

THE RELEVANCE OF PATIENCE AND PRAYER TO MENTAL HEALTH

(An Analytical Study of Surah Al-Baqarah Verses 45 and 153)

THESIS

Submitted as partial fulfillment of the requirements for getting the Bachelor Degree
of Religious Studies (S.Ag) in Qur'an and Exegesis Sciences Department



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(An Analytical Study of Surah Al-Baqarah Verses 45 and 153)**

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This thesis was written and intended to fulfill one of the requirements for getting an undergraduate degree (Bachelor) of Religious Studies at the Faculty of Ushuluddin, State Islamic University of Sultan Syarif Kasim Riau, majoring in Qur'an and Exegesis Sciences. Hopefully, this thesis can be understood and useful for readers. The writer realizes the success of writing this scientific research is achieved with the help of various parties; therefore, the writer would like to give thanks to:

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Pekanbaru, 8 December 2021
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A GUIDE TO ARABIC TRANSLITERATION

The transliteration of Arabic-Indonesian letters in this text is based on the Joint Decree of the Minister of Religious Affairs and the Minister of Education and Culture of the Republic of Indonesia, dated January 22, 1988, No. 158/1987 and 0543.b/U/1987, as stated in the Arabic Transliteration Manual (A Guide to Arabic Literation), INIS Fellow 1992.

A. Consonant

Arabic	Latin	Arabic	Latin
ا	A	ط	Th
ب	B	ظ	Zh
ت	T	ع	'
ث	Ts	غ	Gh
ج	J	ف	F
ح	H	ق	Q
خ	Kh	ك	K
د	D	ل	L
ذ	Dz	م	M
ر	R	ن	N
ز	Z	و	W
س	S	هـ	H
ش	Sy	ء	'
ص	Sh	ي	Y
ض	Dl		

B. Long Vocals and Diphthong

Each Arabic writing in the form of *fathah* vocal Latin writing is written with “a” *kasrah* with “i” *dlommah* with “u” while the long readings are each written in the following way:

Vocals (a) long=	Â	for example	قال	become qâla
Vocals (i) long=	î	for example	قيل	become qîla
Vocals (u) long=	Û	for example	دون	become dûna

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Especially for the reading of ya' nisbat, it should not be replaced with "i," but still written with "iy": in order to describe ya' nisbat at the end. Likewise, for the sound of the diphthong, wawu, and ya' after *fathah* is written with "aw" and "ay." Consider the following example:

Diphthong (aw) = و for example قول become qawlun
 Diphthong (ay) = ي for example خير become khayru

C. Ta' marbûthah (ة)

Ta' marbûthah is transliteration with "t" if it is in the middle of a sentence, and if *ta' marbûthah* is at the end of the sentence, it is transliterated by using "h." Such as الرسالة للمدرسة to *al-risalat li al-mudarrisah*, or when in the middle of a sentence consisting of *mudlaf* and *mudlaf ilayh* arrangement, then transliterated by using t connected with the following sentence, for example, في رحمة الله become *fi rahmatillah*.

D. Articles and Lafadh al-Jalâlah

The word "al" (ال) is written in lowercase unless it is located at the beginning of the sentence, while "al" in Jalâlah lafadz, which is in the middle of the sentence propped (*idlafah*) is then omitted. Consider the following examples:

- a. Al-Imâm al-Bukhâri say...
- b. Al-Bukhâri, in the opening of the book, explained...
- c. Masyâ' Allâh kâna wa mâ lam yasya' lam yakun.

ABSTRAK

Surah Al-Baqarah ayat 45 dan 153 merupakan ayat yang berisikan perintah untuk memohon pertolongan kepada Allah S.W.T dengan sabar dan shalat. Sabar dan shalat merupakan dua ibadah yang saling berkaitan, karena sabar adalah faktor mental yang paling kuat pengaruhnya terhadap jiwa, sedangkan shalat adalah amal fisik yang paling besar pengaruhnya terhadap manusia. Karena sabar dan shalat memiliki keterkaitan erat dengan jiwa seseorang, penulis berusaha mencari relevansi antara keduanya dengan kesehatan mental. Kesehatan mental merupakan suatu ilmu yang berpautan dengan kesejahteraan dan kebahagiaan manusia yang mencakup semua bidang, baik hubungannya dengan orang lain, hubungannya dengan alam dan lingkungan serta hubungannya dengan Tuhan. Penelitian dengan judul **“Relevansi Sabar dan Shalat terhadap Kesehatan Mental (Studi Analisis Surah Al-Baqarah ayat 45 dan 153)”** ini merupakan kajian analisis yang menggunakan metode *library research*. Penelitian ini bertujuan untuk menganalisis penafsiran para mufassir terkait surah al-Baqarah ayat 45 dan 153 serta menganalisis relevansi antara sabar dan shalat dengan kesehatan mental merujuk kepada pendapat para ahli. Sumber data yang digunakan dalam penelitian ini terdiri sumber data primer yaitu Jami’ al-Bayan ‘an Ta’wil Ay al-Qur’an, Taysir al-Karim ar-Rahman al-Kalam al-Manan, Tafsir al-Azhar, Tafsir al-Munir fi al’Aqidat wa al-Syariat wa al-Manhaj, Tafsir Kementerian Agama RI dan sumber data sekunder yang berasal dari berbagai literatur yang menunjang penelitian. Berdasarkan analisa data, manfaat sabar terhadap kesehatan mental adalah; memberikan ketenangan jiwa, memperkuat azzam, mencegah diri melakukan dan mengatakan hal yang dapat disesali, mencegah diri melakukan hal-hal impulsif, dan memperkuat karakter. Sementara manfaat shalat terhadap kesehatan mental adalah memberikan efek relaksasi dan meredakan kegelisahan, membentuk keribadian yang sehat, menyehatkan tubuh, dan memaksimalkan kerja otak. Kesehatan mental tidak hanya merupakan permasalahan psikologis yang hanya dibahas oleh psikologi barat, tetapi merupakan masalah yang dapat dicari solusinya melalui ajaran islam, karena itu sabar dan shalat menjadi salah satu cara terbaik yang ditawarkan al-Qur’an untuk menjaga kesehatan mental seseorang.

Kata Kunci: Relevansi, Sabar, Shalat, Kesehatan Mental.


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ABSTRACT

Surah al-Baqarah verses 45 and 153 contain orders to ask Allah for help with patience and prayer. Patience and prayer are two interrelated acts of worship; patience is the mental factor that has the most substantial influence on the soul, while prayer is a physical act that has the most significant impact on humans. Because patience and prayer have a close relationship with people's souls, the author tries to find their relevance to mental health. Mental health is a science that deals with human well-being and happiness that covers all fields, its relationship with other people, its relationship with nature and the environment, and its relationship with God. The research entitled "**The Relevance of Patience and Prayer to Mental Health (An Analytical Study of Surah Al-Baqarah Verses 45 and 153)**" is an analytical study that uses library research methods. This study analyzes the interpreter's interpretation of surah al-Baqarah verses 45 and 153 and analyzes the relevance between patience and prayer to mental health referring experts' opinions. The data sources used in this study consisted of primary data sources, namely Jami' al-Bayan 'an Ta'wil Ay al-Qur'an, Taysir al-Karim ar-Rahman al-Kalam al-Manan, Tafsir al-Azhar, Tafsir al -Munir fi al 'Aqidat wa al-Syariat wa al-Manhaj, Tafsir of the Ministry of Religion of the Republic of Indonesia and secondary data sources derived from various works of literature that support research. Based on data analysis, the benefits of patience on mental health are; peace of soul, solid will, self preventing from regrettable words or reactions, self preventing from impulsive action, strengthening personality and behavior. While the benefits of prayer on mental health are to provide a relaxing effect and relieve anxiety, build a healthy personality, be physically healthy, maximize brain work. Mental health is a psychological problem not only discussed by western psychology, but it is a problem that can be solved through Islamic teachings. Therefore patience and prayer are some of the best ways that the Qur'an offers to maintain mental health.

Keywords: Relevance, Patience, Prayer, Mental Health.



