



Student Worship Obedience Stage in Higher Education

Nuraiman¹, Roni Pasaleron², Hafizul Hamdi³, Fatma Zahro⁴, Albizar⁵

¹STAI YDI Lubuk Sikaping Pasaman Sumatera Barat, Indonesia

²STAI Balaiselasa YPPTI Pesisir Selatan Sumatera Barat, Indonesia

³Universitas Negeri Padang, Indonesia

⁴Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia

⁵Graduate student Institut Perguruan Tinggi Ilmu Alquran, Indonesia

✉ nuraiman@stai-ydi.ac.id *

Abstract

The level of worship is an achievement that needs to be improved by a servant so that he is more active in carrying out worship. This study aims to describe the extent to which the stages of obedience to worship in college students. This study uses a qualitative method with a case study approach. Data sources were taken from sixteen informants through in-depth interviews who were selected using a purposive sampling technique. All informants were active female students from various departments at Padang State University in 2020, 2021, and 2022 cohorts students. All interview results were then analyzed thematically using analytical methods. Miles & Huberman data models. The results of the analysis show that there are four levels of worship that female students carry out, namely observance of prayer, fasting, reading the Quran, and giving alms. And the research findings on student worship observances are quite good, such as prayer, fasting, reading the Quran, and giving alms. The results of this study can be used as initial data for future researchers to examine this issue in different contexts and issues.

Article Information:

Received June 5, 2023

Revised July 8, 2023

Accepted August 19, 2023

Keywords: *Student, worship, obedience*

INTRODUCTION

Discussions about the observance of worship are always interesting to study because they are directly related to the human person (Mahfud et al., 2017). Researchers such as (Apriyanti (2019), Aminah (2020), and Syadi & Ikhlas (2022). Is a researcher who has discussed research related to religious observance. Regarding the observance of worship, all living things created by Allah SWT have a purpose of creation. In this case, a man was created for that purpose. That is to be a servant of Allah on earth and to become the caliph of Allah. Those who become servants of Allah SWT are His people who obey Allah SWT or whose obedience is only given to Allah SWT. According to (Muhidin et al., 2021), the human relationship with Allah SWT shows the position of humans as creatures and Allah SWT as a creator. In this case, it shows that the creature must obey, obey, or obey the creator. This is mentioned in the verses of the Quran related to the intention of Allah SWT in the creation of humans, namely worshipping only Allah SWT (Muhidin et al., 2021).

How to cite:

Nuraiman, N., Pasaleron, R., Hamdi, H., Zahro, F., Albizar, A. (2023). Student Worship Obedience Stage in Higher Education. *Ahlussunnah: Journal of Islamic Education* 2(2), 70-76.

E-ISSN:

2827-9573

Published by:

The Institute for Research and Community Service

According to Sami'uddin (2019), the main duty of humans created as obedient servants of Allah SWT is to worship Allah SWT, as Allah SWT says in Q.S Az-Zariyat/51 verse 56

Meaning : *I did not create jinn and humans except that they worship Me*
(Q.S.Az-Zariyat/51: 56).

Based on the verse above, it can be clearly understood that the purpose of human beings was created, namely to serve or worship Allah SWT, meanwhile, worship is divided into two parts: mahdah worship and gairu mahdah worship. Mahdah worship is irreversible and pure worship whose existence is subject to prayer, fasting, and other rules established by Allah SWT. On the other hand, gairu mahdah worship includes all actions and words that do not originate from the original law, but become acts and words of worship because they were created with good intentions, such as doing good to parents (Zaenal, 2020).

Related to these two meanings, Abd. Muin Salim explains that, from the first meaning, the word 'abd is derived which means mamlūk (owned), and has the plural forms 'abid and 'ibad. The first form shows the meaning of slaves and the second is the meaning of "servants of God". From this last meaning comes the word 'abada, ya'budu,' worship which lexically means bow down, and humble yourself to and in front of God. Whereas in terminological terms, Hasbi Ash-Shiddieqy quotes several opinions, among others: Repressing Allah, worshipping Him fully and humiliating ourselves, and submitting our souls to Him. While moral scholars define worship as performing all physical obedience and maintaining all sharia (laws). Scholars of fiqh interpret worship as all obedience done to achieve God's pleasure and hope for His reward in the afterlife (Kallang, 2018).

