

CHARACTER EDUCATION BASED ON VALUES OF *ṢALĀH*

Asep Sopian

أسيف سفيان

Indonesia University of Education

asepsopian@upi.edu

Abstract

This research was conducted to respond towards any phenomena of moral decline that occurred in the society, either in the local or global world. The purpose of this research is to reveal comprehensively the numerous values of performing the Islamic prayer or the so-called "*ṣalāh*".

The method that was used is descriptive study with the *Content Analysis technique* and through a qualitative approach. Therefore, some steps were done to analyze verses of The Qur'an by using Q-soft version 7 and authentic hadith for the primary data. While the secondary data were obtained from a number of *Tafseer* books.

Based on the findings it is concluded that *ṣalāh* beside as ritual practice also as social activity which is full of excellent values of character education for the worshipper either as an individual or as a society member. Someone who performs *ṣalāh*, in fact, has the ability to internalize diverse values of it from the practice of healthy life, discipline, self-development, democratic, cooperative, respect, and tolerance.

Key words: Character education, values of ṣalāh

Abstrak

Penelitian ini dilakukan atas respon terhadap berbagai fenomena dekadensi moral yang muncul di tengah – tengah masyarakat, baik skala lokal maupun global. Tujuan penelitian ini untuk mengungkap secara mendalam aneka nilai yang terkandung dalam ibadah salat. Metode yang digunakan adalah deskriptif dengan teknik *Content Analysis* melalui pendekatan kualitatif, sehingga langkah – langkah yang dilakukan adalah menelaah ayat – ayat Al-quran melalui Qsoft versi 7 dan hadits. Adapun data sekunder diperoleh dari sejumlah kitab tafsir sebagai sumber data primer. Berdasarkan hasil penelitian disimpulkan

bahwa salat selain ibadah ritual, juga memuat ibadah sosial yang sarat dengan aneka nilai pendidikan karakter. Orang yang melaksanakan salat sejatinya dapat hidup bersih, disiplin, pengembangan diri, demokratis, kerjasama, saling menghargai, dan toleransi.

Kata Kunci: Pendidikan Karakter, Nilai – Nilai Ibadah Salat

Introduction

The Phenomena of moral decline and degradation of attitude are getting worse. They can be seen from data that describe the moral decline and bad character shown by students, and this is an example part of the inseparable problem of our education world today. Setyaningrum and Husamah (2011) explain a variety of phenomena of moral decline as follow.

First, free sex activities among teenagers. The National Family Planning Agency (BKKBN) reported that 51% of teenagers in Jabodetabek have done pre-marital sexual intercourses. Some other areas in Indonesia also reported that a pre-marital sexual intercourse done by teenagers, for example in Surabaya as much as 54%, in Bandung 47%, and in Medan 2%. This Data is not different with the previous data published by the National Commission of Children Protection (KPAI), PKBI, BKKBN in 2009 in which 62,7% teenagers admitted they had engaged pre-marital sexual intercourses, 21,2% of teenagers had done abortions, 93,7% of SMP/SMA students had kisses and oral sex, and 97% of SMP-SMA students had watched porn videos. A survey done by BKKBN-LDFE Indonesia University showed in Indonesia 2,4 million abortion cases occur per year and about 21% is done by teenagers. The number of infectious sexual diseases (PMS) among teenagers estimated 4,18%, 50% from the number of teenagers with HIV/AIDS in West Java are at the ages of 15-29 and drug consumers reached 2.736 people (BKKBN NTB, 2012)

Second, the number of drug consumers in Indonesia reached 3,6 million people or 2% out of the entire people. Ironically, 78% out of the number of drug consumers are teenagers or students.

Third, corruption cases from central to regional. Corruption cases in Indonesia, either in legislative, executive or judicative level are not clear when they will be overcome. Some interesting cases to the public such as BLBI scandal (Rp.138,4 trillion), HPH and reforestation

funding (Rp. 15,025 trillion), Century Bank (Rp. 6,7 trillion) and the shocking case of Mafia of taxes, Gayus Tambunan. Besides that, the total report of corruption cases throughout Indonesia reached 40 thousand cases. The government had succeeded in saving 39.477 accounts of national finance with the potential security as much as Rp.35,92 trillion, US\$ 237,94 million, and € 2,86 million. The corruption cases are getting worse as the effect of the rising mafia of cases, a mafia of taxes, *money laundering* and hidden efforts to criminalize the Corruption Eradication Commission (KPK). The Ranking index is done by *Transparency International* or PERC frequently ranked Indonesia at countries with alarming corruption, in which the scale of PERC ranging 0 to 10 the Indonesia is only at level 2,8 (PKS Bojonggede, 2009).

