

Prayer Content Analysis: Understanding Prayer Language in the Context of Ethical Decision-Making

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Abstract

This study aims to examine the use of language in prayer in relation to ethical decision-making within the GKI Klasis Waibu Moi congregation. The problem explored is how prayer language affects ethical decisions, considering that prayer is often viewed as a monotonous routine that can lead to spiritual dryness. The research method employed is descriptive qualitative, analyzing data from prayer recordings. Data collection involved documenting prayer recordings, which were then transcribed, reduced, presented in tables, and analyzed. Data analysis utilized Miles and Huberman's method. The results indicate that prayer language plays a crucial role in reflection and meditation, petitions, and the expression of spiritual values. Prayers involving deep reflection, sincere petitions, and expressions of values such as humility, love, honesty, justice, and hope significantly impact ethical decision-making and strengthen the spiritual relationship with God.

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1. INTRODUCTION

Prayer is the breath of life of believers is a reinforcement for Christians that persevering in prayer is what God wants. This shows that God wants us to express our requests through prayer and thanksgiving. Prayer acts as a medium of communication to convey the will and connect man with God. Since the beginning of human beings falling into sin, prayer has been an effective means of building communication with God.

Communication built in prayer is certainly based on faith. Prayer is a manifestation of faith. Believers express their beliefs through prayer and demonstrate with sincere faith that God cares about their needs. The result achieved after praying is that people or believers gain strength physically, spiritually, and find peace in Jesus Christ. Prayer is one of the effective weapons to calm the soul. In addition, the Presence, the miracle of God can be felt through prayer. So Christians view prayer as not just a ritual but an intimate means of communication in ethical decision-making.

The practice of prayer is not limited to asking for guidance but rather on how to connect faith with actions that are in accordance with moral teachings and Christian values. In this case, prayer involves language not only as a means of communication but also as a medium of profound spiritual expression. The words spoken in prayer reflect needs, hopes, gratitude, and even doubts but how we choose them also have implications for ethical decision-making. The language of prayer can shape perceptions, provide inspiration, and direct action..

The choice of language in prayer is one of the things that needs to be considered. The language used in prayer signifies a deep connection with God. Moriyama said that it is important to use language in prayer because language selection indicates the inner language. Inner language can deepen man's relationship with his Creator. Humans can express themselves more deeply and freely when they use language that suits them. There is a strong tendency among many individuals to feel more connected to their religion when they pray in their native language. It's like embracing a thread that binds them to their cultural roots and spiritual identity. Mother tongue, with its familiar intonation from birth, is able to bring them closer to a sense of intimacy with God, as if calling Him with words understood from the beginning of their lives. On the other hand, there are those who are comfortable with the language they learn through their religious practices. Language became a tool used in rituals and worship, filled with symbolic meanings and specificity built from their long religious traditions.

The problem when people pray is the answer to the prayer communicated to God. Some consider that praying is a routine activity, a tradition, and a long wait. Prayer is often packaged in a monotonous form that creates laziness and boredom that has an impact on spiritual drought. The result of spiritual drought is that individuals tend to feel hopeless and complain easily and often lack self-control. But the Christian view of spiritual drought is more focused on feeling the presence of God. The implication in the practice of prayer tends to be difficult to find the right words in prayer so that the mindfulness and closeness to God are getting further away..

Churches or people of God sometimes experience anxiety and tend to feel spiritually drained. This concern is the existence of a gap between faith and actions that has an impact on the answer to prayers that seem to go unanswered. This is a question for members of the congregation whether the language used is wrong, or there is behavior or attitude that is not pleasing to Allah so that it feels like the prayers that are done are just rituals and routines.

