.

There is no fundamental difference between the use of this word and the etymological meaning of worship. Prayer is the light that shows the truth and prevents immorality and evil deeds. Prayer involves the body and mind. The body stands, bends, sits, and counts. As for his spirit, he praised Allah, praised him, prayed for him, asked for mercy, prostrated himself before Him, chanted verses, and saluted the Messenger of Allah, his family, and the *shaleh* servants of Allah. (Syafri, 2015) According to terminology, prayer is worship to show devotion and humility to God. (Mustafa, 2007) Prayer, as the main worship, will be held accountable by Allah on the day of reckoning, as it reflects the level of piety and is a direct means of drawing closer to Allah Almighty. Prayer services are the leading means to report all human problems to Allah SWT. Through prayer, one can educate and train oneself to have discipline, purity, and patience. In addition,

prayer also plays a role in fostering relationships with fellow Muslims so as to strengthen the relationship of friendship.

Regarding character, it comes from Latin "karakter and kharassein," Greek character, and English character, which means to sharpen. (Abdul Majid, 2012) In Arabic, character means morality and comes from the word خلق, which means immaterial creation, or character in the form of values that are seen every day, or what a person has in the form of virtue. (Al-Ashfahani, 2013)

Speaking of personality in Islam, a person's personality and behavior are innate and naturally become his personality and daily behavior. Islamic scholars such as Ibn Maskawaih (D: 321H) explained their morals and quotations. A state of mind that prioritizes spontaneous action without prior knowledge. This behavior may arise from human nature or from certain social conventions and mores. (Maskawaih, n.d.) Character is the set of core values that shape character and individuality in the form of attitudes, behaviors, motivations, and abilities, which are formed through genetic and environmental influences and other influences and distinguish us from leaders and others. Character is also a quality related to personal qualities (spiritual or moral), morality (character), personality, and identity working together in family, society, state, and nation. Ibn Qayim al-Jawziyyah (D: 751H) defines morals or ethics as values consisting of essential knowledge and passions in the form of physical and mental actions, so that their realization produces a soul with good morals. This is the highest morality. (Al-Ghazali, 2007)

Values contained in Shalat

In Q.S. Al-Baqarah [2]: 153, one of the values about education contained in prayer is:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾

"O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient."

The meaning of this verse is to encourage believers to pray patiently in the face of life and trials. The term "ash-shabr" (patience) in this verse involves various forms of patience, including patience with insults and temptations, patience in carrying out commandments and avoiding prohibitions, patience in the face of calamities and difficulties, and patience in fighting for truth and justice. The verse affirms that God is merciful, indicating that in order to overcome obstacles and achieve success in fighting for truth and justice, one needs to involve God in every step of the way. When things are difficult to deal with, he must be with God. And Allah Almighty will surely help him because he is always with Allah under any circumstances, and difficulties cannot be overcome and may even be aggravated by Satan's hatred of man. (Shibab, 2002)

Patience and prayer are the best and correct ways for a Muslim to go through the problems and trials that await him, so that fear does not create constant stress. Today, some Muslims are not very aware of the importance of prayer in education. A person who understands the importance of teaching prayer should have an attitude and mindset that are in line with the guidelines of the Qur'an and Hadith.

So how important is the meaning of prayer for SWT servants of Allah? Prayer is the greatest because it includes three parts of human beings at once: the first is body movements, the second is words, and the third is the soul in the mind, all of which are directed to you. Furthermore, in Islam, only prayer begins with ablution. This is what distinguishes the virtue of prayer from other religious worship. (Susetya, 2007)

The values of prayer that can shape the character of Muslims are:

1. Pray the way to draw closer to Allah and appease the soul.

Prayer is a way to draw closer to Allah. This has been explained in the word of Allah Qs thaha verse 14, which means: "Pray to remember the meaning of Quraysh Shihab in his book Tafsir al-Mishbah, which explains: Whoever performs prayers correctly always remembers Allah, and whoever performs prayers always receives God's light; this light protects against cruelty and evil.