The national problems mentioned above must be overcome. In fact, everyone needs introspection immediately to find out the appropriate solution and get involved intensively. One of the appropriate solutions is by enhancing the application of character education in high schools. Today, the education pattern only tends to develop students who are insensitive to social life (*sense of social crisis*) or loss of awareness to the right inner disposition as a mankind (*social consciousness of men*). Apparently, students have only technical competency (*skill*) and become “ready to use” men like robots. The consequence resulted is quite serious and cannot be considered as a simple problem. Many people think that this condition apparently started from what has been resulted by education world. In fact, education world gives the biggest contribution towards this situation. In the context of formal education in schools, one of the reasons is that education in Indonesia more emphasizes on the intellectual development. Other aspects of students, such as developing affective and moral values are lack of attention.

Therefore, character education is very crucial in the middle of rapid development in science and technology today, encourages human to believe his god truthfully, and furthermore obey His commandments. What happened is that people believe science and technology like they believe in god, and finally, religion is being abandoned. This is inseparable from the influence of philosophies of positivism, rationalism, and materialism. This is also developed and applied by the paradigm of behaviorism, which doesn't give space to develop of human's behavior aspects entirely. The spiritual aspects are almost

untouched, yet they are essential aspects in human's life. This is a portrait of secular education that ignores moral aspect in education matter, the basics of philosophy and attitude in human's life. It is reasonable if what has been created by our education are smart and bright children, but they are lack of spiritual values. They have high intelligence, but poor of mental and spiritual values. In other words, they are still poor quality from what expected by the objectives of Indonesia National Education.

Nurrohim (2011) in his thesis entitled "*Principles of proficiency education stages*" points out that in transforming civilization, proficiency education accomplishes three stages including reciting the Quranic verses/ ayats, *tazkiyatun'nafs* (purifying soul), *ta'līmual-kitābwa al-hikmah* (learning Islamic books). Through these stages, proficiency education develop educated individuals who are able to behave proportionally in facing all sorts of problems starting from the spiritual or individual. Then, the individuals who are developed by this proficiency education gather in community that is built by the foundation of moral values (noble character). By doing so, the character education can be done through three stages of this proficiency education.

Next, Komalasari (2012) in *Asia Pacific Journal of Educators and Education*, Vol. 27, 87–103, 2012 wrote a research article entitled "*The effect of contextual learning in civic education on students' character development*". In this article, She notes that:

"That first, contextual learning in civic education teaches student's life skills, including the principles of interdependence, differentiation, and self-regulation; second, contextual learning in civic education encouraged the establishment of democratic learning; third, contextual learning in civic education includes elements of character development; and fourth, character education in civic education helped students discover and develop local moral values".

Setyaningrum and Husamah (2010) in a research entitled "*Enhancing the application of character education in high schools based on skill process*" suggest: 1) Character comprises the understanding, care, and action based on ethic values including cognitive aspect, emotional, and behavior of moral life. The moral Character is developed and influenced by at least 5 factors: basic temperament, belief, knowledge, life motivation and journey. Character s

that can bring success are empathy, firm and faithful. 2) Character Education is education to develop noble character, which involves knowledge aspect (*cognitive*), emotion (*feeling*), and behavior (*action*). Character Education is kinds of efforts by school community. Even, must be done hand in hand with parents and society, to support students to have social awareness, self-determination, and responsible.