According to Qardhawi, worship is obedience to something the Greatest, whose object cannot be grasped by the five senses. Among the Arabs, worship is defined as the highest peak of submission, which arises from the conscience of the heart in order to glorify the worshiped. Furthermore, commentators, for example Shihab stated that: Worship is a form of submission and obedience that reaches its peak as a result of a sense of exaltation that grows in the depths of a person's heart towards whom he submits. This feeling is born due to the belief in the person who worships that the object to which worship is directed has a power that cannot be reached by its essence (Vinet & Zhedanov, 2011). Abd. Muin Salim stated that: Worship in religious language is a concept that contains the meaning of perfect love, obedience, and worry. That is, in worship, there is a perfect feeling of love for the Creator accompanied by obedience and the servant's fear of the Creator's rejection of him (Kallang, 2018).

According to Qardhawi, worship is obedience to something the Greatest, whose object cannot be grasped by the five senses. It can be interpreted as obedience to objects that are not concrete, such as those in authority, including worship, while what the five senses can perceive is not necessarily worship (Apriyanti, 2019). Worship of God in that broad sense, also has a broad scope. There is directly or indirectly. Directly is by way of worship hablun minallah. Indirectly, this is by building hablun

To Allah SWT. In fact, one of the most important acts of worship in Islam is prayer. Prayer has a special position both in terms of how to get the order which is carried out directly and prayer is also included in the shari'ah which is a special worship. One of the worships that must be carried out by humans, especially Muslims, is prayer. "Prayer is one of worship and a means of connecting the servant and his Lord. Establishing prayer means reflecting faith as a sign of religious symbols and as a sign of gratitude to Allah SWT. Leaving prayer means severing the connection with Allah SWT, which results in closing the Grace from Allah SWT, stopping the flow of His blessings, stopping His helping hand, and means also denying the primacy and greatness of Allah SWT (Massarasa, 2022).

Ibnu Taimiyah interprets worship as complete obedience and submission with a feeling of love for the worshiped in order to obtain God's pleasure and hopes for reward in the afterlife. God created man only to worship Him. People are given guidance by God to worship, Divine guidance is called ad-din (religion). Religion is a word that is very easy to

pronounce, especially for the general public, and easy to explain its meaning, but the exact definition is very difficult, especially for experts (Aminah, 2020).

Philosophically, worship in Islam is not simply about worshipping God. God is still God, worshiped or not. Even if humans and all creatures in the universe did not worship Him, His divinity would not diminish in the least (Rahayu et al., 2022). Worship is an effort to get closer to God. God is holy and can only be approached by the holy. Prayer is one of the most important forms of worship in Islam, which is recognized by scholars, researchers, and experts (. Prayer occupies a special place both in the direct manner in which the order is carried out and in the place of prayer itself in religion and its influence or primacy. The position of prayer as worship in Islam occupies an important position that cannot be replaced by any form of worship. Prayer is the pillar of his religion and can only be upheld by prayer. Prayer is the first worship obligatory by Allah to His servants. Obligation orders come directly from God through dialogue with God's messenger, namely Rasulullah SAW on the night of Mi'raj. Prayer is also a practice that is calculated in advance at the end of reckoning later (Aminah, 2020).

