

Character Education Values in Prayer

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Abstract: Character education involves cultivating virtuous behavior with consistent practice, particularly evident in Islamic teachings and laws. Notably, prayer (salat) in Islam holds paramount significance, encompassing recitations and movements that foster various character traits. The study utilizes a qualitative-descriptive method rooted in literature review, systematically portraying information from diverse sources. The research concludes that salat instills discipline, composure, respect for knowledge, honesty, purity, patience, and orderliness. The author encourages scholars to explore salat's inherent character education values through Quranic verses, Prophet Muhammad's sayings, and scholarly opinions. Additionally, the study suggests emphasizing these values rather than mere procedural aspects when teaching salat to enhance character development.

Keywords: Values, Character Education, Salat

Introduction

Character education holds a higher significance than moral education, encompassing not only distinguishing between good and bad but also instilling habits of virtuous conduct in life. This ensures students possess a high level of comprehension, awareness, and commitment to applying goodness in their daily lives¹.

Salat, the obligatory worship performed by Muslims five times a day, requires early habituation. Prophet Muhammad enjoined parents to instruct their children to pray from the age of seven, encouraging lifelong adherence. Departing from this perspective, the author embarked on researching the character education values within Salat, focusing on Prophet Muhammad's hadiths concerning the prayer. The assumption being that there exist numerous character education values within the prayer's practice². The Prophet Muhammad (peace be upon him) stated:

مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَوْلَادُكُمْ سَبْعَ سِنِينَ، وَاصْرَبُوهُمْ عَلَيْهَا، وَهُمْ أَبْنَاءُ عَشْرٍ، وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ

“Command your children to pray at the age of seven, and discipline them for it at the age of ten, and separate their sleeping beds!”³

¹ H.E. Mulyasa, *Manajemen Pendidikan Karakter* (PT. Bumi Aksara, 2022).

² Amrulloh Amrulloh, “Pendidikan Habituaasi Ibadah Anak: Menelusuri Validitas Dan Menangkap Pesan Hadits Perintah Shalat Anak,” *Didaktika Religia* 4, no. 1 (2016): 1–28.

³ Abu Dawud Sulaiman bin al Asy'ats Abu Dawud, *Sunan Abu Dawud* (Riyad: Bait al-Afkar al-Dauliyyah li al-Nasyr wa al-Tauzi?, tt).

Based on this perspective, the author was motivated to explore the character education values within Salat (prayer) from the viewpoint of Prophet Muhammad's hadiths related to Salat, assuming that the practice of Salat encompasses numerous character education values. The research questions are: (1) What is the essence of character education? (2) What character education values are present in Salat? This study employs a qualitative-descriptive method through a literature review approach. Data were collected by analyzing various primary and secondary sources, including books and articles. The research objectives then filtered and described the data to draw conclusions. This research aims to provide a reference for Salat education, urging educators to not only teach the mechanics of Salat but to deepen the understanding of character education values inherent in Salat.

Research that aligns with this study is the one by Azharullail⁴ titled "Values of Education in Salat". This research concludes that performing Salat correctly instills qualities such as justice, cleanliness, honesty, social-political well-being, tolerance, security, peace, and harmony. Additionally, a thesis with similar content has been successfully written by Mardiyah⁵. The findings of their study state that obligatory Salat embodies educational values including closeness to Allah, inner peace, discipline, orderliness, and cleanliness.

Another relevant work is an article authored by Putri⁶ titled "Inculcating Character Education Values Through Sociology Subjects". This study conducted at SMA in Semarang concludes that sociology lessons at the high school are integrated with character education values, enabling teachers to go beyond imparting mere knowledge.

This present study will examine various verses and hadiths related to Salat, deeply analyzing the character values they encompass and integrating expert opinions on each of these values. This research represents an expansion and reinforcement of the aforementioned studies.

The methodology employed in this research is qualitative descriptive with a library research approach. Data gathering involves sourcing from the Quran, hadiths, books, journals, and relevant references. The collected data will be analyzed and presented descriptively.

Methods

The method employed in this research is qualitative descriptive research based on a literature review. Descriptive research is designed to systematically depict scientific information derived from the subjects and objects of study. Data are collected from relevant literature sources, then examined and analyzed⁷. subsequently, the findings are

⁴ Azharullail Azharullail, "N NILAI-NILAI PENDIDIKAN DALAM SHALAT," *Al-Amin Journal: Educational and Social Studies* 4, no. 2 (2019): 72–84.

⁵ Umahatul Mardiyah, "Nilai-Nilai Pendidikan Dalam Shalat Fardhu Menurut Kajian Kitab Mabadi'ul Fiqhiyah" (diploma, IAIN Ponorogo, 2021), accessed February 13, 2023, <http://etheses.iainponorogo.ac.id/15868/>.

