

The Concept of Prayer for A Muslim to Maintain Mental Health (In the Perspective of Islamic Psychology)

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Abstract

Prayer is crucial for religious people. Not only Islam, in any religion a person is required to carry out prayer activities in various conditions. In Islam, prayer is a form of servitude of a Muslim, and prayer is also one of the best forms of communication between the Servant and His Lord. By praying, a servant will feel a sense of tranquility in his mind. Through the meaning of the concept of prayer, it is hoped that a Muslim will be able to understand and apply it in maintaining a healthy mentality. So, he can carry out his life well. Islamic Psychology's view of mental health is certainly not much different from that of General Psychologists. However, it is possible that a new view of the role of religion (*in terms of prayer*) helps a person to take care of his mentality. Therefore, this *literature review* research is expected to open a new perspective on How Islamic Psychology views a prayer and all its aspects, to foster the mental state of a Muslim to be more directed.

Keywords: prayer, religion, psychology, mental health, Islam.

INTRODUCTION

With the development of the civilization of the era which is suspected through the rapid development of science and technology, it encourages changes both in positive and negative terms. Among the long-standing negative impacts, is the instability of a person's mental state. One of the biggest impacts is the impact of mental disorders. Through Basic Health Research data (Riskesdas, 2018) shows that more than 19 million people over the age of 15 years have emotional mental disorders, and more than 12 million people over 15 years old have depression. (Rokom, 2021)

At first, what the general public knew was that mental disorders were only for abnormal people. However, over time, mental disorders can occur in normal people, such as experiencing stress,

anxiety, depression, tension, and so on. For this reason, referring to the data mentioned about mental disorders, mental health is something that must be maintained for a better and directed life.

In Indonesia, religion is crucial for society. The freedom to embrace religion is stated in Article 29 Paragraph 1 of the 1945 Constitution, and is contained in Pancasila, the first precept. Therefore, aspects of Indonesian people's lives cannot be separated from religious values. One of the religions that has many adherents in Indonesia, is Islam. As many as 86.93% or 238.09 million people are Muslims dated December 31, 2021 (Kusnandar, 2022). According to Ying (2009) in (Andini et al., 2021) that religion and spirituality are related to mental health, in the sense that clearly religious teachings have become

one of the demands for mental health in religious references.

Mental health is also studied in the field of Religious Psychology. Religious Psychology is one of the psychiatric sciences that was first introduced in Germany, in the 19th century, 1875 AD. Entering the 20th century the study of the science of the soul in the form of mental health has developed much more rapidly in line with the advancement of modern science and technology (Ramayulis, 2002). In Islam, inner calm or spiritual spaciousness has been clearly set out in the Qur'an. For example, one of the Qur'anic verses that explains tranquility is in Sura Ar-Ra'd Verse 28 which means: "(That is) people of faith and their hearts become at peace by remembering Allah. Remember, that only by remembering God will the heart always be at peace." (Surah Ar-Ra'd - | Qur'an MoRA, n.d.).

Islam is such a broad religion in scope, that its language has also become comprehensive. The Qur'anic verse of Surat Ar-Ra'd is a reminder that by remembering Allah, the heart will feel calm. To maintain the mental health of a Muslim, the Qur'an clearly provides the right solution in overcoming it. The element listed in the Qur'an Surah Ar-Ra'd Verse 28 is about "*dzikrullah*" or in translation called "remembering Allah", which is that a Muslim who remembers Allah, will feel spiritual tranquility. However, is there a way about how to *dzikrullah* well? And how can a Muslim apply it in maintaining his health in terms of Islamic Psychology? On its basis, the author tried to write it in this study, as well as look at the phenomena that occurred based on the references of previous researchers.

METODE

The writing in this article uses literature review or literature *review* (*Literature Review*). A literature study is any effort made to gather information that is relevant to the topic or will and is being researched. The information can be obtained from scientific books, research reports, scientific essays, theses and dissertations, regulations, statutes, yearbooks, encyclopedias, and written sources both printed and electronic. Literature studies are the theories that underlie the problem and the field to be studied. (Hermawan, 2019).

Through this method, the author will look at several key aspects in the study. Namely the concept of prayer, the meaning of prayer, the procedure for praying, the meaning of mental health, and how Islamic Psychology views a prayer as able to maintain mental health. The approach to this paper is obtained through the study of various journal sources and materials that have been previously studied. The goal is that the theory or problem under study can foster a new point of view through this Literature Review research.