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ملخص

قول الله تعالى في سورة البقرة الآية: ٤٥ و ١٥٣ يحتوي على الأمر بالاستعانة بالله بالصبر والصلاة. الصبر والصلاة عبادتان متعلقتان بعضها ببعض، الصبر هو العمل النفسي الذي يتأثير قوي على النفس، وذكرت الصلاة لأنها عمل جسدي يؤثر كثيرا على الإنسان. وبناء على هذه العلاقة الوثيقة بين الصبر والصلاة بالروح الإنسانية، حاولت الباحثة أن تجد العلاقة بينهما بالصحة النفسية. الصحة النفسية علم يتعامل مع رفاهية الإنسان وسعادته التي تشمل جميع المجالات، سواء كانت علاقتها بالآخرين، أو علاقتها بالطبيعة والبيئة، أو علاقتها بالله. البحث بعنوان "علاقة الصبر والصلاة بالصحة النفسية (دراسة تحليلية لسورة البقرة الآية: ٤٥ و ١٥٣)" هو دراسة تحليلية تستخدم منهج البحث المكتبي. يهدف هذا البحث إلى تحليل تفاسير المفسرين المتعلقة بسورة البقرة الآية: ٤٥ والآية: ١٥٣، وكذلك تحليل العلاقة بين الصبر والصلاة بالصحة النفسية بالرجوع إلى آراء الخبراء. تكونت مصادر البيانات المستخدمة في هذه الدراسة من مصادر البيانات الأساسية، وهي جامع البيان عن تأويل آي القرآن، وتيسير الكريم الرحمن في تفسير كلام المنان، تفسير الأزهر، التفسير المنير في العقيدة والشريعة والمنهج، والتفسير وزارة الشؤون الدينية بجمهورية إندونيسيا، ومراجع البيانات الإضافية التي تؤخذ من مختلف الفنون التي تدعم البحث. بناء على تحليلية البيانات، فإن فوائد الصبر على الصحة النفسية هي سكينه القلب، ويثبت العزم و تجتّب النفس من الأفعال و الأقوال التي يندم عليها ويمنع نفسه من أفعال المندفعين ويقوي الشخصية و أنّ فوائد الصلاة على الصحة النفسية هي تعطى الاسترخاء والراحة، و تأثير على صحة الشخصية و تعزّز الصحّة الجسديّة و تساعد على زيادة قدرة الذهن. الصحة النفسية ليست مشكلة نفسية يناقشها علم النفس الغربي فحسب، بل يمكن حلها من خلال التعاليم الإسلامية، وبالتالي فإن الصبر والصلاة من أفضل الطرق التي يقدمها القرآن للحفاظ على الصحة النفسية لدى الإنسان.

الكلمات المرشدة: العلاقة، الصبر، الصلاة، الصحة النفسية.

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CHAPTER I

INTRODUCTION

A. Background of The Problem

As a creature of Allah S.W.T who is given the grace of intelligence, humans will always try to find innovations for their life needed. The pressure from many activities, the social demands that must be fulfilled, and intense competition can cause the human body to become sick and tired quickly. The inability to take care of the situations and control the emotions will affect humans physically and affect their inner or mental condition and cause various mental illnesses. Many Indonesians experienced mental health issues because of their lives problem.

According to Indonesian National Baseline Health Research 2013¹:

1. About 3.7% (9 million) people suffered from depression, out of 250 million people population.
2. About 6% (14 million) of people aged 15 years and over suffered from mental-emotional (mood) disorders such as stress and anxiety.
3. About 1.7 per 1000 people have chronic psychological disorders, such as schizophrenia.

At the end of 2019, the world was shocked by the outbreak of a new virus, namely the SARS-CoV-2 coronavirus type, and the disease is called coronavirus disease 2019 (Covid-19). The pandemic threatens not only physical health but also threatens many people's mental health. How could it be possible? The disease has caused the death of 1,404,542 people worldwide as of 2020, November 26, caused much concern and worried the public. Every minute, the public is bombarded by news and information about Covid-19, both through television, social media, and the internet.

¹Read: National Institute of Health Research and Development (Indonesian Ministry of Health), "Riset Kesehatan Dasar (RISKESDAS 2013), 2013, p. 200-207.



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Therefore, it is not surprising that many people experience mental disorders such as excessive worry during this pandemic.²

For example, some mental disorders often arise: easily carried away by emotions, stress, excessive anxiety, depression, and many more. This anxiety and mental instability will cause an imbalance in the brain, resulting in a psychic disorder known as psychosomatic. It makes them feel Covid-19 symptoms, such as fever, dizziness, or sore throat, even though their body temperature is normal and tested negative. Besides, the coronavirus pandemic that hit Indonesia also affected multi-sectors fields, including the economic sector, which caused humans concerns and anxieties to fulfill their needs.

Every single person has their way of responding to life's problems. It depends on the experience of each individual, the personality, and the conditions of his life.³ Some can react patiently, use their time to pray more and worship, and try harder to fulfill their need. Some can not face it positively; they would start blaming Allah's destiny, the government, themselves, and even trying to end their life by suicide.

The Association of Indonesian Psychiatric has surveyed mental health through self-examination, which was carried out online during the Covid-19 period which tested on 2,364 respondents in 34 provinces; the following results are :

1. 69% of respondents experienced psychological problems.
2. 68% experienced anxiety
3. 67% experienced depressed
4. 77% experienced psychological trauma.
5. 49% of respondents who experience depression even start thinking about death⁴

² PKRS RSST, "Kesehatan Jiwa di Masa Pandemi Covid-19, Makin Terancam?", quoted from <https://rsupsoeradji.id/kesehatan-jiwa-di-masa-pandemi-covid-19-makin-terancam/>, on Sunday 17 January 2021 at 8pm.

³ Sukadiyanto, "Stress dan Cara Mengurangnya", *Cakrawala Pendidikan*, Vol. 29, No. 1, (February 2010), p. 55.

⁴ Read: Sulis Winurini, "Permasalahan Kesehatan Mental Akibat Pandemi Covid-19", *Brief Information on Social Welfare*, Vol. 12, No. 15, (August 2020), p. 13.

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The data illustrate that many Indonesian people experienced mental health problems such as anxiety, depression, trauma due to the Covid-19 pandemic at this condition.

Islam is a religion with perfect teachings, where Islam pays attention to all aspects of human needs, including the need for peace of mind in daily life and when accidents strike. In the Qur'an, Allah S.W.T. repeatedly mentions patience and prayer's words, and there are two verses where Patience and Prayer mention at the same time, those are in surah al-Baqarah verses 45 and 153. Allah S.W.T says in surah al-Baqarah: 45.

وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿٤٥﴾

"And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive [to Allah]."⁵

Allah S.W.T also says in surah al-Baqarah: 153.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾

"O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient."⁶

"*Wasta'inu,*" ask for help for your affairs. "*Bisshabri,*" patience means to hold back to endure an unpleasant situation. "*Wasshalat,*" al-Qurthubi said: Allah specifically mentions prayer to praise the position of prayer, even though there are many other acts of worship. Even Rasulullah S.A.W, if he feels difficult because of some affairs, will do prayer immediately. Do prayer consistently is challenging except for people whose souls are devoted to Allah and afraid of his severe punishment. Their hearts are filled with faith; they believe there is a meeting with Allah and a calculation of their deeds. So that they will pray immediately to rest their souls, calm their hearts, and dispel their anxiety.

⁵ Saheeh International, *Translation of The Meaning of Qur'an*, (London: Al-Muntada Al-Islami, 2004), p. 7.

⁶ *Ibid.*, p. 21.

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Specifically, “patience” is mentioned here because it is one mental factor that has the most decisive influence on the soul. Besides that, “Prayer” is mentioned because it is the physical charity that has the most significant effect on humans. After all, humans are disconnected from the world and confront Allah S.W.T with prayer. According to history, when experiencing trouble due to a problem, The Prophet Muhammad S.A.W. is usually looking for peace by praying and reading this verse.⁷ In hadiths narrated by an-Nasa’i: 3940, Rasulullah said :

...وَجُعِلَتْ فُرْجَةُ عَيْنِي فِي الصَّلَاةِ

“..My comfort has been provided in prayer.”⁸

The command to ask for help by praying is because prayer is the primary worship than the other types. It is a connecting road to Allah, an instrument to merit Him and experience His majesty. It is the refuge of people who are afraid, the way for the cessation of the poor's troubles, and the factor of the soul of the believers. Buya Hamka said praying at least five times a day can toughen up our heart from weakness, so *shabr* and *shalat* are a personal booster for Moslem.