⁶ Noviani Achmad Putri, "PENANAMAN NILAI-NILAI PENDIDIKAN KARAKTER MELALUI MATA PELAJARAN SOSIOLOGI," *Komunitas* 3, no. 2 (September 2, 2011), accessed February 13, 2023, <https://journal.unnes.ac.id/nju/index.php/komunitas/article/view/2317>.

⁷ Endang Komara, Erliany Syaodih, and Rian Andriani, *Metode Penelitian Kualitatif Dan Kuantitatif* (PT. Refika Aditama, 2022).

presented in the form of descriptions that elucidate the character education values within Salat. Conclusions are then drawn from the analysis.

Result And Discussion

After reviewing various primary sources of Islamic law, namely the Quran and the sayings of Prophet Muhammad (peace be upon him), verses and traditions from the Prophet and the opinions of scholars about Salat were gathered, revealing character education values within it, including:

1. Salat instills the character of discipline..

Siswanto, as cited in Susanti et al. (2018), views discipline as an attitude of obedience and compliance, respecting and honoring written and unwritten rules, following them, and being ready to accept consequences when breaching duties and responsibilities.

Salat is governed by regulations, one of which is performing it within the designated times. Performing it outside those times renders the Salat invalid. Umar bin al-Khattab, as mentioned in al-Fauzan⁸ stated: "Salat has specific times for its performance, and it is not valid if these times are neglected."

Allah says:

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا

Indeed, Salat is an obligatory duty with designated times for those who believe. (Quran, Surah al-Nisa, verse 103)

The Prophet Muhammad (peace be upon him) said:

وَقْتُ الظُّهْرِ إِذَا زَالَتْ الشَّمْسُ، وَكَانَ ظِلُّ الرَّجُلِ كَطُولِهِ مَا لَمْ يَحْضُرِ العَصْرُ، وَوَقْتُ العَصْرِ مَا لَمْ تَصْفَرَ الشَّمْسُ، وَوَقْتُ صَلَاةِ المَغْرِبِ مَا لَمْ يَغِبِ الشَّفَقُ، وَوَقْتُ صَلَاةِ العِشَاءِ إِلَى نِصْفِ اللَّيْلِ الأَوْسَطِ، وَوَقْتُ صَلَاةِ الصُّبْحِ مِنْ طُلُوعِ الفَجْرِ مَا لَمْ تَطْلُعِ الشَّمْسُ.

"The time for Dhuhr is when the sun has passed its zenith and the shadow of a person is equal to their height, as long as it is not the time for Asr. The time for Asr is from when the sun starts to turn yellow until it is before sunset. The time for Maghrib is before the disappearance of twilight. The time for Isha is until midnight, and the time for Fajr is from the break of dawn until the sun rises." (Sahih Muslim).

Through these specific time regulations for Salat, a Muslim performs their prayers punctually, fearing that their prayers might be rejected if performed outside the designated times. This disciplined adherence to prayer times influences their life, fostering a disposition of discipline and adherence to rules and order.

2. Salat instills the quality of calmness and deliberation.

⁸ Sinta Nur Farida, "Shaf Shalat Berjamaah Perspektif Sunnah An-Nabawiyah (Kontekstualitas Hadis Nabi Di Era Pandemi)" (PhD Thesis, IAIN Kediri, 2022).

The aspect of cultivating composure and deliberate actions within Salat is reflected in the concepts of "thuma'ninah," "sakinah," and "waqar." Thuma'ninah signifies a state of tranquility. It is an integral part of the Salat; neglecting it renders the prayer invalid. The Hadith emphasizes the requirement of thuma'ninah (calmness) during the performance of Salat. The Prophet Muhammad (peace be upon him) said:

إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ، ثُمَّ اقْرَأْ مَا تيسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا، ثُمَّ ارْفَعْ حَتَّى تَعْدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا، وَافْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا.

"When you perform the prayer, say takbir, then recite what is easy for you from the Quran, then bow down and remain in tranquility in your bowing position, then prostrate and remain in tranquility in your prostration position, then raise your head and remain calm in your sitting position. Do all of this in your prayer!" (Sahih al-Bukhari)

Regarding the attributes of "sakinah" (tranquility) and "waqar" (dignified composure), the Prophet Muhammad (peace be upon him) encouraged these qualities. When someone is on their way to the mosque for congregational prayer and the iqamah (the call to establish the prayer) has already begun, the Prophet (peace be upon him) advised:

إِذَا سَمِعْتُمُ الْإِقَامَةَ فَامْشُوا إِلَى الصَّلَاةِ وَعَلَيْكُمْ السَّكِينَةُ وَالْوَقَارُ وَلَا تُسْرِعُوا

"When you hear the iqamah, walk to the prayer with tranquility and not in haste." (Sahih al-Bukhari and Sahih Muslim)

3. Salat fosters the attitude of respecting those with knowledge.

The person given priority to lead the congregational prayer is the one most knowledgeable about the Quran.

