



Esoteric Dimensions of Prayer Worship and Its Implications Against the Development of Social Ethics

T. Faizin

Institut Agama Islam Negeri Lhokseumawe, Aceh, Indonesia
teukufaizin@iainlhokseumawe.ac.id

Abstract

Prayer is an *ubudiyah* activity that also has something to do with *tasawwuf*, which contains the human esoteric dimension. Many lessons and secrets are held in prayer services, especially regarding their implications for the development of social ethics so that the perpetrators are more motivated to have good morals. The methodology used in this study is quantitative with a descriptive analysis approach, research findings, esoteric dimension of prayer worship that is formed closer to Allah strengthens the soul, avoids bad deeds, discipline in life, and creates positive, trustworthy, and honest things; as for the implications, training to regulate order in society strengthens a sense of togetherness, develop bonds of brotherhood and social solidarity.

Keywords: ethics, social, worship

Abstrak

Shalat adalah sebuah aktivitas *ubudiyah* yang juga ada kaitannya dengan *tasawuf* yang terkandung didalamnya dimensi esoteris manusia, Karena pentingnya ibadah shalat, Allah memanggil Nabi Muhammad saw untuk menghadap langsung tanpa melalui perantara, tidak sebagaimana perintah ibadah lainnya. Banyak hikmah dan rahasia yang kandung dalam ibadah shalat terutama tentang implikasinya terhadap pengembangan etika sosial sehingga pelakunya lebih terdorong untuk berakhlakul karimah. Metodologi yang digunakan dalam penelitian ini adalah kuantitatif dengan pendekatan deskriptif analisis, temuan penelitian, dimensi esoteris ibadah shalat yang terbentuk, lebih dekat dengan Allah, memperkuat jiwa, terhindar dari perbuatan buruk, kedisiplinan dalam kehidupan, tercipta hal yang positif, amanah dan jujur, adapun implikasinya; latihan untuk mengatur ketertiban dalam masyarakat, memperkuat rasa kebersamaan, terciptannya ikatan persaudaraan dan solidaritas sosial.

Kata Kunci: etika, shalat, sosial

INTRODUCTION

Prayer is a routine of worship that must be carried out by every Muslim who is a mukallaf five times a day (Sugianto & Djamaluddin, 2021). Prayer is also one of the five pillars of Islam. as a pillar of religion, it is the basis that must be upheld and carried out by the terms and pillars that apply. So important is the obligatory prayer that the Messenger of Allah stated that prayer is the pillar of religion, meaning that if someone performs prayer perfectly, it means he is upholding the faith. If he leaves prayer, it means he undermines belief. This is by the Hadith of Rasulullah saw.

الصلاة عماد الدين فمن أقامها فقد أقام الدين ومن تركها فقد هدم الدين.

Salah is the pillar of Din. Whoever establishes it has established Din and whoever neglects and destroys it has destroyed Din (At-Tirmidzi, 1997)

Prayer is an *ubudiyah* activity and has something to do with Sufism which contains the human esoteric dimension (Wildan, 2022), so we can say that prayer is a medium for communicating weak and helpless humanity with His *Rabbi*. Because of the importance of prayer, Allah called the Prophet Muhammad saw to face him directly without going through an intermediary, unlike other worship orders. Even prayer is the earliest worship to be accounted for by Allah (Bachtiar, 2014).

This shows that, in essence, praying is an absolute human need to realize the whole person, both the needs of the mind and the needs of the human soul, considering that the status of Islam is a holistic (perfect) view of life. Prayer also describes the total intelligence system of the universe, which is fully supervised and controlled by the power of the Almighty. Therefore, ideally, the deeper one's knowledge of the workings of this universe, the more diligent and special he will be in performing prayer services (Bin Thohir, 2020).

However, the current reality that is developing in society is that many people still misunderstand prayer. As the emergence of a word from some people, " *peu buet barang kapue jeud yang peunteng sambahyang bek tinggai* " (anything can be done as long as the prayer is not abandoned) (Agustina et al., 2020). These words are expressions that are not wrong but are likely to be misinterpreted (Hardiansyah & Mas'odi, 2020).