RESULTS AND DISCUSSION

THE CONCEPT OF DO'A

Prayer comes from the Arabic دعا يدعو-دعاء which means call, invite, request, supplication, prayer and so on. Praying means to call, call or ask Allah Almighty for help for everything that is desired. The call to Allah can be in the form of prayer beads (Subhanallah), praise (Alhamdulillah), istighfar (Astaghfirullah) or asking for protection (A'udzubillillah), and so on. In the book "Treatise on Understanding Sufism" written by Mohammad Saifullah Al-Aziz, he said that

prayer is a realization of servitude and is a medium of communication between beings and their Khalik, and is poured out all the most secret hearts. By praying, people feel face to face with their Khalik and ask for guidance and protection. So, prayer is in principle the key to all the necessities of life in the world as well as in the hereafter. (Komalasari, 2020)

Prayer can be interpreted as the activity of expressing words, either openly together or personally to make demands of God. Ibn Arabi viewed prayer as a form of communication with God as an attempt to cleanse and eliminate the values of self-destruction. The term prayer which means request or request already hints at the existence of two parties who are below (the earth) and those above (in Arsy). The purpose of a request or request from one party to another can be called a relationship between two human parties, but the use of the vocabulary "prayer" has only one understanding, namely a request, a request of a Servant to Allah Almighty. For that, man is a small being, who has no power and no power but to ask for help from the Almighty, Allah Almighty.

Prayer is an inner need for the human soul, describing one's helplessness without the help of one's fellow beings, especially from one's God. There are many advantages to someone who carries it out. Suppose that happened in the case of George Muller, who built and maintained several orphanage houses reserved for the orphans, when he did not find food to be given to the orphans, then he gathered the children to pray together, and unexpectedly soon someone came to bring their food. In accordance with what Allah Swt. said in the Qur'an Sura Ghafir Verse 60 which means: And your Lord said: "Pray to Me, I will undoubtedly allow you. Verily those who

boast of worshipping Me will go to Jahannam's hell in a state of contempt". (Q.S Ghafir: 60).

Mujib explained that prayer is a spiritual need that must be carried out continuously. The structure of ruhani according to Mujib reflects the universal and essential life of man. It is not limited to the span of life alone. In prayer there are two classifications of the kinds, namely mental prayer and demand prayer. Mental prayer, which is a type of prayer that does not involve any kind of chanting in it while demand prayer, which is a certain type of prayer in which there are demands put forward.

Doing a prayer will more or less have an influence on the consciousness of the person who does it. The main purpose of prayer is actually objective. But psychologists are more interested in the subjective effects of prayer than in the question of the consequences of the possibilities faced by people praying in the spiritual world.

With a variety of prayers, indicating that prayer is one of the main activities in the life of religious people, prayer guidance is the most important part of a prayer activity. The certainty that has been determined by God can be influenced by man's requirements. As hadith of Prophet Saw.: *Prayer can resist the certainty (Qadha) of Allah.* In another hadith it is mentioned: *Prayer is one of the soldiers of Allah's soldiers who were created to be helpers. He can resist the certainty that has been determined by God.*

A hope for the fulfillment of prayer, whether in public or personal, temporal or ukhrawi interests, is a privilege in itself. Doing a prayer must be accompanied by an attitude of resignation towards God, it cannot be for us to continue to demand and

insist that our hopes are achieved. Therefore, it is not the result of the prayer alone that is sought but the loss of tension arising from the belief that the problems expressed in the prayer have been left to God.

The attention of psychologists is to a different set of questions about how people think and behave in relation to praying. The research can be transferred to matters relating to the extent to which the prayer was performed and what results the people who did it expect.

In relation to prayer, there are two things that should be considered, namely the causal efficacy of the prayer and its conformity to reality. Causal efficacy is an effect that prayer exerts on the hope that is always anticipated during the course of the event is a causal relationship of the desire to pray, and conformity to reality in prayer is an activity advocated by religion. The attainment of hope does not arise purely from our strength, but rather the strength of the Lord through the prayer of a servant. Conformity to reality is the primary purpose of prayer. But all decisions remain and must be left to Him.