Worship is a means of building a bond between a servant and his Lord. Establishing prayer means reflecting faith as a sign of religious symbolism and as a sign of gratitude to Allah. Leaving prayer means severing the bond with Allah, thereby eliminating Allah's mercy, stopping the flow of favors and blessings, stopping the transmission of Allah's goodness, and means denying the virtues and also denying Allah's majesty. The obligation to pray is one of the obligatory pillars of Islam but needs to be addressed and considered unimportant. This is shown by the fact that there are still many who have not practiced their prayers (Aminah, 2020). Many Muslims ignore prayer and do not care about the threats of Allah SWT. For those who leave the prayer. However, it is clear that Allah SWT offers heaven to those who practice their religion and hell to those who leave their religion. This shows that they are not afraid of the presence of Allah who always takes care of creatures on this earth. Moving on from the problems above, the author is interested in conducting a more in-depth study of the level of their obedience to Allah's practices including prayer, fasting, reading the Quran, and giving alms (Zamzami, 2021; Zen et al., 2022).

Research related to the issue of the level of obedience to worship has been studied by previous researchers, namely Teti (2019) and Aminah (2020), but the researchers above only focus on the problem of the level of obedience to worship and the factors that influence the observance of worship and only focus on the correlation of understanding of obedience to realized. Meanwhile, research that addresses specifically how the quality of worship should be improved has yet to be found. The fundamental difference between the issue of this research and previous research is that the researchers previously examined school children who should have been taught obedience or obedience from a young age, while this research was conducted on students who were far from parental supervision.

METHODS

This research uses a qualitative method with a case study approach (Rahardjo, 2017). Sources of data were taken from sixteen informants through in-depth interviews who were selected using a purposive sampling technique (Engkizar et al., 2022; mardiana et al., 2022). In contrast, the selected informants met four criteria, namely understanding the problem under study, being active in the field being studied, having time to provide information to researchers, and providing information according to the facts that occur in the field (Sujarweni, 2017; Zulmuqin, 2017). To meet the criteria as an informant, all informants are active students who live in the Lotus 85 boarding house complex, at Padang State University in 2020, 2021, and 2022. After completing the interviews, all informants are taken, a transcript process is carried out, then the writer takes the themes according to research needs. This analysis process is carried out by the author using the Milles & Huberman 1984 data analysis method (Mutathahirin et al., 2022).

RESULT AND DISCUSSION

Based on the research results, researchers have analyzed the data obtained from observation and interview data collection. Researchers focus on examining the observance of obligatory prayer, sunnah fasting, reading the Quran, and giving alms. The level of worship that female students carry out will be described in detail below.

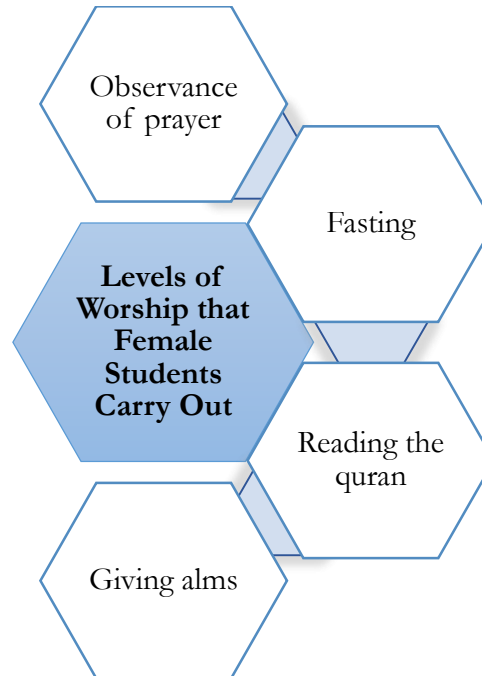


Fig 1. Levels of Worship that Female Students Carry Out

This means that the female students at the boarding house have not yet reached the highest level, and according to the researchers this is quite reasonable because their conditions are busy and they have difficulty controlling time, then they only carry out the obligations that Allah SWT has ordered to Muslims (Rahmadana & Ichsan, 2021). In the interviews that were conducted with all informants, they agreed that they adhered to obligatory worship such as prayer, even though they sometimes postponed praying because there were urgent things to do, but they made time to pray. And sometimes if they are tired and almost neglect to do the worship, the way they do it is to set an alarm to wake up from sleep. Apart from the obligatory prayers, there were some informants who performed sunnah prayers such as the sunnah qabliyah and ba'di yah prayers, midnight prayers, and Duha prayers (Auni et al., 2020; Sultanik et al., 2022).