Sultoni (2016) in a research entitled “*Character education and state progress*” suggest: 1) The next generation will be the stewards of our communities, nation, and planet in extraordinarily critical times. 2) The present and future well being of our society requires an involved, caring citizenry with good moral character. 3) People do not automatically develop good moral character; therefore, conscientious efforts must be made to help young people develop the values and abilities necessary for moral decision-making and conduct. 4) Effective character education is based on core ethical values, which form the foundation of democratic society, in particular, respect, responsibility, trustworthiness, caring, justice and fairness, and civic virtue and citizenship. 5) These core ethical values transcend cultural, religious, and socio-economic differences. 6) Character education is, most importantly, a responsibility of families; it is also an important responsibility of faith communities, schools, youth and other human service establishments. 7) The responsibility to develop character is best satisfied when these groups work together. 8) The character and conduct of our youth reflect the character and conduct of society; therefore, every adult has the responsibility to teach and model the core ethical values and every social institution has the responsibility to promote the development of good character.

According to Park and Peterson’s research (Walker, Roberts, Kristjánsson, 2015) lessons in character education indicate a potential 16% improvement in academic achievement.

In the Islamic context, education can be defined as *al-ta’līm*.) *Al-ta’līm* is an effort to provide individual by conforming only to the certain aspect that is the cognitive aspect. In other words, *al-ta’līm* is a transmission process of knowledge within the individual souls without limitation and certain rules. Therefore, this *ta’līm* is accomplished to meet the curriculum development and instructional system (Al-Abrasy, 1996)

Thus, *al-ta’dīb* is the process of introduction and acknowledgment that are gradually set to human being about the best

spaces from anything in the creation so that can guide to the introduction and acknowledgment to the power and glory of God in the presence and His existence (Muhaimin, 1993, p. 133).

According to the preceding explanations, we obviously see the difference of three terms. *Al-ta'dīb* is more precise to the term of attitude education, so the target are only heart and behavior. *Al-ta'līm* is more appropriate to use since the term of teaching is limited to the activity of giving and accepting knowledge. Whereas, *al-tarbiyyah* has broader meaning than *al-ta'līm* and *at-ta'dīb*.

Someone who performs *ṣalāh* will feel that Allah Swt. always watches his action and step, Allah always hears his speaking and Allah is aware everything appears in heart, so he will be watchful in speaking and acting.

Ṣalāh is a connection line between a servant and the creator. Someone who doesn't perform *ṣalāh* refers to cut off the connection with Allah. In prayer times, a Muslim will remember the greatness of Allah and His favors. Even, as if he is meeting Allah directly and expressing gratitude for all His favors.

The word *ṣalāh* is sometimes mentioned in singular form, sometimes in plural, or this singular form (linked to adjective phrase) or plural linked to adjective phrase), or sentence which is defined *ṣalāh* as *fatahajjad* and *qum al-laila* (pray in the night). So does in *uslūb* (language style) of command by using *fi'il amr aqīm* *ṣalāh* and *ṣalli* (imperative sentence to establish *ṣalāh*).

Reading and reciting The Qur'an are worship practices. *Ṣalāh* (Islamic prayer) is a worship practice that is commanded by Allah in The Quran. It is the second pillar of Islam after the proclamation of *ṣahādātāin* (the faith in oneness of god and Muhammad is Allah's messenger). Islamic prayer is the manifestation of the sound faith within one's heart, and abandoning *ṣalāh* refers to ungrateful towards obligation he accepts. By performing *ṣalāh*, started with sincere intention (*ikhhlās*), pronouncing of *takbīr* (the beginning) until *taslīm* (the end) meant to remember Allah, remember the unseen, the Quran, apostles of Allah, and the judgment day. When a Muslim prostrates in *ṣalāh*, he will feel how close his relationship to Allah. *Ṣalāh* is a manifestation of a servant's faith to Him. Abandoning *ṣalāh* refers to be ungrateful to His countless favors. In a hadith Rasulullah said, "*What lies between a man and disbelief is the abandonment of prayer.*" (Recorded by Muslim).

In another hadith, Rasulullah said, *“The covenant between us and them is prayer, so if anyone abandons it he has become a disbeliever.”* (Agreed by Ahmad, Tirmidzi and Nasa’i to be authentic)

Therefore, *ṣalāh* is a crucial worship service to every Muslim as the manifestation of his sound faith towards Allah. The worshipper will feel that Allah Swt. always watches his action and step, Allah always hears his speaking, and Allah is aware what appears in heart, so he will be careful in speaking and acting.

