

Understanding Students and Their Learning Strategies on the Reformulation Changes of *Ma'tsur's* Praying from the Holy Quran

Ahmad Husein Ritonga

School of Postgraduate
 UIN Sulthan Thaha Saifuddin
 Jambi, Indonesia
 ahmadhuseinquhas@gmail.com

Abstract—The position of prayer in Islamic teachings is very important. A prayer could change the destiny, and change a bad situation to be good when one does not despair of God's grace he will earnestly and sincerely to Allah Almighty. However, the redaction of prayer from the usual form of the Messenger of Allah or from verses of the holy Qur'an or from the singular to the plural phrase becomes a discourse whether it is permissible or not. Once argue the change on redaction to adapt to the existing situation or conditions, but one of the Salaf said that the prayer is generally made individually. This paper explains that the use of prayer which was edited for contextualization is part of the flexibility in Islam, but using *Ma'tsur* prayer is more important because then the reader will be rewarded as a reader of the Qur'an, while the adjustment with the situation together or the congregation is also allowed. The best is when the prayer by many people then it is best to use the plural editor without changing it even as it's written in Quran.

Keyword—*sprayer; Ma'tsur; Quranic verses*

I. INTRODUCTION

Islam provides a big picture to interpret the phrase "Allah in my mind", we can do it by praying, *dizkir*, *takbir* and start everything with *basmalah*. Praying is to represent our weakness to the majesty of Allah since it is about the request of humans to the almighty Allah, humans surrender all their hopes to Allah refuges.

Prayer or the request of human to Allah is the center of worship, even *Shalat* from the language notion means prayer. Some people do not pray after *Shalat* because they believe *Shalat* same like prayer. Even though Rasulullah S.A.W do everything to all situations with prayer. Because in Islam all Muslims must do prayer when we are doing something to get Allah helps. Prayers to Allah make positive thinking in various aspects.

First, to make someone prayer believes there's Allah with all infinite powers to help and get our wishes. In the other side, this situation shows humans are weak and need hope from Allah helps. Second, this expectation gives rise to a strong motivation for humans to be more careful and serious of they do. Because they believe everything they do with all powers of

Allah who makes it comes true. Humans who work without a target is like doing something without hope. Prayer in terms of aspects human servant to Allah can be described as praying to get Allah helps, as the word of Allah, "Ask to Allah as a part of the gifts" [1].

The above verse clearly states that a slave shall apply to the portion of the grace of Allah is endless and without limit. Application of this section could certainly mean prayers and wishes and Allah confers on him a portion of his mercy and grace, and not ask for expectations from others, then as a further affirmation of the Prophet said: "If you ask, asks Allah. And if you ask for help, asks Allah" [2].

In Abd al-Hadi explained that praying to other than Allah is *haraam* and categorized as shirk, based on *the consensus of the Ulama*. In a hadith of the Prophet Muhammad, explained that the decree that Allah has set can be changed through prayer [3]. Therefore, a factor that can change the decree is a person who fully praying to Allah. Rasulullah S.A.W.: "No one can deny the decree (regulation) than prayers of Allah *Ta'ala*. And no one to add (extend) his age other than the (act of) good" [4].

The position of prayer in Islam is very wonderful. With prayers, one can hope that the decree of Allah upon him can be changed. This is a good situation for anyone who feels his life is suffering. It will be an optimist. Since the suffering conditions of life can end and change. In other words, he does not despair of the mercy of Allah. And it would vigorously seek and ask with a sincere prayer to Allah Almighty.

Above all, the help for the prophets on their life and pressure crush from their enemies are pray, the help that could turn the impossible to possible. The most powerful weapon to subdue and free from enemy attack, the most effective weapon to bring in and realize all desires, all this can be realized in Islam from prayer, because Allah who gives the answer.