The word *shabr* comes from Arabic, namely *ash-shabru*, which etymologically *alhabsu wa alkaffu* means holding back and restraining. Patience not only applies to things that are not pleased, such as death, illness, hunger, and many more, but patience is also necessary for things that are delighted by lust or desire. So, in this case, patience means holding back or restraining from indulging lust. Allah S.W.T said in surah al-Baqarah: 155

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾

⁷ Wahbah Az-Zuhayli, *al-Tafsir al-Munir fi al-'Aqidat wa al-Shariat wa al-Manhaj Vol. 1*, (Damascus: Darul Fikr, 2009), p. 401.

⁸ Abu Abdurrahman Ahmad bin Syu'aib bin Ali Al-Khurasan An-Nasa'i, *Sunan Ash-Sugra Vol 7*, “Chapter Hub An-Nisa’”, al-Maktabah asy-Syamilah, p. 61.

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“And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient.”⁹

The verse above explains that the test given by Allah S.W.T is not only a physical test but also a mental test, fear of things or problems. Shaykh Muhammad bin Salih asy-Syawwi explained in his book *Nafahat al-Makkiyah* that Allah has announced; indeed His servants will be tested with all trials to distinguish between the true and the sinner, the patient and the impatient, the believer and the unbeliever. In this verse, the word *shabr* refers to the quality of a person’s soul who is mentally healthy.

Allah S.W.T. said in QS. al-Fath: 4

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ ۗ وَاللَّهُ جُنُودُ
السَّمَوَاتِ وَالْأَرْضِ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٤﴾

“It is He who sent down tranquillity into the hearts of the believers that they would increase in faith along with their [present] faith. Furthermore, to Allah belong the soldiers of the heavens and the earth, and ever is Allah All-Knowing and All-Wise.”¹⁰

Shaykh Abdurrahman bin Nashir as-Sa’di explained in his *Tafseer* that Allah S.W.T. had announced His bounty to the believers by giving the calm in their hearts. Calm is the form of peace and tranquillity when calamities are upset, and various heavy things hit them and ruin their hearts, minds and weaken their soul.¹¹ Therefore, we need to remember that Allah S.W.T. is the only one who can give us peace of mind and eliminate anxiety so that our mental health will always be maintained.

From the discussion described above, the writer is very interested in discussing the study of patience and prayer, which is said in the Qur'an, and the relevance to mental health; this discussion is outlined in the title: “**The Relevance of Patience and Prayer to Mental Health (An Analytical Study of Surah Al-Baqarah Verses 45 and 153).**”

⁹ Saheeh International, p. 21.

¹⁰ *Ibid.*, p. 513.

¹¹ Tafsirweb, “Tafsir Quran Surat Al-Fath Ayat 4”, quoted from <https://tafsirweb.com/9716-quran-surat-al-fath-ayat-4.html>, on Wednesday, 25 November 2020, at.10pm.



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B. Reason for Choosing The Title

In writing this thesis, the writer has to explain the reason for choosing the title, so the reasons are:

1. Surah Al-Baqarah verses 45 and 153 are verses many people recite whenever seeing others feel hopeless because these verses contain the command to seek help to Allah S.W.T with patience and prayer. However, many people who listen to these verses do not figure out why they must do that and what would happen if they carried out this command. So, in this thesis, the writer will present the interpretation of these verses from some scholars.
2. Afterward, one of the problems that so many people had suffered was a mental health problem. So the writer wants to explain the relevance of patience and prayer, which are mentioned in surah Al-Baqarah verses 45 and 153, to mental health; with expectations, people can figure out these two kinds of worship benefits to our mental health in detail.
3. The writer herself wants to understand the point of the commands to seek help with patience and prayer and explore the relevance of scholars' interpretation to the discussion of mental health, which is in the psychological area.

C. Definition of The Terms

1. Relevance

According to the Cambridge Dictionary, “relevance” means the degree to which something is related or useful to what is happening or being talked about.¹² Meanwhile, according to Oxford Dictionary, “relevance” means the fact of being valuable and useful to people in

¹²Cambridge English Dictionary, accessed from [RELEVANCE | meaning in the Cambridge English Dictionary](#), on Tuesday 21 September 2021, at 5.28pm.



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their lives and work, or the fact of being closely connected with the subject you are discussing or the situation you are thinking about.¹³

2. Patience

Etymologically, patience comes from the Arabic word “*shabr*,” which means prohibiting and restraining. According to Ibn Qayyim al-Jawziyyah, patience means restraining lust from haste (feeling restless, anxious, and angry), controlling the tongue from complaining, restraining limbs from hitting the cheeks, and tearing the clothes (expression of sadness).¹⁴ Psychologically, patience is a dynamic defense mechanism to overcome the trials that befell humans as servants and as caliphs on earth.¹⁵

3. Prayer

Prayer comes from the Arabic word “*shalat*,” it is one of the five pillars of Islam, and it is the primary form of worship among other acts of worship. Etymologically, *Shalat* is *dua* (prayer).¹⁶ While terminologically, *shalat* is a particular greeting and action that begins with *takbiratul ihram* and ends with greetings with certain conditions. It is named *shalat* because it contains *dua* (prayer).¹⁷ So *shalat* can not be separated from praying, praising, and begging. That is why it is called prayer.

¹³ Oxford Learner’s Dictionaries, “Definition of relevance noun from the Oxford Learner’s Dictionary of Academic English”, quoted from <https://www.oxfordlearnersdictionaries.com/definition/academic/relevance>, on Saturday, 20 November 2021, at 1.30 pm.

¹⁴ Ibnu Qayyim Al-Jawziyyah, Ibnu Rajab Al-Hambali and Al-Ghazali, *Tazkiyatun Nafs*, (Beirut: Darul Qolam), p. 77.

¹⁵ Erna Dewita and Rosdialena, “Sabar Sebagai Terapi Kesehatan Mental”, *Journal Studies of Ummah Development*, Vol. 3, No. 1, 2019, p. 50.

¹⁶ Abdul Aziz Muhammad Azzam and Abdul Wahhab Sayyed Hawwas, Fiqh Ibadah (Thaharah, Shalat, Zakat, Puasa, dan Haji), *translator Kamran As'at Irsyady*, (Jakarta: Bumi Aksara, 2013), p. 145.

¹⁷ Zainuddin Abdul Aziz, *Fathul Mu'in bi sarkhil quratul 'ain*, (Indonesia: Dorayatil Kitabah), p. 3.



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4. Mental Health

“Mental” is derived from the Latin word *mens* or *mentis*, which means soul and spirit.¹⁸ Meanwhile, “health,” according to Health Law no. 23/1992, states that health is a healthy physical, mental, and social condition, allowing every human to live productive socially and economically.¹⁹ According to Zakiyah Darajat, mental health is individuals avoiding mental disorders and mental illness symptoms, adapting, applying all their potential and talents to the maximum, and bringing together happiness and achieving mental harmony in life.²⁰

5. Analytical Study

Analytical study or *tahlili* is a method that interprets the verses of the al-Quran by explaining all the aspects of the interpreted verses and explaining the meanings contained therein according to the expertise and tendency of the commentators who interpret these verses.²¹

D. Identification of The Problems

Along with the background of the problem, some cases are discussed in this research, those are:

1. When stricken by hardship, someone’s mental health can be agitated. If someone’s mental health is distracted, it will affect life in all aspects, including physical, social, education, and economic conditions.
2. Mental health is an essential requirement for every human being to maintain their life balance.
3. Mental health in psychological and Islamic view.

¹⁸ Muzdalifah M Rahman, “Mental Health: Islamic Perspective”, *QIJIS: Qudus International Journal of Islamic Studies*, Vol. 3, 2011, p. 56.

¹⁹ Anggia Kargenti Evanuruk Marreth and Yuli Widiningsih, *Dinamika Kesehatan Mental Dalam Kehidupan*, (Pekanbaru: Almujtahadah Press, 2015), p. 1.