Ṣalāh is a covenant between servant and the creator. Someone who doesn’t perform *ṣalāh* means he disconnects covenant with Allah. In the prescribed time for *ṣalāh*/prayer, a Muslim will remember the greatness of Allah and His favors. Even, as though he is facing Him directly, expressing gratitude for all His favors.

Ṣalāh is the first act required by Rasulullah after teaching the oneness of god, Rasulullah said,

“The core of all matters is Islam, the pillar is ṣalāh and the peak is religious fighting (jihad).” (Agreed by Tirmidzi)

Ṣalāh is also the first act of mankind that Allah will verify on the Day of Judgment, that will decide the rest of other acts. As Rasulullah saw. said,

“The first act that the slave (of Allah) will be accountable for on the Day of Judgment will be prayer. If it is good, then the rest of his acts will be good. And if it is evil, then the rest of his acts will be evil”. (Recorded by Muslim)

Based on explanations above, obviously that the characters of civilized society, moral, well behaved, and heavenly oriented can be constructed by individuals who perform *ṣalāh* properly.

Related to the research analysis object which needs understanding and comprehensive analysis, the method used is descriptive analysis method with *content analysis*. The data that was gathered is qualitative, did not use measurement instruments.

The data source was obtained from the Quranic verses and authentic hadith about *ṣalāh* as the primary data. To clarify the meanings that are implied within the Quranic verses about *ṣalāh*, the researcher used several *tafsīr* books.

This research is a literary study. Therefore, the data was gathered by reading and analyzing several books or articles through internet, *e-book*, etc.

The Quranic verses/ ayats dealing with *ṣalāh*, either explicitly mention sentences of *ṣalāh* or implicit sentences which defined *ṣalāh*, were gathered. Afterward, the writer did the following steps:

1. Analyze ayats above from Tafseer aspect
2. Explore and analyze experts' views about *ṣalāh* and the values of Islamic prayer (*ṣalāh*)
3. Analyze and discuss the result above
4. Formulate character education model based on Islamic prayer related to the findings and discussion results.
5. Do observation on implementation of character education model
6. Draw a conclusion

Discussion

Mulyana (2004, p. 7) explains that "Value" is translated from a word which is derived from Latin language "*valere*" or from ancient French "*valoir*". He continues, value is a principle which makes someone act based on it. (Gordon Allport which was quoted by Mulyana, 2004, p. 9). So, value of *ṣalāh* can be defined as something that can accomplish the existence of human's life, which is developed by performing *ṣalāh* and become a matter believed as the truth and be a guide for human being to act in daily life.

1. *Ṭahārah* (purification)

Ṭahārah is derived from sentence *ṭahāra - yaṭuru - ṭahāran*, means clean and pure. Someone's condition that is clean and pure from impurity and defilement, so he is justified to do Islamic ritual activity such as *ṣalāh* and hajj. *Ṭahārah* or purification is to clean and has a purpose to purify individual from ritual impurity (*hadath*) and defilement (*najāsah*). *Najāsah* (Defilement) is any dirt causing a Muslim required to clean or remove it. Whereas, *hadath* (ritual impurity) is a physical condition that makes someone is required to take *wuḍu* (do ablution) or *janābah* (ritual bathing). (Azra, etl., 2002).

Ṭahārah is a necessary act in Islamic law, and becomes the absolute requirement for every Muslim who will make vertical connection with Allah the Almighty through *ṣalāh*, *ṭawaf* and others. Mediums that can be used in *ṭahārah* (purification) including

water, sand, stone or tissue and anything which can be used for cleansing. The types of *ṭahārah* or purification are:

a. Removing defilement

Things that are categorized as defilement such as dead body, blood, bacon, vomit, urine, and human's filth or animal. If defilement stuffs contact our body or place we will use for *ṣalāh*, so it must be cleaned firstly, purified by cleansing it with water until it is odorless, tasteless or colorless. (Azra, etc. p. 2002).

b. Removing ritual impurity (*hadath*)

Ritual impurity consists of two levels: minor impurity and major impurity. Minor Impurity is impurity causing someone required to do ablution (*wuḍu*), and the remedy or to remove it is by doing the ablution. While the major impurity is removed by ritual bathing (*janābah*).

