

Reflexivity-12 to Roikhan-47 as Ontological Worship on Islam and Science in the Economic Covid Era

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Abstract: The purpose of this study is to analyze the philosophical worship of Reflexivity-12 (R12) and Roikhan-47 (R47) with Qur'an 51.56 on Islam and science in the economic covid era. R12 is the source of creation that consists of constant 12. R47 is the reflexivity of object source in the complex structure. These research objects are R-12 and R-47 formula with Qur'an. Research is studied through reference to books, journals, holy books, and other electronic media. The methodology uses analytical descriptive. The method uses reflexivity, similarity, and analogies with a benchmark of hahslm 472319. The result is the source object as R-12 or worship appeared before R-47 as the universe in the form of source object reflexivity that has a complex structure. The Qur'an 51.56 as fundamental guidance about the existence of worship before humans created. The reflexivity of the architect that has a blueprint of the universe house then creates a universe house, becomes evidence as logical thinking empirically. The mirroring system also corresponds to a projector paradigm consisting of the notebook, projector, and screen. The mirror's position consisted of shadow, mirror, and people. The blueprint presence is the reflexivity of 12 as a constant creation source from Qur'an 51.56 verse number $(1+5)$ times $(5+6)$ root of digit 2 becomes $6 \times 2 = 12$. This R12 has reflexivity of Salat Jamak where 1 salat Subuh and 2 salat Jamak (Dzuhur Asar and Magrib Isa). R12 as religion and R47 as science is 1 object in the form of God's creation. The architect has only 1 finished universe house including 1 blueprint of the universe house. The conclusion is R12 and R47 are the same 1 object. Religion and science also are the same 1 object. Universe has only 1 God, then God only gives 1 information to humans and there is no separation between religion and science. This unification of religion and science also happened in the pandemic era with the economic crisis.

Keywords: R-12, R-47, reflexivity; religion, science.

Introduction

The achievement of human civilization is accompanied by the high structure of the existing language. Language consists of words and numbers. The complexity of language can also increase the human mind to reach the pinnacle of civilization. Direct language can be understood directly by civilization, but indirect language will provide a deeper impetus for thinking. This depth of thinking will make humans better at understanding scientific abilities, there are indirect languages such as the use of negation language (Aziz, 2021a).

Language also can be converted into movement. The metaphysics of human movement is appreciated by my knowledge of Islam. There is

language to show the relationship between humans and God with the intermediary variable such as worship. Some verses have indications about the intent or purpose of human creation, such indications include, among others, expressions such as; al-ibadah these words are contained in several verses of the Qur'an (Aziz, 2021b).

The derivation of worship can be found 275 times in Qur'an. In the language of numerology, 27 can be interpreted as interference and 5 is the connection among creator, creation, and mediator. However, here only a few verses that are most relevant to the subject of study will be presented as:

QS Al-Dzariyat [51] verse 56:

ليعبدون لا القتلجإانس

“And I did not create the jinn and humans except that they serve Me” (QS Al-Dzariyat [51]: 56)

Then in verse 56 of the letter al-Dzariyat [51], it is explained that the essential purpose of the creation of jinn and humans is to obey Him. In the previous verse, it was revealed how the Quraysh denied the apostleship of Muhammad that they accused Muhammad of being a sorcerer, and so on. This is not something new, because the previous peoples also did the same when rejecting the prophets who were sent. Then the Prophet Muhammad was invited to turn away from them and let him always make remembrance because that is what can benefit the believers (Aziz, 2021c).

Theoretical Basis

The development of the science of reflexivity formed several basic formulas, namely the R-12 formula and the R-47 formula. These two formulas stem from the study of the negation sentence which states "I did not create Jinn and Humans except for worship". With the existence of 2 negation words, namely not and except, this sentence has a double meaning.

The general meaning is to follow the sequence of sentences with the first object of Jin and Man being followed by the second object, namely worship. The words 'no' and 'unless' are used to emphasize that there will be no Jinn and Humans unless there is worship. This negation word requires the presence of worship earlier than the presence of Jinn and Humans. A simple sentence by removing the negation word becomes "I have worship first, then create Jin and Humans".

