

The Important Room of Shalat as A Basis for Determining Spatial and Spiritual Patterns to Shape Children's Character

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Abstract: *Every Muslim must comply with Islamic law, and fear Allah SWT in order to be rewarded. Muslim family lifestyle is an important element in shaping children's Islamic behavior. Muslim families are obliged to regulate shalat times to shape the habits, behavior, and character of their residents. The author uses a study approach to discuss the concept of worship in Islamic thought, the importance of Islamic spatial patterns based on the Qur'an, the Sunnah of the Prophet, and the opinions of the ulama, taking into account the provisions in its implementation. The concept of spatial patterns through the shalat activity approach influences the design of Islamic family dwellings. Based on the above, the authors synthesize that early childhood education can be achieved through the application of architecturally oriented residential space patterns in shalat rooms. The results show that shalat is the most important starting point for Muslim families to build the character of their children. The availability of a shalat room, in addition to building an obedient personality, time discipline, hard work, and maintaining purity, also familiarizes the character with always remembering Allah SWT, living in balance, doing good, and loving peace.*

Keywords: *Early Childhood Education, Shalat as character builder, Shalat Room*

Introduction

Early childhood education as nursery education in Indonesia is a sub-field of educational philosophy that focuses on education from birth to the age of eight. Because the growth and development of children are greatly influenced by this crucial period. By having two parents and living together, Muslim children are born in intact Muslim family homes. The author uses the limitation of discussion on the family of a mother, a father, and two children.

Muslim parents must have the intention to shape their child's personality according to Islamic teachings when they are at home, in line with the Al-Qur'an, Hadith, and ijma' ulama. To make clear the arguments used to understand spatial patterns according to Islamic lessons, the propositions that directly refer to spatial objects are chosen.

As a reference for children's behavior so that they are oriented towards Islamic life, the author uses the perspective of rules regarding worship, shalat, and the importance of shalat, the house is planned with the existence of a shalat room as the main part.

The boundaries of the shalat room are explored according to the needs for shalat and provisions before shalat. To instill a disciplined character and maintain chastity, it is important to prepare a shalat room and a place for ablution for children.

Literature Review

The three works of literature that become references related to this study are religious Islamic literature on the development of Islamic character, which emphasizes adherence to discipline in performing shalat as the main worship.

- Al-Quran chapter and Hadith's for Shalat Worship and the need for the conditions.
- Outlook of Ulama regarding Shalat Worship, and
- Researcher of Islamic dwelling and shalat room.

A distinctive design for Islamic housing, especially housing with a shalat room in it, can be found in the ideal housing pattern for Muslim families, which prioritizes shalat rooms. This study of the phenomenon of the shalat room in the house can be expanded, deepened, and perfected from various arguments with complementary purposes, especially through the analysis of spatial patterns based on Islamic Guidance.

In the research on Early Childhood Education, Rizka Harfiani, (2019) said that the implementation of the inclusion program has resulted in that children with special needs can avoid negative labels so children become more confident, and have the opportunity to adjust more confident. Mawardi, (2019) exposes the results of three methods that PAUD carries out learning innovations, like learning processes that are practical, students become focused appropriately to instill religious, and moral values in students.

Method

The method uses the shalat approach, as an activity in determining the spatial for early childhood spiritual education needs, Andika (2017), is Islamization of knowledge, using four approaches Apological, Historical, Practical, and Philosophical. According to Syamsuddin Arif in Andika (2017), the Apology approach contains two keywords according to Science and The Qur'an, as two basic things. it is part of a shift in attitude which is focused on the process of producing objects through an approach to instruction rather than justifying the object-study or object-oriented.

