

# RELIGIOUS CULTURE through PRAYING HABIT-FORMING MANAGEMENT before LEARNING

Oleh Sofiandi

**Abstract :** *The term "Religious Culture" in this journal has the same meaning with religious atmosphere. The importance of prayer as a form of supplication toward the Almighty, however, can be such an auto-suggestion for every students to boost and generate their spirit in persuing kowledge. God's command to start everything by calling on His name and praying by asking for His help, guidance as well as His mercy is a command that implies one will not be left alone in facing all his problems, but in fact, there will always be intercession of God. Should we hope, through this habit, all daily activities of teaching and learning be considered by Allah the Almighty as good deeds where we can be classified as the people of those who always perform dhikr (remembrance) to Him*

Key Words: *Religious Culture, Management, Prayer, Learning*

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## Pendahuluan

Education is very pivotal for human beings in this life, thus it is a necessity that must be met in the life of the nation and state. The existence of education will help in creating and improving the quality of human resources. Basically, education is identical with teaching and learning activities and all aspects that influence it. Again, education is something that is very crucial in human life, because man is the only creature of God on earth that requires the process of empowerment and culture systematically. This process is then called education. For humans, the need and quest for education is a necessity. Kant says "Man is the only being who needs education. For by education we must understand nurture, discipline, and teaching together with culture ". By education, one will able to understand issues of parenting, discipline, teaching, and culture.<sup>1</sup>

Religious culture is one of the comprehensive methods of value education. Because, aspects such as value inclusion, exemplification, and the preparation of the young generation to be self-sufficient by teaching and facilitating strong responsible moral of decision-making and other life skills, are attaced in it. Therefore, the realization of religious culture in school could be considered as one effort to internalize religious values into the students. In addition, it also demonstrates the functioning of the school, as Abdul Latif pointed out, "as an institution that serves to

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<sup>1</sup> E-book:Immanuel Kant, *On Education*, (London: Kegan Paul & Co, 2003), hlm.1.

transmit culture". School is a place of internalization of religious culture toward students, so that they have a strong mental to form a noble character. While the noble character is the basic foundation to improve the human resources that have degenerated as we witness today.

In fact, religious culture is not just a religious atmosphere. Religious atmosphere is an atmosphere filled with religious aspects, such as the attendance system in the dzuhur prayer group, the command to read Quran prior to starting of the class, and so on, commonly are created to internalize the religious values into the students. However, religious culture is a religious atmosphere that has become a daily habit. Thus, the religious culture must grow based on self-awareness of the academic community in the research location, not just by order or by a moment's solicitation. This is in accordance with Joko Oetomo's expression, "culture in the sense of a holistic view of life, attitude, and values".

Religious culture is an effort to develop education in order to realize the goals of National Education. National Education System Act (UUSPN) no. 20, 2003, article 1, explains that education is a conscious and planned effort to create an atmosphere of learning and learning process so that students can actively develop their potential to have spiritual power of religion, self-control, personality, intelligence, noble character, and skill, which are needed by him, his society, nation and state. And in detail, the purpose of national education is described in article 3 of UUSPN No. 20, 2003. This law explains that national education serves to develop the ability and form the character and civilization of dignified nation, in order to educate the life of the nation, aimed at the development of potential students to be a man of faith and cautious to God Almighty, have a noble character, healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible person.

## LITERATURE REVIEW

### A. *Religious Culture*

Culture is a term that comes from the discipline of social anthropology. In the world of education, culture can be used as one of the transmission of knowledge, because what is covered in culture is actually very broad. Culture is just like a software that is in the human brain, which guides perception, identifies what is seen, directs a focus on something, and avoids others. According to the Big Indonesian Dictionary, culture is defined as: mind; customs; something that has grown; or something that is a habit, which is difficult to change. The term culture, according to Kotter and Heskett, can be interpreted as the totality of patterns of behavior, art, belief, institutionality, and all other products of human works and thoughts that characterize the condition of a society.