The simple concept of worship must come first, as the archetype for more complex creations such as Jinn and Humans. The combination of the letter number and the verse number with the pattern 5156. Forms the inner algebra multiplied by the outer $(5+1) \times (5+6)$ in the form of 6×2 where the 11 digit roots are 2, so $6 \times 2 = 12$. Worship with this constant 12 arises from a combination of numbers, so it is expressed as the equation R-12.

The R-12 formula that is in sync with worship can be traced to the plural prayer which has elements 1 and 2. Element 1 comes from the non-plural part of the prayer, namely the Fajr prayer, while element 2 comes from the plural part of the prayer, namely the midday prayer. Asr for the evening prayer, and the evening prayer, the Maghrib Isa prayer.

In Reflexivity Theory it is explained that the source of the object is R-12 in the form of a constant 12, then the reflexivity of an object must also be a constant 12. However, reflexivity 12 has the advantage of more diverse complexity. On the left as a source 12, in the middle as a medium, then on the right as reflexivity is 12 with a derivation like $4+4+4$. The results in the left source will be the same as those in the right reflexivity section. On the left 12, on the right 12, where the meaning of 12^* provides additional knowledge of the existence of details with a more detailed separation of parts.

The 12 constants which are broken down into $4+4+4$ can be further broken down into 4, 72, 319. Where the first 4 are the dependent variable, the second 4 are the independent variables with 7×2 multiplication to get 14 data (taken 4), and the third 4 is also about independent the variable with the addition of $3+1+9$ has the root of the digit 13, which is 4. A combination of numbers 472319 is formed by taking the representation of 1 dependent variable and 1 independent variable, the number 47 is phrased. This number 47 represents 472319 which is defined as R-47.

Research Method

The method used by the author in formulating the values of Islamic education in the Qur'an Al-Dzariyat verse 56 is the purpose of Islamic education. Such a method can also be called a content analysis method. Content analysis is carried out by unit processing and categorization and interpretation of the commentators. the technique of necessity describes objectively, systematically, and generationally a text (Noeng Muhajir, 1922:28).

The content analysis method can be used in normative research, for example regarding

normative Qur'anic texts, research on the Qur'anic text. This method was carried out to find out the thoughts of the mufassirins regarding the Qur'an in the letter Al-Dzariyat verse 56 about the purpose of Islamic education.

The main types of data in qualitative terms are words or actions, the author's data sources, photos, and from the four data. Of the four data that is used as a study in this research is written data, namely data on educational values contained in the data. al-Qur'an, books of interpretation (mufassir) and analysis of Islamic education science.

Source of Data

The source of data used as material for this research is written data. what is meant by the data source is the object from which the data is obtained (Arikunto, 1973:102). The data sources are divided into two, namely basic data (primary) and supporting data (secondary).

Data Collection Techniques

From this research, the technique used to collect data is library research. Cik Hasan Bisri (1988:60-61) suggests that normative research based on reading material can be done by reviewing manuscripts, especially literary studies. In this step, the authors copy data from the commentators' books and notes from educational experts contained in books, websites, and so on.

Data Analysis Techniques

Because this research uses qualitative data, the main sources are the Qur'an surah Al-Dzariyat verse 56, books of interpretation on the goals of Islamic education, books on Islamic studies, and related books.

Result and Analysis

The Value of Education in the Purpose of Human Creation

The first purpose of human creation is to serve and serve oneself to Allah SWT (worship). This goal educates people to always increase faith and devotion to Allah SWT because worship can be said to be perfect if it is carried out based on faith

in Him. The higher the level of one's faith, the higher the quality of worship performed. Allah SWT and His Messenger commanded a person to always increase and renew faith because faith can experience ups and downs.

The second purpose of human creation is that God places humans as caliphs *fi al-ardh*, namely humans who are given a high degree to regulate, manage and cultivate all the potential that exists on earth. This situation educates people to always think towards developing the management of all existing potential to create professional human resources (HR). The election of humans as leaders on earth educates them to give a balanced dose for humans themselves that on the one hand, he must be responsible for himself, society, and the universe, and on the other hand, he cannot release himself as a servant who must obey the divine cosmos. (Armai Arief, 2005: 166).