يَوْمَ الْقَوْمِ أَقْرَبُهُمْ لِكِتَابِ اللَّهِ، فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً، فَأَعْلَمُهُمْ بِالسُّنَّةِ، فَإِنْ كَانُوا فِي السُّنَّةِ سَوَاءً، فَأَقْدَمُهُمْ هِجْرَةً، فَإِنْ كَانُوا فِي الْهَجْرَةِ سَوَاءً، فَأَقْدَمُهُمْ سِلْمًا.

"It should be the one amongst them who knows the most about the Quran. If they are equal in terms of Quranic knowledge, then the one who is most knowledgeable about the Hadith. If they have equal understanding of Hadith, then the one who migrated earliest. If their migration times are the same, then the one who embraced Islam earliest." (Sahih Muslim)

Honoring those with knowledge is a necessity, especially for students towards their teachers. Al-Jarnuzi, as cited in Mahsun & Maulidina ⁹ states that seeking knowledge does not solely come from respecting knowledge and its experts but also from praising

⁹ Moch Mahsun and Danish Wulydavie Maulidina, "Konsep Pendidikan Dalam Kitab Ta'â€™™ Limul Muta'â€™™ Allim Karya Syekh Al-Zarnuji Dan Kitab Washoya Al-Aba'â€™™ Lil-Abna'â€™™ Karya Syekh Muhammad Syakir," *Bidayatuna Jurnal Pendidikan Guru Mandrasah Ibtidaiyah* 2, no. 2 (2019): 164–197.

one's teacher.

4. Salat nurtures the qualities of honesty and responsibility.

Several hadiths that explain the practice of prostration for forgetfulness (sujud sahw) during prayer, whether as an imam or an individual, demonstrate the education of honesty and responsibility. When leading the prayer, a Muslim is educated to be honest and acknowledge mistakes in front of the congregation, openly accepting criticism or input. This is illustrated in a hadith narrated by Abdullah bin Mas'ud: "Once, the Prophet (peace be upon him) led us in prayer for five units. Afterward, people were discussing it amongst themselves. The Prophet asked, 'What is the matter with you?' They replied, 'O Messenger of Allah, did you offer an additional unit of prayer? You prayed five units.' He went away and performed two prostrations, then he said, 'I am a human being like you; I forget just as you do.'" (Sahih al-Bukhari and Sahih Muslim)

One of the crucial characteristics for a leader to possess is honesty and accountability, especially when making mistakes. A leader should be willing to accept input and criticism from their people and be ready to face the consequences with honesty and sincerity once their mistakes are proven¹⁰.

The imam in Salat holds a leadership role. In the aforementioned hadith, when Prophet Muhammad (peace be upon him) was leading the prayer and forgot the number of units (rak'ahs), he concluded with the salutation after the fifth rak'ah. Upon being informed of the mistake, he candidly admitted it and took the necessary action in front of his companions. This hadith exemplifies the education of personal honesty when performing tasks. Toward the end of the hadith, the Prophet (peace be upon him) instructed those who forget during the prayer to perform two prostrations of forgetfulness (sujud sahw).

5. Salat fosters the character of cleanliness and purity.

One of the conditions for the validity of Salat is "thaharah" (purity from impurities and ritual impurity), whether it's minor ritual impurity ("hadas kecil") or major ritual impurity ("hadas besar"). Minor ritual impurity is removed by performing ablution (wudhu), and major ritual impurity is removed by performing ablution. Impurities can be cleansed from the body, clothes, and the place intended for prayer¹¹.

Regarding cleaning impurities, the method varies depending on the type of impurity. "Najis mughalladzah" (heavy impurity) is cleansed by washing it seven times, one of which involves using soil. "Najis mutawasithah" (moderate impurity) is cleansed by washing with water until it's clean, and "najis mukhaffafah" (light impurity) is cleansed by sprinkling water.¹² Quranic verses and hadiths that illustrate this include

a. Allah's statement in Surah Al-Ma'idah, verse 6:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ

¹⁰ Amiroh Ambarwati and Susilo Teguh Raharjo, "Prinsip Kepemimpinan Character of A Leader Pada Era Generasi Milenial," *Philanthropy: Journal of Psychology* 2, no. 2 (December 7, 2018): 114–127.

¹¹ Asmaji Muchtar, *Dialog Lintas Mazhab: Fiqh Ibadah dan Muamalah* (Amzah, 2022).

¹² Syamsul Rijal Hamid, *Ensiklopedia Hadits Ibadah Bersuci dan Shalat Wajib* (PT Gramedia Pustaka Utama, 2022).

