



TRANSCENDENTAL COMMUNICATION BETWEEN MAN AND GOD IN PRAYER SERVICES: HAROLD LASSWELL'S PERSPECTIVE

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Abstract

When conducting intrusion with other parties in everyday life, humans always engage in communication activities. In addition to needing communication with fellow creatures, humans also have communication needs with the Creator, namely Allah SWT. This study aims to review the study of prayer and worship as transcendental communication between humans and God from the perspective of Harold Lasswell. This research used the library research method. Any data supporting this study are reviewed descriptively. This research shows that the model of transcendental communication between man and God in the prayer service of Harold Lasswell's perspective can be summed up as follows: First, the communicator. In prayer activities, every Muslim who establishes salat is a communicator who is carrying out transcendental communication activities. Second, Message. Readings are included in every movement of prayer, whether the pillars or the sunnah. These readings are communication messages from Allah SWT's servants. Third, Media. In prayer activities, the medium is the prayer movement itself. Prayer activities that begin with takbir and close with greetings are gestures that can be referred to as channels. Fourth, communicants. In prayer activities, the communicant is Allah SWT; God Almighty hears all the communication messages conveyed by His servants throughout the universe. Fifth, Effect. In the context of prayer worship, the effect is how the reply or reward given by Allah SWT as a communicant in the process of transcendental communication in prayer worship is received. People of faith deserve to be convinced or believe wholeheartedly that every good deed, such as prayer service, must get a good reward on the side of Allah SWT.

Keywords: *Communication, Transcendental, Salat*

A. INTRODUCTION

As social beings, humans cannot live their own lives without intertwining interactions and communication with others. In the life he lives, each individual needs the existence of others who can help him solve the diverse dynamics of an increasingly complex life. Scientists state that, as affirmed by Tatang S, communication is a science that is at the intersection of roads. Whoever the person is, in whatever position or function they are in, they will undoubtedly come to a crossroads. Thus, anyone will not be able to live without communication.¹

Communication comes from the Latin *communico*, which means to divide, that is, to divide ideas, information, or thoughts.² When conducting intrusion with other parties in everyday life, humans always engage in communication activities. The importance of communication in human life is urgent; it can even be said to be one of the basic needs. Like parents interacting with their children at home, we always need communication as a means of conveying messages. Without communication activities, it feels like parents and their children cannot live an ideal life. In another example, let's say that when a family is doing a wedding celebration, they will usually invite their neighbors, friends, or relatives to attend the celebration. In order to implement these needs, communication activities are needed between the event organizer and all parties he wants to invite. Without communication, of course, interaction cannot be created between the inviting party and the invited party. There are still many concrete examples that show that human life cannot be separated from communication activities.

Ruben and Stewart assert that communication is the process on which the first understanding of human nature is based. It is said to be a process because there are activities that involve the role of elements or stages that, although fragmentary, are all interrelated all the time. For example, in a

¹ Tatang S, *Dinamika Komunikasi*, (Bandung: Pustaka Setia, 2016), hlm. 28.

² Suryanto, *Kapita Selekta Komunikasi* (Bandung: Pustaka Setia, 2018), hlm. 17.



simple conversation, there are always steps such as message creation, sending, receiving, and interpreting the message.³

In addition to needing communication with fellow creatures, man also has a need for communication with the Creator, namely Allah SWT. No matter how smart a man is, whether he is an intelligent person, a rich and distinguished person, or an influential person in the midst of the people, he still needs communication with God. This communication that is established between man and God is called transcendental communication. Man, as a helpless servant of God who has not been spared the caliphate, can convey his life celebrations or all his grievances to God Almighty through this transcendental communication. Through this transcendental communication, man freely establishes a relationship of servitude (worship) to Allah SWT.