²⁰ Zakiyah Daradajat, *Kesehatan Mental*, (Jakarta: Gunung Agung, 1983), p. 11.

²¹ Jani Arni, *Metode Penelitian Tafsir*, (Pekanbaru: Daulat Riau, 2013), p. 72.



4. Patience and prayer are two things that Allah S.W.T commands us to ask for help from Him.
5. The meaning of patience and prayer, according to scholars.
6. The opinion of psychologists about patience and prayer.
7. The scholars' interpretations of surah al-Baqarah verses 45 and 153.
8. The benefit of patience and prayer on mental health.
9. The relevance of patience and prayer to mental health.

E. Limitation of The Problem

In al-Mu'jam al-Mufahras li alfadzh al-Quran, the origin of the word *sha-ba-ra* with all its fractions is mentioned in the Qur'an more than hundred times that is one hundred and two times exactly (102x), the word *ash-shalatu* is mentioned sixty-seven times (67x), and the word *ash-shabru* and *ash-shalatu* are mentioned twice at the same time in the same verses; those are Al-Baqarah verses 45 and 153. To avoid broad discussion and due to the writer's limited ability, this research will focus on two verses containing "shabr," and "shalat" in the same verse, such as surah al-Baqarah verses 45 and 153 because these verses mention patience and prayer at once as a way to asking for help from Allah, and also discussed its relevance to mental health. This research also approaches a psychological view related to mental health.

Here, the writer uses one classical exegesis book; *Jami' al-Bayan 'an Ta'wil Ay al-Qur'an*, the work of Abu Ja'far Ath-Thabari, and four contemporary exegesis books from three colors of interpretation: Sufism, literature and social society, fiqh, and science such as; *Tafsir al-Azhar* the work of Buya Hamka, *Taysir al-Karim ar-Rahman al-Kalam al-Manan* the work of as-Sa'di, *Tafsir al-Munir fi al-'Aqidat wa al-Syariat wa al-Manhaj* the work of Wahbah az-Zuhayli, and *Al-Qur'an dan Tafsirnya* from Ministry of Religious Affairs of Indonesia. Therefore this research is connected with the discussion of prayer, patience, and mental health holistically. So, the limitation of the problem of this research are:

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1. How are the interpretations of surah al-Baqarah verses 45 and 153 according to interpreters?
2. How are the advantages of patience and prayer and their relevance to mental health, according to experts?

F. Formulation of The Problem

Based on the description described above, the problems formulated to:

1. How are the interpretations of Surah al-Baqarah 45 and 153?
2. How is the relevance of patience and prayer to mental health?

G. Objective and Significance of The Research

1. The Objective of The Research

Based on the formulation of the problem above, the objectives to be achieved by the writer are as follows:

- a. Explain the interpretation of the verse of Surah al-Baqarah Verses 45 and 153.
- b. Describe the relevance of patience and prayer to mental health.

2. The Significance of The Research

- a. Enrich Islamic knowledge, especially regarding patience and prayer and its relevance to mental health, a study of Surah al-Baqarah verses 45 and 153.
- b. Increase material reading for other writers and subsequent researchers to compile scientific works related to analytical exegesis.
- c. Provide information to readers, especially people affected by the Covid-19 virus outbreak, on maintaining a healthy mentality when disaster strikes.
- d. Fulfilling the requirements to complete Undergraduate Studies (S1). Department of Qur'an And Exegesis Sciences. Faculty of Ushuluddin, State Islamic University of Sultan Syarif Kasim Riau.



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H. The Systematics of Writing

Systematics of writing is a part that describes the outline or framework of research. The presentation carries out in chapters, complete with brief information about the topic of discussion and the objectives to be achieved through the discussion.²²

This research is described into five chapters, and each chapter consists of several sub-chapters as follows:

CHAPTER I: Introduction containing the background of the problem, the reason for choosing the title, the definition of terms, problem identification, problem limitation, problem formulation, research objectives, research significance, and writing systematics.

CHAPTER II: Theoretical framework. First, it contains a theoretical basis, namely a general explanation of patience and prayer and the scholars' and psychic sciences' thoughts about mental health. It also presented a literature review containing research relevant to the writer's issue, including journals and thesis.

CHAPTER III: This chapter describes research methods, including types of research, data sources (primary and secondary), data collection techniques, and data analysis techniques.

CHAPTER IV: Chapter four is a chapter that contains the subject of discussion. The writer presents the interpretations of surah al-Baqarah verses 45 and 153 from scholars and discusses an analysis of patience and prayer described by scholars and professionals in surah al-Baqarah verses 45 and 153 as a package of needs of maintaining mental health.

CHAPTER V: The closing chapter contains conclusions and suggestions.

²²The Team of Writing Guidelines for Writing Scientific Papers, *Pedoman Penulisan Karya Ilmiah, Makalah, Sinopsis, Proposal, dan Skripsi (revised edition)*, (Pekanbaru: Mulia Indah Kemala, 2015), p. 72.

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CHAPTER II

LITERATURE REVIEW

A. Theoretical Framework

1. Patience (الصبر)

a. Definition

In etymology, patience comes from the Arabic word صبر (*shabr*) means prohibiting and restraining. According to Ibn Qayyim al-Jawziyyah, patience means restraining lust from haste (feeling restless, anxious, and angry), restraining the tongue from complaining, restraining limbs from hitting the cheeks, and tearing clothes (expression of sadness). Some say patience is a noble character. With it, a person will be prevented from misconduct. At the same time, patience is the power to achieve goodness and straightness in all matters.

Al-Junayd was once asked about patience; he replied, “That is swallowing bitterness without wrinkling up.” Dzun Nûn Al-Mishry said, “Patience is staying away from things that are against religion; be calm when facing tough tests; showing sufficiency when poverty comes to life.” Some say, “Patience is to endure trials with good behavior.” Some say, “Patience is tolerant when a disaster strikes without complaining.”²³

Imam al-Ghazali said “patience” mentioned about 70 times in the Qur’an, Ibnul Qayyim quoted that Imam Ahmad said: “patient” in the Qur’an is found in 90 places; Abu Talib al-Makki mentions 90 times, while Muhammad Fuad Abdul Baqi mentions 102 times in al-Mu’jam al-Mufahras li Alfaz Qur’an, so

²³ Ibnu Qayyim, *Tazkiyatun*, p.77.



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the origin of the word “*shabr*” with all the fractions of the terms are mentioned in the Qur'an about 100 times.²⁴

The number of words of patience in the al-Quran varies, but this diversity can be compromised by looking at this difference's reasons. Scholars differ in their perspectives on counting a verse that contains two or three words of patience. If the number of verses in which the word patience is counted, it will be different from the whole word patient in the Quran because there is one verse that contains two or three words patience.

The command to be patient is very much in the Qur'an; one of them is Q.S. al-Baqarah verse 153:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

“O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient.”²⁵

b. The Classification of Patience

Based on the object, patience divide into three:²⁶

- 1) Be patient with orders, with carrying them out.
- 2) Be patient with prohibitions and deviation from the *shari'ah* by staying away from them.
- 3) Be patient with the *qadla* (destiny) of Allah S.W.T. by not regretting it.

Based on the book *Tazkiyatun Nufus* by Ibn Qayyim, al-Hambali, and al-Ghazali, based on the condition, *shabr* is divided into three also:

- 1) A Patience which related to the efforts. The thing in the form of choice, whether he wants to be patient or not, such

²⁴ M. Yusuf dan Dona Kahfi, “Sabar dalam Perspektif Islam dan Barat”, *Al-Murabbi*, Vol. 4, No. 2, 2018, p. 237-238.

²⁵ Saheeh International, p. 21.

²⁶ Ibnu Qayyim, *Tazkiyatun*, p. 79-80.



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as: fight the laziness when worshipping or being patient not to commit immorality.

