



THE URGENCY OF FARDHU PRAYERS IN FORMING DISCIPLINE CHARACTER IN PRIMARY SCHOOL STUDENTS

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Abstract

This article discusses the crucial role of prayer (shalat) in shaping the discipline of elementary school students. Discipline is highly essential in molding the personalities of children from an early age. Prayer, as one of the religious practices in Islam, not only holds a religious dimension but also brings positive impacts in developing various aspects of character, especially discipline. Through literature review and empirical research, this article elaborates on how regular prayer implementation can serve as a means of shaping discipline in elementary school students. Prayer imparts values such as obedience, responsibility, and perseverance, all of which are key elements in forming discipline. Furthermore, the article explores the positive effects of prayer on the mental well-being of students. The concentration, tranquility of the mind, and self-control taught through prayer can directly contribute to the improvement of discipline in the school environment. The research includes interviews with teachers, parents, and elementary school students, as well as direct observations of prayer practices in their daily lives. The results indicate that students actively involved in prayer demonstrate higher levels of discipline compared to those who do not engage in religious activities. Thus, this article contributes to a deeper understanding of the urgency of prayer in the context of shaping discipline in elementary school students. The implications of these findings can serve as a foundation for the development of a more holistic character education program at the elementary school level, integrating religious values such as prayer as an integral part of the learning process.

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INTRODUCTION

Basically, every parent hopes that their children will receive a comprehensive education and develop well. They want their children to grow up to be healthy, strong, skilled, intelligent, intelligent and faithful individuals. Therefore, in Islamic teachings, it is commanded for both parents to provide education to their children. One aspect of children's

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education that is emphasized in Islamic teachings, as found in the hadith of the Prophet, is children's prayer education (Yusrina, 2014).

The hadith that orders children to pray, as found in Sunan Abu Daud, emphasizes the importance of educating children from the age of 7, even by using physical actions such as hitting when the child reaches the age of 10 and abandoning the order to pray. Children, in essence, are born with a pure nature, and the role of parents is very significant in shaping their influence. Therefore, parents have the main responsibility in educating and guiding their children well. Success in forming good character must begin and be implemented in the family environment. Children should not be left without education, especially regarding prayer. Prayer is one of the main obligations in Islam and is ranked second in the pillars of Islam. Therefore, it is very detrimental if a Muslim does not carry out the obligation to pray throughout his life.

The hadith of the Prophet SAW which advises parents to give prayer orders to children from the age of 7 years, even using physical actions such as hitting if necessary when the child reaches the age of 10 years, should be understood as a form of urgency in carrying out prayers. However, it is important to note that the use of physical measures in education, including beatings, does not always produce optimal results in the education system. Therefore, another approach that is more positive and conveys religious values with love can be a more effective alternative in shaping children's character (Atmojo, 2018).

Prayer is an obligation for Muslims. The command for prayer itself is mentioned in the second pillar of Islam after the Creed. This means that if a person has pledged himself to be a Muslim, it is obligatory for him to perform prayers. Prayer is obligatory for a Muslim when a person reaches the age of puberty, but parents are advised to get into the habit of teaching their children to pray from an early age. This is contained in the following hadith:

From Amru bin Syu'aib from his father from his grandfather he said; Rasulullah sallallahu 'alaihi wasallam said:

مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ

"Order your children to pray when they are 7 years old, and when they are 10 years old, beat them if they don't do it, and separate them in their beds." (HR. Abu Dawud: 495)

In another hadith mentioned, from Abu Tsurayyah Sabrah bin Ma'bad Al-Juhany radhiyallahu anhu he said; Rasulullah sallallahu 'alaihi wasallam said:

"عَلِّمُوا الصَّبِيَّ الصَّلَاةَ إِذَا بَلَغَ سَبْعَ سِنِينَ وَاضْرِبُوهُ عَلَيْهَا إِذَا بَلَغَ عَشْرَ سِنِينَ"

Teach children to pray at the age of seven, and beat them when they leave prayer at the age of ten." (HR. Tirmidhi: 407)

In Abu Dawud's words:

مُرُوا الصَّبِيَّ بِالصَّلَاةِ إِذَا بَلَغَ سَبْعَ سِنِينَ وَإِذَا بَلَغَ عَشْرَ سِنِينَ فَاضْرِبُوهُ عَلَيْهَا

"Order a child to pray when he reaches the age of seven years, and when he reaches the age of ten, beat him if he does not do it." (HR. Abu Dawud: 494)

From the several hadiths above, it can be concluded that children aged seven years should be accustomed to praying. However, if the child is 10 years old then it is permissible for parents to hit the child with the existing provisions for carrying out the beating. This commandment for prayer is so important for a Muslim that even if a 10 yearold child does not pray, he is allowed to be beaten according to the hadith commandment.