One of the perceived problems is when prayer in the Quran which refer to singles (individual), but we want to change the editorial into *jama'* (plural), or vice versa. Changes in the editorial content of prayer drawn from the Quran as adapted to the conditions attached to them, either because of the prayers of the editorial in the plural while the prayer was alone, or rather,

the editor of prayer which is the Quran it in singular but because of the need to pray that the situation is the congregation and its editor made changes to the plural. However, other problems, skewing the editorial mentioned above conflict with the words of the Prophet. That "reading the Qur'an in each letter is given a reward, and each reward doubled to ten". Changes editorial Quranic verses that lead the audience is not called to read the Qur'an, but his prayer was inspired and was inspired by prayer in it. Therefore, a tug of war when his priority and reward editorial can be maintained not meet aspects of the background, the situation and the expected goals of the requested prayer. On the other hand, an Imam when he read a prayer just for her (single) then it is deemed to be able to share the hope and plea to the Almighty, he even considered cheating [5].

The problems related to the above, how best do in prayer, as M. Quraish stated submit "haunting question in my mind ... that we still need to learn to pray, starting from the need to strive, to pray ethical and material expectations that said to Allah" [6]. Thus the purpose of this study is to see how far the students' understanding of changes in formulation prayer and how students' strategies in managing these changes.

II. RESEARCH METHOD

This study uses a qualitative approach. Thus the main instrument in finding the data needed, which is related to the students' understanding of the changes in the formulation of mathematics and their strategies in mastering these changes is the researcher itself. Data was obtained by conducting interviews with students (majoring in Arabic). This was done with the consideration that the change in the formulation of Ma'surat prayer was the field of Arabic-language interpretation. Data validity is determined by triangulation, so the data obtained will be tested for validity. Data analysis was carried out by an inductive method based on data and information that had been obtained previously and presented in a descriptive analytic manner.

III. RESULT AND DISCUSSION

In the above descriptions looks spacious in term of prayer problem, which is the subject of this study. Therefore, in order explanation not too wide and feels more focused and can be completed in a short time, the scope of discussion is limited strictly necessary. Thus the focuses of this study seem to point the target accurately.

Problems about the verses contain quite a lot of prayer, no less than 88 paragraphs that explicitly said, *Rabb*, or the phrase "*Allahumma*". There is disclosed in the singular, and some are in the plural. In addition, there are also verses related to the procedure pray, start and end it, and the problems that would rise in fact how the law change the existing editorial prayer in the Qur'an and adapted to the conditions to ask prayer. The main problem this can actually be broken down as follows: Is allowed to change the wording of a sentence that means to a single sentence in the plural, or should. In prayer without changing the wording but not appropriate in the circumstances; whether it is more important than changing it to suit the situation but change the wording contained in the Qur'an. Both

of these issues will be discussed below and there will be given the best practice in the eyes of scholars.

A. Changing the Formulation Prayer Ma'tsur in View of Arabic Literature

In the study of Arabic literature known there is a term associated with changes in the sentence and order of verses by the composer is said to be the Quran but plated or groups of a few words or sentences from the Qur'an which they call by *iqtibas*. In Arabic literature also crushing literature, *iltibas* the discrepancies in terms of both strands requires a different pronoun, as well as a nominal sentence faced verbal sentence. On the other hand, in the sciences of the Quran have called *amtsal/tamtsil* which uses verses of the Quran an as parables. For example, when the truth is obscured or cannot be ascertained the truth, and someone muttered "*alaisaal-Shubh bi qarib*" she fetched the verses of al-Quran an as an expression as soon the truth will be revealed, the dawn makes light gloom disappeared and the light will immediately ahead [7].

Besides *Iqtibas* and *matsal*, as described above, the experts of Arabic literature in their search to find the phrase al-Quran that shows the subject / object of conversation incline back, which could in terms of the replacement of the word "replace" (*dhomir*) and could also be in the form of *ismiyah* to the *fi'liyah*, the following will be presented partly related *iltifat permissible* (pronoun) because it is associated with a modified editorial prayer [8].

