

INDONESIAN JOURNAL OF ISLAM AND PUBLIC HEALTH

Volume 1, No 1 (2021)

Website: www.jurnal.umj.ac.id/index.php/IJIPHE-mail: ijiph@umj.ac.id**THE ASSOCIATION BETWEEN SALAT AND THE PREVENTION OF SPINAL PAIN: A LITERATURE STUDY****Triana Srisantyorini¹, Ernyasih¹, M. Farid Hamzens², Dihartawan¹, Irna Hasanah¹**¹Faculty of Public Health, University of Muhammadiyah Jakarta²Faculty of Public Health, Syarif Hidayatullah Islamic State University*Correspondence Author: trianasrisantyorini@umj.ac.id**ABSTRACT**

Salat is a compulsory worship performed by Muslims 5 times a day and can be supplemented with sunnah worship. Allah requires Muslims to comply with the Qur'an and the Hadith of the Prophet Muhammad. In Salat, there are bowing and prostration movements that cause the spinal muscles to become stretched. This helps the muscles become more elastic and prevents pain in the spine. This article using the literature review by examining 5 journals regarding the association between Salat and the prevention of spinal pain. Journals are downloaded or obtained through the journal portals of universities in Indonesia published in the last 5 years. The results of research from 5 journals that have been reviewed, it can be concluded that if Salat movements such as bowing and prostration are carried out properly or seriously and not in a hurry, then this movement can help restore elasticity of the muscles of the spine and maintain flexibility, so that it can prevent pain in the spine and can be a natural therapy if there is already pain in the spine.

Keywords: salat, prevention, spinal pain

Background

Salat is a compulsory worship performed by Muslims 5 times a day and can be supplemented with sunnah worship.¹ The meaning of Salat is worshipping Allah in the form of words and deeds,² starting with takbir and ending with greetings and being carried out sequentially according to the terms and conditions that apply.³ Allah requires Muslims to do Salat as stated in the Al-Qur'an :

1. Surah Al-Baqarah (2), verse 43

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ

Means: "Establish Prayer and dispense Zakah and bow in worship with those who bow."

2. Surah Al-Ankabut (29), verse 45

إِنَّ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۗ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

Means: "Recite, [O Muḥammad], what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allāh is greater. And Allāh knows that which you do."

3. Surah An-Nisa, verse 103

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۚ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ ۗ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْفُورًا

Means: "And when you have completed the prayer, remember Allāh standing, sitting, or [lying] on your sides. But when you become secure, re-establish [regular] prayer. Indeed, prayer has been decreed upon the believers a decree of specified times."

In Salat, there are bowing and prostration movements which, if done properly, can cause the spinal muscles to become stretched.⁴ This helps the muscles become more elastic and prevents pain in the spine.⁵ According to the research conducted by Najib in 2016 regarding the relationship of the prostration movement to the muscle flexibility of the vertebrae, it was concluded that there was an effect between the prostration movement on the flexibility of the muscles of the vertebrae.⁶

Study stated by Osama and Malik (2019) that Salat had benefit in prevent musculoskeletal pain.⁷ The good and correct bowing as narrated by Bukhari, Abu Daud, Ibn Khuzaimah, Baihaqi, al Baghawi are as follows:

"From Muhammad bin Amru bin Atha 'he sat with a group of the companions of the Prophet SAW. So we talked about the prayer of the Prophet SAW. Then Abu Humaid as Sa'idi said: "I really care for the prayers like the prayer of Rasulallah SAW, I see him when takbir makes his two hands parallel to his shoulders, and when he bows his hands on his knees then bows his back. When he raises his head he stands straight so that each spine returns to his place."

The correct prostration movement was also reported by the companions of the Prophet such as Bukhari, Muslim, Nasai, Baihaqi as follows :

From Ibn Abbas said the Prophet SAW: "I was ordered to prostrate on 7 bones, namely above the face and gestured with his hands and nose, 2 (two) hands, 2 knees and 2 toes, and could not be covered by cloth or hair."

From Abu Hurairah ra said Rasulallah SAW: "When you prostrate, do not kneel like a camel kneeling, where he put his hand before his knee." HR Abu Daud and Nasai.

From Wail bin Hujur he said: "I saw the Prophet SAW when prostrated he put his two knees before his two hands, and when he got up he raised his two hands before his two knees." HR Abu Daud, Nasai, Ibn Majah, Thabrani, Ibn Hibban, Ibn Khuzaimah, Daruqutni, al Baghawi. This study aimed to conduct a literature review from various sources regarding the relationship between prayer movements such as bowing and prostration on the prevention of pain in the spine.

Methods

This article using the literature review method or literature review by examining 5 journals regarding the relationship between prayer movements and the prevention of pain in the spine. Journals are downloaded and obtained through the journal portals of universities in Indonesia published in the last 5 years.