This expression can lead to the assumption that bad behavior on this earth is not a problem; still, praying is important. Whether we realize it or not, this wrong view has been sinking under the consciousness of most Indonesian Muslims.

Apart from studying and exploring the conditions for the validity of prayer, the Muslim community should also deepen their knowledge of the nature of worship so that they do not assume that a blessing is only a form of religious ritual worship (Latif & Nurainiah, 2018). Therefore, in everyday life, there is no correlation between the number of mosques and the crowds of people at the mosque during prayer times and the behavior of people who have become a routine of praying in their daily lives. Even at a macro level, it is very ironic that the Indonesian nation is known as the country with the largest Muslim population in the world but is also one of the most corrupt countries in the world. Thus, it is very interesting to study the esoteric dimension of prayer worship on the development of social ethics.

METHOD

This research includes library research, a study conducted using literature in the form of books, notes, journals, and research reports from previous researchers. This research is a descriptive analysis (Moleong, 2018). Namely, descriptive study searches for a problem using facts with precise and systematic interpretations. This method is used to describe and examine and describe the Esoteric Dimensions of Prayer Worship and Its Implications for the Development of Social Ethics.

FINDINGS AND DISCUSSION

History and Legal Basis of Prayer

Prayers began to be obligatory on the night of Isra' and Mi'raj on the 27th of Ra'jab, approximately five years before the migration. According to the hadith of the Prophet Muhammad, at first, the number of cycles of prayer was set at fifty times a day and a night, then the number was reduced to five times a day and a night. This indicates that Allah SWT requires earlier prayer compared to other obligations (Savić, 2021).

Prayer is the greatest obligation after the two shahadah sentences. So big is the problem of this prayer that Rasulullah saw stated that to distinguish between a Muslim and an infidel is to leave a prayer. This means that one's Islam can be realized by doing prayer (Khorini et al., 2019).

The legal basis for implementing prayer can be seen in various verses of the Qur'an and the Hadith of the Prophet Muhammad. Some of the verses that explain the obligatory prayer are:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ

And they have been commanded no more than this: To worship Allah, offering Him sincere devotion, being true (in faith); to establish regular prayer; and to practise regular charity; and that is the Religion Right and Straight (QS. al-Bayyinah: 98: 5).

فَأَقِمْ وَ الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَاللَّهُ حَبِيرٌ بِمَا تَعْمَلُونَ

Establish worship and pay the poor-due and obey Allah and His messenger. And Allah is Aware of what ye do (QS. al-Mujadalah: 58: 13).

اتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ
وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

Recite what is sent of the Book by inspiration to thee, and establish regular Prayer: for Prayer restrains from shameful and unjust deeds; and remembrance of Allah is the greatest (thing in life) without doubt. And Allah knows the (deeds) that ye do.

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ
كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْفُوتًا

When ye pass (Congregational) prayers, celebrate Allah's praises, standing, sitting down, or lying down on your sides; but when ye are free from danger, set up Regular Prayers: For such prayers are enjoined on believers at stated times (QS. al-Ankabut: 29: 45)

We can describe from the verse above that prayer is required at certain times, starting early in the morning (*subuh*) and continuing to noon (*dhuhr*). In the evening (*‘asr*), then shortly after sunset (*maghrib*), and finally in the evening (*‘isya*). The lesson behind setting the time is that we should not be careless about remembering it in the morning, when we take a short break from work during the day (*dhuhr*) and when we relax after working at the time of *asar* until 'God willing. Because, at that relaxed moment, the urge within us to seek the truth is usually very weak. Instead, we are more likely to slip into pleasure and forgetfulness. That's why there is a Divine message for us to uphold all prayers, especially the middle prayer, namely *Asr*, so that we fill our free time to work hard to approach the Creator.