Furthermore, regarding the observance of fasting, what the informants did was only fasting Ramadan and the rest only replaced Ramadan fasting. And to carry out sunnah fasting, only a few informants who do this worship, not many do it, and The reason they rarely do this worship is that there are many temptations they face, especially the hot sun which is very hot and they cannot hold back their hunger and thirst (Nurjanah, 2022). On the obedience of reading the Qur'an, the informants know that reading the Qur'an is what they usually do, they consider it recitation and to send prayers to their deceased relatives (Aina & Manan, 2022; Asril et al., 2023). And they perform the worship usually after the morning prayer and the evening prayer. According to researchers, reading the Qur'an after dawn and dusk can enlighten the mind, but only a few informants do this worship (Rahmayanti et al., 2023).

The observance of alms, there have been many informants who have performed this service (Damri et al., 2023). According to researchers, almsgiving is worship performed by someone to help fellow human beings relieve the difficulties they face (Herawati, 2021). The informants' understanding of alms is quite good, they give alms especially to their relatives and relatives and also to other people, and if they open donations from the campus for

victims who died or victims of natural disasters they care about it and are willing to give to those in need, and according to other informants also gave alms, not only in the form of money and my smile included alms (Ghafar, 2022).

From the discussion regarding the level of worship, their understanding of obedience has gone far enough that they as Muslims are supposed to do what Allah SWT commands them to do. (Nasrulloh, 2019). And their understanding of the obligatory and sunnah forms of worship is also taught by their parents as well as from school and there are those who self-consciously carry out this worship, and their parents also guide them and always remind them even from a distance because they are not supervised by their parents. respectively, then with electronic devices such as cell phones parents can contact and find out about their children's condition.

And regarding the importance of the worship that the informants did was on the basis of their own will and obligation and also the need for their Lord, and worship they did not feel the compulsion that they did, but the feeling of laziness was in every informant and they still fought against this laziness so that there is no guilt or remorse, although there are some informants who feel negligent and they feel they are on reduced obedience, and will feel more and more if they repent and ask forgiveness from their God because they are aware that God is forgiving and forgiving (Ma'arif, 2020).

CONCLUSION

After conducting research and data analysis, the authors conclude that there are three reasons why the Buah Hati Padang Integrated Islamic Elementary School is in great demand by the surrounding Muslim community. Because the views and reasons of parents in sending their sons and daughters to the Buah Hati Padang Integrated Islamic Elementary School include three factors, namely: theological factors, sociological factors and academic factors. The theological factor is the reason that is based on religious considerations, parents want their children to have a strong basic religious education in addition to general education, of course. Sociological factors are related to the increasing image of Islamic schools in the last decade in Indonesia. Different from previous times during the end of the new order and reform regime. The theological factor in the form of parents' desire for their children to be intellectually and spiritually intelligent. Therefore, based on the findings of this study, the future development of elementary schools needs to consider quality Islamic religious education in order to attract parents' choices in sending their children to school among the Muslim community in Indonesia.

REFERENCES

- Aina, R., & Manan, N. A. (2022). Dom Jeurat Ritual Among the People of Lueng Ie in Krueng Barona Jaya District, Aceh Besar Regency. *Indonesian Journal of Islamic History and Culture*, 3(1), 97–114. <https://doi.org/10.22373/ijihc.v3i1.1604>
- Aminah, S. (2020). Tingkat Ketaatan Siswa Dalam Menjalankan Ibadah Di Smp Negeri 3 Turi Sleman. *G-Couns: Jurnal Bimbingan Dan Konseling*, 4(2). <https://doi.org/10.31316/g.couns.v4i2.806>
- Apriyanti, T. (2019). Pemahaman Tentang Konsep Surga Neraka Dan Pengaruhnya Terhadap Tingkat Ketaatan Beribadah Siswa. *Tazkiyah*, 1(1), 72–86. <https://jurnal.staiaulia.ac.id/index.php/TAZKIYAH/index>
- Asril, Z., Rasdiany, A. N., Sarianti, Y., & Engkizar, E. (2023, January). Methods of Qur'an Memorizing at Tahfidz House of Fastabiqul Khairats Indonesia. In *Annual International Conference in Education and Islamic Studies 2022*.
- Azmi, S., & Wardi, F. (2020). Muhammad Zainuddin Abdul Madjid: The Pioneer of Islamic Education in Lombok Community West Nusa Tenggara, Indonesia. *Khalifa: Journal of Islamic Education*, 4(1), 19. <https://doi.org/10.24036/kjie.v4i1.37>