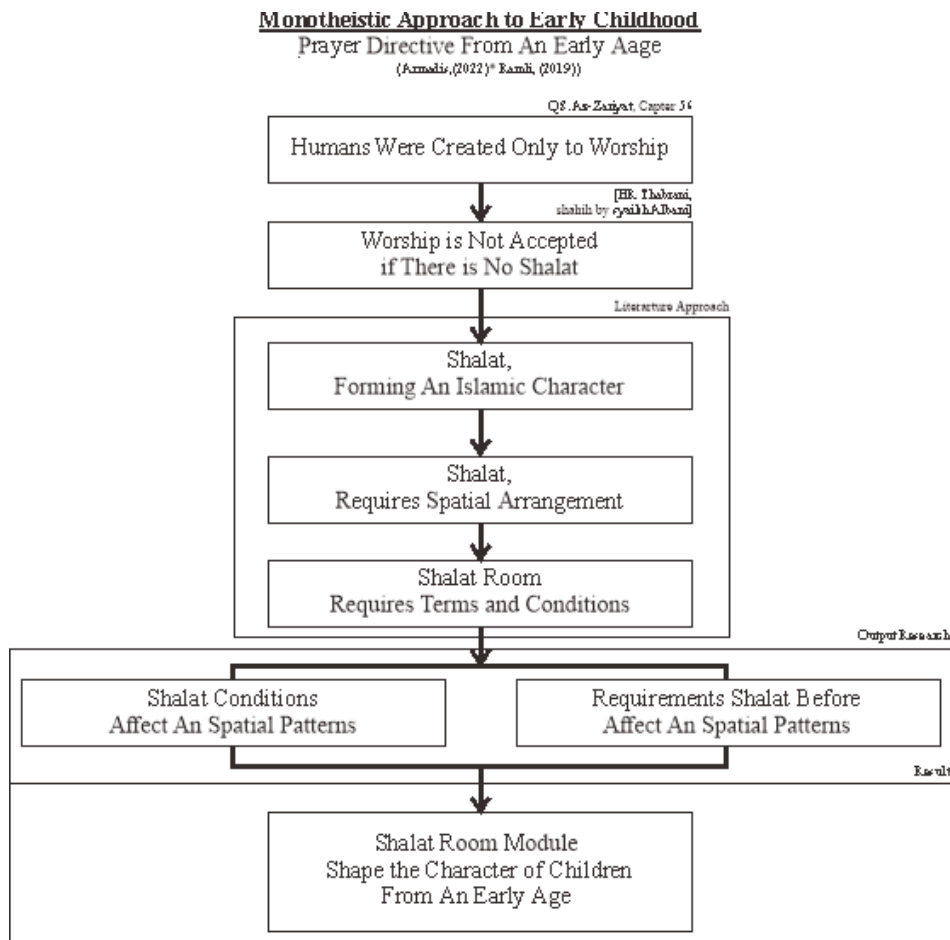


Figure 1: Shalat Apology as Early Childhood Character Shapers

Apology's approach to the argumentation of shalat as the main worship in Islam to form discipline for children from an early age is carried out by examining religious guidelines:

- **Al Quran is about monotheism and the importance of worship.**

Determine to the ideal spatial pattern for the aim of forming the character of an Islamic child from an early age, the author uses the approach of chapter the Quran regarding instructions for character formation for monotheism and worship:

Human life is only for worship:

QS Az-Zariyat 56.

“I did not create jinn and humans except that they should worship Me.”

Early recognition of who he is is the most important part of forming a child's character. The introduction as a servant who was created only to worship Allah is the beginning of the formation of character and the orientation of children's activities towards Allah SWT.

All worship will be accepted if the shalat is accepted:

For acceptance, one has to follow the example of the Prophet. Allah SWT, said:

"..., for the believer, shalat as shalat is an obligation that has been determined by the time." (QS An Nisa: 103).

In another verse, shalat can change the perspective of life and its environment,

"What made you enter the Hell of Saqar??"

They replied, "In the past, we were not among those who performed the 'shalat' prayers, and we also did not feed the poor...." (QS. Al Mudatsir: 42-44)

Character building through shalat has an impact on children's social knowledge.

"Verily, We (ALLAH) have given you many bounties, and therefore, make your Shalat for your Lord and sacrifice in this way...." (QS. Al Kautsar: 1-2)

The author accepted chapters in the Qur'an about the importance of shalat as an essential part of forming a child's character. Using a propositional approach, it adopted the information that's according to the Qur'an through shalat reason.

● **The Prophet's Hadith, regarding orders and examples of shalat :**

It's accepted as a form of worship to Allah SWT. There are instructions from the Prophet to guide us regarding the truth of carrying out shalat.