- 2) A Patience that is not related to the efforts. Mean, there is no power for a servant to refuse it, like a disaster, whether it is not a human effort, such as death, or a human effort thing such as reproach and beating.
- 3) Patient with cases that arise because of his efforts, but lately, he is no longer able to avoid them (no more elements of effort)

2. Prayer (الصلاة)

a. The Definition of Prayer

Shalat, in etymology, is *du'a* (praying), and in terminology, as conveyed by Imam Ar-Rafi'i, words and actions begin with *takbir* and end with greetings with certain conditions.²⁷ Based on some of the words of Allah S.W.T., in the Qur'an, it is stated that every Muslim is obliged to pray five times a day and night.²⁸ As Allah S.W.T. says in the Qur'an Surah an-Nisa' verse 103:

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَرُكُوعًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ﴿١٠٣﴾

“And when you have completed the prayer, remember Allah standing, sitting, or [lying] on your sides. But when you become secure, re-establish [regular] prayer. Indeed, prayer has been decreed upon the believers a decree of specified times.”²⁹

Prayers have conditions that will not be valid except with these conditions. A person who performs prayers without fulfilling the conditions of prayer, his prayer is not accepted. If

²⁷ Muhammad bin Qasim bin Muhammad Al-Ghazi, *Fathul Qarib Al-Mujib fi Syarhi Alfazh Al-Taqrif atau Al-Qawl Al-Mukhtar fi Syarh Ghayatil Iktishar*, (Beirut: Dâr Ibn-Hazm, 2005), p. 66.

²⁸ Syafrida and Nurhayati Zein, *Fiqh Ibadah*, (Pekanbaru: Mutiara Pesisir Sumatra, 2015), p. 76.

²⁹ Saheeh International, p. 85.

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there is no or no part of it, then the prayer is invalid. There are three mandatory conditions for prayer, namely:

- a. Moslem, then an infidel, is not obliged to pray and is not obliged to make *qadla* when he converts to Islam. Prophet Muhammad S.A.W. said in his hadith narrated by Bukhari: 25

عَنْ ابْنِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَمَرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ , وَأَنْ يُحَمَّدُوا رَسُولَ اللَّهِ , وَيُقِيمُوا الصَّلَاةَ , وَيُؤْتُوا الزَّكَاةَ , فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ , وَحَسَابِهِمْ عَلَى اللَّهِ (رواه البخاري ومسلم)

“Abdullah, son of Umar ibn Khattab, may Allah be pleased with both, said,” that Rasulullah S.A.W. said: I was ordered to fight against humans so that they confess that there is no God but Allah and that Muhammad is the Messenger of Allah, and establish prayers and pay zakat. If they have done that, it means that they have taken care of their souls and assets from me, apart from the rights of Islam; their reckoning is up to Allah.”³⁰

- b. Baligh, then prayer is not compulsory for little boys and girls.
- c. With common sense, prayer is not obligatory for a madman.

Meanwhile, there are five valid requirements for prayer, namely:

- a. The entrance of the prayer time
- b. Purification from minor and major impurities
- c. Purification of clothes and body
- d. Covering of the 'awrah (private parts)

³⁰ Muhammad bin Isma'il Abu Abdullah Al-Bukhari, *Shahih Bukhari Vol. 1*, “Chapter Fa In Tabu Wa Aqamu Ash-Shalah Wa Âtu Az-Zakah Fakhwallu Sabilahum”, Al-Maktabah Asy-Syamilah, p. 14.

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- e. Facing the *qibla*

Rukun of prayer is all the actions and words in the prayer, which if it is omitted, then prayer is invalid. The pillars of prayer namely as follows:

- a. Stand upright, facing the direction of *kâba* for those who have the ability. In Arabic, this position is called *qiyâm*, and the direction is called *qiblah*.
- b. *Takbiratul Ihram* says: “*Allahu Akbar*” This means: Allah is the Greatest.

إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ (رواه بخاري و مسلم: ٧٥٧)³¹

- c. Recite al-Fatihah in every *rak'ah*.

لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ (رواه بخاري: ٧٥٦)³²

- d. *Ruku'* (bow), The perfect size in bowing is to straighten the back flat with the neck, like the board, and the calf bones are perpendicular, hands holding both knees.
- e. *Tuma'ninah*, calm down for a while after moving in bowing.
- f. *I'tidal* stands up straight as it was in its original state.
- g. *Tuma'ninah*.
- h. *Sujud* (prostration) on the seven parts 2x, for each *rakat*.
- i. *Tuma'ninah*.
- j. Sit between two prostrations on every *rak'ah*.
- k. *Tuma'ninah*.
- l. Sit for the final,
- m. Recite the final *at-tashahud* while sitting at the end.
- n. *Shalawat*, recite blessings on the Prophet ﷺ during the final *at-tashahud*.

³¹ *Ibid.*, “Chapter Wujub Al-Qira’ah lil Imam wa Al-Makmum fi Ash-Shalawati Kulliha fi Al-Hadlar wa As-Safar Wa Ma Yuhjaru Fiha Wa ma Yukhafat”, p. 152.

³² *Ibid.*, p. 151.



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- o. *At-Tasleem*, the saying of as-Salâmu'alaykum marks the end of *shalat*.
- p. Perform all of the above-mentioned essential parts in sequence.

3. Mental Health

b. The Definition of Mental Health

It consists of two words, namely mental and health: “mental” comes from the word “*mens*” or “*mentis*,” which means spirit, soul, or life. Meanwhile, according to Law no. 23/1992, health is a state of health physically, mentally, and socially, which allows every human being to live productively, both socially and economically.³³

Based on *World Health Organization*, mental health is a state of well-being in which the individual realizes his or her abilities, can cope with the everyday stresses of life, work productively and fruitfully, and can contribute to his or her community.³⁴ According to Zakiyah Darajat, mental health is individuals avoiding mental disorders and mental illness symptoms, adapting, making the most of all their potential and talents, bringing together happiness, and achieving mental harmony in life.³⁵

One of the factors causing mental health problems is the environment. Society has much stigma that thinks mental health is taboo to discuss and pay less attention to their mental health and surroundings. Having good mental health will lead them to become people who can face and solve problems in a conducive

³³ Anggia and Yuli, *Dinamika*, p. 1.

³⁴ World Health Organization, *Promoting Mental Health: Summary Report*, (Geneva, 2004)

³⁵ Zakiah Daradjat, *Kesehatan Mental*, (Jakarta: Gunung Agung, 1983), p. 11.



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and organized manner to prevent serious problems resulting in mental disorders or mental confusion.³⁶

c. The Principles in Understanding Mental Health.

Schneiders³⁷ has revealed the principles in understanding Mental Health since 1964, which includes three things:

1) Based on Human Nature :

- a) Mental health and adaptation are inseparable from physical health and organism integrity.
- b) Maintaining mental health is inseparable from human nature as moral, intellectual, religious, emotional, and social.
- c) Mental health and adjustment require integration and self-control, including control of thoughts, imagination, desires, emotions, and behavior.
- d) Expanding self-knowledge is imperative in achieving and maintaining mental health.
- e) Mental health requires a healthy self-concept, including acceptance and realistic effort towards status and self-esteem.
- f) Understanding and self-acceptance must be increased for self-improving and self-realization to achieve good mental health.
- g) Mental stability requires continuous development in the individual, related to wisdom, determination, law, fortitude, morals, and humility.
- h) Achievements in mental health maintenance are linked to cultivating good habits.

³⁶ Purmansyah Ariadi, "Kesehatan Mental dalam Perspektif Islam", *Syifa' Medika*, Vol. 3, No. 2, (March 2013), p. 8

³⁷ **Kurt Schneider:** a German psychiatrist known largely for his writing on the diagnosis and understanding of schizophrenia, as well as personality disorders then known as psychopathic personalities. Read: [Kurt Schneider - Wikipedia](#).



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- i) Mental stability demands adaptability, the capacity to change situations and personalities.
- j) Mental stability requires maturity in thoughts, decisions, emotionality, and behavior.
- k) Mental Health requires coping effectively and healthily with mental conflicts, failures, and stresses.

2) **Relationship Between Humans and Their Environment**

- a) Mental health is influenced by healthy interpersonal relationships, especially within the family.
- b) The adequacy of the individual can influence reasonable adjustment and peace of mind in job satisfaction.
- c) Mental Health requires a realistic attitude, namely accepting reality without distortion and objectivity.