Several studies that reveal the importance of praying for Christians so as not to experience spiritual drought as Mudak did that the meaning of prayer, the time and conditions of prayer must meet the criteria. For Christians, prayer is not just a series of words spoken, but a manifestation of a deep life of. Prayer is a sign of awareness of God's will and desire expressed through direct communication with Him. In prayer, Christians seek fulfillment of spiritual and material needs, as well as protect themselves from the evil influence of the devil. The importance of prayer is not limited to a specific time, but rather a need at all times in the presence of the Holy Spirit. However, the prerequisites for effective prayer are firm faith, a sincere and clean heart, and a holy life in Christ. Prayer is a means of establishing a close relationship with the Creator, strengthening dependence on Him, and experiencing His presence in daily life. Prayer is a way for Christians to abide in Christ, experience spiritual growth, and live a life in accordance with His will.

Costa sees how prayer is manifested by members of the Christian Church during the covid-19 pandemic. Christian prayer has significance meaning that during a pandemic, prayer has an important role in the lives of believers. Prayer is not only a means of communication with God, but it also creates deep spiritual growth. In the midst of the stress and anxiety that hit, prayer provides the necessary calm and hope. People who feel trapped in a vortex of worry can find inner peace through sincere prayer. Prayer also maintains the spiritual stability of believers. By deepening spiritual relationships through prayer, believers are able to overcome fear and feel God's strengthening presence. Therefore, prayer is not only a ritual activity, but also an invaluable source of strength and comfort in difficult times.

Agus explained the urgency of prayer and fasting. The results obtained from the research conducted are that prayer and fasting have extraordinary benefits for a person's spiritual and material life. Both not only bring clarity of thinking, but also gain victory in spiritual battles and bring material blessings. In addition, prayer and fasting are a vital part of gaining the guidance of the Holy Spirit, allowing one to reap spiritual, mental, and physical benefits. Through fasting, one becomes aware of God's initiative and will, while prayer contains great power in it. Both prayer and fasting form a strong spiritual foundation, strengthen faith, and lead a person to a more intimate relationship with God.

From the review of the research presented above, it can be concluded that the key to the research is that prayer is the key to spiritual growth and intimacy with God, but on this occasion, the ongoing research will focus on the use of language in making ethical decisions in prayer. So the formulation of the problem elaborated in this research is "how language in prayer affects ethical decisions.

2. METHOD

This study applies qualitative descriptive research that focuses on the use of prayer language that can influence ethical decision-making in the GKI Klasis Waibu Moi Congregation. The qualitative method is a method that provides a real description of the phenomena that occur in the field. The source of the data comes from the results of documentation in the form of prayer recordings at the GKI calcis Waibu Moi churches. The results of the physical recording are then followed up by transcribing, which is changing the physical form from oral to written. To analyze the data, the researcher applied the method introduced by Miles and Huberman, namely through data collection, data reduction, presentation data, and conclusion drawn. In the analysis, the researcher sought to see the role of prayer language in decision-making (reflection and meditation, policy request, and value expression.

3. DISCUSSION

Prayer is an inner communication between man and his creator. It is said that inner communication because prayer is not only limited to the verbal words spoken, the choice of aesthetic diction but more than that, it involves emotions, feelings, thoughts, and intuition. Prayer is a transcendental communication that transcends physical boundaries that form a unique relationship between man and God. In this case, the content of the prayer obtained through the recording will be examined using the form of language used. There are 3 main parts that are concluded in terms of ethical decision-making in prayer, namely prayer contains reflection and meditation, prayer contains supplication, and prayer contains expression of values.

Tabel 1. Prayer Content

No	Content in prayer	Category
1	Reflection	Increase awareness of the Divine presence
2	Request	<i>Humble and full of limitations</i> (acknowledging that God is above all and who has life and life, forgiveness of sins like <i>forgive us...</i> , purify us from sin such as <i>give us...</i> , <i>accept...</i> , <i>bless us...</i>)
3	Value Expression of	1. <i>Humilty</i> (gratitude, and acknowledging one's limitations) 2. <i>Love and care</i>

		(pray for blessings of health, well-being, and forgiveness of sins)
		3. <i>Honesty</i> (admitting the mistakes made and speaking honestly from the heart)
		4. <i>Justice and truth</i> (do the best)
		5. <i>hope</i> (God hears and answers prayers according to His will, accompanied by the words Amen/certain/confident)

Reflection and Meditation

Reflection and meditation are two different things. Reflection refers to the effort to do self-awareness and then provide evaluation, assessment, and provide a follow-up plan. Reflection in prayer is a form of low self-recognition of the higher. It is important that we humble ourselves before God because we recognize that God is great and God has absolute power. In addition, humbling also means that we humans have a dependence on God.