Every worship performed by Muslims is inseparable from the readings or prayers in it. This is one of the worships in Islamic teachings that is contained in the reading, or zikir, in it, like the five-time prayer or sunnah prayers. Even from the beginning of the work to the end, the prayer service was full of readings that accompanied his every move. Every time Muslims perform prayers, they are automatically in transcendental communication with the Lord of Hosts, Allah SWT. In every prayer reading, there are various prayers that contain praise, prayers, and resignation to Allah SWT.

Salat is a form of worship that occupies a major position in Islamic teachings. This worship is mandatory for every Muslim who has reached the age of bereavement. Allah SWT commands the obligation of prayer directly through the verses of the Qur'an.

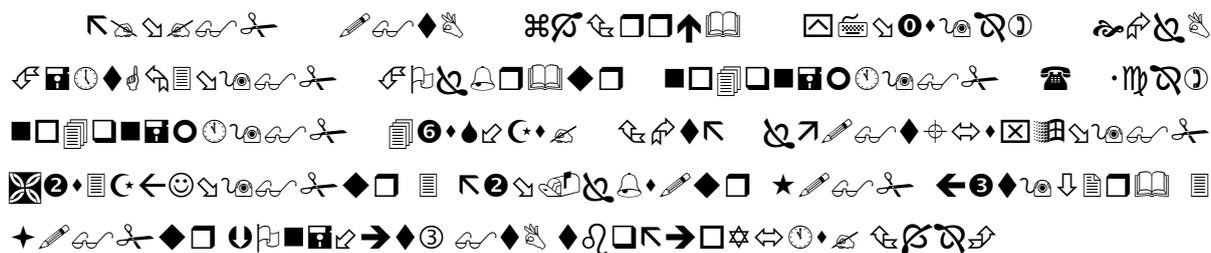
In Surah Al-Baqarah verse 43, Allah Swt says:

﴿يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَخْشَوْا السَّمٰنِيَّةَ ۗ سَمٰنِيَّةٌ هِيَ خَلْقٌ مِّنْ سَفٰلٍ لَّا يَضُرُّكُمْ ۗ سَمٰنِيَّةٌ هِيَ الْفِتْنَةُ الَّتِيْ كُنْتُمْ تُبْغَوْنَ ۗ لٰكِنَّ الْاَعْيُنَ عَمٰى ۗ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ۙ ﴿٤٣﴾

³ Rimawaty dan Desayu Eka Surya, *Kepribadian dan Komunikasi*, (Malang: Madani Media, 2020), hlm. 203.

And set up prayers, cash in zakat and rukuklah along with those who are rukuk (QS. Al-Baqarah [2]: 43)

Dalam ayat lain, Allah Swt berfirman:



Read what has been revealed to you, the Qur'an (Quran) and set up prayers. Indeed, the prayer prevents from (deeds) heinous and evil. and Indeed, remembering Allah (prayer) is greater (its primacy over other worships). and God knows what you do. (QS. Al-'Ankabut [29]: 45)

Besides being found in the verses of the Qur'an, the order of prayer is also contained in the hadith of the Prophet Muhammad Saw. In a hadith chronicle of Imam Abu Dawud, he said:

مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ سِنِينَ

Command your children to do prayers when they are seven years old, and beat (if they are reluctant to pray) when they are ten years old (HR. Imam Abu Dawud)

Based on the verses of the Qur'an and the hadith of the Prophet Muhammad, it can be said that prayer is a mandatory act of worship that has the most important position and must be carried out by everyone who has pledged Islam as their religion. Prayer services, in addition to being able to bring great rewards from Allah SWT, can also bring wisdom and blessings to everyone who carries them out.

In this study, researchers want to review the study of prayer and worship as a form of transcendental communication between humans and God. Researchers are interested in studying the practice of transcendental communication contained in prayer services that have become routine for Muslims, where this communication is very abstract so that it is not easily detected by the five senses. Therefore, researchers see the need for scientific



studies on the elements of transcendental communication contained in prayer services.