- Auni, A. K. E., & Hermanto, H. (2020). Islamization of Melayu-Nusantara Society through Language Approach according to Syed Muhammad Naquib Al-Attas. *Khalifa: Journal of Islamic Education*, 4(1), 49-62. <https://doi.org/10.24036/kjie.v4i1.41>
- Damri, D., Amalia, R., Engkizar, E., Efendi, E., Ramadhani, R., & Asril, Z. (2023). Improving Students' Dyscalculia Numeracy Ability Using Learning Media Colored Bead Montessori. *Al-Ta'lim Journal*, 30(2), 116-124. <http://dx.doi.org/10.15548/jt.v30i2.751>
- Engkizar, E., Sarianti, Y., Namira, S., Budiman, S., Susanti, H., & Albizar, A. (2022). Five Methods of Quran Memorization in Tahfidz House of Fastabiqul Khairat Indonesia. *International Journal of Islamic Studies Higher Education*, 1(1), 54-67. <https://doi.org/10.24036/insight.v1i1.27>
- Ghafar, A. (2022). ... Dan Penggunaan Dana Sedekah Jamaah Pada Dayah Di Kecamatan Darussalam Dalam Tinjauan Hukum Islam (Studi tentang Filantropi dan Partisipasi Publik [https://repository.ar-raniry.ac.id/id/eprint/25010/%0Ahttps://repository.ar-raniry.ac.id/id/eprint/25010/1/Azzaril Ghafar%20190102137%20FSH%20HES.pdf](https://repository.ar-raniry.ac.id/id/eprint/25010/%0Ahttps://repository.ar-raniry.ac.id/id/eprint/25010/1/Azzaril%20Ghafar%20190102137%20FSH%20HES.pdf)
- Herawati, A. (2021). Pembentukan Karakter Muslim Yang Egaliter. *Ash Shababab*, 7, Nomor 1(1), 71-81. <https://doi.org/https://doi.org/10.59638/ash.v7i1.404>
- Kallang, A. (2018). Konteks Ibadah Menurut Al-Quran. *Al-Din: Jurnal Dakwah Dan Sosial Keagamaan*, 4(2). <https://doi.org/10.35673/ajdsk.v4i2.630>
- Ma'arif, M. S. (2020). Keutamaan Istigfar: Kandungan Makna Istigfar Terhadap Hadist Riwayat Ibn Majah. *Al-Adabiya: Jurnal Kebudayaan Dan Keagamaan*, 14(02), 240-260. <https://doi.org/10.37680/adabiya.v14i02.212>
- Mahfud, D., Mahmudah, M., & Wihartati, W. (2017). Pengaruh Ketaatan Beribadah Terhadap Kesehatan Mental Mahasiswa Uin Walisongo Semarang. *Jurnal Ilmu Dakwah*, 35(1), 35-51. <https://doi.org/10.21580/jid.v35.1.1251>
- Mardiana, P. D., Sabiruddin, S., Gustia, A. Y., Yenis, M., & Langputeh, S. (2022). Forms of Using the Internet to Support Student Activities in Online Classroom Learning in Higher Education. *International Journal of Islamic Studies Higher Education*, 1(1), 14-29. <https://doi.org/10.24036/insight.v1i1.90>
- Muhidin, M., Ahmad, N., & Suhartini, A. (2021). Kesadaran Akan Maksud dan Tujuan Penciptaan Manusia. *As-Syar'i: Jurnal Bimbingan & Konseling Keluarga*, 3(2), 150-159. <https://doi.org/10.47467/assyari.v3i2.460>
- Mutathahirin, M., Muliati, I., Hasnah, H., & Oktavia, G. (2022). Ten Students' Motivation in Memorizing Quran: A Case Study at Rumah Quran in Padang Indonesia. *International Journal of Islamic Studies Higher Education*, 1(1), 1-13. <https://doi.org/10.24036/insight.v1i1.86>
- Rahayu, S., Adel, S., & Burhanuddin, B. (2022). Eight Students' Courtesies to Teachers Pursuant to Islamic Teaching. *International Journal of Islamic Studies Higher Education*, 1(1), 42-53. <https://doi.org/10.24036/insight.v1i1.95>
- Rahmadana, J., & Ichsan, I. (2021). Pengaruh Tingkat Pendidikan Orang Tua Terhadap Prestasi Belajar Anak Sekolah Dasar. *WANLAMBEY: Jurnal Pendidikan Dasar Islam*, 2(2), 69-78. <https://doi.org/10.53837/waniambey.v2i2.182>
- Rahmayanti, G., Mahrudin, A., & Gafar, A. A. (2023). Implementasi kurikulum sekolah islam terpadu dalam pembentukan karakter sohihul ibadah peserta didik di smpt bina masyarakat mandiri. *Al-kaff: jurnal sosial humaniora*, 1(2), 139-161. <https://ojs.unida.ac.id/al-kaff/article/view/8371>
- Sujarweni, V. W. (2017). Metode Penelitian Metode Penelitian. In *Metode Penelitian Kualitatif* (Vol. 1, Issue 17). Cipta Media Nusantara. [http://repository.unpas.ac.id/30547/5/BAB III.pdf](http://repository.unpas.ac.id/30547/5/BAB%20III.pdf)
- Sultanik, D., Japeri, J., Taufan, M., & Efendi, E. (2022). Implementing Character Values to Learners in Didikan Subuh Program. *International Journal of Islamic Studies Higher Education*, 1(1), 68-79. <https://doi.org/10.24036/insight.v1i1.110>
- Syadi, F., & Ikhlas, A. (2022). Problematika Ketaatan Siswa Kelas X IIS 2 Dalam