The content of prayer is that remembering Allah makes a person healthy. There are also those who understand the word dhikr in this verse by interpreting and memorizing all the commandments and prohibitions of Allah, maintaining their meaning, and encouraging complete obedience. (Shihab, 2002) According to Quraysh Shihab, when a person knows Allah Almighty with true gratitude, then surely his mind, soul, and heart are called to Allah, and the above verse recommends bowing down and worshiping Allah. By mentioning the forms of worship and obedience The most obvious is prayer. Scholars differ on its meaning (lidzikr). Not only the word Dhikr, but there is also the letter Lam before the word Dhikr. Some interpret the word dhikr as oral dhikr, and some interpret it as dhikr from the heart.

Meanwhile, there are also those who understand that the letter lam means this, so this verse tells us to pray in such a way that the presence of Allah SWT is always remembered. Indeed, true and good prayer makes a person remember the power of Allah and guide him in fulfilling His commandments and avoiding His prohibitions. This meaning is interpreted as a hint at the meaning behind the command to pray. There are also those who interpret that surah lam has the meaning of time, so according to those who support this understanding, this verse contains the command to perform prayers at the time of remembering Allah, which is the right time for Allah to remember Him. There are also those who understand it in the sense of remembering a prayer after previously forgetting or when time has passed. Ibn and Assyria confirmed both of the above understandings, while Thaba-Thabaai even mentions the above two opinions and many others.

According to Quraysh, both of the above opinions are acceptable. He explained that the meaning of dhikr itself originally meant to say with the tongue, and this meaning later evolved into remembering, but remembering something often means saying it with the tongue, and vice versa, the tongue often reminds us of something. This meaning, interrelated with this verse, states that dzikrullah (remembering Allah) brings comfort to us as long as it is not just lip service but is intended to stir the heart to realize the greatness and majesty of Allah. (Musbikin, undated, pp. 69–70). Prayer includes Dikrullah worship because prayer is a form of worship filled with words that remind our hearts of God and bring peace to the heart. When prayer is done with devotion, it affects the mind and creates awareness and closeness to God.

2. Prayer is able to make a clean and orderly person

Prayer is the path to self-purification. Because getting used to praying means training oneself, heart, and mind, producing and encouraging shaleh charity, encouraging and stimulating shaleh charity, and forbidding and eliminating shaleh charity. One of the requirements of prayer is tahara. This must be done as per the rules contained in the hadith. The Sufis strongly emphasize the importance of thorough cleansing, making it a symbol of the purification of the soul. A strong believer always tries to cleanse his body of external impurities. In other words, his state is like being holy.

To perform prayer, one must first know the purpose of the prayer and the steps to perform it, including its conditions such as freedom from impurity and uncleanness. Based on the word of Allah Almighty in the Qur'an surah Al Baqarah [2]: 222, which reads, "Verily Allah loves those who repent and loves those who are pure Here in Tafsir Al Misbah, Quraysh Shihab is explained as follows: Repentance is cleansing the impurities of the mind, but cleaning the external impurities is bathing and washing. Ablution is an obligation before prayer, so washing the body is very important, both properly and thoroughly. (Shihab, n.d.-a)

Before praying, a person should clean his body and clothes. In fact, prayer can help you maintain physical and mental health. Before praying, you should first pay attention to cleanliness and purity. This is achieved by washing. Furthermore, the foundation of good health is a body that is clean and free from all impurities. The obligation that must be fulfilled by a Muslim after reciting the two sentences of the shahada is the worship of prayer, but in order to fulfill the obligation of prayer, he must perform ablution. Bathing, apart from being a means of physical purification, is also a means of spiritual purification through prayer.

Ablution using clean and pure water (anhydrous) is a recommended practice in Islam. Islamic jurists mention seven types of water that are considered absolutely sacred, namely rainwater, river water, spring water or well water, sea water, ice or snow water, dew water, and lake water or tap water. These types of water are considered to have sacred properties and can be used to carry out cleansing processes, such as ablution. When you wash your body, you realize that facing God is very different from anything else. It cleanses not only the body but also the mind After ablution, continue to pray while reading the recitation of the Prophet SAW. If a Muslim is clean, well-dressed, and has performed ablution, then he has the right to enter before him.