A. METHODS

In this study, researchers chose the Library Research research method. Any data supporting this study is reviewed descriptively. The primary sources in this study obtained from several articles with similar research themes, namely: First, "Transcendental Communication: Salat as a Form of Transcendental Communication" by Robeet Thadi. Second, "Man-God Transcendental Communication"⁴ by Wahidah Suryani. Third, *Transcendental Communication: Reason-Spiritual Human Interaction with God (Perspectives of Sufi Psychology)*⁵ by Nur Ainiyah and Moh. Isfironi Fajri. Fourth, "Transcendental Communication of Religious Rituals of Qadiriyyah Order wa Naqsabandiyyah Pesantren Suryalaya Tasikmalaya"⁶ by Enjang AS and Ridwan Rustandi.

B. RESULTS OF RESEARCH AND DISCUSSION

1. Understanding and Pillars of Prayer

a. Definition of Salat

Linguistically, prayer means prayer. Meanwhile, in terms of terms, according to Moh. Rifa'i, prayer is to confront God as worship, with great solemnity and sincerity in some words and deeds, which begins with takbir and ends with greetings and according to the conditions that have been determined by the syara'.⁷

b. Rukun Salat

Prayer, as a mahdlah worship, has time provisions and a very neatly organized way of working. Prayer services have pillars that must be carried out in order for the prayer service to be valid in its implementation. As for the pillars of prayer, namely: intention, takbiratul Ihram, Standing upright,

⁴ Wahidah Suryani, *Komunikasi Transendental Manusia-Tuhan dalam Jurnal Farabi* Volume 12 No. 1 (Juni 2015)

⁵ Nur Ainiyah dan Moh. Isfironi Fajri, *Komunikasi Transendental: Nalar-Spiritual Interaksi Manusia dengan Tuhan (Perspektif Psikologi Sufi)* dalam *Jurnal Esoterik: Jurnal Akhlak dan Tasawuf* Volume 2 No. 2 (2016)

⁶ Enjang AS dan Ridwan Rustandi, *Komunikasi Transendental Ritual Keagamaan Tarekat Qadiriyyah wa Naqsabandiyyah Pesantren Suryalaya Tasikmalaya* dalam *Jurnal Komunikasi Universitas Islam Indonesia* Volume 17, Nomor 1 (Oktober 2022)

⁷ Moh Rifa'i, *Risalah Tuntunan Shalat Lengkap*, (Semarang: Karya Toha Putra, 2019), 32.

Reading Surah Al-Fatihah in each raka'at, l'tidal with Tuma'ninah, Rukuk with Tuma'ninah Prostration twice with Tuma'ninah, Sitting between two prostrations with Tuma'ninah, The sitting tasyahhud concludes with tuma'ninah. Reading the final tasyahhud, At the end of Tasyahhud, after reading the shalawat to the Prophet Muhammad, reading the first greeting, and Orderly.⁸

c. Prayer Readings

As a mandatory worship for Muslims and Muslims, prayer has predetermined readings. From the beginning of the work with the beginning of the intention until it closes with a greeting, the prayer contains readings in every movement. The following is briefly and clearly presented the prayer readings:

1) Intention

أَصَلَّى فَرَضَ الصُّبْحِ رَكَعَتَيْنِ مُسْتَقْبِلَ الْقِبْلَةِ أَدَاءً بِه تَعَالَى

(Lafaz this intention is adjusted to the prayers performed)

2) Takbiratul Ihram

الله أكبر

3) Doa Iftitah

كَبِيرًا وَالْحَمْدُ بِهِ كَثِيرًا وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا مُسْلِمًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي بِه رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ

4) Surat Al-Fatihah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لله رَبِّ الْعَالَمِينَ, الرَّحْمَنُ الرَّحِيمُ, مُلِكُ يَوْمِ الدِّينِ, إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ, إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ, صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ.

5) Rukuk

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ

6) l'tidal

سَمِعَ اللهُ لِمَنْ حَمَدَهُ

رَبَّنَا لَكَ الْحَمْدُ مِلْءُ السَّمَاوَاتِ وَمِلْءُ الْأَرْضِ وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدَ

7) Sujud

سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ

8) Sitting between Two Prostrations

⁸ Moh Rifa'i, *Risalah Tuntunan Shalat Lengkap*, (Semarang: Karya Toha Putra, 2019), 33-34.