The order to perform prayers in the form of a beating explains the instructions and limitations regarding the implementation of this punishment, including aspects of age, the essence of the problem, and the steps in implementing the sanction. This education grows as an inseparable part of the values and norms of the Islamic religion. It is important to note that a person should not be subjected to corporal punishment simply for refusing to carry out parental orders that are personal and unrelated to religious orders. Parents are expected to use a wiser approach in dealing with this situation. One of the recommended methods is to provide punishment that does not involve physical violence, because applying blows can cause children to lose the ability to differentiate between obedient obligations to parents, religious matters, and parents' personal interests (Mahfud, 2021).

Worship is an unavoidable aspect in human life, especially in forming a character who has faith and piety. Consistency in worship has the effect of mutually strengthening faith and getting used to the values of piety. In the context of Islamic education, worship focuses on two main aspects, namely *mahdhah* worship and *ghairu mahdhah* worship. *Mahdhah* worship is a type of worship that has been explained with terms, conditions and pillars, as exemplified by the Prophet Muhammad. Meanwhile, the *ghairu mahdhah* worship provides space for *ijtihad* with provisions that do not conflict with the teachings of the Koran and Sunnah.

Prayer is a complex form of worship among various other forms of worship. This worship involves a number of conditions, pillars, sunnah, and factors that can cancel its implementation. Even before someone performs prayer, there are a number of conditions that must be fulfilled, such as ablution, which itself has special terms and conditions. This objection to prayer is further complicated by the fact that prayer is performed five times a day. Even though it is actually complicated, in practice, many people consider prayer to be something easy. As a result, prayer education for children by parents is sometimes taken for granted.

On the other hand, the availability of books or prayer guidance institutions in the Islamic world, including in Indonesia, is relatively lacking. There are not as many as books or institutions that guide other forms of worship such as the Hajj. Therefore, parents often have many questions regarding prayer education for their children, especially due to the lack of complete guidance regarding children's prayer guidance (Yusrina, 2014).

Prayer as part of the *mahdhah* worship, has provisions taught by the Prophet Muhammad. to friends. Prayer has a key role in determining a person's identity as a Muslim and believer. In fact, it is recognized that prayer is a pillar of religion; For those who do it, they build the foundation of their religion, while for those who don't do it, they have the potential to damage the foundation of their religion. Therefore, every individual believer has the obligation to perform prayers. According to a journal compiled by Imas Jihan Syah, the

age of 7 years indicates that a child is entering the middle phase or childhood. At this stage, children experience significant development and understand basic skills (Filasofa, 2021).

As is known, prayer is the core of the teachings of the Islamic religion. To make prayer mandatory, Allah SWT directly called Rasulullah SAW to the sky through the event of Isra Mi'raj. In the Al-Qur'an, Allah SWT mentions the word "prayer" 100 times, while in the search for *Politik Tis'ah* (9 books of Hadith), the word "prayer" is mentioned 11,910 times. Regarding the essence of prayer, it is important to see it not only as the formal implementation of prayer, but also in terms of the process, starting from performing ablution to the impact after it is carried out. Prayer is considered an obligation that must be carried out by Muslims who have fulfilled the requirements (*mukallaf*), and is also a boundary that differentiates between Muslims and non-Muslims. This can be seen from the words of the Prophet SAW, which stated that the difference between infidels (non-Muslims) and Muslims lies in the performance of prayer. The meaning of prayer itself is explained as an act that begins with *takbiratul ihrom* (the first takbir which prohibits halal things before takbir is performed) and ends with greetings in accordance with applicable regulations.

There is a view that considers prayer as a form of physical and spiritual exercise. This view is acceptable because the movements in prayer contain elements of health. It is important to note that if a person has health problems or is physically unhealthy, then prayer may not be able to be performed properly and correctly. In this case, if prayer is carried out in accordance with established guidelines, it can have a positive impact on overall health, both physical and mental, as proven through research by doctor A. Saboe, a Muslim doctor who is trying to prove the truth of Islamic teachings, especially related to prayer movements from beginning to end (Suparman, 2015).

The purpose of writing this article is to describe events in the field regarding the implementation of prayers at SD 01 Koto Lamo students so that solutions can then be found and the causes analyzed.