3) **Relationship with God**

- a) Mental stability requires developing an awareness of the greatest reality upon which every fundamental action depends.
- b) Mental Health and peace of mind require a constant relationship between man and God.³⁸

d. **The Characteristics of Mentally Healthy Humans**

Schneiders formulated that the characteristics of humans who are mentally healthy, such as:

- 1) Adequate contact with reality.
- 2) Healthy attitude.
- 3) Control out his thought and imagination.
- 4) Integration of thought and conduct.
- 5) Integration of motives and the resolution of conflict.
- 6) Mental efficiency.³⁹

³⁸ Kartika Sari Dewi, *Buku Ajar Kesehatan Mental*, (Semarang: UPT UNDIP Press Semarang, 2012), p. 14.

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- 7) Adequate concept of self.
- 8) The feeling of security and belonging.
- 9) Adequate ego integration.
- 10) A healthy emotional life.⁴⁰

Maslow⁴¹ stated that the characteristics of an average person with a healthy mentality are as follows:

- a. Secured; according to Maslow's hierarchy of needs, humans need secure feelings. The proper sense of security gives the individual the power to make social contact with others.
- b. Self-assessment means assessing self and others objectively, rationally, and not excessively. Able to assess the behavior of others who are asocial and inhuman as a symptom of a “deviant” society.
- c. Have the correct spontaneity and emotion; the ability to establish interpersonal relationships (social communication, friendship, love relationships) have responsibility and tolerance for the experiences of others.
- d. Have contact with reality efficiently; have a realistic and non-deviant view of life, efficient contact with oneself, and quickly adapting or assimilating self if they meet social environment that can not change by individual itself.
- e. Have healthy physical drives and desires and can fulfill their needs in appropriate and healthy ways;

³⁹ Mental efficiency is the ability to use your thoughts and emotions to be the best in what you do.

⁴⁰ Read: Anggia and Yuli, *Dinamika*, p. 10-13.

⁴¹ Abraham Maslow was one of the most influential psychologists of the twentieth century.

Read: [Abraham Maslow, His Theory & Contribution to Psychology \[Upd. 2019\] \(positivepsychology.com\).](https://www.positivepsychology.com/Abraham-Maslow-His-Theory-Contributions-to-Psychology/)



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- f. Have adequate self-knowledge; realistic and able to draw the line to his ambition correctly and healthily, comply with social norms, and be aware of doing something according to their potential.
- g. Have the right life goals; tenacious and have a vision and mission of healthy life to achieve life goals;
- h. Have the ability to learn; high curiosity, open to new experiences, and have a desire to learn to acquire new knowledge;
- i. There is an ability to satisfy the demands and needs of the group (conformity with others);
- j. Have a healthy attitude of emancipation towards the group and its culture. Humans are cultural creatures, so cultural values also influence human attitudes and behavior. It does not become an obstacle for individuals to develop their originality and distinctiveness as a unique and free person, but still realize that freedom is limited by group values (culture);
- k. Have integrity in personality, adapt and adjust to changes quickly, resolve conflicts appropriately, and have high concentration power on the work that interests him.⁴²

According to Killander, the characteristics of individuals who have mental health:

- a. Emotional maturity is indicated by mature behavior and thinking, reflecting self-discipline, self-determination, and independence. Disciplined individuals will regulate themselves, have an orderly life, obey the rules and applicable laws. Individuals who have self-determination will decide to overcome and solve a problem and then do

⁴² Anggia and Yuli, *Dinamika*, p. 13-14.



what has been decided responsibly. Meanwhile, independence is indicated by the ability of individuals to live on their own feet without relying entirely on others, meaning that individuals can do something because of their abilities.

- b. Ability to accept reality; individuals who can accept reality will be seen when individuals are faced with a problem. Individuals who can accept that reality will examine the problem objectively to solve it carefully and as soon as possible and account for it. This individual does not use too many self-defense mechanisms in inappropriate emotional behavior in dealing with unwanted problems. This individual realizes that the self-defense mechanism is only carried out as a form of palliative behavior, namely building a situation as if the problem is solved when the problem is not solved.
- c. Living and working together with others; Humans are social creatures who can not live alone without other people. As homo socius, the individual is a being of solidarity, not a solitary being. Mentally healthy individuals can be observed from their social behavior. It means they will involve and consider the interests and desires of others in their social actions, find and take advantage of differences in views with others, have a social responsibility and feel responsible for the fate of others.
- d. Have a philosophy or view of life; mentally healthy individuals view life and hold fast to their values to guide them to always be on the right path, especially when they are in a situation full of problems. The philosophy of life has two crucial points: the meaning of life and the value of

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life; in other words, they are always guided by the meaning and values of life that serve as guidelines.⁴³

As a comparison here are some of the characteristics of an unhealthy mentality are:

- a. Feelings of discomfort (inadequacy).
- b. Feelings of insecurity.
- c. Lack of self-confidence.
- d. Lack of self-understanding.
- e. Lack of satisfaction in social relations.
- f. Emotional immaturity.
- g. Personality disorder.⁴⁴

e. Factors Affecting Mental Health

According to Zakiah Daradjat, four factors affect mental health: feelings, thoughts/intelligence, behavior, and body health. More details will be described as follows:

1) Feelings

a) Anxiety.

Anxiety is a feeling of uncertainty, panic, fear without knowing what to fear. For example, a mother will be anxious (restless) because her child is late for school. His thoughts were mixed, afraid that his child would be hit by a car, kidnapped by people, and so on. Thus too many things cause anxiety (restlessness) that is not in place if you do not try to think about how to overcome the difficulty.

It is usual for everyone to feel anxious. However, excessive anxiety (restlessness) will result

⁴³ *Ibid.*, p. 15-16.

⁴⁴ Purmansyah Ariadi, *Kesehatan*, p. 123.



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in a disturbed in a person's mental health. Thus, according to Zakiah Daradjat, every individual must control the anxiety (anxiety) he experiences so that it is not excessive, which will make the individual get mental health in his life.

b) **Envy.**

Sometimes people feel jealous of others' happiness. This feeling is not because of the rottenness of his heart, as people usually think, but because he does not feel happy in his life. For example, a young, beautiful, wealthy mother feels jealous of her husband because her children are all happier with their father than their mother. She felt that her husband paid little attention to her. The wife often compares her household with other people's households.

c) **Sadness**

This sad feeling happens a lot. Many people never seem happy in their life. The reasons also vary; for example, some mothers feel lonely because they are grown and do not need them anymore. Such grief can interfere with one's mental health. Thus, someone who wants to get mental health must get rid of the sadness he experiences and rise from that sadness positively to not disturb his mental health.

d) **Low Self-esteem and Self-doubt**

Low self-esteem and self-doubt are common among young people. Low self-esteem can cause individuals to be irritable. Therefore, he may avoid association with other people, be alone, afraid of expressing opinions, and take the initiative. Over



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time, he will lose confidence in himself, and then he will also lack trust in others.

e) **Anger.**

The word "angry" or "rage" is taken from the Arabic word "*ammarah*," which means commanding or encouraging. "Angry" is called "angry" because it is a form of an impulse towards evil. Therefore, blameworthy anger is anger that leads to evil. Anger like this usually occurs inappropriately or for no apparent reason, such as irritability or feeling unnoticed. Such people are usually called short-tempered. Nevertheless, anger in place or an apparent reason is allowed, even if it should not be excessive because it can negatively impact.

Therefore, a person must be able to control his anger so that he does not fall into the passions that can interfere with his mental health, and then he can also get the mental health that is everyone's dream.

2) **Mind/Intelligence**

Several studies show that intelligence is inherited, meaning that his parents or ancestors influence a child's intelligence under inheritance law. So intelligent people are likely to have intelligent children too. However, if you do not get the opportunity and an excellent environment to develop, the intelligence will not reach its maximum capacity. The influence of the mind on mental health is enormous. Among the symptoms that can be seen, namely, when a child can not concentrate his mind on something important, then his thinking ability decreases so that other people feel as if he is no longer intelligent, his mind can

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not be used, and so on, this will cause a disturbance—mental calmness in the child. Disruption of the mental calm/soul of the child is usually caused mainly by his parents.