According to Muhammad ibn Muhammad ibn Syuhbah point of view, *iltifât of mutakallim to mukhâthabin* paragraph above illustrates that the conversation moved on to preach to his people advised him gently, and informed him that he intended to herself, then moved them to scare and to invite them in order to return to Allah, because at the time they are denying to serve Allah [9]. He spoke to them according to their condition, he argued with them that how ugly when not want to worship the Creator, so that he threatened them. The purpose *iltifât* in the paragraph above shows the beauty of the literary phenomenon *iltifât* in science *Ma'an*, that *iltifât* in the paragraph above, completely in accordance with the conditions and d the situation (*muthâbaqahmuqtadha lial-case*) [10].

Considering the problems as described above, in this first chapter will be presented data sentences prayer embodies the authors understand. Therefore, in chapter II will be presented all the data payload expression that is understood to have a prayer, especially that clearly and expressly, either by connecting with *ya mutakallim*, or *and Plural* and aggregated data found in the sound. The data will be presented here, as the offer made by the Nashruddin methodology consists of several tables Baidu. Among the table containing chronology the decline in the Quran of the entire letter is in the sound. The second table contains a summary paragraph and letter found expression in which prayers [11]. The third table shows the distribution of the paragraph that prayer, so prayer there was an expression in various letters in manuscripts. Then on the table to four will be presented expressions of prayer in a single form, Law Changing Formulations prayer *Ma'tsur*.

When observed from the content of the Qur'an will be found that the use of prayer in the singular less of prayer in the

plural, the number of verse 37 of the 16 letters. On the other hand, seemed once that the prayer contained in the Quran is in the range of 80 to 47 letters. The Quran, although it is the Muslim holy book, it has great literature. Thus, it comes the scholar and poet who studied patterns of sentences in Arabic. Experts are split Arabic literature categorization beauty of expression was seen from some form of side humanities, sciences al-Bayan al-Maani science, and science jinx. Bayan Science editors explained extensive disclosures, in good shape, *tasybih/* likening or personification, *ZAZ/satire*, and *kinayah*. While science Maani explained how writers express their ideas appropriate to the circumstances (*Muqtadaal-hal*) in addition to maintaining a poetic expression and draw symbolized by the existing signals. On the other hand, there is the literature that refers to the beauty of the wording and the beauty of his poetry and science called *badi'*, consisting of two categories. First beauty of expression/utterance and the second is the beauty. The first part can be divided on *al-jinas*, *Iqtibas* and just [12].

In response to changes in the editorial section prayer, *Ma'tsur* is actually related to prayer in the congregation; Imam read a prayer and embracing others. He denominations disagree about doing well when you finish praying with prayer or in other circumstances. Except that in certain cases the Prophet. Do it in a congregation, such as in the implementation of *talbiyah* in pilgrimage, Rain praying, *qunut* praying and others. Furthermore, Wahbah suggested that Imam Syafe'i organized prayer in congregation, as the prayer while reading *qunut* he used. And *makruh* law of Imam, if he merely prays for himself (single editor) without the participation of the congregation in prayer. It is based on the hadith narrated by al-Turmuzi, "Do not be an Imam if praying only for himself, without taking account of the member, if he does that by a mean that the Imam has been betrayed" [13].

Another thing, when prayer Imam in *qunut* cannot be heard by the pilgrims then it is advisable to read the prayer *qunut*, prayer committed outside the prayer in congregation. That is when the congregation cannot hear well imam prayer then he should pray on their own.

Along with the above, the question of what often happens is that the prayer performed alone or in a congregation, especially to accompany the five daily prayers and the prayers circumcision performed in congregation. The problem was discovered to differences of opinion among scholars Some scholars argue that it has never been done by Rasulullah, as the opinion of Abdul Aziz ibn Abdullah "had prayer in congregation is not found texts as a basis for ruling the predicted *ihthiyat* do not apply it, as far as I know has never been done by the Companions of the Prophet as well. But if a group of Muslims were in a masjid and praying one by the other, then it can be justified, as the subject of prayer, prayer, recitation of the Quran, Rain praying and others who have been exemplified by the Prophet [8].

In addition, organized the prayer catastrophe exposes his backhands up, and vice versa if he prays for something good. And then wipes his face by his hand, except on *qunut* prayer. Syafe'i is a little different, Ahmad ibn Hanbal recommends wiping the face with his hands in *qunut* though. Further said if the congregation cannot listen to the prayers of the Imam and

the congregation is encouraged to read the prayer themselves [8].