PRAYING MANNERS

The following is a prayer adab that is used as a measure of a person in achieving a goal. The following adab praying is a combination of the adab praying al-Ghazali, Ibadi, and Jawziyyah:

1. Pray in God's beautiful name. God said in QS. Al-Araf: 180 which means: "Only belongs to Allah asmaa-ul husna, then pray to Him saying asmaa-ul husna."
2. Always consume halal food.
3. Face the Qibla if possible.
4. Friday.
5. From Abu Hurairah ra Rasulullah SAW said: On Friday there is a time when

not a Muslim servant he stands performing prayers and then he prays to Allah to coincide with that time but Allah will give him what he asks. (HR. Bukhari, Muslim, and Ahmad)

6. Raising both hands to shoulder length

7. It begins by praising, glorifying and glorifying Him. The Prophet once heard a man praying in his prayers. But he did not praise Allah and did not pray to the Prophet, so the Prophet said to him: "You have been hasty, O one who is praying. When you finish your prayers, and you sit down, then praise God with the praise he deserves, and pray to me, and pray." (HR. Tirmidzi)

8. Avoiding prayers that contain ugliness

9. Tadharru ((humble), khusyu', raghbah (hope to be granted).

10. Lowering the voice. The Messenger of Allah said: "O people, have mercy on yourselves, for you do not pray to the deaf and not the occult, indeed you pray to the All-Hearing and the All-Seeing. Indeed, Allah whom you call is closer to you than the neck of your riding beast. " (HR. Bukhari, Muslim, and Ahmad). And Allah said in QS. Al-Araf 55 which means: "Pray to your Lord with humility and a gentle voice. Indeed, Allah does not love those who transgress."

11. Praying with confidence is definitely granted. The Prophet said: "Pray to Allah in a state of confidence that it will be granted, and know that Allah does not grant prayers from a negligent heart." (HR. Tirmidzi)

12. Rubbing the face with the inside of the palm of the hand finished praying. Ibn Abbas ra Rasulullah saw said which means: From the Saib bi Yazid of his father, "when the Messenger of Allah saw prayed, he always raised his hands, and then rubbed

his face with both hands." (HR. Abu Dawud)

It can be concluded that praying with full understanding of both the place, time, and ordinances will give rise to another process within a person. The process leads to a deep understanding of the meaning and understanding of the purpose of what he said and the prayers exemplified by the Messenger of Allah are mostly prayers that lead to the attainment of gifts, mercy, and heaven.

BENEFITS OF PRAYER FOR THE SOUL

Prayer has a dynamic meaning of worship and is able to overcome any condition that is not limited by time. The important value of prayer is to be able to touch the space of human consciousness to relate to Allah Almighty. Prophet Muhammad Saw., has said which means: *There is nothing more glorious on the side of Allah than prayer.* (HR. Tirmidzi and Ibn Majah) This hadith gives the understanding, that the one who prays is very noble by the side of Allah Almighty. Glory is the epitome of success that is the conductor to achieve subsequent successes. The ability to do something or do activities is one of the gifts that if grateful will bring humans to the level of lucky people both in the world and in the hereafter.

Prayer is very important for the psychological development of a person. Mazhahiri explains that prayer is the most delicious pleasure. So that with it man will be good at being grateful. Prayer makes man break attachments and dependence to other than God. So that man's hope is solely in God. Prayer blows the tranquility and tranquility of the soul, also makes the days overwhelmed by happiness and tranquility.

In the hadith narrated by Ibn Luhai'ah, the Prophet Saw said which means "*Prayer is the brain of worship*". (HR. Tirmidzi)

Prayer goes further than just ritual worship, in fact almost all-encompassing worship activities. Wherever one performs worship there must be prayer behind it all. Prayer is a statement of man's weakness before the dominion of Allah Almighty, and is a way to remember Him. Thus, prayer is very important for every human being, including students. Prayer removes the feeling of being able to self and the feeling of pride in the soul. When detached from feelings of haughty, pride, and pride in oneself, then therein lies the sublimeness of obedience. So that man feels that he is nothing, needs a helper, and a guide. Alexis Carrel, a French surgeon and Nobel laureate in medicine, writes in her book *Pray* about her experiences in treating patients. He wrote, "Many of them gained healing by the way of prayer." According to him, prayer is "the most sublime religious symptom for man, for at that moment, man's soul flies toward his God."

