

No. 064/IAT-U/SU-S1/2022

# “PRAYER AS A PSYCHOTHERAPY METHOD” (Quranic Interpretation).

Submitted to Complete Thesis Submission Requirements  
Obtaining Religius Degree (S.Ag)



Arranged by:

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**QUR'AN AND EXEGESIS SCIENCES PROGRAM  
FACULTY OF USHULUDDIN  
ISLAMIC STATE UNIVERSITY OF  
SULTAN SYARIF KASIM  
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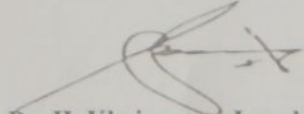
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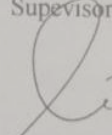
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**VALIDATION**

A Research in the title : **Prayer as a Pshychotherapy Method (Quranic Interpretation)**

Name : Nadiah Azizah Arisa Wijaya  
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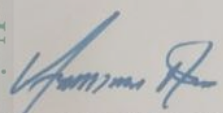
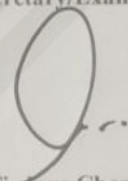

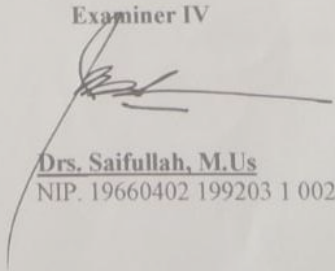
So that this research could be accepted as a condition for a bachelor's degree in religion (S.Ag). In Quran and Exegesis Science Department Faculty of Ushuluddin States of Islamic University Sultan Syarif Kasim Riau.

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Letter Attachment :

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I am the one who signed below :

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the undersigned



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SIDN :11830224632

## ACKNOWLEDGEMENT

In the name of Allah S.W.T., the Most Gracious and Most Merciful, all praises belong to Allah The Almighty, The Lord of the Universe for all the blesses. So the writer had completed her thesis entitled **“Prayer as Psychotherapy Method (Quranic Interpretation).”** for academic requirements. Then, the writer says peace be upon our Prophet Muhammad S.A.W, may peace and mercy always be given to him.

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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2. The Dean of Faculty Dr. H. Jamaluddin, M.Us, Deputy Dean I Mrs. Dr. Rina Rehayati, M.A, Deputy Dean II, Mr. Dr. Afrizal Nur M.Is, and Deputy Dean III Dr. H. M. Ridwan Hasbi, Lc., M.Ag.
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6. Thanks fully to me, who always try whereas things are sometimes hard to be accepted, and not run out from Allah S.W.T when life is not run as I want and not giving up struggling in academic and real life, and I wanna thank me. I wanna thank me for believing in me, I wanna thank me for doing hard work, I wanna thank me for having no days off, I wanna thank me for never quitting, I wanna thank me for always being a giver and trying to give more, I wanna thank me for doing more right and wrong, I wanna thank me for being me all time.
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Pekanbaru, March 21, 2022  
The writer,