Doing ablution (*wuḍu*) is an absolute requirement for everyone who will establish *ṣalāh*. Allah says in the Holy Qur'an:

"O you who believe! when you rise up to prayer, wash your faces and your hands as far as the elbows, and wipe your heads and your feet to the ankles; and if you are under an obligation to perform a total ablution, then wash (yourselves) and if you are sick or on a journey, or one of you come from the privy, or you have touched the women, and you cannot find water, betake yourselves to pure earth and wipe your faces and your hands therewith, Allah does not desire to put on you any difficulty, but He wishes to purify you and that He may complete His favor on you, so that you may be grateful." (QS. Al-Ma'ida, ayat 6)

Word of ***touch***, according to majority of scholars is touching woman's skin, while some interpreters (*mufasssirīn*) defines it as sexual intercourse. Major Impurity is caused by someone who engages sexual intercourse, sperm emitted either on purpose or due to dreaming, and for woman after menstruation period, and after childbirth. Major ritual impurity is removed by bathing *janābah* through some steps; pronouncing the intention and washing the entire skin surface of specified body organs in order by clean water. The entire body must be wet.

If there is no water, someone is sick, or on a journey (in bus or in train), purification can be substituted by dry ablution with sand/dust (*tayammum*), that is to rub face and both hands with sand/ dust.

Tahārah is an Islamic way and part of worship performance to Allah. Every Muslim is compelled to establish five-time prayers in a day and before doing it he is required to do ablution firstly. The purpose is to prove that Islamic law really concerns and encourages its people to habituate themselves to live hygienic, beautiful and healthy. So, a Muslim's life is directed to a pure and clean life. Beside as a physical requirement, *Tahārah* also symbolizes a manner of Islamic law to maintain mental purity from any unjust, dirty action and sin. Allah can only be closed to by righteous people with pure body from any kinds of dirt or pure soul from any sins. Allah loves people who keep away polytheism and pure from sins. As mentioned by Allah's saying: "Verily, Allah loves those who repent and those who purify themselves." (Al-Qur'an 2:222)

2. *Ṣalāh*

Etymologically, *ṣalāh* refers to supplication (*du`a*). While the Islamic law (*shar`i*) refers *ṣalāh* has all certain recitations and movements beginning with *takbīr* and ending with *taslīm*. *Ṣalāh* is Allah's command that is obligatory to establish by all Muslims who reach the age of puberty and in sound mind (*mukallaf*). Not less than 100 ayats of the Qur'an that order Muslim people to establish *ṣalāh*. At least three kinds of meanings of *ṣalāh*: a) *do`a* (supplication), b) *rahmah* (compassionate) and, c) *istighfār* (mercy). *Ṣalāh* in the term of supplication (*do`a*) can be seen for instance in QS. At-taubah 09: 103).

Ṣalāh in the meaning of compassionate and mercy is found in surat Al-Ahzab. Zulkabir, etc. (1993) are of the view that *ṣalāh* is a form of ritual worship, consists of specified movements and sayings and done at prescribed times and with certain conditions. Both the movements and the recitations in prayer are fixed (unchangeable) and they are as the manifestation of a Muslim's faith and obedience to Allah the Almighty. Therefore, whether someone understands the meaning of the recitations and the movements of his *ṣalāh* or not, it doesn't indicate valid or invalid his prayer is. Because, *fiqh* (Islamic practice law) verifies the validity of someone's prayer by the fulfillment of requirements and conditions. If a Muslim has established *ṣalāh* in accordance with the conditions and requirements, it means he has legally fulfilled the obligation of his prayer. *Ṣalāh* is the manifestation of meaningful faith within a Muslim's heart, and abandoning *ṣalāh* refers to disbeliever act (*kafir*) towards his/her faith to Allah. By performing *ṣalāh*, beginning

with *takbir* (first movement) until *taslim* (last movement), it means remembering Allah, remembering the unseen, the Qur`an, Allah's apostles, and the end of day. When a Muslim prostrates in *ṣalāh*, he will feel how close his relationship to Allah Swt.