Rasulullah SAW, Said:

"If the Imam leads the shalat correctly then he and you will receive the rewards but if he makes a mistake (in the shalat) then you will receive the reward for the shalat and the sin will be his." (al-Bukhari 694)

The Prophet SAW, said :

- *"The key of paradise is shalat, and the key of shalat is being purified." (Mishkat al-Masabih 294)*
- *"When one of you performs the shalat in his mosque he should leave a portion of his shalat for his house, for God blesses his house because of his shalat." (al-Masabih 1297)*
- *"If anyone forgets a shalat he should pray that shalat when he remembers it. There is no expiation except to pray the same." Then he recited: "Establish shalat for My. (al-Bukhari 597)*
- *Zaid b. Thabit said: "A man's shalat in his house is more excellent than his shalat in this mosque of mine, except for the prescribed shalat. (al-Masabih 1300)*

- *When the shalat commences, there is no shalat but the obligatory one. (Muslim 710b)*
- *The Companions of Muhammad (ﷺ) didn't consider leaving anything to be disbelief except for the Salat. (Tirmidhi 2622)*

Shalat is very important and mandatory for Muslims, Prophet SAW, said:

“Command your children to pray when they become seven years old, and beat them for it (shalat) when they become ten years old; and arrange their beds (to sleep) separately.” (Abu Dawud 495).

The Author accepted the hadiths above, from Rasulullah SAW, (1). As shalat service which is the main worship is starting point for acceptance of all, (2). Shalat activity that must be carried out and cannot be abandoned, (3). Leaving shalat is tearing down the pillars of religion, and (4) shalat orders for children have been emphasized since an early age.

- **Several Points of Indonesian Ulama**

According to **Quraish Shihab in Anggi**, (2016), three things form a child's character in shalat activity getting closer to Allah and reassuring the soul, building a clean and orderly personality, and can impress a patient character. As an obligation, it is worship full of meaning that is capable of forming great human beings with positive values that oriented and shape spiritual, disciplined, clean, and patient characters. Character builder, according to Ary Ginanjar in Prahesti, (2015), there are six consisting of Building the Power of positive thinking, improving emotional and spiritual Intelligence, building positive experiences, inner energy generator, balancing, principles sharpening, and character.

Ary Ginanjar in Prahesti, (2015) has the opinion that states of research on student character formation in the context of Islamic religious education is still rarely carried out. Ary's thought solutions (Prahesti, (2015)) are one function is for relaxation (to keep emotions in check, avoid emotional dullness, and intellectual and physical setbacks), maintaining one's emotional and spiritual clarity by sharpening the vision and mission of life, forms discipline and produces with strong integrity, Integrity (on seriousness, honesty, and commitment).

Several character points that can be related by Ary Ginanjar in Prahesti, (2015), include **Religious**, (increasing one's sense of faith and piety which can show the integrity of a Muslim to Allah, commitment, and loyalty only to Allah), **Honest**, (practicing the five daily shalat in a disciplined manner without being supervised by other people, is an exercise in true integrity and honesty), **Leadership principles training** (that last tahiyat in one's shalat is formed to think about and pray for people around), and **Discipline principle of regularity** (The contents must be orderly and regular). Prahesti, (2015) has two suggestions as a systematic basis for forming character through Islamic Education by instilling religious values from an early age in a sustainable manner and realizing that it is still not perfect, the next researcher proposes to develop it by exploring the values contained in shalat and enriching the study of character building.

Muhammadiyah in Fathurrahman, (2020) provides a fairly detailed study on the issue of shalat, not only on forming children's character from an early age. However, it summarizes the aspects of impact and orientation to the needs of shalat space.

Fathurrahman, (2020), said seven pieces of information related to shalat including nature, reasons for being ordered to carry them out, purpose and function of shalat, morals in shalat, wisdom in shalat, the spiritual meaning of shalat and the threat of leaving shalat.

Fathurrahman, (2020) argues that shalat is one of the obligatory acts of worship for Muslims. As a form of worship predetermined activities, as the Natural essence of shalat that pleasing to the heart who love Allah SWT and it is a pleasure, the pinnacle of the condition of someone when following Allah, and shalat is God's grace that is bestowed on His servants. He, (2020) said, Reasons why mandatory shalat that monotheism is the commandment of Allah which is the first to be called on someone and is the greatest obligation of a servant in his entire life (before fulfilling other obligations), the important after shahadah and one pillar of Islam, the difference Muslim and non-muslim, pillar of religion and a person is not erect except by establishing shalat. Fathurrahman, (2020), said five explain that purpose and function of shalat can prevent the perpetrator from heinous and unjust acts, produces piety, a very enjoyable activity, growth akhlak when shalat is to gain Khusyu', and wisdom of shalat get the love and blessing of Allah, survive from hellfire and get heaven, heir to paradise and eternal in it, characterized Muslim to gets taqwa, forgiveness and reward from Allah, place to ask God and help as well as a characteristic of a solemn person, prevents vile and unforgivable actions, and threats to leave shalat, the ijma' ulama that the sin of leaving the five daily shalat's is greater than others.