According to Mazhahiri there are 6 benefits and advantages of prayer:

1. Prayer is the highest pleasure, even some parties are peerless pleasures.
2. Praying means no hope in any other than the Most High God and relying only on Him and begging Him.
3. Dismiss calamities, difficulties, sorrows, distresses, fears and inner pressures.
4. As a substitute for various human deficiencies and disabilities.
5. Expand the chest, raise the soul and make people able to be tough and steadfast in the face of various difficulties, calamities, and disasters

6. Making man discover something that is missing from himself, namely the Most High God.

Human life, whether we like it or not inevitably contains suffering, sadness, and failure, in addition to joy, achievement, and success. Indeed, much grief can be prevented through genuine effort and fortitude. But, not a few are also unpreventable, such as death by any attempt. This is where the benefits of prayer become more and more pronounced. And it must be remembered that although what is requested does not fully happen, but with this prayer one has lived in an atmosphere of optimism, hope, and this will undoubtedly have a very good impact on one's life. Therefore if prayer does not produce what is sought, then at least the benefit is the inner calm of the prayer because he has lived in hope.

In this life, there are no absolute pros and cons in absolute terms anyway. In the pros are stored cons, but the rate is small. In the bad lies are contained, despite the problem of halal-haram. Is it acceptable to reason when something forbidden by God contains goodness? God said in QS. Al-Baqarah: 219 which means: *They ask you about khamar and gambling. Say, "In both there is a great sin and some benefit to men."*

Why does Allah forbid khamar and gambling if there are benefits in it? In another verse God answers "... *but the sin of both is greater than the benefit...*"

If a prayer is not granted, one should not assume that God is punishing one, or that God does not love one. Instead, think that if God hadn't granted his prayer, it could have been a blessing for him.

Allah SWT said in QS. Al-Baqarah 216 which means "... It may be that you hate something, but it is good for you, and you

may like something, but it is bad for you; Allah knows, and you do not know."

MENTAL HEALTH IN ISLAMIC PSYCHOLOGY

Mental health science is one of the youngest branches of mental science that developed and grew in the late 19th century, found in Germany from the beginning of 1875 AD to the 19th century. (Hamndani and Afifuddin, 2012). However, in its development the prophets had first become acquainted with the concept of mental health. From the Prophet Adam to the last Prophet, Muhammad SAW, who talked about the nature of the soul, mental illness, and mental health which is included in the teachings of Islamic religious beliefs revealed by Allah Almighty

(Jaelani, 2001), as in the Word of Allah SWT in Surah Al – Baqarah verse 37 which means: "Then Adam received a few words from his Lord, so Allah accepted his repentance. Indeed, Allah is the Recipient of Repentance, the Most Merciful."

From the above verse according to Shihab (2003), the sentence according to some travelers is a saying to beg for mercy (taubat). This is related to the nature of the soul. The essence of the soul actually says that a person is able to adjust his circumstances, whether to himself, others, the environment, or to the needs of his God. Mental health is not only related to the existence of individuals who have a healthy soul, but also closely related to the entire human existence. The ability of individuals who are able to face the realities of life and function optimally in their existence in society means having a good mental health concept (Ramayulis, 2002). Quality and happiness are largely determined by the psychological factors, health, and diversity

that a person has. Of these three factors, it is very influential in all aspects and activities of human life, as well as the quality of life. In this case, a mentally healthy person both physically and psychically, it means that the person is a person who can realize and grow all his potential as much as possible and as optimally as possible. (Jaya, 2002).

Abu Zayd Ahmed ibn Sahl alBalkhi (850-934) a specialist from Persia who initially applied the idea of emotional health or *al-tibb al ruhani* in the realm of Islamic medicine. To express spiritual health and psychological health, he used the word *al-Tibb al-Ruhani*, while the term *Tibb al-Qalbu* to refer to the term mental health. According to al-Balkhi, every body and soul can be healthy and can also feel pain. In addition to al-Balkhi, Islamic civilization also had a doctor in the field of psychology, namely Ali ibn Sahl Rabban al-Tabari, who mentioned that psychotherapy is useful for curing patients who have mental disorders. Another muslim scientist who revealed the treatment of psychiatric diseases is AlGhazali. According to Imam Al-Ghazali, mental health not only discusses the concept of mental disorders and diseases, but also formulates a person about how his soul develops towards well-being in life (Jaya, 2002).

Meanwhile, Daradjat (1991) mentioned that the science that studies how humans develop the potential that exists in themselves, both knowledge and deeds and avoid mental illness disorders is called the concept of mental health. Mental health views human beings as a whole psychosomatic whole, a physical unity, and a complete spirituality. A person who can share all his potential in religious, economic, social, and cultural life can be

considered to be someone who achieves his mental health (Hanurawan, 2010).