Before elaborating on the law change prayer contained in the Quran it is better to first be submitted background editorial changes because it adapts to the situation of someone who does prayer; whether he is an individual or a congregation. Changes in the editorial section both in general and in prayer can be done through approach Balaghah knowledge or science of al-Quran an. One of the branches are closely associated with the editorial changes were *iqtibas* and the sciences of the Qur'an is matsal.

B. Use *Iqtibas*

The linguists argued that *iqtibas* it is adapting the verses of the Qur'an in the form of an *atsar* or *sya'ir*, or adapt the hadith of Rasulullah SAW. With the expression of someone without explaining that it was part of an al-Quran/Hadith. Or is he a little modification to the editor [12]. Plating or enter *atsar*, both al-Quran and hadith embodied in the sentence made by a person, either in the form *sya'ir* literary composition or in sermons or lectures Muqaddimah even prayer. The fact that the adapter does not provide an explanation of the sentence that was taken from an al-Qur'an or hadith in order to contain the power and majesty of expression belonging to an al-Qur'an and hadith [10].

Qadi 'Iyad in the introduction to his book al-Shifa describes the problem *iltifat* and then commented on by al-Syarf Ismail ibn al-Yamani Muqarri Riyad al-raudhah author in his book entitled 'badiatih' that *iqtibas* Gabriel sermons, educational facilities, as well as the praise of Allah although in the form of a poem then it is allowed [14].

More *jaub iqtibas* Ah Hajaribn believes that there are three kinds [15]: 1) *iqtibas* made in the sermon, teaching and preaching, 2) *iqtibas* in conversations, letters and *qissah* story, 3) the third form can be divided in two parts: (a) adapt expressions reduced sentences with backing means for self-speaker himself and not to God for this very form of Wrath and the forbidden, and (b) fragments of expression is used as a prank.

Qamaruddin states that Al-Syuyuthi plated were declared as the verses of Allah it does not fall within the meaning *iqtibas*. Bauddin in his work 'Urusy al-Afrah' states that pious men will not be ready to submit an al-Qur'an is described as including *iqtibas* above. Prayer will keep and maintain the supremacy of the word of Allah and His word [14].

Hasan Ismail stated that imam Malik maintained that doing *iqtibas* it is *haram*, while Izuddin Abd Salam enables the grounds hadith of the Prophet Muhammad. Which explains the *iftitah*, taken from verse 79 of Surah al-An'am: "Meaning: Indeed, I have turned my face to the Lord, who made heaven and earth, the incline to the true religion, and I am not included those who ascribe God". This form similarly in a prayer taken from verse 96 of Surah al-An'am which means: "He splits the night for rest, and (make) the sun and the moon for reckoning. That provision that Allah Almighty knows best". Both of the above hadith by Izuddin is a signal that it is permissible to do *iqtibas* in matters of discipline, praise to God, prayer, and *atsar*

and unauthorized use *iqtibas* in *sya'ir*. Qadi Abu Bakr, however, Maliki, found *iqtibas* in the legal *sya'ir* IT IS, and in the form of *Nasr mubah* [16].

When one looks closely there are two forms of *iqtibas* is intended to provide answers to the questions of others. Or it could be some kind of protest is an expression that was brought up by others, or can also express the dispute of evidence on the case. Insert a fragment of a verse of the Qur'an in poetry or the other and show that he is the true meaning of the phrase al-Qur'an. Both forms mentioned above *iqtibas* allowed.

C. *Matsal*

One branch of the science of the Quran discussed *matsal* problem, namely the parable. *Matsal* in the Quran is a short and meaningful in truncation says "love rice has become porridge" with the understanding that an event has passed and cannot be achieved again. When someone is having a gossip and slander he said, "It is crueler persecution of murder," which borrows the phrase contained in the letter of al-Baqarah verse 191 as a metaphor for the events that happened. Some expert knowledge of the Qur'an allows *al-amtsal al-mursalas* as described above, although there are also against it.