● **Shalat Required Spatial and Room**

Identification of land and spatial for the needs of shalat in Islamic dwellings shows that shalat requires a place to carry out a series of worship processes, even though in special conditions shalat may not depend on space.

The 'shalat room' as a primary space can be used as a benchmark for the level of understanding of Muslim about shalat as an important worship in Islam. The authors compiled several opinions on researchers' shalat room as a planning factor.

Sri, (-) was saying the opinions of Islamic home, that it compiles the characteristics of spatial like privacy/hijab, Qibla orientation, Shalat room, Decorative, Environment utilize, and Adaptation to worship.

Widyastuti, (2014) conducted research on the characteristics of Islamic houses in Surakarta, are Housing activities based on worship, Residential zoning using the concept of mahram (Islamic family), Islamic spatial for morality, Art in the Islamic monotheism to be close to remembering Allah, and beneficial for the environment. (rahmatan lil alamin).

Surya, (2018) discusses the Application of Islamic Values to Residential Design Simulation, using an emphasis on the technical and socio-economic aspects of development based on Islamic thought. It does not explicitly mention the shalat room as the main factor of Islamic values but mentions three Islamic home concepts, the ummah, hijab, and simple/ Its is combined with three design approaches to urban, economic, and locality. He argues that in the application of design concepts derived from Islamic values is very possible to adapt from local wisdom, so that religious practice can be aligned.

Jefry Tarantang, (2022) used the study of fiqh in sharia residences. Fiqh's architectural approach is analyzed through qualitative content, exploring the criteria using an Islamic concept in residential buildings, including Ijtihad, Taqlid, Non-redundant, and Rational. Jefry, (2022) attention to architectural elements like Spatial concepts, The concept of mass composition, The concept of structures and utilities, Building display concepts, The concept of site and landscape management, and The concept of ornamental design. Islamic Architecture is a model of development that makes sharia law. Islamic architecture shows characteristics that harmonize with nature and have properties, like Balanced, Never deviating, and Harmonious between Beautiful and Flawless, Aiming and Shading, and Shadow effect.

Last, he (2022) argues that considered criteria according to Islamic law for several aspects of worship, muamalah, neighborly manners, and building sharia through a fiqh's architecture given Islamic values to building elements of rahmatan lil'amin, oriented, orderly, efficient, beautiful in simplicity, friendship, clean, healthy, comfort, and sustainable.

Ansarullah, (2016) used a Feasibility Study about a Room based on shalat requirements in Islam, a base Study through observation of aspects of The sanctity place, Facing Qibla, Gender, Shaf, Mihrab, Mimbar, and shalat room's equipment. This is mentioned spatial for shalat, Ablution place, Mushaf Shelf, Shalat Time Instructions, and Speakers.

Hafidz, (-) publish the results of three main discussions, Adab and the rules of a Muslim in house and environment, Designing the Ideal Islamic Home, and Principles of Islamic Home. It is essential to provisions and instructions for Islamic home thought, including providing a shalat room and practically. The principal home adheres, to tauhid, gratitude, Khilafah principle, and tazkiyah principle through habluminallah, habluminannas, hablumminal'alam.