Meditation is an attempt to focus the mind, conduct inner communication, and maintain inner balance. Praying with applied meditation is communication through the inner mind and mind with God, as well as being aware of God's presence. So the form of reflection and meditation in prayer is an attempt to present God's presence through the centering of the mind. Humbling ourselves before God and God is present in our minds and minds. Praying earnestly and feeling the Lord's presence gives inner peace.

Request and Wisdom

The prayer that God wants is a sincere prayer full of humility. The prayer that God wants is a sincere prayer full of humility. The words sincere and humble are words that represent purity and purity. Pure means clean and holy means spotless. So a pure prayer is a prayer that comes from a pure heart, this kind of prayer is one that has no specific motive, is not said with pretense, and is not fulfilled by its self-interest. The form of supplication is the acknowledgment of God's existence above all else. Here are some excerpts from prayers that represent the supplication and wisdom through prayer of church leaders in the Waibu Moi Churches

"...Berkatilah kami, berkatilah jemaat-Mu dalam pekerjaan mereka ..."

"...Jauhkanlah kami dari hal-hal yang melanggar perintah-Mu..."

"...Ampunilah kami atas pelanggaran yang"

"...Terimalah persembahan kami..."

"... Tunjukkanlah kepada Jemaat-Mu..."

"... Arahkanlah langkah pemuda-pemuda Jemaat-Mu..."

"...berfirmanlah Tuhan karena..."

From the data above, it shows that worship leaders use a variety of language that shows the request or request for the spiritual needs of the congregation. The function of spiritual supplication is to provide strength and healing. This suggests that spiritual supplication aims to strengthen man's relationship with God through prayer. In addition to Bible study activities and participation in the ministry, prayer is one of the most effective ways to improve and establish an intimate relationship with God.

J.L Austin in Kabanga who introduced the language of speech through 3 stages of interpretation, namely locution, namely with grammatical structure and literal meaning, locution, namely with meanings that contain purposes and functions, and perlocution with the effect of the speech. The language model of supplication by worship leaders in prayer contains the form of perlocution, namely the effect of the language, namely giving confidence, strengthening, and improving relationships with God.

Value of Expression

Expression is a person's way of expressing or expressing feelings, ideas, ideas, or opinions with media such as spoken and written expressions, actions, or with artwork, whereas values are fundamental standards of behavior in life. So the expression of values is a way of expressing and even bringing values to life to life. Some of the fundamental values in life that must be lived are spiritual values, moral values, social values, ethical values, cultural values. Some of the values reflected in the prayers of worship leaders in GKI Klasis Waibu Moi churches are;

Firstly, Humility is a value contained in spiritual values. Spiritual values are values that relate to the spiritual aspects related to man's relationship with God. Spiritual values have a positive impact on life such as increasing compassion and increasing a positive attitude, and gratitude. Spiritual value can be obtained by good deeds, perseverance in worship and prayer, and by interpreting life well. Humility in the context of spiritual values means being obedient to God's will, respecting the existence of others, and living a life with integrity and love. The essence of humility is to acknowledge one's limitations and always be grateful for the conditions they experience. In the prayer by the worship leader at the GKI Klasis Waibu Moi church, there are values that reflect humility;

"... thankful for the fellowship, the word, and the blessings that God has..."

"... we realize that we can't do it without God..."

"... who we are, we are sinners and unworthy to be..."

"... We Thy church need to be refreshed by Thy word..."