In daily usage, people usually synonymize the definition of culture with tradition. Tradition, in this case, is interpreted as general ideas, attitudes and habits of the society that are visible from everyday behavior that becomes the habit of the group within the society. In fact, culture and traditions are different. Culture can incorporate science into itself, while tradition cannot. Tylor, as quoted by Budiningsih, defines culture as a unique unity rather than the sum of the parts of an immaterial human creation capability, in the form of psychological abilities such as science, technology, belief, art and so on. Culture can be in the form of physical as art, and it can also be in the form of community groups, or other, as an objective reality derived from the environment and does not occur in the solitary human life, but the life of a society.

From the aforesaid definitions, the writer come to understand things as follows: Culture is a whole of complexity, this means that culture is a whole and not the sum of its whole, which has certain unique patterns or designs. Each culture has a specific mosaic. Culture is an achievement of the mmaterial creation of human being, it means in the form of psychological achievements such as science, belief, art and so forth.

Culture can be physical as a result of art and the formation of family groups. Culture can also be in the form of directed behaviors such as sustainable laws and customs. Again, culture is an objective reality, which can be seen. Culture is obtained from the environment. Culture does not materialize in a solitary or alienated human life but who lives in a particular society. Koentjaraningrat classifies aspects of culture based on its dimensions, namely: 1) Complex clusters or ideas such as thoughts, knowledge, values, beliefs, norms and attitudes. 2) Complex activists such as communication patterns, dances, traditional ceremonies. 3) Materials and products such as art, tools and so on. Meanwhile, according to Robert K. Marton, as quoted by Fernandez, that among all the elements of culture there is the most important element i.e.,the aspiration framework, in the sense that there is a cultural value that is an abstract conception that lives in the mind.

In order to make these cultures a durable value, there must be a process of cultural internalization. Internalization is the process of inculcating and growing a value or a culture to be part of the person concerned. The cultivation and development of these values is done through various didactic methods of education and teaching. The process of cultural formation consists of interconnected sub-processes such as: cultural contact, cultural excavation, cultural selection, cultural stabilization, cultural socialization, cultural internalization, cultural change, cultural inheritance that occurs in relation to its environment continuously and sustainably.

According to Koentjaraningrat, the universal elements of culture are 1) religious system and ceremony, 2) system and social organization, 3) knowledge system, 4) language, 5) art, 6) livelihood system, and 7) technology system and equipment. The culture has at least three forms, namely culture as 1) a complex of ideas, ideas of values, norms, rules and so on, 2) a complex behavioral activities of man in society, and 3) as things made by man.

Meanwhile, *Religi*, *Din* and *Religion* have their own meaning of etymology, but in a technical-terminological sense, the three terms

have the same core meaning i.e., religi (Dutch) = Religion (English) = Din (Arabic) = Agama (Indonesian).<sup>2</sup>

Furthermore, Thaib Thahir Abdul Mu'in, a professor of UIN Sunan Kalijaga formulates a religion as "*Addinu Huwa wadh'un illahiyun yasuqul Insaana, bikhtiyaritim, ila ma fihi Sholahu-hum fid-dunya wa falahuhum fil aakhirah*". It means that Ad Din is the divine provisions that deliver man, by holding on to them, to the happiness of the world and the well-being of the afterlife.<sup>3</sup>

The term religious, according to Islam here, has a meaning of performing the whole teachings of religion from all aspects of life for every Muslim either in thinking or acting. For that reason, there needs to be an emphasis on all aspects of every Muslim's life so that someone must act in accordance with what has been ordered by Allah the Almighty.<sup>4</sup>

To sum, religion is a credo (belief) for the existence of the Almighty, outside the circle of man, or a system of worship by human beings to whom he considered the Absolute, as well as a system of norms (rules) that govern relationships between humans and with other nature, in accordance with and in line with the order of faith and custom of worship.<sup>5</sup>