Muhamad Ratodi, (2017). writes in Nature - National Academic Journal of Architecture, research that has Identification of Best Practice Design based on the Qur'an and Hadith as initiation of Islamic Architectural Design Guidelines, using technical and applicable literature study methods. Shalat rooms and supporting spaces for shalat activities are the focus that needs best practice, **Water storage** for purification with a liter unit of 2 qulla or 174.580 liters, which measures 60 cm x 60 cm x 70 cm = 252.000 cm² or 252 liters, **Toilet** by placing a water container for purification to the right of the toilet with the height of the toilet floor being raised about 15-20 cm from the height of the bathroom floor and the orientation towards the toilet/urinoir not towards away to the Qibla, **Ablution facilities**, quoting Mochtar, (2018) in Ratodi (2017), design ablution facilities includes determining the location area of the masjid, creating good and safe access between ablution area and shalat room, applying concept of privacy related to differences gender, ablution in an appropriate manner by activities of ablution, ability to accommodate of pilgrims with physical limitations (disabled), selecting the type of water tap, selecting materials following the characteristics of ablution room, as well as good ventilation and air conditioning. **Shalat Room**, a related design concept, like The standard implementation of the size of the shalat area per person, 0.66 to 0.78 m²/person, aims to maximize the density of rows in congregational shalat and Orientation shalat room to the Qibla, so we cannot ensure that entrance, not on the Qibla side.

• Discussion

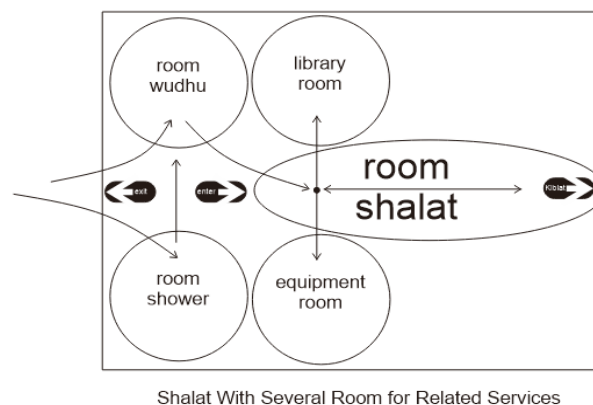


Figure 2: Shalat Room and The Connection

Spatial studies for a built character that supports the need for a room of shalat for early childhood education, there is a need for some consideration of families to the conditioning of shalat spatial. The shalat room is a priority part of the formation of child discipline, among other things for **Saints of the Big and Small Hadast** for the validity to be holy from big and small hadasts. Small hadast can be clean using ablution. Cleaning a large hadasts with bathing, and requires a bathroom to purify too. There are required rooms that are close together. **Closing Aurat** is to ensure that clothing is covered genital, pure, and clean. It is needed room equipment such as mukenas or sarongs. **Holy Body, Clothing, and Place for Shalat** must be considered before shalat to keep the purity of body, clothes, and place. **Facing Qibla** is important for the validity of shalat, this determines the position of the overall residential spatial pattern, and **Time for Shalat activities** can be carried out at shalat time. Figure 2 shows, excluding time, determines good spatial arrangements for shalat, to arrange all needs of shalat and support it.

● **Spatial Opinion is to be Studied**

Using examining the pattern of shalat-based residential spatial from the perspective of early childhood education, shalat services, and all needs.

1. The daily shalat activities for children using the approach of the shalat room are primarily for the design by the orientation qibla, the shape of the room, spatial shalat jamaah, and the comfort of spatial performing shalat. The spatial effect between shalat and wudhu room is to get them used in ablution before it, the correlation between shalat and bathroom is they must be clean from large hadast when adults, then shalat and the equipment, can be understood to cover their genitals before.
2. Three interests in using shalat room module for home based on the perspective of early childhood education are, applying the discipline of shalat direct to children first time, and the priority room showing children’s priority in human life. The psycho-pattern standard hope can lead to children's enjoyment of shalat and help shape children's character according to the qualities of shalat.