3) Behavior

Zakiah Daradjat argues that someone's behavior and actions that are not right will cause a person's heart to be uneasy or mentally / mentally unhealthy. For example, a person who has acted wrongly will feel depressed or anxious. It will cause mental health problems. Furthermore, it is often seen that someone likes to disturb the peace and rights of others, for example, stealing, hurting or torturing others, slandering, and so on.

4) Body Health

In ancient times people said that a healthy mind lives in a healthy body; it is proven that body health affects mental health. So that these two things are interrelated, namely, when the body is sick, the mental will be disturbed, and vice versa if the mental health is disturbed, the physic will feel pain.

Emotional pressures in family life can be caused by disrupting one's physical health. Because when a person experiences physical pain, his mentality will be disturbed, making him unable to control himself. According to Zakiah Daradjat, every individual should balance physical health and mental health because these two conditions are interrelated.⁴⁵

⁴⁵ Sri Indah, Muqowim and Radjasa, *Pemikiran*, p. 50-54.



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4. Psychology

Psychology comes from the Greek word psychology, which combines the words psyche and logos. Psyche means soul, and logos means knowledge. Therefore, it can be understood that psychology is the science of the soul. The word logos is also often interpreted as reason and logic. The word logos becomes knowledge evenly and can be understood more simply. The word psyche has become an exciting discussion for psychology scholars. The term psyche or soul is still difficult to define because the soul is an abstract object, difficult to see its form, although its existence can not be denied. Psyche has often termed the word psychic.⁴⁶

Psychology tries to research and study human attitudes and behavior as a manifestation of the psyche in humans. Because the soul itself is abstract, it is only possible to study human psychiatric life from visible symptoms. Alternatively, in general, psychology studies a person's soul through behavioral symptoms they can observe. The psychological approach is a psychological perspective on various phenomena and dimensions of behavior, whether viewed individually, socially, or educationally.⁴⁷

Islamic psychology is a study or study of Islam seen from a psychological approach. The study of Islamic psychology is derived based on the Qur'an, al-Sunnah and the thoughts of the Islamic scholars who are studied, analyzed and researched through a psychological approach. The study approach is, of course, deductive-normative in nature, that what is contained in the Qur'an and al-Sunnah becomes a psychological-axiom that must be accepted, even though it has not been found empirically. This axiom can be seen, for

⁴⁶ Adnan Achruddin Saleh, *Pengantar Psikologi*, (Makassar : Aksara Timur, 2018), p. 3.

⁴⁷ Fatihatun Nadhifah, "Keterkaitan antara Psikologi dan Ilmu Tafsir", quoted from <https://fatihatunnadhifah.wordpress.com/2017/05/29/keterkaitan-antara-ilmu-psikologi-dengan-ilmu-tafsir/#:~:text=Pendekatan%20psikologi%20adalah%20cara%20pandang,individual%2C%20sosial%2C%20maupun%20pendidikan>, on Thursday, 29 April 2021, at 2.43pm.



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example, in the existence of spirits, angels, jinn, life after death and phenomena in the afterlife.⁴⁸ Islamic psychology is a psychological branch based on the human image. Islamic psychology uses the Qur'an and Hadits as their primary foundation.⁴⁹

B. Relevant Research

Based on the title of the study entitled “Analytical Study of Surah Al-Baqarah Verses 45 and 153, and The Relevance of Patience and Prayer to Mental Health,” there is some relevant research that related to the writer research, such as:

1. Purmansyah Ariadi's journal entitled “*Kesehatan Mental dalam Perspektif Islam*” 2013 in *Syifa' Medika* 3(2):118. This journal discusses mental health from an Islamic perspective and provides mental health science history in the Muslim era. Meanwhile, the difference between this journal with writer's research is writer's thesis discusses mental health from two aspects in Qur'an and Psychology, also presents the solution for maintaining mental health from religious aspects; patience and prayer, which are mentioned in Qur'an Surah Al-Baqarah Verses 45 and 153.
2. Dewita and Rosdialena's journal entitled “*Sabar Sebagai Terapi Kesehatan Mental*” in *Jurnal Kajian dan Pengembangan Umat vol.3* the year 2019, this journal describes what is patience and its purpose as psychotherapy to mental health. Meanwhile, the writer's research about patience and prayer as therapy for mental health. It also presents the interpretation from scholars about the verses related to prayer and patience; those are Surah Al-Baqarah Verses 45 and 153.

⁴⁸ Adnan Achruddin Saleh, *Pengantar*, p. 205.

⁴⁹ Baharuddin, *Paradigma Psikologi Islami Studi Tentang Psikologi dari Al-Qur'an*, (Yogyakarta: Pustaka Pelajar, 2007), p. 16.



3. Ikhwan Fuad's journal, year 2016 entitled "*Menjaga Kesehatan Mental Perspektif Al-Qur'an dan Hadist*" in *Jurnal An-Nafs: Kajian dan Penelitian Psikologi* 1(1): 31-50. This article describes psychological theories in the Qur'an and Sunnah on how to maintain mental health. This journal talked about maintaining mental health in a general way. Meanwhile, the writer's research focuses more on two worship ways: prayer and patience, and
4. The Thesis of Muhammad Sina' 2016 entitled "*Memohon Pertolongan Dengan Sabar dan Shalat dalam Al-Qur'an (Kajian Tafsir Tematik)*," Department of Qur'an and Exegesis Sciences, Faculty of Ushuluddin, State Islamic University of Sunan Kalijaga, this thesis a thematic study which describes what is mean with asking for help with patience and prayer in the Qur'an, meanwhile the writer's research is an analytical research of the relevance of patience and prayer to mental health.
5. Rahmi Meldayati's thesis, the year 2010 entitled "Mental Disorder Dalam Al-Qur'an" Department of Qur'an and Hadits Study, Faculty of Ushuluddin, State Islamic University of Syarif Hidayatullah Jakarta, this thesis describes a mental disorder in the Qur'an. Meanwhile, the writer's research discusses mental health that has a solution in a qur'anic way. Besides, mental disorders and mental health are in different sessions.
6. The thesis of Rahmad Azmi, 2017 entitled "*Hubungan Sabar dan Sholat dalam Al-Qur'an*," Department of Qur'an and Exegesis Science, Faculty of Ushuluddin and Philosophy, State Islamic University of Ar-Raniry Darussalam Banda Aceh, discussed the

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meanings of patience and prayer in the Qur'an and how the relationship between both. Meanwhile, the writer's research also looks for the relevance of prayer and patience to mental health.

7. The Thesis of Mohammad Yazid 2016 entitled "*Konsep Sabar dan Sholat dalam surah Al-Baqarah Ayat 45 dan 153 (Studi Komparatif Penafsiran Sayyid Qutb dan Sa'id Hawwa)*", this thesis contain the comparative view of two interpreters of the concept of patience and prayer. Meanwhile, the writer's thesis is about the relevance of patience and prayer to mental health, and the writer's thesis does not give any opinion from Sayyid Qutb and Sa'id Hawwa. However, the writer gives another interpretation from some other scholars.

These previous research discuss patience, prayer, mental health, and Surah A-Baqarah verses 45 and 153 separately. However, no research already discusses patience and prayer in Surah Al-Baqarah verses 45 and 153 and gives the details about their relevance to mental health, according to the interpretation of scholars and psychologists or psychiatrists. Other relevant research more explained about it one subject to another without relevance to another variable in this thesis. However, this relevant research gives the writer much insight into writing this thesis by their references and methodologists.

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CHAPTER III

RESEARCH METHODS

A. Methods of The Research

The method is a procedure that has been systematic to achieve specific goals. While the method is combined with the word “*Logos*,” which means science/knowledge, the methodology means how to do something using the mind carefully to achieve predetermined goals.⁵⁰ The method used is *tahlili* (analytical study). An analytical method is interpreting the verses of the Qur’an by describing all aspects contained in the interpreted verses and explaining the meanings contained according to the expertise and tendency of the interpreter’s interpretation of the verses.⁵¹

This discussion's approach method is qualitative data analysis, the analysis effort based on words arranged into an extended form. Creswell defines the qualitative method as an approach or searches to explore and understand a central phenomenon, and the data presented is in the form of words, not numbers. The research process begins by compiling the basic assumptions and rules of thought used. Then be applied systematically in data collection and processing to provide explanations and arguments.⁵²

The type of this research is library research, which is carried out using literature (library) in the form of books, notes, and reports of previous research results.⁵³ Library research is a series of activities related to collecting library data, reading and taking notes, and processing research materials.⁵⁴ It is research that utilizes library resources to obtain research data.