Frank L.K. (in Notosoedirdjo and Latipun, 2005) argues that intellectually strong individuals are individuals who are constantly evolving and creating a good life cycle in their lives, fulfilling rights and obligations, changing changes and adjusting in friendly and social conditions. According to Fahmi (1977) mental health contains two general notions. First, mental health is free from the symptoms of mental illness and psychiatric disorders. Meanwhile, both mental health include the individual's relationship to oneself, the individual's relationship with others, and how the individual demonstrates the stability of the soul, emotions, and mind in the mechanisms of life.

From these several understandings, it can be understood that scientists in defining mental health contain several meanings, but the context remains to the problem of human behavior. In general, it can be concluded that mental health is a person's ability to reach the peak of maturity both in terms of emotional and social aspects in making adaptation efforts to oneself and the surrounding environment, as well as the ability of individuals to carry out their duties as creatures on earth by being ready to face all series of problems of mortal life. By pressing the concept of mental health on oneself, a person will be able to live with a feeling of security, happiness, and prosperity.

Organizations that until recently continued to promote the development of mental health are The World Federation for Mental Health and The World Health Organization (WHO). According to WHO (2003), mental health is not only about information about mental disorders but rather a state of complete physical, mental, and social well-

being and not just free from disease or weakness. The concept of mental health includes subjective well-being, perceived self-efficacy, autonomy, competence, intergenerational dependence and recognition of the ability to realize intellectual and emotional potential in a person.

Mental health refers to all components of health that develop in the human aspect, both physically and psychically. Each individual's mental health is different and dynamized in their development. For the reason that man is always faced with a condition where he must be able to solve various mental health problems in his life. In the book *Mental Hygiene*, psychological well-being is connected with several things. First, how people think, feel, and go about their daily routines. Second, how one perceives oneself with others. Third, how one can judge different choices in making choices about current circumstances (Joseph, 2011).

Regarding the characteristics and indicators of mental health, Marie Jahoda conveyed the understanding and development of mental health in a very broad aspect of the discussion. According to him, mental health is not only limited to individuals who are spared from mental disorders, but can also include someone who is mentally and psychically healthy. There are several elements of indicators that meet the concept of mental health, namely:

- Better personality behavior towards oneself to become a better person.
- Prayer in the form of growth, development, and self-realization to become a better individual.
- Self-integration in the development of all aspects of mental, emotional, and

thought balance against the stresses that occur in the individual.

- Exercising self-autonomy, means being independent in determining attitudes and will in a decision.

- The ability to master the environment and integrate with the surrounding nature is done well and slowly but consistently.

According to Uthman Najati, who is an expert in Islamic psychology, cited several opinions from experts in the field of psychiatry about what indicators indicate a person has achieved good mental health. One of them is the opinion of Maslow who states that "an indicator of a person having achieved mental health when viewed from the existence of a person's individual relationship with oneself. Such as the standard of honesty to others to reveal the truth, be responsible for work, dare to confess who he really is, what he wants and he does not like, and is willing to admit which good things do not come from him, as well as being willing to accept these good things without intending to hold self-defense in order to undermine the essence of the truth
ada."

Muhammad Audah and Kamal Ibrahim expressed the importance of the spiritual dimension in dealing with mental health. The following are mental health indicators that should include dimensions in life, including:

- The Spiritual Dimension, consisting of tawhid, faith in God, worship, tawakal, always feeling close to God, who always does all the commandments and shuns all prohibitions, and always thinks to God.
- Psychological Dimension, consists of an attitude of honesty, responsibility, self-autonomy and freedom from jealousy, pride, anxiety, feeling insecure. It should

adhere to sharia principles, which have emotional balance, are sincere, easily accept the reality of life, are able to control, curb lust, and are not too ambitious.

- Social Dimension, consists of an attitude to the family that in this case loves both parents, siblings, friends, and to the surrounding community.
- Biological Dimension, consists of a healthy life and free from various diseases, no physical defects, paying attention to health, and not physically burdening according to its abilities.

Berdasarkan The discussion above, it can be described in detail that a person who is really mentally healthy is a person who has faith and devotion to God Almighty and tries to consciously realize religious values, do it sincerely, so that his life he lives is in accordance with religious guidance. A person consciously strives to develop various potentials of himself, such as talents, abilities, traits, and other personal qualities that are positively directed. Correspondingly, a person also seeks to inhibit and reduce his negative activity, being aware that it can be a source of various psychiatric disorders and diseases. Religion as a mental health therapy in Islam has been clearly demonstrated in the verses of the Quran, among which the one that talks about tranquility and happiness is Surah An-Nahl Verse 97 which means "Whoever works pious charity, both male and female in a state of faith, then indeed we will give him a good life and indeed we will reward them with a better reward than what they have done." It is emphasized in this verse that men and women in Islam are rewarded equally, and practicing pious charity must be accompanied by faith.