The role of humans as servants of Allah SWT who is assigned to maintain the benefit and welfare of the world, including humans (caliph), educates them to be able to live in society. A good Tarbiyah Ijtimaiah (social education) is someone who always pays attention to the feelings of others. A Muslim in society is not allowed to hurt his brother even if only by spreading a bad smell. Ibn Qayyim argues, it is not enough just without hurting feelings, a muslim must be able to make and please his brothers and sisters around him.

The Meaning of Worship

The term essence is familiar as the existence of something itself. It is seen in QS. Adz Dzariyat verse [51]: (56)58 which explains that the essence of 'abd here is more to the root of the word servant to serve and worship, not about who 'abd is, but rather the work or role he is playing. Judging from who the essence of 'abd is anyone and from what kind it is important to be servile or submit to his superiors, this is what is called 'abd.

While the deep nature of 'abd can be known from his duties, this is the true nature of 'abd. Humans are servants of Allah, come from Allah, go to Allah, live with Allah, do good deeds for Allah, take refuge in Allah, return to Allah. The emergence of human creativity to develop their abilities in all fields. With the ability to control his

nafs, humans will realize their existence because the human soul (nafs) to achieve muthma'innah nafs requires certain training.

In the religion brought by the Prophet Muhammad SAW, worship is a means of spiritual practice, especially worship that is direct to Allah (mahdhah), such as prayer, fasting, zakat, and hajj. The whole thing makes the human soul (nafs) close to God. The situation to always be close to God as the Most Holy Essence will sharpen a person's sense of holiness.

These are the things that humans should do as servants of His creation to achieve a perfect person. Because, in his life, humans will not be eternal and will then return to Him. The commandment of 'abd with the embodiment of the application of worship, has been written in the Qur'an. One of them is in QS. Adz Dzaariyat [51]: (56) which means: And I did not create the jinn and humans except that they may serve Me (Surah Adz Dzaariyat: 56).

According to the interpretation of Ibn Kathir, the meaning of the verse is that I created them to tell them to worship Me, not because I need them. Regarding the word of Allah Ta'ala which means "But that they worship Me." Ali bin Abi.

Talha narrated from Ibn 'Abbas: "It means except so that they will submit to worship Me, either voluntarily or forced. And that is also the choice of Ibn Jarir. While Ibn Juraij said: "That is so that they know Me." Still regarding His word which means "But that they may worship Me."

Ar-Rabi 'bin Anas said: "It means nothing but worship". Starting from this mufrodat, the term 'abd emerged with the role of a servant who lives only to serve God. Apart from the reality that human life requires activities needed to maintain survival, here 'abd all activities are solely to serve God. By playing that role, 'Abd has fulfilled the value contained in him, namely worshiping the Creator.

Only Allah created and ordered. What He wills must happen, and what He does not will not happen. All creatures are subject to the grip of God, and Allah has proof over them. When Allah points it out, no one can mislead it, and when Allah leads it astray, no one can point it.

Today's society mostly is carrying out worship just by simply aborting obligations. Yet they do not realize that his creation was born as an 'abd. Whereas a 'abd must start first and they must climb to the top, with outward worship. However, outward worship is only a manifestation of devotion to Him. By carrying out mujahadah and riyadhoh in the way of Allah. They purify themselves both physically and mentally from all bhasyariah impurities that prevent them from worshipping Allah Rabbul 'Alamin.

With this mujahadah, like people doing meditation, they try to restore the entire human will of hadith to be brought together to the original will of Allah. When on that journey Allah wills to open the door of His servant's heart, then His original will is lowered down so that the two different desires meet in the middle of the road. One will go up and the other will go down. worship is biased toward the real goal, not just worship in the world.

As in Surah Adz Dzariyat, surah As Saba 'and Surah Al Kahf, it is clear that the worship that is carried out is strongly related to the afterlife or is directed at Allah without any other purpose. It is said that worship for the hereafter is when the purpose of worship is aimed at the true purpose of worship itself, namely worshiping Allah and being carried out properly and all members of the soul and body. All of them carry out worship in their respective ways so that the purpose and purpose of worship reach their goal.