D. *Students' Understanding of Changes in Formulation of Prayers and Strategies for their authorities*

Based on the results of interviews with students of Arabic Language at the State Islamic University of Sulthan Thaha Saifuddin Jambi, it is known that in general students have understood the changes in the formulation. This is evidenced by its accuracy in using the prayer. They understand how the formulation of the prayer of prayer when praying alone and how the formulation of prayer is prayer when praying together. This is reinforced by the student's statement that "we have understood the change in the structure of language (prayer) *maurat*, so we know how to practice the prayer".

Understanding the changes in the formulation of the prayer of prayer is a very important point. Understanding the changes in the formulation is one form of understanding the context of the sentence used in prayer. This is in line with the opinion of Miftah that the reference of the word (word formulation) can only be interpreted in context. Therefore information in the holy book (prayer of prayer) also needs to be known [16].

According to Miftah there are six elements of context that need to be understood so that every change in sentence formulation can be understood well, namely [16]: 1) settings, such as places of worship, field, morning/afternoon situation and so on, 2) participant, namely the person who does or who are involved in it, 3) content, namely the topic of conversation that is happening, 4), the purpose of which is to whom or to what sentence is said, 5) key is the tone or intonation used in the sentence or conversation, 6) channel, is media used in sentences or conversations. Thus students' understanding of the elements of context in the prayer of prayer can be understood well.

Associated with the approach strategy carried out by students majoring in Arabic in mastering changes in a formulation in prayer *ma'surat* there are several things that

need to be explained based on the results of interviews conducted. First, students use positivism empirical epistemology strategies or approaches, namely, they see that the prayer of the prayer in the verses of al-qur'an is a means of pleading (praying) to Allah with a feeling. Explanation of this approach is in line with the opinion of Hikam in Latif, that language can be seen merely as a tool to express thoughts and feelings, to express love and art, to do persuasions, as well as a vehicle to convey and preserve wisdom - wisdom and values that are upheld by a community [17]. As far as being able to use accurate statements, according to syntactic, semantic, logical rules and using empirical data as support, language users in this view are considered to have cognitive mental abilities that are free from distortions.

The next approach used by students majoring in Arabic in understanding the formulation of prayer is that it is a phenomenology approach, namely that phenomena (occurrences) of changes to the form or formulation of the prayer are due to changes in roles. The changes referred to are as priests or as a form of prayer in prayer. Thus the understanding of students is based on the positions and roles seen. This is in line with Latif's opinion that changes in the structure of language and discourse according to phenomenological understanding are precisely regulated and turned on by the intended pronunciation. Each statement is an act of creating meaning, namely the act of self-formation and the disclosure of the identity of the speaker. Discourse analysis in this perspective tries to uncover and reveal the hidden intentions that are behind the utterances produced.

IV. CONCLUSION

Prayer as part of worship was found understanding vary among scholars, both conditions on the procedure are best, then the author is inclined to the notion that prayer is recommended to be performed in congregation, while the Imam recited prayers in the sentence plural, then the congregation will do the pray also. And also the individual prayer of the wording in the singular. However, if editorial prayer *Ma'tsur* the plural while praying itself then allowed it to use the plural form and follow the editorial are available in prayer the *Ma'tsur*.

Change in verbal from singular to plural or vice versa sentence allowed in order adapting to the situation and conditions. Nevertheless, oriented Salaf scholars, that prayer, in general, tend to pray individually, except in the case where the Prophet did it in the plural, such as *qunut* prayer, prayer in the prayer RAIN, prayer recitation of the Quran, and others.

The approach is used by students majoring in Arabic in understanding the changes in the formulation of the *ma'surat* prayer in the Qur'anic verse using two approaches, namely; First, students use positivism empirical epistemology strategies or approaches, namely they see that the prayer of the prayer in the verses of al-Qur'an is a means of pleading (praying) to Allah with a feeling. Second, the phenomenology approach, namely that phenomena (events) changes to the form or formulation of the prayer are due to changes in roles. The changes referred to are as priests or as a form of prayer in prayer.

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