Ṣalāh is the concrete proof of someone's faith, abandoning *ṣalāh* refers to the disbeliever act (*kafir*). Rasulullah said "Between a person and disbelief is the discarding of prayer." (Recorded by Muslim). In another hadith it is said "The pact between us and them is prayer. Whoever abandons it is a disbeliever." (Agreed by Tirmidzi).

Therefore, *ṣalāh* is a crucial worship practice for every Muslim as the manifestation of his faith towards Allah. The main purpose of establishing *ṣalāh* is to obey Allah's commandment. And, it is obligatory to perform five times a day. *Ṣalāh* is a medium of dialogue between servant and his creator. In performing *ṣalāh*, a Muslim is directly connected to Allah while he focuses his mind to remember The Creator. In definition of remembering Allah, including facing our entire body towards Him directly, mind and feeling in front of Him, the divine majesty. With all humility and full of submission, human can speak and confess to Allah. From a psychological aspect, *ṣalāh* is a special relationship between a servant and the creator. The servant must have feeling of Allah's greatness and glory to be his essential devotion to Him.

Shaleh (1993) express that by reciting: "*Iyyaakana`budu* (only to You I worship). It means only Allah to whom I worship and get close, because truly Allah is the only god and it is none worthy to worship unless to Him. This is for real due to worshipping is the highest level to glorify Allah. None is worthy to adore, except the divine majesty who has given perfect favors, that is Allah Swt.

The worshipper will feel that Allah always watches his action and step, Allah always hears his speaking and He is aware of everything appears in his heart, so he will be watchful in speaking and acting.

Ṣalāh for a Muslim is not only a ritual activity but also has a deep meaning to life, either as an individual or a member of society. Zulkabir, etl. (1993) suggest five meanings which are attributed to *ṣalāh*, as follow:

1) *Ṣalāh* develops personality

By concerning the summon to prayer (*adzan*) prior to *ṣalāh*, after the voice of *muazin*'s calling (*adzan*) to establish *ṣalāh*; "*hayya `alash-shalaah*" followed by the invitation to reach victory, "*hayya*

'alalfalaah" as recited by *muazin*, a Muslim's heart is encouraged to move towards the mosque to make spiritual dialogue with Allah, remember, and reflect on what he has done. Obviously portrayed and seen in his eyes all his mistakes, stains and sins he has done. Then, his spiritual will also be stimulated by contemplating initial verses of *surah* Al-Baqarah that explain about the obligations and the characters of obedient people. And, finally mentioned the destination he wants to reach, that is to *bemuflihun* (successful people).

The word *muflih* is derived from Arabic, *falaha* refers to cut something. *Al-falāh* is the infinitive form of *muflih*, translated as success and completely gaining something wanted. `Ali (1976, p. 240) explains that *al-falāh* (success) can be defined into two meanings: *First*, a success dealing with worldly happiness, and *second*, a success dealt with heavenly happiness.

Attaining worldly happiness referred to someone's life in this world is fine and reaching worldly life. Everything good is *baqa'* (everlasting), *ghina* (rich), and *'izz* (dignified). Individual who establishes *ṣalāh* should develop himself to gain noble characters mentioned above.

While, attaining heavenly happiness in the hereafter according to Imam Raghīb as written by `Ali (1976, p. 240) related to four matters, they are: 1) live which doesn't experience die 2) rich which doesn't experience poverty, 3) dignified which doesn't experience humiliation, and 4) intelligent which doesn't experience stupidity. The established prayer, should enable someone to reach happiness in the meaning of physical and mental development of individual in perfection and human nature.

2) *Ṣalāh* enhances attitude

Among the values of *ṣalāh* is the tendency of worshipper towards the good and right acts, the prevention from the unjust and immoral action, being humble, hates doing violence, avoid sins, remember and loves weak people.

Allah says in the Glorious Qur'an: "...and perform *As-Ṣalāh* (*Iqamat-as-Ṣalāh*). Verily, *As-Ṣalāh* (*the prayer*) prevents from *Al-Fahsha'* (*i.e. great sins of every kind, unlawful sexual intercourse, etc.*) and *Al-Munkar* (*i.e. disbelief, polytheism, and every kind of evil wicked deed, etc.*)...." (QS. Al-`Ankabūt: 45)

The foremost lesson of *ṣalāh* is dealing with education to enhance attitude and behavior. People who establish *ṣalāh* will possess good things and basic impression in behavior, attitude, and noble character. Al-Maraghy (1365 H) suggests that preceding ayat contains meaning; "Establish *ṣalāh* with total devotion to get Allah's pleasure, because only by the humility and sincerity *ṣalāh* can prevent evil and immoral act".