Worship consists of pure worship (*nahdhah*) and impure worship (*ghoiru mahdhah*). Mahdhah worship is worship that has been determined by Allah, the form, level, or time, such as prayer, zakat, fasting, and pilgrimage. Worship of ghoiru mahdhah is all human physical and mental activities that are intended to draw closer to Allah. Sex can also be worshiped if it is done according to religious guidance. Well, the verse above explains that Allah wants all human activities to be carried out for the sake of Allah, namely according to and in line with His guidance.

Surah Adz Dzariyat verse 56 reveals various aspects and conceptual angles and goals, all of which are covered by the great essence of the Qur'an, which is considered the foundation stone

on which life stands. The first side of this essence is that there exists a certain purpose for the existence of jinn and humans, which is reflected in the task. 'Abd who carries out and fulfills the task means that he has realized the purpose of being created.

The meaning of worship which is the goal of human existence or which is a human task is broader than just the implementation of symbols. The task of the caliphate is included in the concept of worship. Thus, the nature of worship is reflected in the following main problem.

Humans who live in this world feel that their existence is aimed at carrying out the duties of Allah. Humans have come to rise to obey Allah and worship Him. There is no other goal than Him, no other goal. There is only obedience and the reward he gets for himself in the form of peace and pleasure in his status and deeds. 'Abd who loves the pleasure of Allah and the care of Allah, then in the Hereafter he will find great rewards, pleasures, and gifts.

The Meaning of Worship in the Language

Characteristic 'abd according to the Ministry of Religion of the Republic of Indonesia, based on the interpretation issued, the information that can be obtained from 'abd in Surah Adz Dzariyat Verse 56 characteristics is that either jinn or humans as 'abd always submit to God's regulations, humble themselves to God's will and accept what God ordained, because they were made by God's will and given sustenance according to what God has determined.

The characteristics of 'abd according to Ibn Kasir's interpretation, based on the interpretation issued, the information that can be obtained from 'abd in Surah Adz Dzariyat Verse 56 characteristics is that either jinn or humans as 'abd they always acknowledge their servitude to Allah, either voluntarily or forced and they always know God.

The characteristics of 'abd according to the interpretation of Quraish Shihab, based on the interpretation issued, the information that can be obtained from 'abd in Surah Adz Dzariyat Verse 56 is that both jinn and humans as 'abd always confront God with all their heart movements, limb movements, and movement of life that carries out worship duties and doubles as caliph.

The characteristics of 'abd according to Sayyid Quthub's interpretation, based on the interpretation issued, the information that can be obtained from 'abd in Surah Adz Dzariyat Verse 56 characteristics is that both jinn or humans as 'abd always carry out outward servitude and inward servitude, both ritual, and non-ritual. rituals.

The third purpose of human creation is to carry out the mandate, namely the ability of humans to carry the burden of taklif given by Allah SWT. This educates believers to always maintain trust and obey the command. The mandate that has been determined so that it will not be betrayed, both the trust from Allah SWT and His Messenger and the trust between fellow humans. In addition, humans are also educated to be responsible for all their actions. Because later in the hereafter will be judged to receive a reward or punishment recompense. No one can replace the position of another person to account for his actions. And no one escapes without retaliation (Aisyah Bintu Syati, 1999: 53).



Figure 1. Negation Sentence and analogism.

Diagram 1 shows that in this sentence 2 negative words are consisting of no and except. The first negation word does not mean that I did not create jinn and humans. The syntax in the first sentence, states that the subject does not create an object, so there is a clause as the inverse of this first sentence. In the second sentence child syntax that except for worship. The meaning of the clause states that there is an exception in the creation of the first negation sentence. This exception means that all will not be created on the condition that there must be worship in the whole sentence process.

Ulama and commentators most interpret this negation sentence in word order only. Qur'an

experts also do not examine the form of the syntactic sentence. Sentences without negation words will be easier to interpret according to the subject, predicate, and object as well as the order of the objects in the clause. With the presence of 2 negation words in a sentence, it is better to pay close attention because it contains a double meaning to emphasize a change in the object or clause.