In Surah Ar-Ra'ad Verse 28 which means "(i.e.) people of faith and their hearts become at peace by remembering Allah.

Remember, It is only by remembering God that the heart becomes at peace". When man forgets the Supreme Creator, his life will feel empty. To abstain from the Creator is to empty oneself of the values of faith. What a great "loss" to man as a creature of spiritual dimension. "They're the ones who buy misguided by clues, so they're unlucky in their business and they don't get a clue." (Qs. Al-Baqarah 2:16).

Islamic teachings give direction to people in facing the beginning and overcoming difficulties in their lives, for example by being patient and pleading, in the word of Allah Almighty in the Qur'an which confirms as follows: "O people of faith, be patient and pray as your helper, indeed Allah and those who are patient." (QS. Al Baqarah:153). In general, tolerance is regularly defined as a guarantee regardless of the introduction and challenges, such as determination regardless of purpose. Islamic lessons teach, the spirit of devotion and exemplary qualities given by the Prophet Muhammad SAW.

Islamic teachings provide guidance to reason to be correct in thinking through the guidance of revelation (the holy book of the Qur'an al Karim). Islam and all the instructions that exist in the Qur'an are a cure for the soul or healer of all diseases of the heart contained in man (spiritual). The Word of Allah Almighty in Surah Jonah Verse 57 which means "O man, verily has come to you the counsel (religion) of your Lord as a healer for the sickness that is inside, bosom (spiritual), as a guide and mercy for the believer". The direction of Islamic teachings expects humans to have a good relationship with Allah Almighty, others, and also their relationship with natural conditions and the environment. Islamic duties can help people in caring for their souls and guarding them from mental

problems and cultivating a state of emotional well-being. By living and practicing the teachings of Islam, one can gain satisfaction and success in life in this world and in the hereafter.

RESULTS OF THE DISCUSSION

Efforts to maintain mental health the meaning of the concept of prayer has been explained in QS. Ar Ra'd verse 28 which says that "the heart becomes at peace because by remembering God". So, prayer is an understanding of the supplication, the request, of a servant to Allah Subhanahu Wa Ta'ala, whether in a state of happiness, sadness, difficulty, pleasure, sorrow, and so on. Because by praying, a Muslim is able to interact with the Khalik. In this case, prayer is an inner need for the human soul. Which illustrates that a human being is powerless without the help of His Lord.

There are many guidelines in Islam for a Muslim to pray, which include lowering his voice, begging softly, and being sure that the prayer must be heard by Allah Almighty. The Messenger of Allah SAW said, That "prayer can resist the certainty (qadha) of Allah. And in another hadith it is mentioned that "prayer is one of the soldiers of the army of Allah, who was created to be a helper. He can reject the assurance that has been determined by God that all things can change through the medium of prayer". During the prayer used is a prayer according to the recommendations taught by the Prophet Muhammad Sallallahu Alaihi Wasallam.

Maintaining mental health through the meaning of prayers performed by every Muslim certainly requires a good understanding. Not just praying but interpreting what the prayer itself means.

Meanwhile, mental health science is a science that studies a person's psyche. A

healthy mentality is a mentality that is able to understand itself, adjust to itself, both or to the environment and to its God. Mental health is not only related to the individual but is related to all aspects of human existence. A person's happy qualities are determined by the mental factors, health, and diversity that a person has. These 3 factors are the influence factors that have the greatest impact on the life of a Muslim and their quality. For this reason, mental health in Islam is very much considered for its potentials so as not to plunge a Muslim into a bad direction. Therefore, the relationship between the concept of prayer for a Muslim in maintaining mental health is crucial, which must be maintained.

In carrying out mental health care, it is hoped that a Muslim will be able to carry it out well, in order to lead a person to happiness and a healthy mentality, optimal to be able to develop one's potential.

Mental health in the Islamic point of view is in accordance with what the Messenger of Allah has said in his Hadith namely "strong believers are better and preferred by Allah than weak believers" Hadith of Muslim History.

In this case it is clear that someone who has a good mental state must have a good physical state anyway. Islam pays great attention to this, that the importance of do'a as one of the factors that can maintain mental health so that a Muslim can maximize his quality of life on this earth.

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