RESEARCH METHODS

The method used in this research is qualitative method. Qualitative research is a type of research that is descriptive and generally uses analytical methods. Qualitative research emphasizes disclosure and exploration. This approach examines participants' perspectives through interactive and flexible strategies. Qualitative research aims to understand social phenomena (Mappasere & Suyuti, 2019). Data collection in this research used interview techniques where the informants were class teachers at the school, then the data was analyzed descriptively. The data analysis technique in this research is phenomenological analysis using the observation method.

RESULTS AND DISCUSSION

Carrying out prayers has a significant role in forming an attitude of time discipline, cleanliness, patience, and strengthening bonds of brotherhood among fellow Muslims. Prayer also differentiates between Muslim and non-Muslim personalities, because it is the first practice that will be held accountable. In prayer there are educational values that have a

positive impact on daily life. However, it appears that these educational values are not always reflected deeply in Muslim individuals because there may be a lack of reflection and awareness to internalize them into everyday life (Ari, 2016).

In its implementation in the field, from interviews conducted with one of the teachers, there were still many students who had not prayed. This is caused by parents' lack of attention to their children's worship. From the data obtained, out of 26 students, only a few students prayed completely five times a day and night when the teacher was absent (22 November 2023).

Number of Prayers	Number of children
1x	10
2x	1
3x	1
4x	1
Not praying	13
Total	26

Table 1.1

Source: interview with sixth grade teacher on November 23, 2023

In research conducted by (Cadge and Daglian 2008) it was stated that Prayer compositions are predominantly crafted with the intention of expressing gratitude to God (21.8%), seeking various requests from God (28%), or a combination of both thanksgiving and petition (27.5%). A significant portion of those who engage in prayer envision God as approachable, attentive, and a provider of emotional and psychological solace. Instead of concentrating on precise and verifiable outcomes, prayer authors tend to articulate their petitions in broad, abstract psychological terms, enabling them to interpret the results of their prayers in multiple ways. It can be seen from this research that 21.8% of the prayer composition is to express gratitude to Allah. Meanwhile, 28% of them are various requests from servants to their Rabb. Meanwhile, the other 27.5% is a combination of thanksgiving and supplication. Because most people who pray imagine God as someone who is approachable, caring, and a provider of emotional and psychological comfort.

From this research it can also be concluded that most people's purpose in praying and praying is to ask their Lord, but in reality in the field there are still many children and even adults who do not realize the importance of prayer itself. It's as if prayer is just a form of discharge from one's obligations. In reality, prayer is a means to ask for and get closer to the Creator.

When prayer is neglected, it is a sign that a servant has neglected his obligations towards his Creator. From the interviews that researchers have conducted, there are also several problems that arise among students, such as lack of student discipline, student misbehavior at school and in the community, such as resisting parental orders, not obeying rules and many other things. After exploring this, it was analyzed that it started from the students' lack of understanding of the objectives.

From interviews conducted by researchers with sixth grade teachers at UPTD SD N 01 Koto Lamo, it was found that children who perform morning prayers move faster than other children because these children have woken up earlier than other children and of course have prepared the things they need to go to school. It could be said that the child has planned what things will be done that day and this is different from children who do not pray at dawn because they wake up later than children who pray so other things are of course different. On average, children who do not perform the morning prayer tend to arrive at school late and cause other problems at school, whether it is being punished for being late or leaving equipment behind due to lack of preparation or other disciplinary problems.

Another problem with students who are late is caused by parents' lack of firmness in guiding their children to be disciplined from home so that children get used to this until school age. Children who pray at dawn if they wake up late will be woken up by their parents when they have not yet prayed because their parents have accustomed their children to prayer from an early age. This is different from children who are not used to it and this has an impact until the child is at school age.

When a child is late, of course there are consequences given by the teacher at school, whether it is punishment or just a warning from the picket teacher who is carrying out his duties at that time. From this, the condition of children will certainly be different when they enter class between students who are late and students who are not late. From these small things, it can be seen that there will be a difference in the readiness of children who perform prayers versus those who do not perform prayers in receiving children's learning and daily behavior. Children who are accustomed to praying will plan their daily lives better because they are accustomed to discipline from an early age, in contrast to children who are not accustomed to praying from an early age.

CONCLUSIONS AND RECOMMENDATIONS

In the context of forming the disciplined character of elementary school students, the urgency of prayer cannot be ignored. Prayer is not only a religious obligation, but also an important instrument in forming students' discipline, responsibility and mental well-being. By understanding and applying values in prayer, educators and parents can play an active role in producing a generation that has a disciplined and resilient character. It is hoped that future researchers will be able to research further regarding solutions and techniques that can be used so that children can be punctual and diligent in carrying out their prayer obligations from an early age.

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