3) *Ṣalāh* maintains and purifies both body and soul

As we know, that a human being is the entity of both physical and soul. *Wuḍu* done prior to *ṣalāh* can purify human's body from any dirt, defilement, and impurity. *Ṣalāh* has an action that can make someone healthy and fresh the body. As the head position is lower than other organs when prostration can stimulate the blood circulation.

Human's soul also needs protection and purification from any dirt and mental distraction. Human's soul needs frequent communication with Allah swt. *Ṣalāh* is performed to remember Allah and make relationship with Him, look QS. 20: 14. The dirty soul will encourage someone to dirty action and evil, while the pure soul will encourage to right action that satisfies Allah.

By doing *ṣalāh*, the worshipper's soul will turn clean and pure, his body will be healthy, his mind becomes bright, and he will have ability to consider and make the correct decision. So, the worshipper can gain happiness in the world and hereafter.

From the health aspect, the moment of every movement and dynamic body organs during *ṣalāh* is the most appropriate timing to keep body health. Every prayer movements is relevant to the medical recommendations. For instance, to sharpen the left-brain the appropriate practice is by frequently moving the right-hand. On the other hands, to sharpen the right brain the practice is by moving left-hand. When *takbiratu al-ihrām* (glorifying Allah), the worshipper moves both the right-hand and the-left hand in certain manner at once and repeated several times during *ṣalāh*, Allah's willing his right brain and left brain will be sharpened.

From the spiritual aspect, the manners of *qiyām* (standing) and *takbiratu al-ihrām* (glorifying Allah) contain teaching for human not to have pessimistic thinking. By reciting "*Allahu Akbar*", we submit everything to Allah, only Allah the Almighty. We stand in front of the divine majesty (*Rabbul `Izzah*) five times a day with humility and

submission, we realize that there is none worthy of worship, adored and asked for help but Allah. By standing (*qiyām*) in several minutes, we are taught to live in discipline, trained to concentrate, and also to be consistent in the right path (*istiqāmah*) in life. At the same time, we declare in front of Allah: "Oh lord, indeed my prayer, my worship practices, my life and my death, are all devoted absolutely to God alone, the Lord of the universe." By doing so, we are taught to be a servant who is willing to act good and sincere in doing goodness. In turn, we will have a peaceful heart and pure soul, honest in speaking, beautiful in behaving.

4) *Ṣalāh* trains us discipline

Ṣalāh is obligatory to all Muslims who reach the age of puberty and has sound mind (*mukallaf*) to perform it continuously at fixed times as ordered by Allah in QS An-Nisā:103. When Prophet Muhammad was asked by his companion, Ibnu Mas'ud: "What act does Allah love most?" the prophet answered: "Establish *ṣalāh* at prescribed time". From this hadith, we can understand that *ṣalāh* must be punctually established, and the foremost is in the arrival of *ṣalāh*. Because, we never know what will happen to ourselves at the coming second in our life.

Besides the timing that must be fulfilled, the rules, the procedures, the recitations, and the performance must be discipline in accordance with the rules and manners that had been practiced by Prophet Muhammad in his hadith. The prophet said: "Pray as you see me pray". By establishing *ṣalāh* continuously the worshipper will feel peaceful and calm in facing any conditions and occurrences in life. He will not be arrogant, or feel conceited with everything Allah has given in the forms of goodness and happiness. And, he will not feel hopeless easily if he loses them from his hands. Everything happened in his life is because of Allah's will and according to His laws. Someone who performs *ṣalāh* truly believes that every occurrence in his life is the best for himself and he will obtain valuable lesson from what he faces. Allah will love him when he is patient and grateful in his obedience to Allah. So, calmness and peace are more precious wealth than material wealth to worship Allah.