- Menjalankan Ibadah Salat Fardu. *An-Nuha*, 2(3), 623–635. <https://doi.org/https://doi.org/10.24036/annuha.v2i3.239>
- Vinet, L., & Zhedanov, A. (2011). A “missing” family of classical orthogonal polynomials. In *Journal of Physics A: Mathematical and Theoretical* (Vol. 44, Issue 8, pp. 1–8). <https://doi.org/10.1088/1751-8113/44/8/085201>
- Zamzami, Z. (2021). An Analysis of Quran Study Implementation at Secondary School in Padang Panjang City West Sumatera. *Khalifa: Journal of Islamic Education*, 5(1), 14. <https://doi.org/10.24036/kjie.v5i1.98>
- Zen, A. R., Zalnur, M., K, M., Pratiwi, Y., & Rambe, A. A. (2022). Parenting Model and the Effects Toward Children’s Akhlaq: An Ethnographic Study of Coastal Community in Padang West Sumatera. *International Journal of Islamic Studies Higher Education*, 1(1), 30–41. <https://doi.org/10.24036/insight.v1i1.112>
- Zulmuqim, Z. (2017). The Existence of Pesantren, Kiai and Kitab Kuning learning as the Main Element of Islamic Education in Indonesia. *Khalifa: Journal of Islamic Education*, 1(2), 113. <https://doi.org/10.24036/kjie.v1i2.9>

Copyright holder:

© Nuraiman, N., Pasaleron, R., Hamdi, H., Zahro, F., Albizar, A.

First publication right:

Ahlussunnah: Journal of Islamic Education

This article is licensed under:

CC-BY-SA