رَبِّ اغْفِرْ لِي وَارْحَمْنِي وَاجْبُرْنِي وَارْفَعْنِي وَارزُقْنِي وَاهْدِنِي وَعَافِنِي وَاعْفُ عَنِّي

9) Tasyahud dan Salawat Nabi

الَّتِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ بِهِ. السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى سَيِّدِنَا إِبْرَاهِيمَ وَعَلَى آلِ سَيِّدِنَا إِبْرَاهِيمَ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى سَيِّدِنَا إِبْرَاهِيمَ وَعَلَى آلِ سَيِّدِنَا إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ

10) Salam

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

1. Definition of Transcendental Communication

In the study of communication science, the term transcendental communication is interpreted as communication that is established between humans and God Almighty, namely Allah Swt. According to Nina Syam, transcendental communication is communication that takes place within the self, with something "outside the self" that is realized by the individual (the).⁹ Meanwhile, according to Romeltea, transcendental communication is communication that takes place between ourselves and something supernatural. The Most Supernatural – the realm of Islamic perspective – is Allah Swt, the Lord of Hosts (Rabbul' Alamin).¹⁰ Another opinion, as Gud Reacht Hayat Padje said, transcendental communication is communication with something supernatural, including communication with God.¹¹

2. Harold Lasswell's Perspective Transcendental Communication Model

In this study, researchers chose a communication model proposed by Harold Lasswell to analyze the phenomenon of transcendental communication contained in prayer services. In Lasswell's communication model, there are five fundamental questions that are asked as a basic framework in looking at the ongoing communication process. The five questions are: *Who Says What in Wich Channel to Whom with What Effect?*¹²

a. Communicator (who delivers?)

⁹<https://ejournal.iainbengkulu.ac.id/index.php/syiar/article/download/894/756>

¹⁰<https://romeltea.com/komunikasi-transendental-komunikasi-dengan-tuhan/>

¹¹ <https://journal.iaingorontalo.ac.id/index.php/fa/article/view/797>

¹² Tatang S, *Dinamika Komunikasi*, (Bandung: Pustaka Setia, 2016), 32.

Source (source) a person who makes the decision to communicate. Sources are often also called senders, encoders, communicators, speakers.

b. Message (say what?)

A message is something that is communicated by the source to the recipient. A message is a set of verbal and non-verbal symbols that contain the ideas, attitudes, and values of the communicator. Messages have three components, namely: meaning, symbols used to convey meaning, and the form or organization of messages.

c. Media (through what channels/channels/media?)

Media is a tool or vehicle used by the communicator to convey his message to the recipient.

d. Communicants (to whom?)

The communicant or recipient of the message is the party who receives the message. The recipient of the message is also often called the goal or destination (destination), communicate (communicate), decoder (decoder), or audience (audience), listener (listener), or interpreter (interpreter).

e. Effect (with what impact/effect?)

The effect of communication is the followed impact of diverse forms of communication messages transformed in the interaction of communication or mass communication.¹³

3. The Transcendental Model of Communication between Man and God in Prayer: Harold Lasswell's Perspective

a. Communicator (who delivers?)

A communicator is a person who makes the decision to communicate, or who sends a message. In the activities of Salat worship, every Muslim who establishes Salat is a communicator who is carrying out communication activities, namely transcendental communication. The person who is praying reads every reading or prayer that accompanies every prayer movement, from the reading of lafaz intention, takbir, to iffatih prayer to greeting. The

¹³ Ibid, 33-34.



person who performs ibadah Salat is a communicator who is delivering his communication message.

b. Message (say what?)