Syntax sentences with 2 negation words can be interpreted as positive sentences because the presence of 2 negation words will have a positive meaning. By mathematical logic that negative times negative equals positive. This logic also applies in Indonesian with sentences of 2 negation words in the words *tidak* and *kecuali*. Directly, the contents of the sentence can be rewritten by eliminating the 2 negation words, because negative logic meets negative to become positive.

To simplify the meaning of the sentence, it is necessary to make an analogy of the sentence under study. This sentence is an activity that often occurs in people's lives so that it can be immediately understood. The sentence is, I do not create coffee except for guests. The structure of the subject, predicate, and object in this analogy sentence is the same as the sentence under study, namely that I did not create jinn and humans except for worship.

The words from not I created are identical between the sentence understudy or the first sentence with the analogy sentence or the second sentence. Object 1 in the first sentence, namely jinn, and humans, is replaced with coffee in the second sentence. The negation word *kecuali* between the 1st and 2nd sentences is identical or there is no change. Changes occur in object 2 in the first sentence, namely the word *worship* which changes to the word *guest*. All objects in the first and second sentences are categorized as nouns, although *worship* can be categorized as verbs. The urgency of equating all these objects into nouns aims to see the order of priority in the sentence.



Figure 2. Negation Sentence Analogism

An Analogism sentence which is the similarity of the main sentence is looking for a simpler one. Without having to understand the syntactic form in the negation sentence, the 2nd sentence as an analogy will be easy to understand. The meaning of the sentence I don't make coffee except for guests stating that my subject will make coffee after the guest is present and physically visible.

The daily activities of people who stay in touch have a process of gathering and being served drinks. A reasonable order according to the priority of events is to gather first in the form of the process of guests being present at the reception location. After the guests are present and gathered, the host as the new receptionist will provide drinks as a courtesy in society.

Indeed, there is a process that can be reversed, such as the receptionist after providing drinks at the *majwa* which has been provided for guests even though the guests are not present. This still applies to guests who have attended in the form of confirmation of attendance, so that normatively the sequence that occurs is the guest first, followed by coffee drinks.

In diagram 2 modifies the sentence by removing the negation words *tidak* and *kecuali*, it says the sentence I have guests then I make coffee. In this analogy sentence, it reads that my subject receives guests early before making coffee. Another meaning of this sentence is that my subject is still making coffee even though the guest is not present. In this sentence, there is no affirmation that the guest must be there before the coffee is made. Guests may or may not attend but I will still make coffee.

In diagram 1 that I don't make coffee except for guests, it means that there must be guests before the coffee is made. If the guest is not present then

the coffee will never be made by me. The guest object must be present early, because the existence of this guest object is a sequence that must be passed before continuing to the next object sequence, namely making coffee.

The understanding in the negation of analogism will change the public's conception of the existence of object 1 and object 2. Visually and literally, the object sequence is read by coffee earlier than the guest who appears last in the object sequence in the sentence. In real life, the meaning of this analogy sentence is that coffee has a purpose as a dish for guests. This is not wrong in the interpretation of the sequence of occurrence of the object. But in society, the purpose of creating coffee is not only for guests, it can also be used for other needs such as eliminating odors. The nuances of the negation sentence I don't make coffee except for steamy guests who are obliged to be guests. The function of the guest is not as the appearance of coffee, but the function of the guest as object 1 for the appearance of object 2, namely coffee.

The muslim community better understands that the purpose of creating coffee is only for guests by ignoring the 2 negation words. The use of these 2 negation words has a winged meaning apart from the mainstream meaning which states that the first sequence is I created coffee. Then the second sequence, the purpose of coffee is for guests. Sequentially this understanding is correct, but syntactically the negation is lacking in the overall meaning of this negation sentence.