**Nadiah Azizah Arisa Wijaya**  
**SIDN. 1183024632**

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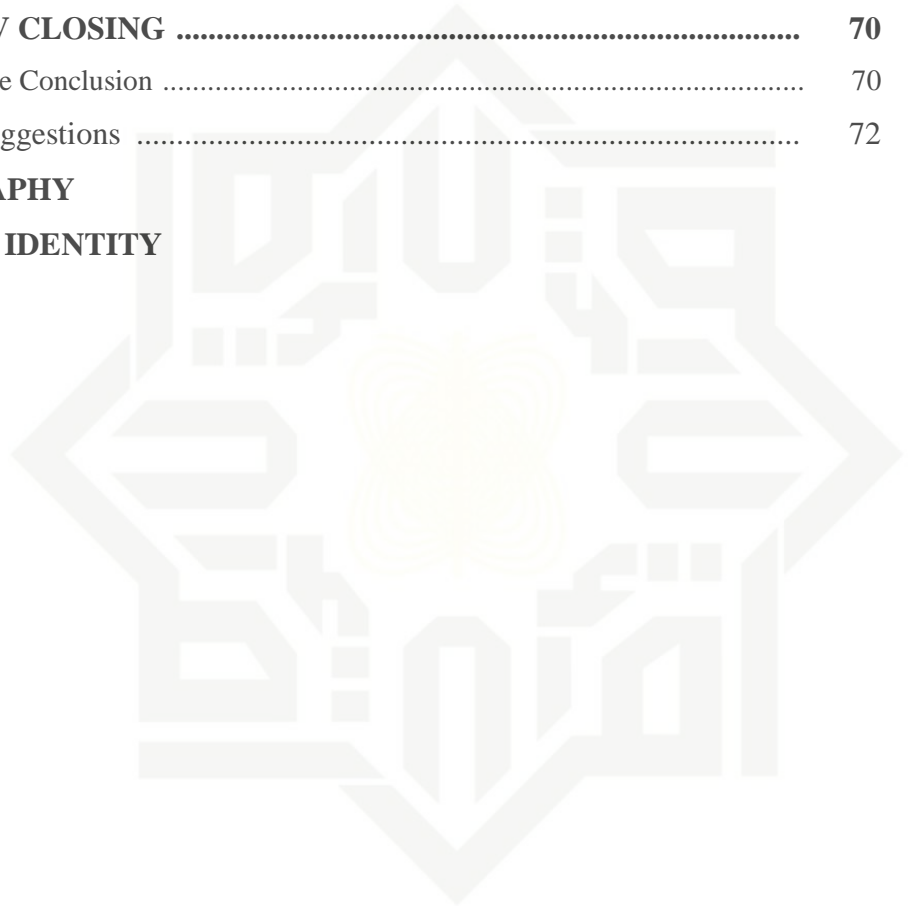
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## A GUIDE TO ARABIC transliteration

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

Consonant		
Arabic	=	Latin
ء	=	'
ب	=	B
ت	=	T
ث	=	Ts
ج	=	J
ح	=	h / h
خ	=	Kh
د	=	D
ذ	=	Dz
ر	=	R
ز	=	Z
س	=	S
ش	=	Sy
ص	=	s/s

Consonant		
Arabic	=	Latin
ض	=	d / d
ط	=	t / t
ظ	=	z / z
ع	=	'
غ	=	Gh
ف	=	F
ق	=	Q
ك	=	K
ل	=	L
م	=	M
ن	=	N
ه	=	H
و	=	W
ي	=	Y

Vocal	Long Vocal	Eample
اَ = a	اَ = ā	تَكَاتُرُ = takātsur
اِ = i	اِ = ī	يَهِيْجُ = yahīj
اُ = u	اُ = ū	تَعْلَمُوْنَ = ta'lamūn
اَو = aw		سَوْفَ = sawf
اَي = ay		عَيْنَ = 'ayn

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## 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 =  $\hat{A}$  for example قال become qâla

Vocals (i) long =  $\hat{i}$  for example قيم become qîla

Vocals (u) long =  $\hat{U}$  for example دون become dûna

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) =  $\text{أَوْ}$  for example قول become qawlun

Diphthong (ay) =  $\text{أَيَّ}$  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*.



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## D. Articles and Lafadh al-Jalâlah

The word “al” (اَل) 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:

1. Al-Imâm al-Bukhâriy say...
2. Al-Bukhâri, in the opening of the book, explained...
3. Masyâ‘ Allâh kâna wa mâ lam yasya‘ lam yakun.