A message is something that is communicated by the source to the recipient. Communication messages can be delivered directly or by using media/channels. Every movement in prayer, whether the pillars or the sunnah, contains readings. The readings as a whole contain meanings that can be well understood, and are addressed to God Almighty, namely Allah Swt. These readings are communication messages from servants to Allah Swt.

The following is explained in more detail about prayer readings:

1) Intention

أُصَلِّيَ فَرَضَ الصُّبْحِ رَكَعَتَيْنِ مُسْتَقْبِلَ الْقِبْلَةِ أَدَاءً بِهِ تَعَالَى

Lafaz this intention is aligned with the prayers performed. For example, someone wants to do the Dawn prayer, then lafaz the intention is as above. When he wants to do Zuhur prayers, his intentions are adjusted to Zuhur's lafaz. Likewise, when you want to pray for others.

Strictly speaking, the Prophet Muhammad Saw mentioned that, "Indeed, every deed depends on intention..." (HR. Imam Bukhari and Imam Muslim). This hadith shows the essence of intention as the main principle in every performance of worship, including prayer services. Intention is the first pillar of prayer. Prayer is not valid without being preceded by the intention of being put in the heart.

The intention of prayer, which is pronounced and then placed confidently in the heart, is a form of firm commitment regarding the faithfulness and willingness of a servant to worship his Lord with full faith. When the person who prays has put up his intentions in his takbir, then at that time he chooses to turn himself away from worldly busyness and then immerse himself in relationships or interactions with the Creator.

2) Takbiratul Ihram

الله أكبر

"God is Great"

Takbir is the second pillar of prayer after putting the intention in the heart. Takbir is referred to as the opening body movement of prayer services. Lafaz takbir, which contains the meaning of Allah is the Greatest, is a servant's pledge to glorify Allah Swt. When the person who prays says takbir while raising his hand, this confirms the perfection of i'tikad in his heart that the Great is only Allah Swt, besides He is small. A servant who has understood and is able to live well with this principle, then he will live his life in peace of mind and never worry or be agitated by all forms of life problems. No matter how big the problem is, he will always be convinced that God Almighty is always with His servants who remain steadfast in the path of His religion. He was always convinced that every problem that came, if addressed properly, would surely pass away in due course.

3) Iftitah Prayer

كَبِيرًا وَالْحَمْدُ بِهِ كَثِيرًا وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا مِّمَّا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ

"Allah is Great again Perfect His greatness, all praise belongs only to God, praise is many, and the Most Holy God in the morning and evening, I face my face (my heart) to the God who created the heavens and the earth with a state of righteousness and surrender myself, and I am not of the class of the Musyrikins. Indeed, my prayers, my worship, my life, and my death are only for Allah, the Lord of All Nature. There is no ally for Him, and with that I am commanded not to associate Him, and I am of the Muslim class."

This Iftitah prayer is the recitation of the sunnah in prayer services, recited shortly after the completion of the prayer and before reciting Surah Al-Fatihah. This Iftitah prayer, in general, contains two important points, namely: First, it contains praise after praise to Allah Almighty. Secondly, it contains the pledge of man as a servant of Allah Swt to face (straighten the heart only to Him), surrender to the whole body soul, as well as the pledge of self not from the Musyrikin class, the pledge of wholeheartedness about the prayer, worship, life, and death of a real servant for Allah Swt, not for others. This second part also contains the pledge of consecration that there are no allies for Allah Swt, as well as the pledge to be in the Muslim class of.

4) Surat Al-Fatihah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, الرَّحْمَنُ الرَّحِيمُ, مَلِكُ يَوْمِ الدِّينِ, إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ, إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ, صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ.

"(1) By mentioning the name of the Most Gracious God again the Most Merciful, (2) All praise be to Allah, the Lord of hosts, (3) The Most Gracious again the Most Merciful, (4) who reigns in the day of Vengeance, (5) Only You are the One We worship, and only to You do We ask for help, (6) Point us to the straight path, (7) (that is) the path of those whom You have given them favor; not (the way) of those who are harmed and not (nor the way) of those who are heretical."