In addition to the verses mentioned above, there are also many legal grounds for the implementation of prayer, which are contained in various verses of the Qur'an, including in QS al-Baqarah (2): 3, 43, 45, 83, 110, 153, 177, 238, 277; al-Nisa (4): 43, 77, 101, 102, 103, 142, 162; al-Maidah (5): 6, 12, 55, 57, 106; Luqman (31): 17; al-Mukminun (23): 2; and al-Ma'un (107): 5. and there are also many other hadith arguments that explain the importance of prayer.

Likewise, in the hadith of Rasulullah saw. There are so many arguments that mention prayer and explain matters related to worship. Among the hadiths of Rasulullah SAW, which explains the obligation to pray,

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ

Al-Islam is raised on five (pillars), testifying (the fact) that there is no god but Allah, that Muhammad is His bondsman and messenger, and the establishment of prayer, payment of Zakat, Pilgrimage to the House (Ka'ba) and the fast of Ramadan (Al-Bukhari, 2003).

Esoteric dimensions of prayer worship and its implications

Based on various information in the Qur'an and the Book of Hadith, it can be said that prayer is the most important religious obligation in the Islamic system. The Al-Qur'an contains many orders to perform prayers and illustrates the happiness of the believer because he prays with sincerity and sincerity, according to the word of Allah in the Al-Qur'an;

قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

The believers must (eventually) win through, those who humble themselves in their prayers (QS. Al-Mu'minun 23: 1-2).

The Messenger of Allah said, “The first of man's deeds for which he will be called to account on the Day of Resurrection will be Salat. If it is found to be perfect, he will be safe and successful; but if it is incomplete, he will be unfortunate and a loser. If any shortcoming is found in the obligatory Salat, the Glorious and Exalted Rubb will command to see whether His slave has offered any voluntary Salat so that the obligatory Salat may be made up by it. Then the rest of his actions will be treated in the same manner.

Because there are so many affirmations about the importance of prayer that we get in religious sources, we should understand the meaning of prayer as best we can. Based on these various assertions, it can be concluded that prayer seems to be a “capsule” of religion's entire teachings and goals, which contains extracts (essentials) of religious education and goals. In this prayer, we gain awareness of the ultimate goal of our life, which is to serve ourselves to Allah SWT, and through this prayer, we gain a personal bond or commitment to the noble values of life (Andriane & Erhamwilda, 2020).

In the Book of *Fiqh*, the entire prayer service, both the pillars of *qauli* (reading) and the pillars of *fi'li* (deeds) describe that prayer is the worship of Allah and His exaltation with certain readings and actions that are opened with *takbiratul ihram* (*Allahu Akbar*). and closed with greetings (*assalamu'alaikum*), with certain demands and regulations applied by *syara'* (al-Malibari, 2001).

The *Takbir* for opening the prayer is called "*takbiratul ihram*," which means "forbidden *Takbir*," forbidding all actions and behavior that have nothing to do with prayer so that all activities and words that have nothing to do with prayer can invalidate the prayer. The opening *Takbir* is as if a person's statement opens one's relationship with God and forbids or cuts oneself off from all forms of relationship with fellow human beings. Therefore, in a symbolic sense, the opening *Takbir* symbolizes the connection and self-serving to Allah SWT to prepare oneself to serve (serve) the Creator so that a perfect understanding of majesty and solemnity towards Allah SWT if it is stated that the purpose of the creation of jinn and humans by Allah SWT. for them to serve Him, the most important symbolic form of that slavery is the prayer which is opened with the *Takbir*, as a statement of the beginning of the attitude towards Allah (Al-Ramli, 2003).

The attitude towards Allah is then recommended to be strengthened by reading the *iftitah* prayer, which is a reading which means, "Indeed I turn my face to Allah who has created all the heavens and the earth, in a *hanif* (religious

inclination towards goodness and truth) and Muslim (submission to Allah) (Chamsi-Pasha & Chamsi-Pasha, 2021), the Best and Righteous, and I am not one of those who commit syirk.

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ

For me, I have set my face, firmly and truly, towards Him Who created the heavens and the earth, and never shall I give partners to Allah (QS. al-An'am: 6: 79).

Then continued with the call, "Indeed, my prayer, my worship, my life, and my death are for Allah, the guardian of the entire universe; He has no partners, that is what I have been ordered to do, and I am one of those who are Muslims.