The analogy analysis above also applies to the main sentence by removing the 2 negation words no and except. The meaning generated in the sentence I created jinn and humans for worship, will be directed by the meaning of the sentence. My subject did the first sequence, namely creating jinn and humans, so sequence 1 is the object of jinn and humans. Furthermore, after passing through object 1, the second sequence is to enter object 2, namely worship. So, in this modified core sentence, it will run object 1 then object 2. There is no difference between this modified sentence and the meaning of the sequence in the sentence.

Muslims will accept the meaning of the modified sentence model because it does not require deeper thought and does not need another

analogy sentence for explanation needs. If Muslims agree on the statement that my purpose in creating jinn and humans is for worship, this is easy to understand because it is easier to compare the contents of the sentence with the stated meaning.

Comparison with logic presupposes that if A creates B for C. This logical sentence can be easily understood as the goal of A creating B is for C. It is simple and accurate, where A stands with A, B with B, and C with C. On the other hand, not A creates B except for C, it can be interpreted differently, namely by logical sentences by removing 2 negative words no and unless it becomes a sentence like this A creates B for C. The argument that is built because it is by mathematical logic if negative meets negative will become positive. In mathematical equations it can be written as a function: $(-) \times (-) = (+)$.

The deeper meaning and the need for analogous sentences as comparisons make the explanation more complex and tiered. The understanding of analogism in the logical sentence of negation is, not A creates B except C, in the analogy sentence in the form, I don't create coffee except for guests, need arguments and conformity with the reality on the ground. With the notation A, B, C, it is difficult to determine the accuracy of the meaning of the sentence. The analogy of notation with people's habits will be easier to understand even by ordinary people. Substitution of A, B, C with I, coffee, guest nebhadu comparison in the meaning of wings in the negation sentence. The result is that A had C first and then B was created. In the change of people's notation that I had a guest first, then coffee was created. According to the word order, that A has C, creates B. in the community notation to be, I have a guest creating coffee. Other winged meanings still require 2 negation words, except for guests I don't create coffee or A except C doesn't create B.

This sentence contains 2 negation words which are definite sentences and do not have double meanings. The certainty of the meaning of this core sentence is a reflection of the meaning of the inclusion of 2 negation words in the sentence. The general meaning that has been circulating in society that, I created the jinn and humans have a purpose for worship, needs to be verified again.

How to verify it, with, how to ask the question why this sequence of sentences I am a worshiper must use 2 negation words no and except. The question is why the submission of this sentence does not use effective sentences as usual. The answer to this question, because God wills to ensure that there is an undeniable flow of the process of human creation.

It is also possible that God wants to keep the true meaning of this verse while waiting for the people's readiness to accept a deeper meaning with better conditions of civilization. In civilization, Muslims have equalized the level of educational progress with the existence of technology and information. Coupled with the global pandemic conditions that accelerate the digitization process in all fields, including Muslims, they are drawn to interact intensively with information technology. The use of information systems and technology makes literacy more widespread without having to be exposed to the risk of the spread of Covid. Interaction with Islam and science can continue even though the economic situation is in crisis.

The modified core sentence in diagram 2 contains a sentence without 2 negation words so that it contains I created jinn and humans for worship. The immediate meaning of this sentence is simple and easy to understand. The displacement of the order of objects changes when this sentence is by the original with the presence of 2 negation words in the form of I did not create jinn and humans except for worship. Syntactically understanding in the negation sentence is carried out in 2 stages, firstly the object of worship moves from the 2nd object to the 1st object, the second eliminates 2 points of negation no and except. The sentence formed is, I have worship then created jinn and humans. This sequence of events is more logical and by the logic of human thinking. Although God can go through a normal process that can be accepted according to Kun Fayakun, for consistency, the sequence is stated in the verse as part of sunatullah or events that can occur logically (R Mochamad, 2020)

With the existence of worship before the jinn and humans, it will change the paradigm in the conception of life. Worship in the verse is the initial design in creation. This means that God had a basic

design before the universe was formed at all. It can be said, when there is only God and everything is empty, it turns out that God already has the basic design concept of worship. Based on the initial design of the worship, then God created the jinn and humans. So, in the creation of the jinn and humans, the basic design of worship is stored, so that worship other than as a goal is stored in the body structure of the jinn and humans. The manifestation of this meaning is kept in the verse with the affirmation of the 2 negation words.