Surah Al-Fatihah is the 4th pillar in prayer service, recited after finishing reading the Iftitah prayer. Surah Al-Fatihah is read also whenever standing up to take the next rakaat. It is commonly known that Surat Al-Fatihah is a letter that is in the first place in the Qur'an.

Surah Al-Fatihah contains two points, namely: first, it contains praise to Allah SWT. From the first verse to the fourth verse, there is praise after praise mentioning Allah swt's great qualities. Second, it contains self-pledges and hopeful prayers as servants to always be shown the straight path. It is confirmed in the verse, "Only You are the one we worship, and it is only to You that we ask for help," that the man of faith only worships Allah SWT and that there are no allies to Him, while affirming that every soul hopes to find true help in his life from Allah SWT. Then in the verse, "Point us to the straight path, (that is) the way of those whom You have given favor to, not the way of those who are harmed, and not also the way of those who are perverted." This confirms that the believer, every time he performs a prayer service, always conveys a sacred message addressed to Allah SWT, so that he is always shown the straight path. There is no more beautiful favor for a servant than the pleasure of being on the straight path. It is meaningless for a life when one's footsteps are on a perverted path, let alone the misdeeds of Christians and Jews mentioned in the seventh verse. A believer who is aware of the preciousness of Allah SWT's instructions in life, through Surah Al-Fatihah, always prays hopefully to Allah Almighty.

5) Rukuk

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ

"Most holy my Lord, the Most Great God and praise me to him."

Rukuk is the fifth pillar in prayer services. When the person who is praying performs the rukuk, he reads the verse "Most holy is my Lord, the Most Great God, and he praises me to him." This is a communication message containing a pledge of glorification to Allah Swt, as well as praise to Him about Him the Most Great. A servant who performs rukuk bows his head and body while reading praise after praise to Allah SWT; this signifies his humility, conscious of the majesty and glory of his Lord.

6) I'tidal

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

"God hears the praise of those who praise Him."

رَبَّنَا لَكَ الْحَمْدُ مِلْءُ السَّمَاوَاتِ وَمِلْءُ الْأَرْضِ وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ

"O our Lord, to Thee all praise the whole heavens and the earth and the whole thing which Thou wilt afterwards."

I'tidal is the 6th pillar in prayer services. When the person who is praying performs I'tidal, he reads the readings "God hears the praise of the one who praises Him." and "O our Lord, to Thee all praise be to all heaven and earth and to the fullest thing thou wilt afterwards". This reading in I'tidal contains a very sublime and boundless praise to Allah Swt as the Lord the Creator.

7) Sujud

سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ

"Most holy my Lord, God Almighty and praise me to Him."

The seventh pillar of prayer services is prostration. During prostration, there are readings containing communication messages containing praise for Him the Most Great, just like rukuk. A servant who performs prostration bows his head and body to the bottom, even on par with his feet, while reading praise after praise to Allah SWT. This indicates that the prostrate servant is very aware of the majesty and glory of his Lord, as well as his position as a servant without the help of Allah SWT. Prostration is a form of



non-verbal communication that affirms the submission and obedience of the servant before his Lord the Supreme.

8) Sitting between Two Prostrations

رَبِّ اغْفِرْ لِي وَارْحَمْنِي وَاجْبُرْنِي وَارْزُقْنِي وَاهْدِنِي وَعَافِنِي وَاعْفُ عَنِّي

"O God, forgive me my sins, have mercy on me, suffice up all my shortcomings, lift me up, give me sustenance, give me instructions, give me health, and forgive me."

The eighth pillar in prayer services is sitting between two prostrations. In this position, there is a reading that contains a communication message about prayers toward the person who prays. The prayers offered were "O God, forgive my sins, have mercy on me, suffice all my shortcomings, lift up my degrees, give me sustenance, give me instructions, give me health, and forgive me."