Religious Culture in this journal has the same meaning with the religious atmosphere. The globality of the world created the consequence of intensive interaction between nations and cultures, hence, there is no place to hide in. Therefore, the performance of a moslem must reflects the sign or verses of the Holy Quran as a source

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<sup>2</sup> Endang Saifudin Anshari, *Kuliah al-Islam: Pendidikan Agama Islam di Perguruan Tinggi*, (Jakarta: CV. Rajawali, 1989), hlm. 32

<sup>3</sup> Endang Saifudin Anshari, *Kuliah al-Islam: Pendidikan Agama*,...hlm. 32

<sup>4</sup> Muhaimin, *Paradigma Pendidikan Islam* , (Bandung: PT. Remaja Rosdakarya, 2001), hlm.297

<sup>5</sup> Endang Saifudin Anshari, *Kuliah al-Islam: Pendidikan Agama Islam di Perguruan Tinggi*,(Jakarta: CV. Rajawali, 1989), hlm. 33

of inspiration and motivation to interact or even to compete globally, with the objective of rahmatan lillalamin.<sup>6</sup>

## B. Praying Before Learning

Praying means submitting hope and request as well as a form of supplication toward the Almighty. It can also be a sign and prove of confession toward the power of Allah as merely by His help and guidance, all the request and needs can be fulfilled.

In the ordinary life, when we frequently ask a particular person with a large number of requests, he will normally be annoyed, hatred etc., or he will be eventually mad. Otherwise, this situation will never occur in our relationship with Allah the Almighty. The more we ask, the more He loves us

Logically, in a normal condition, we always get something that we never expected before or even we never asked before. Allah the Almighty, indeed, never stop showering His mercy upon us. Therefore, pray without boredom. If it has not been granted, then be patient. Because all prayers must be granted, just wait for the right time to come according to Allah the Almighty. He said on the chapter Al-Ghaafir, verse no. 60:

*And your Lord hath said: Pray unto Me and I will hear your prayer. Lo! those who scorn My service, they will enter hell, disgraced.*

Basically, all prayers will be granted in three ways by Allah:

1. God grants the prayer according to what his servant asks, but sometimes it is not granted on the time when we pray, but at the right time according to Him.
2. God grants the servant's prayer by replacing with something better than what is demanded by the servant.
3. God grants the servant's prayer by saving him from the bad destiny.

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<sup>6</sup> Toto Tasmara, Membudayakan Etos Kerja Islami, (Jakarta: Gema Insani, 2002), hlm.151

The importance of prayer, besides its objective of rendering services toward Allah the Almighty, it can be such an auto-suggestion for every students to boost and generate their spirit in persuing knowledge. God's command to start everything by calling on His name and praying by asking for His help, guidance as well as His mercy is a command that implies one will not be left alone in facing all his problems, but in fact, there will always be intercession of God. Should we hope, through this habit, all daily activities of teaching and learning be considered by Allah the Almighty as good deeds where we can be classified as the people of those who always perform dhikr (remembrance) to Him.

## **METHODOLOGY**

The method used in the writing of this journal is descriptive method. The descriptive method can be interpreted as a problem-solving procedure investigated by describing the state of the subject or object in research that can be people, institutions, communities and others, which at present, only based on facts that appear. According to Nazir (1988: 63) in the Book of *Contoh Metode Penelitian*, the descriptive method is a method in examining the status of a group of people, an object, a set of conditions, a system of thought or a class of events in the present time.

The purpose of this descriptive study is to make a description, or a picture systematically, factually and accurately about the facts, characteristic and relationships between the investigated phenomena. The dynamics of the problems that occur in the field is considered pragmatically and then analyzed descriptively either by the author or according to the experts.

## **DISCUSSION**

Praying means submitting hope and request as well as a form of supplication toward the Almighty. It also one of the commands of Allah that He loves the most. In the ordinary life, when we frequently ask a particular person with a large number of requests, he will normally be annoyed, hatred etc., or he will be eventually mad.