⁵⁰Jani Arni, *Metode Penelitian Tafsir*, (Pekanbaru: Daulat Riau, 2013), p. 80.

⁵¹Ali As-Sahbuny, *Kamus Al-Qur’an*, (Qur'an Explorer), p. 821.

⁵² Jani Arni, *Metode*, p. 11.

⁵³ M. Iqbal Hasan, *Pokok-Pokok Materi Metodologi Penelitian Data dan Aplikasinya*, (Jakarta: Ghalia Indonesia, 2002), p. 11.

⁵⁴ Mestika Zed, *Metode Penelitian Kepustakaan*, (Jakarta: Yayasan Obor Indonesia, 2008),



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The research uses literature from written materials, such as books, journals, and articles related to research. It is necessary to understand more deeply new things developing in society. In this study, the writer will examine interpretations related to patience and prayer in surah al-Baqarah verses 45 and 153 and examine according to the opinion of scholars about the effects of patience and prayer on mental health.

B. Data Sources

The source of the data used in this qualitative library research comes from several writings, both in archives, theory books, opinions, arguments, laws, and others related to research problems.⁵⁵ Which, the data source consists of primary and secondary data. The primary data that the writer takes from the Qur'an and exegesis books from some scholars. Here, the writer one classical exegesis book and four contemporary exegesis books from four colors of interpretation: Sufism, literature and social society, fiqh, and science so that this research is connected with the discussion of prayer, patience, and mental health holistically.

1. *Jami' al-Bayan 'an Ta'wil Ay al-Qur'an* the work of Abu Ja'far Muhammad bin Jarir bin Yazid bin Katsir bin Ghalib ath-Thabari (224 H / 839 AD).
2. *Taysir al-Karim ar-Rahman al-Kalam al-Manan* (1344 H / 1926 AD) the work of Abdur-Rahman Nasir as-Sa'di.
3. *Tafsir al-Azhar* (1386 H / 1967 AD) the work of Prof. Dr. Haji Abdul Malik Abdulkarim Amrullah (Buya Hamka).
4. *Tafsir al-Munir fi al'Aqidat wa al-Syariat wa al-Manhaj* (1408 H / 1988 AD) the work of Wahbah az-Zuhayli.
5. *Al-Qur'an dan Tafsirnya*, the work of the Indonesian Ministry of Religious Affairs.

The secondary data consists of literature and books that are relevant to the discussion, including:

⁵⁵ Nurul Zuriyah, *Metode Penelitian Sosial dan Pendidikan*, (Jakarta: Earth Literacy, 2009), p. 191.



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1. The book *Tazkiyatun Nufus wa Tarbiyatuha Kama Yuqarrirruhu 'Ulama' As-Salaf* the works of Ibnu Qayyim al-Jawziyyah, Ibn Rajab al-Hambali, and Imam al-Ghazali.
2. The book of M. Khalilurrahman al-Mahfani, M.A and Abdurrahim Hamdi, M.A. entitled by *Kitab Lengkap Panduan Shalat Mengulas Shalat dari A-Z* the year 2018.
3. Journal of Purmansyah Ariadi entitled *Mental Health in an Islamic Perspective* Syifa' Medika, Vol. 3 No. 2, March 2013.
Etc.

C. The Technique of Collecting Data

The data collection technique that the writer uses in this research is to collect data related to the research theme taken from the books of interpretation, books of hadith, journals, and others. In the book of Mestika zed "Literature Research Methods," there are four steps of library research, namely:

1. Prepare equipment (pc, book, pen, and others)
2. Compile a working bibliography; a working bibliography is a record of the primary source materials used for research purposes. Most bibliographies sources come from library collections.
3. Manage time, depending on the person who uses the available time; it can be planned for how many hours a day, a month, it is up to the person concerned to use his time.
4. Read and make research notes; what we need in the research can be recorded, so we do not get confused in many types and forms of books.⁵⁶

⁵⁶ Khatibah, "Penelitian Kepustakaan", *Iqra'*, Vol. 5, No.1, (May 2011), p. 38-39.



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D. The Technique of Analysis of The Data

The data analysis technique systematically searches and compiles data obtained from the literature used as research references. Thus, they are easy to understand, and the research can be informed. Data analysis is done by organizing the data, breaking it down into units, synthesizing it, arranging it into a pattern, choosing what is essential and what will be studied, then making conclusions.⁵⁷

In this writing, the writer uses descriptive data analysis techniques, namely analyzing data by describing the data that has been collected. Analysis of the data collected through the Qur'an, books of interpretation, and other supporting books, will then be presented following the main problems that exist so that a conclusion can be drawn.

The writer also uses content analysis as a reference in extracting information. Considering that this research focuses on the data obtained from the scholars' interpretation of the primary data, the writer uses the content analysis method, which is a research method by analyzing the book's contents. In addition, to make it easier to conclude, content analysis based on the induction method is used, where the method used by the author to understand and analyze the object of research based on specific sources is then reformulated to draw general conclusions. Finally, the writer will describe patience and prayer in Qur'an, especially in al-Baqarah verses 45 and 153 according to *mufasseer* and its Relevance to Mental Health according to scholars and psychologists.

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⁵⁷ Sugiyono, *Metode Penelitian Kualitatif*, (Bandung: Alfabeta, 2020), p. 130.

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CHAPTER V

CLOSING

A. The Conclusion

1. The Interpretation of Surah Al-Baqarah verses 45 and 153.

In this verse, Allah S.W.T commands us to have true faith, asking for help from Allah S.W.T. الصبر (patience) means holding back to circumstances that are not liked. Moreover, ask for help by praying to train the passion for following the right path. Khusyu' means submission, humility, and realizing that we are servants of Allah S.W.T, and He loves us. Patience is a fortress; the soul is always close and attached to God with prayer. The person who combines patience with prayer, his heart will be clear, and his soul will be significant, and he will not be hindered by small things and wheezing.

2. The Relevance of Patience and Prayer to Mental Health.

Patience gives us peace of soul, solid will, self preventing from regrettable words or reactions, self preventing from impulsive action, strengthening personality and behavior. Meanwhile, prayer provides us with a relaxation state (relieves anxiety), healthy personality building, and physical health, maximizing brain work.

Mental Health is very much considered in Islam, and it is not only discussed in Modern Psychology. When Allah S.W.T orders something to His servant, it means that there are benefits for His servants, as well as the command to be patient and pray. Because Allah S.W.T created humans to worship Him, worship is undoubtedly beneficial for humans themselves.



B. Suggestions

Based on the research above, the writer has some suggestions. Such as:

1. This research only discussed the interpretation of patience and prayer from two verses and five scholars. Hence, the writer hopes for more research about patience and prayer from other verses and interpretations.
2. The writer suggests the reader always seek help from Allah S.W.T to maintain the mental health and ask for help from professional psychologists and psychiatry if they have mental issues that influence his life. In other words, the writer wants people to be more balanced between religious help and professional help to be better people.
3. Patience and prayer are the two best combinations to maintain mental health. So we all have always to try to get used to being patient and practice prayer solemnly.
4. Mental Health is a crucial case of humans, so I suggest Moslems give care to each other of this case and give advice to each other to seek help to Allah S.W.T with patience and prayer-like what He commands Al-Baqarah verses 45 and 153.
5. The writer realizes this research has many flaws, so the writer asks the reader for corrections and suggestions to improve this research or the writer's following research.

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- 2014 – 2017 : MA. Daarun Nahdhah Thawalib Bangkinang
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ORGANIZATIONAL EXPERIENCE

- Fellow of UIN SUSKA MENGAJAR 2017
- Fellow of Internal Division of Student Executive Board of Ushuluddin Faculty 2018
- Head of Secretarial Division of Students Associaton of Qur’an and Exegesis Science 2019