5) *Ṣalāh* trains concentration

*Ṣalāh*s should be performed with humility, mind, feeling, and will are directed together with specified body movements to 'face' Allah.

Recitations of *ṣalāh*, remembrance, and supplications are done by focusing mind and understanding of their contents. These manners will adjust the worshipper to possess concentration in facing all sorts of problems. The effect which is expected is the concentration needed for facing every problems, consider accurately, think wisely, concern attentively. And, after that he will be able to make the correct and right decision. Hence, the worshipper can get through his life peacefully and can please the other people

Thus, the values of Islamic prayer are proposed by Al-Jurjawi (1961:106) are: 1) makes you attain peaceful heart, not get anxious in problem, 2) gathers the functions of all body organs, and 3) prevents the worshipper from evil and eliminates sins. Specifically, the values that can be gained by performing *ṣalāh* in congregation such as democratic, brotherhood (*ukhuwah*), togetherness and unity/ cooperative, social interaction, sense of care and meaningful. For example, when the leader (*imam*) manages the line of *ṣaff*, toleration and requirement, obey the leader (*imam*).

Conclusion

Ṣalāh is not only ritual practice but also a beneficial social activity which is full of diverse values for Muslims' character education. The worshipper, in fact, is able to internalize diverse values of his *ṣalāh*, starting from the habit of healthy life, discipline, self development, democratic, cooperative, respect one another, and toleration. Thus, in the implementation can be made a model from the family environment, school, and society. The first stage in each environment starting with social interaction, education (*teaching and learning*), the empowerment of family and society, *habituation*, and *role model*.

Bibliography

Alquran al-Karim

BKKBN NTB. (2012). *Fenomena Kenakalan Remaja*. Tersedia [online]

<http://www.ntb.bkkbn.go.id/Lists/Artikel/DispForm.aspx?ID>.

[Diakses tanggal 20 Februari 2015]

Al-Maraghy, (1365. H), *Tafsir Al-Maragi*, Jilid IV, Juz XI, Dar al-Fikri.

Azra, A. et al., (2002), *Buku Teks Pendidikan Agama Islam pada Perguruan Tinggi Umum*, Dirjen Dikti Agama Islam, Dirjen Kelembagaan Agama Islam, Departemen Agama republik Indonesia.

Komalasari (2012). The effect of contextual learning in civic education on students' character development Asia Pacific Journal of Educators and Education, Vol. 27,87–103, 2012. Tersedia: <http://ums.my>. Diakses tanggal 25 February 2013.

Muhaimin, (1993), *Pemikiran Pendidikan Islam*, Bandung: Trigenda Karya.

Mulyana, R. (2004). *Mengartikulasi Pendidikan Nilai*. Bandung: Alfabeta

Nurrohm, A. (2011) Tesis: Prinsip-prinsip Tahapan Pendidikan Profetik in Al-Quran. Tersedia: uin-suka.ac.id. Inakses tanggal 25 Februari 2013

PKS Bojonggede. 2009. *Kondisi Nasional and Akar Permasalahan Bangsa (bagian I)*. (Online). (pksbojonggede.blogspot.com, inakses 20 Februari 2013).

Setyaningrum, Y. and Husamah (2011). *Optimalisasi Penerapan Pendidikan Karakter di Sekolah Menengah Berbasis Keterampilan Proses*. Jurnal Penelitian Dan Pemikiran Education, Volume 1, Nomor 1, September 2011. Tersedia: <http://www.e-journal.umm.ac.id>. Diakses tanggal 25 februari 2013.

Shaleh, M. (2002), *Takwa; Makna and Hikmahnya in Al-Qur'an*, Jakarta: Erlangga.

Sultoni, A. (2016). Pendidikan Karakter dan Kemajuan Negara.: *JOIES: Journal of Islamic Education Studies*, 1(1).

Walker, D. I., Roberts, M. P., & Kristjánsson, K. (2015). Towards a new era of character education in theory and in. *Educational Review*, 67(1).

Zulkabir, et al. (1993), *Islam Konseptual dan Kontekstual*. Bandung:
Itqan.

Al-Abrasy, M.A. (1996). *Dasar – Dasar Pokok Pendidikan Islam*.
Jakarta: Bumi Aksara.