Allah never do such a thing toward His servant. Thus, pray without boredom. If it has not been granted, then be patient. Because all prayers must be granted, just wait for the right time to come according to Allah the Almighty.

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1. Allah will grant the prayer according to what his servant asks, but sometimes it is not granted on the time when we pray, but at the right time according to Him.
2. Allah will grant the servant's prayer by replacing with something better than what is demanded by the servant.
3. Allah will grant the servant's prayer by saving him from the bad destiny.
4. Therefore, basically, no prayers will be rejected by Allah Subhanhu wata'ala. However, there are certain rules in praying that must be implemented:

- a. Finding the granting time (Mustajabat)

Among the mustajab times are the day of Arafah, Ramadhan, Friday evening, and the third of the night. The Prophet sallallahu 'alaihi wa sallam said: "*Allah descends into the heaven of the world every night, in the remaining one-third of the last night. Allah says, 'Whoever prays to Me, I grant, who asks, I will give, and who asks for forgiveness must I forgive'.*" (Narrated by Muslim).

- b. Utilizing the mustajab conditions for praying

Among the conditions that regarded as mustajab are: in the midst of war, raining time, when prostrating in shalah, the short time between adzan and iqamah, or time before breaking the fast.

Abu Hurairah radhiallahu'anhu said, "Verily the doors of the heavens are opened when jihad fi sabillillah is raging, when it rains, and when Iqamah prayer is obligatory. Use it to pray then "(Syarhus Sunnah al-Baghawi, 1: 327).

The Prophet sallallaahu 'alaihi wa sallam said, "The prayer between adhan and iqama is not refuted." (Narrated by Abu Daud, Nasa'i, and Tirmidhi).

The Prophet sallallaahu 'alaihi wa sallam said, "The closest state between servant and his Lord is when prostration. Then multiply pray." (Muslim).

c. **Facing towards Qibla and raising hands.**

From Jabir radhiallahu 'anhu, that the Prophet sallallaahu 'alaihi wa sallam while in Padang Arafah, he faces Qiblah, and he continues to pray until the sun sets. (Muslim)

From Salman (may Allaah be pleased with him), that the Prophet sallallaahu 'alaihi wa sallam said: "Your Lord is ashamed and All-Giving. He is ashamed of his servant when they raise his hand to him and his servant returns empty handed (not granted)." (Narrated by Abu Daud and Tirmidhi).

How to raise hands: Ibn Abbas said that the Prophet sallallaahu 'alaihi wa sallam when praying, he combined his palms and lifted his face (face facing palms). (HR Thabrani).

d. **With a soft and unhardened voice.**

Allah said the the chapter Al-Isra, verse no. 110: "*And thou (Muhammad), be not loud-voiced in thy worship nor yet silent therein, but follow a way between*".

Allah Subhanahu wa Ta'ala praised the Prophet Zakariya 'alaih salam in the Quran chapter Maryam verse no. 2-3, who prayed with full khushyu' and a soft voice:

*"(The recited is) an explanation of the mercy of your Lord to his servant, Zacharias, that is when he prayed to his Lord in a voice that is gentle. "*

Allah Subhanahu wa Ta'ala also says in the chapter al-A'raf verse no. 55:

*"Pray to your Lord with a low self and a gentle voice. Allah loveth not the transgressors. "*

From Abu Musa radhiallahu'anhu that one day the friends do dhikr with shouting. Then the Prophet sallallahu 'alaihi wa sallam reminded: "O people, have mercy on you. Surely you do not call upon the Deaf and the deaf, verily Allah is with you, He is the Hearer, the Nearly. "(Narrated by Bukhari)

- e. The prayer must not be rhymed

The best prayer is the prayer that exists in the Qur'an and the sunnah. Allah Subhanahu wa Ta'ala said in the chapter al-A'raf,verse no. 55 :

*"Pray to your Lord with a low self and a gentle voice. Allah loveth not the transgressors. "*

Some say: the intention is to exaggerate in making the sentence of prayer, by being forced to rhyme.