Results and Discussions

The results of the research are presented in tabular form containing the name of the author of the article, the title, and the conclusions of the research conducted. Based on research conducted by Najiib in 2016 regarding the relationship of the prostration movement to the muscle flexibility of the vertebrae, it was concluded that there was an effect between the prostration movement on the flexibility of the muscles of the vertebrae. This research was conducted over a period of one month by monitoring each compulsory prayer and sunnah prayer of each respondent with the prostration position of the arms should be open 90 degrees away from the body and hands parallel to the shoulders or head so that the armpits are visible, then the upper limbs are stretched away from the stomach and legs upper leg forms an angle of 45 degrees with the lower leg so that it forms a position perpendicular to the floor or base with a prostration time for 15 seconds. This type of research was observational with a cross sectional research design. Research held in May - June 2016 around the Muhammadiyah University of Surakarta adjusting namely Gonilan, Nilasari, Gatak, and Mendungan. There were 50 respondents and 28 people who met the inclusion criteria. The analysis technique used the Shapiro-Wilk test for data normality and test the relationship with Kendall's Tau-b test.⁶

Research conducted by Sari in 2015 on elderly women at the Posyandu Lansia Abadi V Nilasari, Kec. Kartasura Kab. Sukoharjo aged 45-79 years as many as 35 respondents used the Chi Square test with a value of $p = 0.044$ or <0.05 , which means that H_0 is rejected, concluding that there is a relationship between movement prayer with complaints of Myogenic Lower Back Pain using a case control approach and an observational study design. The estimated value obtained from the risk factors for prayer movements with complaints of myogenic NPB obtained an OR (Odds Ratio) of (4.667) (95% CI = 0.989-22.030), so it can be interpreted that the prayer movement can protect 4.667 times the bones so as not to experience myogenic NPB pain. compared to people who don't pray. In this study, respondents with complaints of myogenic lower back pain admitted that these complaints could gradually decrease after performing the prayer movement.⁸

According to research conducted by Kosim and Hadi in 2019 regarding the implementation of the compulsory prayer movement as an aspect of health motivation for elementary school students of grade IV Madrasah Ibtidaiyah Tarbiyatul Athfal Gunting Sukorejo Pasuruan with qualitative research types and descriptive approaches (qualitative descriptive) through observations of fiqh teachers during lessons. In progress, it can be concluded that if the bowing movement is carried out perfectly, namely the spine is straight so that if a glass of water is placed on the back it can stand upright and the water will not spill with the head straight with the spine, then this position can improve the function of the spine (corpus). vertebrae) as a support for the body and nerve centers.⁹

Research conducted by Rumiayati in 2017 regarding the values of physical and mental health in prayer services by examining the book Miracles of the Prayer Movement by Sagiran stated that if you do bowing movements by bending your legs to the maximum until they touch the base of the feet, it can be useful to pull your waist so as to prevent back pain.¹⁰

Based on research conducted by Suparman in 2015 regarding the learning of prayer from a psychological and medical perspective, one of them was from the research of doctor A. Saboe, a Muslim doctor, it was concluded that the correct bowing can avoid various spinal diseases, such as Acute Lumbago gout or pain. sudden waist, chronic recurrence gout or chronic back pain, spondylosis or slipping of the vertebrae.¹¹

Fiqh Perspective

Salat is a direct order from Allah SWT to Prophet Muhammad SAW during Isra Mi'raj which is carried out at 5 times,¹² namely Fajr (before the sun rises), Zuhur (at noon), Asar (descending of the sun), Maghrib (sunset), and Isha (at night).

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ

Means: *Establish Prayer and dispense Zakah (the Purifying Alms)*⁵⁹ and bow in worship with those who bow. (Q.S Al-Baqarah : 43)

اِنَّ مَا اَوْحِيَ اِلَيْكَ مِنَ الْكِتَابِ وَاَقِمِ الصَّلَاةَ اِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللّٰهِ اَكْبَرُ ۗ وَاللّٰهُ يَعْلَمُ مَا تَصْنَعُونَ

Means: *Recite, [O Muhammad], what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allāh is greater. And Allāh knows that which you do.* (Q.S Al-Ankabuut ; 45)

فَاِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللّٰهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۗ فَاِذَا اَطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ ۗ اِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِيْنَ كِتَابًا مَّوْفُوتًا

Means: *when you have completed (your) prayer, remember Allah when standing, sitting and lying down. Then when you feel safe, establish the prayer (as usual). In fact, the prayer is compulsory which determined by time of prayer for those who believe*” (Q.S An-Nisa : 103)

From Abi Suhail from his father that he heard Talha bin Ubaidillah said: There came to Rasulullah SAW a man from the Nejed whose head was matted, we heard his voice but we did not understand what he was saying, so when he was close he asked about Islam. So the Prophet replied: Pray 5 times a day and night. The man said: Is there any more obligation than that? The Prophet replied: No, unless you are doing tathawwu '(Sunnah prayer). And (also) fasting Ramadan. That person said: Is there any other obligation besides that? The Prophet replied: No, unless you do tathawwu' (fasting circumcision). Rasul The man said: Is there any further obligation than that? The Prophet replied: No, unless you do tathawwu '(infaq). The man went away saying: By Allah, I will not exaggerate it and neither The Prophet said: He will be lucky if he is right (Bukhari, Muslim, Abu Daud, Nasai, Ibn Majah, Malik, Syafi'I, Baihaqi, Ibn Hibban, al Baghawi).