From the explanation above, it can be seen that bathing during prayer is an absolute obligation for Muslims, because washing is one of the means of purifying the body Every time a Muslim wants to pray, he automatically bathes to purify his body and soul Bathing is one of the activities to cleanse the body of dirt and dirt, so that if he appreciates the contents of the bath will definitely affect his personality and daily behavior Soul impurities from sins committed Washing the body Before praying make a Muslim a person who is pure outwardly and inwardly.

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3. Prayer prints the character of patience

The prayers performed at Tuma'nina teach Muslims to be patient, in prayers that symbolize patience in living daily life. The presence of tuma'nina ensures that prayers are not rushed but rather calm, orderly, and correct. Prayer as a worship that educates the person of the disseminator is mentioned in QS Al-Baqarah [2]: 45, which reads:

وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿٤٥﴾

“And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive [to Allah]”

Quraish Shihab explains in Tafsir al-Misbah that the word al-Shabr means refraining from things that do not support my mind. This also has the meaning of solidity. Another part of the same Surah also explains praying to teach patience to Muslims, Q.S. al-Baqarah [2]: 153. Quraysh Shihab explains in his tafseer that this verse refers to Qibla and patience as helpers in life and trials and encourages believers to pray as taught by Allah Almighty above.

Related to the word Ash-Shabr (patience), it includes many things, such as patience with ridicule and temptation, patience in carrying out orders and avoiding prohibitions, and patience in calamity and difficulty. The last verse states that Allah Almighty is with patient people, and if one wants to overcome the causes of sorrow and difficulty and succeed in fighting for truth and justice, then it is very important for Allah Almighty to be with them every step of the way.

It is argued that one should be with Allah SWT in the face of difficulties and struggles, and at that time, Allah SWT will surely give His help because He is always with His servants. Without this unity, difficulties cannot be overcome, and perhaps hatred of Satan and man will further increase the difficulties. Man should not silently lament the calamity he is experiencing, but should fight and struggle, for patience will lead to goodness and happiness. Fighting for the truth and defending justice can lead to death. The culmination of any test that requires patience is explained as death, and therefore, the following verses affirm that there should be no doubt about the fact that people who die in battle in the way of God are considered dead. Although they were physically dead, in God's sight, they were considered alive even though they no longer breathed. (Shihab, n.d.-b)

In Quraish Shihab, the words patience and prayer are elaborated in detail and can be considered a new formula for dealing with daily challenges. Patience is considered an important key to preventing chaos that may occur in everyday life. In addition, continuous prayer is considered a way to develop the level of patience of Muslims., and when problems arise, they remain calm and try to improve things. I will try my best. If so, patience is not a sign of weakness or passive acceptance of the situation but rather a form of struggle that reflects the strength of the individual psyche to control the passions, especially the lust for violent acts. Therefore, it is not surprising that carrying out worship, such as fasting, requires not only physical endurance but also patience and fortitude, because the essence of such worship is the effort of self-control that ultimately results in victory. Patience and prayer are considered methods to calm the soul that may experience anxiety and stress due to various life challenges. If anyone experiences something like this, please be patient and pray that his soul grows in peace. A serene soul is very influential when Muslims encounter Allah and communicate through prayer.

Conclusion

Prayer is the base of religion for Muslims and a very effective way to get closer to Allah. In prayer, many values can shape a person's character, form personality, and individuality in the form of attitudes, behaviors, and motivations, such as forming patient characteristics and printing a clean person because one of the legal requirements for prayer is to be clean from small and large hadas, then it will accustom them to always be clean, and prayer has such an important function in Islam. According to Quraish Shihab, prayer is a blessing from Allah. Therefore, we should always establish prayers and keep the pillars of religion firmly in place.

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