- f. Khusyu ', Lowering Heart, and Full Please. Allah Subhanahu wa Ta'ala said in the Quran chapter al-Anbiya, verse 90:

*"Surely they are the ones who always hasten in (doing) good deeds and they pray to Us with hope and anxiety. And they are the ones who are devoted to us. "*

- g. Establishing a Heart In Praying and Belief To Be Granted.

The Prophet sallallahu 'alaihi wa sallam said: "Do not pray when you say,' Oh God, forgive me if You want. O Allah, bless me, if You want '. He should establish his will,

for there is nothing that compels Allah. "(Narrated by Bukhari and Muslim).

From Abu Hurairah radhiallahu'anhu, the Prophet sallallahu 'alaihi wa sallam said, "When you pray, he should establish his will. Because God does not mind and difficulties to make things happen. "(Narrated by Ibn Hibban)

Among the signs of self assurance that the prayer will be granted is a self awareness from deep inside the heart that we truly and deeply ask Allah for something. From Abu Hurairah radhiallahu'anhu, the Prophet sallallahu 'alaihi wa sallam said: "Pray to Allah and you are sure will be granted. Behold, Allah hath not granted the prayer of the heart which is heedless, and careless (by his prayer). "(Narrated by Tirmidhi)

Many people are negligent in praying or even not understanding the content of the prayer that he uttered. Because he does not understand Arabic, so he only uttered without contemplating the contents.

h. Repeating Prayer and Whining in Praying.

For instance, people pray: "Oh God, forgive your servants, forgive your servants ..., forgive your sinful servants. forgive God..." He repeated his request. This is the attitude of showing one's sincerity in prayer. Ibn Mas'ud said, Rasulullah sallallahu 'alaihi wasallam when he prayed, he repeated three times. And when he asks God, he repeats three times. (Muslim).

i. Not in a hurry to be granted, and avoid feeling: why my prayer is not granted or the appearance of God will not grant my prayer.

Prophet sallallahu 'alaihi wa sallam said: "*Will be granted (prayer) you during not in a hurry. He said, 'I have prayed, but it has not been granted'.*"(Narrated by Bukhari and Muslim).

An attitude of haste to be granted soon, but in fact, the prayer has not been granted, can cause someone lazy to pray. From Abu Hurairah radhiallahu'anhu, the Prophet sallallahu 'alaihi wa sallam said: *"The prayers of the servants will always be granted, as long as they do not pray the contents of sin or break the silaturrahim, as long as he is not in a hurry."* The Companions asked, *"O Messenger of Allah, who is meant to hurry in prayer? "*He said,*" This man who prayed said, 'I have prayed, I have prayed, and have not been granted'. Finally he is desperate and leaves a prayer. "*(Muslim and Abu Dawud).

- j. Starting Prayer by Praising God and rendering shalawat to the Prophet sallallahu 'alaihi wa Sallam. This is the basic rule of praying. We should praise God by calling His noble names (Asma-ul husna).

The Prophet sallallahu 'alaihi wa sallam had heard a man who prayed in his prayer and he did not praise Allah and did not render shalawat to the Prophet sallallahu 'alaihi wa sallam. Then he said, *"This man is in a hurry."* Then he said: *"When you pray, you should start by praising and glorifying God, then rendering shalawat to the Prophet sallallahu 'alaihi wa sallam. Then pray as you wish."*(Narrated by Ahmad and Abu Daud).

- k. Multiply repentance (taubah) and Asking For God's forgiveness. Much closer to God is the greatest means of obtaining God's love. With the love of God, one's prayer will be easily granted. Among the charities that Allah loves so much is repentance and istighfar.

From Abu Hurairah radhiallahu'anhu, the Prophet sallallahu 'alaihi wa sallam said: *"There is no worship that My servants do that I love more than the worship I oblige. There are my servants who often worship Me in the practice of sunna, until I love him. If I love him then ... if he asks Me, surely I give and if I ask for protection to Me, surely I protect .. "*(Narrated by Bukhari).