إِلَى الْكُفْبَيْنِ ۖ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا ۗ وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ ۗ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَٰكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ

"O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of janabah, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and find no water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful." (Quran, Surah Al-Baqarah, verse 6)

b. A hadith narrated from Abu Hurairah:

لَا تُقْبَلُ صَلَاةٌ مَنْ أَحْدَثَ حَتَّىٰ يَتَوَضَّأَ

"The prayer of someone who has had a sexual discharge is not accepted until they perform ablution." (Sahih al-Bukhari)

Based on this explanation, it can be understood that Salat embodies the value of character education related to cleanliness. When performing Salat, a person ensures cleanliness by purifying themselves if they are in a state of ritual impurity ("hadas") or if there are impurities on their body, clothes, or the place of prayer. A Muslim who performs the five daily prayers becomes accustomed to and trained in maintaining cleanliness in their daily life.

6. Salat instills the character of patience.

Patience, as elucidated by Ibn Manzbur¹³ fundamentally involves self-restraint and self-control. The education of patience in Salat is evident in the prohibition of performing any movements other than the specific prayer movements and refraining from speaking beyond the recitations related to the prayer.

Based on this, individuals engaged in Salat are required to exercise patience by restraining and controlling themselves, maintaining a sense of devotion through the prayer movements and recitations, and avoiding any actions unrelated to the prayer from the initial takbir (opening invocation) to the final salam (closing salutation).

7. Salat cultivates the trait of organization and tidiness..

Character education related to organization and tidiness is apparent in the regulation of the rows (shaf) during congregational prayer. Before leading the prayer, Prophet Muhammad (peace be upon him) consistently instructed and reminded his followers to align their rows properly and emphasized the severity of the consequences for misalignment. He would also personally ensure the straightness of the rows of his companions before initiating the prayer.

¹³ Sopyan Hadi, "Konsep Sabar Dalam Al-Qur'an," *Jurnal Madani: Ilmu Pengetahuan, Teknologi, dan Humaniora* 1, no. 2 (2018): 473–488.

وعن الثُّعْمَانِ بْنِ بَشِيرٍ رضي الله عنها قال : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُسَوِّي صُفُوفَنَا حَتَّى كَأَنَّما يُسَوِّي بِهَا الْقِدَاحَ ، حَتَّى رَأَى أَنَّا قَدْ عَقَلْنَا عَنْهُ ثُمَّ خَرَجَ يَوْمًا فَقَامَ حَتَّى كَادَ يَكْبُرُ ، فَرَأَى رَجُلًا بِأَدْيَا صَدْرُهُ مِنْ الصَّفِّ ، فَقَالَ : (عِبَادَ اللَّهِ ، لِنَسْوُنَّ صُفُوفَكُمْ أَوْ لِيُخَالِفَنَّ اللَّهُ بَيْنَ وُجُوهِكُمْ

From Nu'man bin Bashir (may Allah be pleased with him), he said: "The Messenger of Allah (peace be upon him) used to straighten our rows as if he were straightening the shafts of arrows until he saw that we had understood. Then, one day he went out to perform the prayer, and when he was about to say the takbir, he noticed that the chest of one man was protruding from the row. He said: 'O servants of Allah! Straighten your rows, or Allah will cause your faces to be turned against each other!' " (Sahih al-Bukhari and Sahih Muslim).

Ibn Hazm Al-Andalusy¹⁴ stated that the believers are obliged to straighten the rows starting from the first row, followed by the subsequent rows. They are also required to close the gaps, aligning shoulder to shoulder and foot to foot. Ibn Taymiyyah in "Majmu' al-Fatawa" explained that straightening the rows involves aligning the shoulders, knees, and the tips of the toes.

Referring to the explanations above, it becomes evident that the requirement for straight rows in congregational prayer and the attention shown by Prophet Muhammad (peace be upon him) to this matter signify an essential value of education – the value of being orderly and neat.

Conclusion

From the discussion on character education within Salat, it can be summarized that this research highlights seven character education aspects embedded in Salat: (1) Salat cultivates the character of discipline, (2) Salat nurtures composure and avoidance of haste, (3) Salat fosters respect for those with knowledge, (4) Salat instills honesty and accountability, (5) Salat promotes a clean and pure way of life, (6) Salat fosters the quality of patience, (7) Salat encourages organization and tidiness.

Based on the aforementioned conclusions, the author recommends further exploration of the character education values within Salat, as evidenced by verses from the Quran, the sayings of Prophet Muhammad, and the opinions of scholars regarding Salat. The author also suggests Islamic preachers and educators to not only focus on the procedural aspects of teaching Salat but also to impart the character education values inherent within it to the learners.

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