The meaning will not be created by jinn and humans except for worship, implying the meaning that God already had an initial design of worship before jinn and humans were created. The creation of the body structure of jinn and humans is based on the basic design of worship.

The design of worship is a constant that cannot change and becomes a basic element for the development of science as well as humans and the universe. This blueprint of worship is like an analogy to a house plan or a blueprint of a house by an architect who will build a house. At first, there was only one architect, then this architect would first make a blueprint for the house, and had not yet started building a house. After the blueprint of the house is completed, it is continued with the activity of building a house by the architect.

With the similarity of the architectural process which is patterned, namely architect, blueprint, and house, then the meaning of worship in the negation sentence can also be reflected like this sequence. Before the jinn and humans were created, the creator, namely Allah, had made a blueprint for worship first. The same sequence pattern becomes God, worship, and man.

The blueprint of worship that appears is in the form of a constant, namely the 12. These twelve come from the meaning that the main worship in Islam is prayer. Salat consists of 17 rakaats a day and a night. This seventeen encryption turned out to be stored in the verse of worship by counting the sum of all the letter numbers and the verses number, namely $5+1+5+6=17$. While the constant 12 or can also be called one or two is the reflexivity of the plural prayer model, namely 1 dawn prayer, 2 plural prayers (plural dzuhur asar, plural magrib

isa). The presence of this constant 12 is reinforced by the presence of a letter code in QS. Adz-Dzariyat 51.56 with simple arithmetic in the form of internal addition and external addition. The outer numbers of 5156 are 5 (five) and 6 (six), and the simple addition of 5 and 6 is $5+6=11$ where $5+6=11$. This 11 (eleven) number has a digital root, namely $1 + 1 = 2$, where 2 is the Fajr prayer that is not included in the prayer that can be plural or combined. The inner number of 5156 is 15 (fifteen) and this number is the sum of all the plural prayers consisting of the dzuhur Asr prayer ($4+4=8$) and the maghrib and isa prayers ($3+4=7$). The total of the plural prayers is $8+7=15$ which is the same as the inner number of this worship verse. So, in this verse, the constant 12 is stored as a symbol of the blueprint of worship before the jinn and humans were created.

The meaning of worship comes first than humans, giving the understanding that in humans it is composed of elements of worship. Because the initial basis for human formation is in the blueprint of worship, which is symbolized by the constant twelve or prayer. In humans, there are also compositions of 12 forms because they are the reflexivity of the blueprint. Among the constant formations that appear in humans, can be seen on the inside of the human palm or the bottom (which is brighter). On the human right hand in an open state, you will see line 1 separated by 2 lines at the side. This first line is a representation of the number 1. While the other 2 lines can form 2 Arabic numbers such as the lowercase r and these 2 lines represent the number 2. The combination of the number 1 and number 2 can form the number 12, where 12 is a constant number found in the meaning of the verse of worship. So, in humans, there are also constants 12 to remind humans that the origin of humans was created based on the foundation of worship.

Conclusion

The syntax of the negation sentence does not and unless it contains 2 meanings, namely the first to move the object and the second to provide an affirmative meaning. The sentence I did not create

jinn and humans except for worship means that the object of worship existed before there were jinn and humans and the initial design of creation was worship.

Humans were created by Allah SWT to worship Him and become the Caliph of Allah SWT on earth (*Khalifah Allah fi al-Ardh*). In carrying out these two missions, humans are also given a fairly heavy burden, namely in the form of al-amanah or the burden of takhlif. All of that will be accounted for before Allah SWT in the form of rewards and sins or the rewards of heaven and hell by the levels of al-worship, *al-khalifa*, and *al-amanah* that he did while living in this world. Jinn and humans live between different dimensions. In the Qur'an, it is explained that humans cannot see the jinn, but these two creatures can communicate because there is an explanation in the Qur'an about the occurrence of communication, both when the genie learns the Qur'an from the Prophet Muhammad or the incident. what the ancients did to ask for help from the jinn, there were even some groups who worshiped the jinn.

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