It is narrated that during the dry season of Umar bin Khatab's time, he asked Abbas to pray. While praying, Abbas said, "O Allah, surely it is not falling from the sky except because of sin. and this calamity will not disappear, except with repentance ... "

- l. Avoid asking for evil to God, whether that prayer is for yourself, the child or the family. Allah Subhanahu wa Ta'ala said, that He denounces the man who prayed with bad prayer, Allah said in chapter al-Isra, verse no. 11:

*"Man pray for evil as he is praying for good. And human beings are in a hurry. "*

Again, Allah said in chapter Yunus verse no. 11:

*"If Allah had hastened evil for men as their request to hasten goodness, surely end their age (perish)."*

This verse explains about the consequence if one asks for evil for himself, for his wealth, and family.

From Jabir radhiallahu'anhu, the Prophet sallallahu 'alaihi wa sallam said: "Do not pray for evils for yourselves, do not pray for evil for your children, do not pray for evil for your helpers, do not pray for evil for your treasures. It may be that when a servant praying to God coincides with the time of the mustajab, surely Allah granted." (Narrated by Abu Daud).

From Abu Hurairah radhiallahu'anhu, the Prophet sallallahu 'alaihi wa sallam said: "The prayers of the servants will always be granted, as long as they do not pray the contents of sin or break the silaturrahim." (Narrated by Muslim and Abu Daud).

- m. Avoiding Food and Illegal Treasures. Unlawful food is the cause of rejection of prayer.<sup>7</sup>

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<sup>7</sup> <http://www.konsultasisyariah.com/13-ada-dalam-berdoa/islamino.net>

From Abu Hurairah radhiallahu'anhu, the Prophet sallallaahu 'alaihi wa sallam said: "O people, Allah is thoyib (good). He will not accept anything but good. And verily Allah has commanded the believers as He commanded the Apostles. His Word, 'O Messengers! Eat good food (kosher) and do good deeds. Verily I am all-knowing what you do '. And Allah also says, 'O you who believe! Eat the good sustenance we have provided for you '. Then the Prophet sallallaahu 'alaihi wa sallam tells of a man who has long walked because of the distance he traveled. So his hair is tangled and dusty. The man raised his hand to the sky while praying, 'O my Lord, O my Lord'. In fact, the food is from unlawful goods, the drink is from the haram, the clothes are from the haram and fed with the unclean food, then how will Allah grant the prayer?"(Muslim)

Students should pray in their studies. Rasulullah Sallallahu 'alaihi wasallam has taught the prayer for the claimant of science:<sup>8</sup>

From Abu Hurairah RA, he said, "The Messenger of Allah (PBUH) reads a prayer, 'O Allah, give me benefit for what You have taught me, and teach me what is beneficial to me, add me knowledge and praise to Allah for all circumstances, I also seek refuge in Allah from the torment of hellfire '. " (Shahih)

Students should also pray to avoid the uselessness of knowledge, because the science that is not useful will not give goodness to a person either in the world or in the Hereafter. Rasulullah Sallallahu 'alaihi wasallam taught us a prayer:

From Abu Hurairah RA, he said, "The Messenger of Allah (peace and blessings of Allaah be upon him) prayed, 'O Allah, I have taken refuge in You from four things: from useless science, from the heart that is not

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<sup>8</sup> Shabri Shaleh Anwar, *Quality Student of Muslim Achievement* (Tembilahan: Yayasan Indragiri, 2014), hlm. 36-37

khusyu', from the dissatisfied soul, and from the prayer not heard '. "  
(Shahih)

## SUMMARY

*Religious Culture* through habit-forming management before learning is a very important culture to be developed, as prayer is one form of whorship toward Allah the Almighty. It also can be such a auto-suggestion for all students in order to gain the knowledge that is originated from Allah. Hopefully, through this habit, all daily activities of teaching and learning will be considered by Allah the Almighty as good deeds where we can be classified as the people of those who always perform dhikr (remembrance) to Him.

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