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

Say: "Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the Worlds (QS. al-An'am 6: 162).

So, in that prayer, one is expected to only have intercourse with Allah, and it is not permissible to have intercourse with other creatures except in a state of necessity. This is implied in takbiratul-ihram, and the iftitah prayer read before reading sura al-Fatihah.

Prayer is an event of facing Allah and communicating with Him through reading and behavior, especially bowing and prostrating. Suppose someone with full sincerity and awareness lives the presence of the Rabbi in his daily life. In that case, that realization will positively impact his behavior and behavior in everyday life (Osama & Malik, 2019). Even though the feeling of Allah's presence in his heart is a different happiness and pleasure that cannot be described in words, it will appear in daily actions in the form of noble behavior and character, one soul guided in the joy of Allah SWT.

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The word clearly shows that one of the effects of the obligation to pray is that a person who prays properly will be prevented from doing evil and abominations. So, His self-prevention and protection from evil and heinous acts is a lesson from implementing the correct prayer. Therefore, if one's prayer does not achieve such a thing, then it is a failure that is accursed in the sight of Allah. As mentioned in the word of Allah.

فَوَيْلٌ لِّلْمُصَلِّينَ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ

So, woe to the worshippers. Who are neglectful of their prayers (QS. Al-Ma'un: 107: 4-5).

So, it is emphasized that prayer should produce a sense of humanity and social solidarity, which in the above verse is an example of being polite to orphans and their sincerity in fighting for the fate of the poor (Mustofa, 2019). Thus, the result and purpose of prayer are a means of educating noble character and humanity, symbolized in the closing greeting. Greetings are prayers for the safety, welfare, and well-being of many people, whether in front of us or not, uttered as a statement of social solidarity. So, prayer is an act that begins with a view of the relationship with Allah by saying takbiratul ihram and ends with an idea of a relationship with fellow human beings, namely greeting (*assalamu'alaikum*) (Az-Zuhaili, 1992). Therefore, woe to those who pray, who forget their prayers, that is, those who are self-interested and reluctant to help those who need it.

Prayer is a form of worship that is enacted to remind people of their conviction about Allah's power; this awareness is the soul of worship, which becomes the wisdom and secret of prayer, so that a Muslim does not straddle the rights and obligations of fellow Muslims, does not act arbitrarily and attacks one

another. Other, because all of them are servants of Allah SWT. No matter how great and noble a person is, God is greater, more glorious, greater, and higher. So, because humans are negligent about these noble meanings, they are obliged to pray to remind them. That's why every true worship certainly impacts the formation of morals and the education of the soul of those who does it (Masyhur, 2021).

One of these impacts occurs from the spirit of prayer; if prayer does not contain this, then it is not called prayer but merely a habit that is carried out by someone empty of the meaning and wisdom of prayer itself, such as the shape of a human statue which is not called a human, but the price and value of the raw material from which the sculpture is made.

Prayer is the greatest worship and something obligatory for every Muslim. Allah commands us to uphold it, not just live it but live it perfectly because we are aware of its purpose. The impact of someone who performs prayer and the result of the goal is something that God preaches to humans. Namely, prayer is a work that can prevent heinous and dirty acts, according to God's word.

CONCLUSION

Prayer has a huge impact, both for individuals and groups (society). Among the effects on the individual are: to draw closer to Allah, strengthen the soul and motivation, declare the majesty of Allah, create peace of mind, distance oneself from negligence in remembering Allah, train one to love order and discipline at work, teach a person to have the qualities of wisdom, calm, and nobility, Get used to think about positive things, and Train to get used to being positive, trustworthy, and honest

The impacts on society are: recognizing universal beliefs for every member of the community and strengthening their souls, training to regulate order in society, strengthening a sense of togetherness in groups, instilling strong bonds of brotherhood, expressing solidarity, strong social conscience, uniting social

perceptions which are described as a body, saying the phenomenon of similarity and equality, strengthening lines and speech, training to comply with general issues and to achieve specific goals same.

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