In one sentence of reading in the sitting between the two sujuts, there are eight types of pinta hati. Every time people perform prayers, these prayers are read over and over again in the hope that Allah Swt grants them. Likewise, every servant who asks Allah Swt for a request must be sure that every prayer must be worshipped by Him, even though the place and time are confidential.

9) Tasyahud and Salawat Nabi

الْحَيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ بِهِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى سَيِّدِنَا مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى سَيِّدِنَا إِبْرَاهِيمَ وَعَلَى آلِ سَيِّدِنَا إِبْرَاهِيمَ وَبَارَكْتَ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا بَرَكْتَ عَلَى سَيِّدِنَا إِبْرَاهِيمَ وَعَلَى آلِ سَيِّدِنَا إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ

"All honor, blessings, happiness, and goodness belong to God. Salvation over thee, O Prophet Muhammad, as well as the mercy of Allah and His blessings. Salvation was poured out for us as well, and upon all the righteous servants of God. I testify that there is no God but Allah, and I testify that the Prophet Muhammad is a messenger of Allah. O Allah, bestow Mercy upon the Prophet Muhammad, as thou hast given mercy to Prophet Ibrahim and his family, and bestow blessings upon the Prophet Muhammad and his family

as thou hast given blessings to Prophet Ibrahim and his family, that thou art a very praiseworthy God again very noble throughout the realm."

Sitting tasyahud is divided into two, namely sitting early tasyahud and sitting late tasyahud. The initial tasyahud sitting is sunnah, while the final tasyahud sitting is the 9th pillar of the prayer service. In addition to the sitting of the prayer pillar, the final tasyahud reading is also a harmony, that is, the 10th pillar of prayer services.

In this tasyahud reading, both the beginning and end contain several points, namely: a) a pledge of praise to Allah SWT as the true owner of honor, blessings, happiness, and goodness. b) Salawat of love for the Prophet Muhammad, which contains prayers of salvation, mercy, and blessings from Allah SWT for his glorious one. c) The prayer of salvation for the one who prays, as well as for all the righteous servants of God. d) The consecration that there is no God but Allah and that the Prophet Muhammad is the messenger of Allah. e) Salawat love for Prophet Muhammad Saw and his family, as well as for Prophet Ibrahim Saw and his family. f) Praise and glory to Allah SWT as Lord of Hosts.

10) Greeting

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

"God's salvation and mercy may still be poured out on you"

Greetings is the 12th pillar of prayer services. The greetings read at the end of the prayer service contain a string of prayers about the plea for salvation and God's mercy to always be poured out. Every servant of God always yearns for the salvation of life in this world and the hereafter and expects God's mercy as the main capital for achieving the happiness of life. a servant who says greetings when he is about to end his prayers, meaning that he hopes that Allah SWT will always pour out His salvation and affection during the days he lives.

c. Media (through any channel/channel/media?)

Media is a tool or vehicle used by the communicator to convey his message to the recipient. In prayer activities, the medium is the prayer movement itself. Prayer activities that begin with takbir and close with



greetings, are gestures that can be referred to as channels or channels to convey all transcendental communication messages in the form of prayers and thoughts that vary in the contents of the content.

d. Communicants (to whom?)

The communicant or recipient of the message is the party who receives the message. In prayer activities, the communicant is Allah Swt, God Almighty hears all the communication messages conveyed by His servants throughout the universe. All the readings read by the prayer people, all go to Allah Swt.

As the All-Hearing Instrument, Allah Swt has the power to listen and know every conscience of His servant, whether it contains praise or prayer. From the unspoken voice of the heart, to the voice that is spoken softly, to the sound of shouting, everything is heard by Allah Swt as the Dzat of the goal of all beings.

e. Effect (with what impact/effect?)

The effect of communication is the followed impact of different forms of communication messages transformed in the interaction of communication or mass communication. In the context of prayer worship, the effect is how then the reply or reward given by Allah Swt as communicant in the process of transcendental communication at the prayer service.