From the above prayer quote, it shows that humility can be reflected in the diction that emphasizes gratitude, awareness, need, recognition of one's existence. Humility is one of the teachings contained in Philippians 2:1-30 where Paul invites the congregation in Philippi to humble themselves like Christ. To humble oneself is to assume that Christ is the first thing and to put the interests of others ahead of personal interests. There are 8 indicators in humbling oneself, namely being a servant, doing sincere service, obeying God's commands and words, willing to sacrifice, developing an attitude of gratitude, self-control and self-denial, showing an attitude filled with spiritual fruit, and showing an attitude of dependence on God.

secondly, love and care are attitudes contained in the diction of prayer mentioned by worship leaders in the GKI Waibu Moi Congregations. Love is a pure bond between God and His people. Sincere love is unconditional and lasting love. The worship leader prayed for the congregation to be given love in the form of strength, health, forgiveness, and blessings. Love is a character of Allah that should be done spontaneously. God's love was so great that God chose us and redeemed us through the intercession of Jesus Christ.

In addition, care is a form of God's concern for His people, God who chooses His people, therefore Allah Himself gives attention and concern in the form of love, care, and the promise of salvation. God's love and concern are manifest in many forms such as His care for daily needs, His guidance through the Holy Spirit, and His protection from harm. God shows unconditional love and provides comfort in the midst of difficulties, always faithful to His promises. God's grace not only saves, but also gives us the strength to live

according to His will. Called to emulate His love, we become channels of blessing and love for those around us, reflecting God's love in our actions.

Thirdly, the expression of honesty is an attitude to admit mistakes, transgressions. Praying in honesty is an act of communicating with God with an open heart in which there is an admission of mistakes and at the same time asking for guidance in living life. Suryanti Suryanti revealed that speaking honestly is a form of harmonizing between the heart and deeds. Praying in honesty is an effort to balance the heart and deeds so that an attitude of integrity is formed. In prayer in the congregation there are several dictions that contain honesty in prayer;

"...we have sinned against You and against our neighbors..."

"... sometimes we don't do Your commands..."

"... we neglect"

"...Many times we fail to follow Your path and make the wrong decisions..."

The essence of honesty is the harmony between thoughts, words, and actions, reflecting personal integrity. It involves revealing truth, openness, and responsibility, even when it is difficult. Honesty builds trust and a healthy relationship between man and God.

Fourthly, Justice and truth are two things that have different urgency. Justice is fair treatment whose application is based on law and balanced and thorough treatment. God is just and has decrees. Therefore, humans come to ask for justice in doing the best and what God wants. While truth is conformity with facts and reality. Allah is true and the source of truth, therefore man comes to ask for the true truth from Allah.

fifthly, Hope is a belief that leads to a positive change. When humans come and put their hopes in God, it emotionally provides strengthening, optimism, and enthusiasm. The hope of salvation does not come by itself but there is a need for an effort to seek God as a source of hope and help. Christians pray with hope that what they communicate inwardly with God will be answered. The phrase is believed to be by saying the word "amen." The word amen is not only a tradition in the closing of the prayer but the word contains the meaning that everything that is expressed to God is completely surrendered with faith and God answers it according to His way and will.

From the reflection of the above prayer, it can be concluded that the qualities of God that are desired for His people are the nature of humility, love and caring, honesty, justice and truth, and full of hope. The diction expressed implicitly means that Allah has such qualities and wants these qualities to be practiced in life.

4. CONCLUSION

Prayer is the inner communication between man and God. In prayer there are things that need to be considered such as humility and self-denial. When we pray to God, we acknowledge that we are dependent on God. The content of the prayers offered by the worship leaders in the congregations of GKI Waibu Moi is reflection and meditation, supplication, and expression of values. Reflection and meditation contain about the greatness of God and the recognition that God is the owner of this life. The plea contains the recognition that the source of forgiveness comes only from God himself. While the expression of value is an expression that contains the nature of Allah Himself such as Allah is love, God is humble, God is honest, Allah is just and true, and Allah is the source of hope.

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