From Malik bin Huwairits ra said Rasulullah SAW: "Pray as if you see me praying, and when the time for prayer comes, let one of you call the prayer, and let the one who is the Imam be the oldest among you." (Bukhari, Abu Daud, Daruqutni, Ibn Hibban, al Baghawi, Syafi'i, Baihaqi).

Prayer Procedures According to Tarjih Muhammadiyah:¹³

1. Say Allahu Akbar
2. Sincere intention because of Allah.
3. Raise both hands to shoulder level, thumbs parallel to the ear lobe.
4. Arm crossed (right hand is placed on the back of the left hand above the chest.)
5. Recite the prayer iftitah "Allahumma ba'id ..."
6. Or read the prayer "Wajjahtu wajhiya ..."
7. Asking Allah for protection by reading "A'uzu billahi"
8. Recite lafadz basmalah (Bismillahirrahmanirrahim).
9. Recite Al-fatihah
10. Say Aamiin after alfatihah was read
11. Recite one of following surah in the Al-Qur'an
12. Recite slowly while understanding the meaning
13. Raise both hands like you did when takbir
14. Bow
15. Say takbir when bowing
16. Flatten your back with your neck, hold your knees with both hands.
17. Recite Du'a "Subhanakallahumma rabbana.... "
18. Or one of du'a of the Prophet Muhammad SAW.

19. Raise head for I'tidal (sami'Allah)
20. Raise both hands like when you did takbir then recite "Sami'allahu liman hamidah", and then recite "rabbana walakal hamdu" while stands
21. Prostrate
22. Takbir when prostrating
23. Put your knees and toes on the ground, then your hands, then your forehead and nose.
24. Turn your toes towards the Qibla, keep your hands away from the stomach by lifting your elbows.
25. Recite "Subhanakallahumma"
26. Or one of the following Rasulullah SAW's Du'a
27. Raise your head while doing takbir and sit quietly (sitting between 2 prostrations), praying "Allahummaghfirliwarhamni"
28. Prostrate for the second time while doing takbir and reading the beads like the first prostration. Then raise your head with judgment.
29. it for a while, then stand up for a second rakah by pressing your hands on the ground or floor.
30. Do like first Rakaat without iftitah
31. After completing the second prostration on the second cycles, sit on your left leg and pile your right foot on it and place your hands on your knees. Extend the fingers of the left hand, while the right hand grasps the little finger, ring finger, and middle finger, but the index finger is extended and touch the thumb on the middle finger.
32. Sitting on the last Raka'at is to slide forward with your left leg, while your right foot rests on the ground, and sits on the ground with your buttocks
33. Reciting tasyahhud "Attahiyyatu lillahi was shalawatu wathayyibat ... syahadat."
34. Reciting the prayers of the Prophet SAW "Allahumma shalli ala Muhammad wa ala ali Muhammadinnaka hamidummajid."
35. Pray to Allah, the Du'a is shorter than the du'a in the final tasyahhud.
36. Stand again for the third or fourth rak'ah with takbir and raise your hands.
37. Do the third or fourth rak'ah like the two rak'ahs before reading without reading any other letter besides Al-Fatihah
38. After the last rak'ah, read tasyahhud and salawat to the Prophet SAW, then pray for protection from the Dajjal by reading "Allahumma inni a'uzu bika ..dajjal"
39. Then Say Salam by turning to the right and left, the first turn you must turn until you see your right cheek and the second until you see the left cheek of the person behind.

40. While reciting “Assalamualaikum Warahamatullahi wabarakutuh”
41. If the prayer is only two rak'ahs, then the isti'azah prayer is located after reading the prayer to the Prophet, after the second rak'ah, then salam.
42. There is no difference between men and women in the way they perform prayers.

Conclusion

From the 5 journals that have been reviewed, it can be concluded that if the prayer movements such as bowing and prostration are done properly or seriously and are not rushed, then the movement can help restore the elasticity of the spinal muscles and maintain flexibility, so that it can prevent pain in the spine and can be a natural therapy if there is already pain in the spine. The suggestion from the author is to carry out prayers regularly, both obligatory prayers and sunnah prayers seriously and not in a hurry according to the provisions of the Al-Quran and hadith to prevent spinal pain in the future.

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