Speaking of transcendental communication at prayer services, the researcher emphasized that the communication established between humans and God is vertical. As a result, the effects of transcendental communication cannot be clearly observed by the five senses when it occurs. In the case of prayer services, the person who prays (the communicator) reads a variety of readings consisting of praises to Allah SWT and His messenger, as well as prayers addressed to Him, in the hope that Allah SWT will grant them. Everyone who prays hopes that Allah Swt will accept his prayers, listen to the praises and prayers he reads, and that the prayers he performs will bring Allah Swt pleasure. The judge said, as quoted by Shaikh Nawawi al-Bantani, "Prayer is the mother of worship; prayer is an

expression of weakness and helplessness, as well as a recognition that all things belong to Allah SWT and a form of surrender to Him."¹⁴

Then what is the result or response of the communicant to the message that the communicator is communicating? Allah Swt is a communicant who is the purpose of the message of people who do prayer services (communicators) in transcendental communication in prayer services. To see or find out Allah Swt's (the communicant's) response or reply to the message that the communicator sends in prayer services, the author proposes an approach of faith or belief that Allah Swt is the Most Merciful Dzat, the All-Hearing Dzat, and Granting all prayers. Regarding prayer, in the Qur'an, Allah SWT says:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ..

" And your Lord said, 'Pray unto me, I will undoubtedly allow you' (QS. Ghafir: 60)

In that verse, Allah SWT commands His servant to pray, and at the same time He promises to grant the prayer offered to Him. As a being endowed with the blessings of faith and piety, it is appropriate for every Muslim to remain enthusiastic in prayer and confident that Allah SWT will grant his request. Believers deserve to be sure or believe wholeheartedly that every good deed, such as a prayer service, must get a good reply from Allah SWT. A good response from Allah SWT can take many forms and models, including a person being endowed with the blessings of life in the form of a healthy body and soul, a broad and airy spirit, and being rewarded for his knowledge and pious charity in the larger community.

C. CONCLUSION

Based on the above lengthy description, the model of Transcendental Communication between Man and God in Harold Lasswell's Perspective Prayer Service can be summed up as follows:

¹⁴ Syekh Nawawi al-Bantani, *Tanqih al-Qaul al-Hatsits* (Terjemah)_(Jakarta: Wali Pustaka, 2017), 160.



Communicator (who delivers?). In prayer activities, every Muslim who founded Salat is a communicator who is carrying out communication activities, namely transcendental communication.

Message (say what?). Every movement in prayer, whether the pillars or the sunnah, contains readings. The readings as a whole contain meanings that can be well understood, and are addressed to God Almighty, namely Allah Swt. These readings are communication messages from servants to Allah Swt.

Media (through what channel/channel/media?). In prayer activities, the medium is the prayer movement itself. Prayer activities that begin with takbir and close with greetings, are gestures that can be referred to as channels or channels to convey all transcendental communication messages in the form of prayers and thoughts that vary in the contents of the content.

Communicants (whom? The communicant or recipient of the message is the party who receives the message. In prayer activities, the communicant is Allah SWT; God Almighty hears all the communication messages conveyed by His servants throughout the universe. All the readings read by the prayer people go to Allah SWT.

Effect (with what impact or effect?). In the context of prayer worship, the effect is how the reply or reward given by Allah SWT as a communicant in the process of transcendental communication is received. The effect of this communication cannot be clearly observed by the five senses. In the case of prayer services, the person who prays (the communicator) reads a variety of readings consisting of praises to Allah SWT and His messenger, as well as prayers addressed to Him, in the hope that Allah SWT will grant them. As a being endowed with the blessings of faith and piety, every Muslim and Muslimat should remain enthusiastic in their prayers and believe that Allah SWT will grant them. A believer deserves to be convinced or to believe wholeheartedly that every good deed, such as prayer, must get a good reply from Allah SWT. A good response from Allah SWT can take many forms and models, one of which is that a person is endowed with the blessings of a

blessed life in the form of a healthy body and soul, a broad and airy rizki, and usefulness in the wider community through his knowledge and pious charity.

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