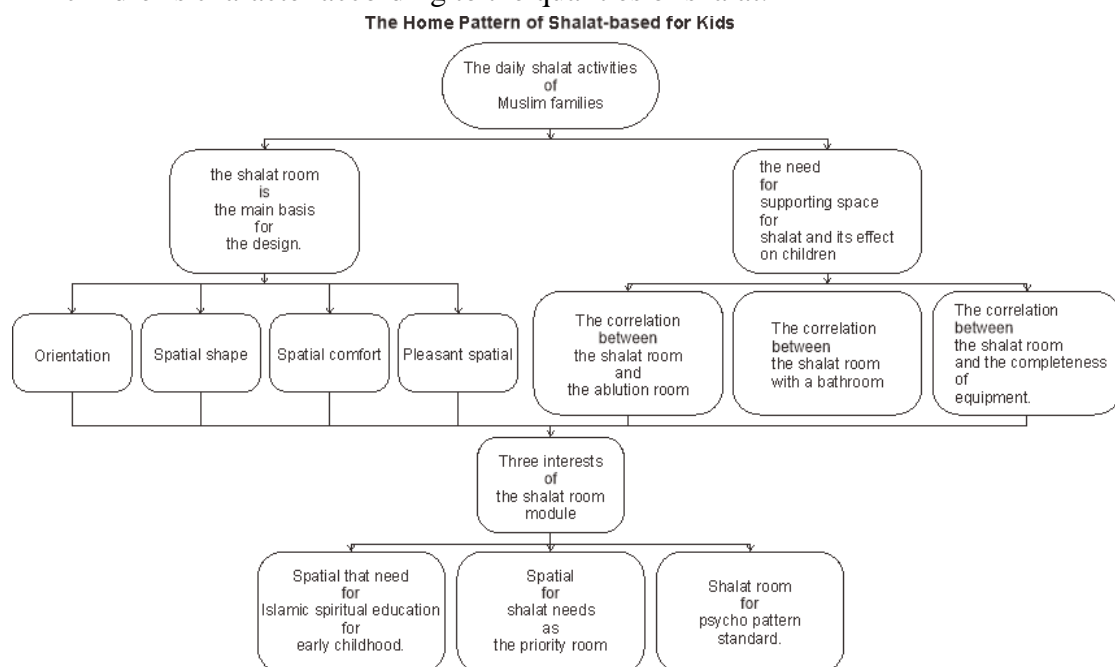
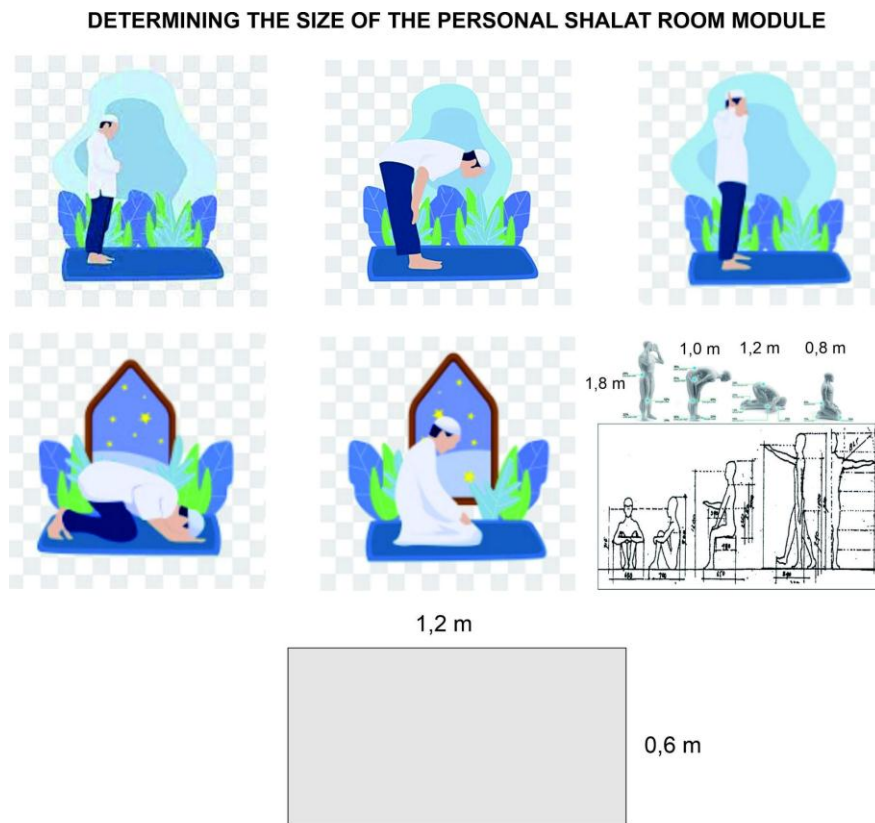


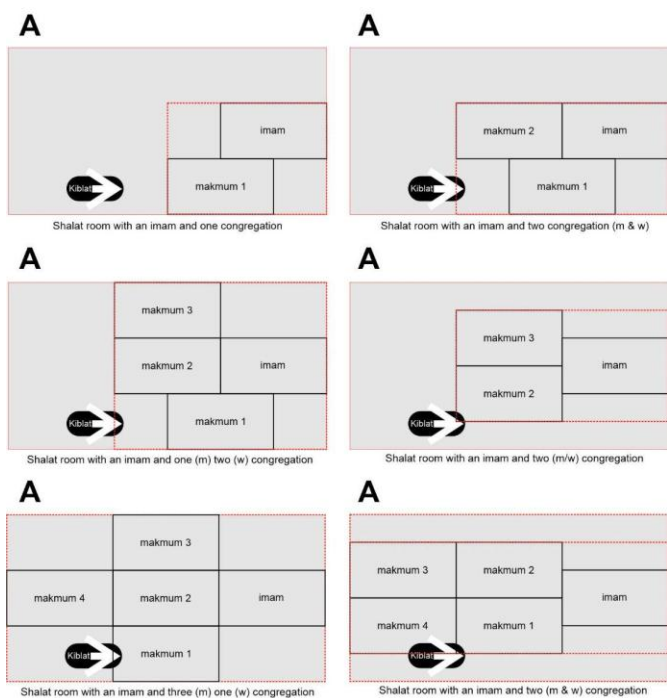
Figure 3: Spatial Orientation to Shalat (Analysis)



Shalat Limit Modul (Sajadah)

Figure 4: Module one person area (adult) to Shalat, (Ratodi, 2017)

DETERMINING SIZE OF THE JAMAAT SHALAT ROOM MODULE



ALTERNATIF SPASIAL

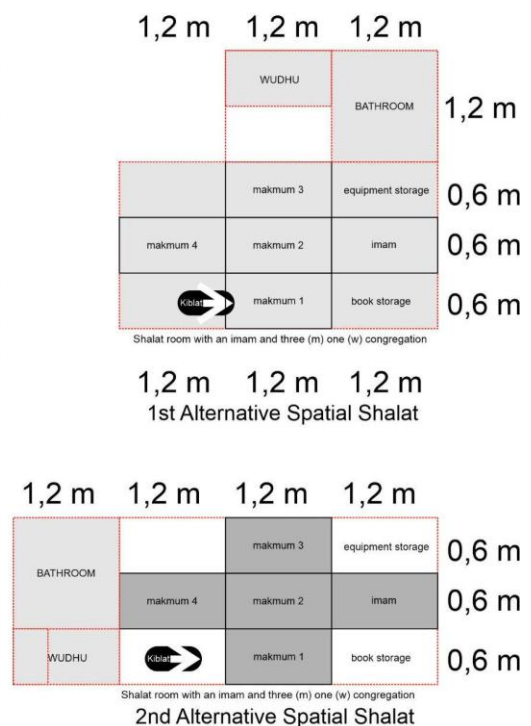


Figure 5: Modul Spatial to Shalat Room, (Pre-Analysis)

Result

The author believes that children's education from an early age can be started by instilling discipline in daily activities regarding shalat as an important part of forming a child's character, the availability of space to shalat services at home can be focused for provisions for kids to know that life to worship Allah SWT, to believe that Al-Quran, Hadith, and the ijma' ulama, understand the importance of performing shalat as accepting other worship, carry out shalat as a disciplined manner, following the shari'a by the guidance of the Prophet, and understand that the standard room of a home is the form of shalat pattern that accommodates shalat solemnly.

Furthermore, to determine the right size of a shalat room-oriented dwelling as a design approach, according to the authors, further studies are needed on the anthropometric aspects of the body when shalat for the size of a personal shalat room (completeness) and the pattern of jamaah.

Conclusion

The need for a shalat room at home has not been a priority for some Indonesian Muslim communities. This cannot be separated from the level of Muslim belief in the proposition that shalat is the main worship as well as a condition for accepting all worship to Allah SWT.

Discipline is an important factor in forming character, one of which is through the application of shalat as a parameter for the success of forming an Islamic character. Parents can train their children to start a disciplined lifestyle at a young age by carrying out shalat services.

To support shalat training for children according to the shari'a is to fulfill the provisions and needs of children's shalat from before until the end of shalat. By placing the main orientation of space needs towards children's shalat, parents can form patterns that are comfortable and enjoyable for the formation of Islamic character.

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