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Skripsi ini berjudul **“Prayer as a psychotherapy method.”** Dalam islam Allah menjelaskan melalui ayat al-Qur’an bahwa shalat merupakan ibadah yang mampu menjauhkan manusia dari perbuatan keji serta dapat menjadikan penenang jiwa. Lantas tidak sesuai dengan maraknya kasus perbuatan yang tidak sesuai norma dan syariat islam, yang menimbulkan keresahan pada diri setiap orang, dan hal ini banyak dilakukan oleh umat islam. Adapun tujuan dari skripsi ini untuk mengetahui aspek psychoteraphy yang ada pada shalat. Rumusan masalah pada penelitian ini ialah: Bagaimana penafsiran tentang shalat dalam al-Qur’an dan bagaimana fungsi shalat sebagai psychoteraphy. Penelitian ini menggunakan metode tematik, dengan pendekatan penelitian kualitatif, jenis penelitiannya bersifat liberary research. Teknik pengumpulan data dihimpun berdasarkan data primer dan data skunder berdasarkan tema yang dimiliki. Teknik analisisnya menyederhanakan masalah dengan mengelompokkan bahan, penyajian data dalam bentuk teks naratif dijelaskan berkaitan dengan topik kajian. Kemudian membuat kesimpulan sementara diverifikasi dengan pembanding lainnya. Dari penelitian ini, diketahui bahwa shalat tidak hanya sekedar kewajiban hamba kepada Allah S.W.T., melainkan sebuah alternatif penyembuhan jiwa dan raga yang dapat juga kita kenal sebagai Psychotherapy. Dari penelitian ini ditemukan aspek-aspek psychotherapy dalam ibadah shalat, baik dari segi bacaan serta gerakannya. Dalam shalat manusia dilatih untuk dapat memanage waktu, menjaga kebersihan tubuh, tempat, serta pakaian, kemudian dari gerakan shalat yang dilakukan sebanding dengan olahraga yang dibutuhkan tubuh, dari segi bacaan nya dapat melatih ketenangan jiwa sebab didalam bacaan shalat mengandung unsur-unsur doa dan penghambaan kepada Allah. Dari aspek-aspek tersebutlah shalat dapat kita jadikan sebagai metode psychotherapy baik bagi tubuh maupun jiwa.

**Keyword:** *Shalat, Pshychotherapy, Metode.*

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## ABSTRACT

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This thesis is entitled "**Prayer as a Psychotherapy Method**". In Islam, Allah explains through the verses of the Qur'an that prayer is a worship that humans can do from heinous deeds and can calm the soul. Then it is not in accordance with the rise of cases that are not in accordance with Islamic norms and laws, which cause unrest in everyone, and this is mostly done by Muslims. The purpose of this thesis is to find out aspects of psychotherapy in prayer. The formulation of the problem in this study is: How to use the prayer in the Qur'an and how the function of prayer as psychotherapy. This research uses a thematic method, with a qualitative research approach, the type of research is library research. Data collection techniques are collected based on primary data and secondary data based on the theme they have. Problem analysis techniques by grouping materials, presenting data in the form of narrative texts are explained on the topic of study. Then make conclusions with other comparisons. From this research, it is known that prayer is not only a servant's obligation to Allah S.W.T., but an alternative healing for the soul and body which we can also know as Psychotherapy. From this research found psychotherapy aspects in prayer, both in terms of reading and movement. In prayer, humans are needed to be able to manage time, maintain cleanliness of the body, place, clothing, then from the prayer movement that is carried out in proportion to the sports that the body needs, from reading it can train the soul because in reading prayer contains elements of prayer and servitude to Allah . It is from these aspects that we can use prayer as a method of psychotherapy for both body and soul.

**Keywords:** *Prayer, Psychotherapy, Method.*

## الملخص

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هذا البحث تحت الموضوع "الصلاة كالطريقة للعلاج النفسي". في الإسلام، يشرح الله من خلال آيات القرآن أن الصلاة هي شكل من أشكال العبادة التي يمكن أن تبعد الناس عن الأعمال الشائنة ويمكن أن تهدأ النفوس. فهو لا يتمشى مع تصاعد حالات الأفعال التي لا تتفق مع الأعراف والقوانين الإسلامية، والتي تسبب اضطرابات في الجميع، وهذا في الغالب يفعلها المسلمون. كان الغرض من هذه الرسالة هو معرفة جوانب العلاج النفسي في الصلاة. صياغة المشكلة في هذه الدراسة هي: كيف يتم تفسير الصلاة في القرآن وكيف تعمل الصلاة كعلاج نفسي. يستخدم هذا البحث منهجًا موضوعيًا، مع منهج بحث نوعي، و يستخدم هذا البحث أساليب أبحاث المكتبة. يتم جمع تقنيات جمع البيانات بناءً على البيانات الأولية والبيانات الثانوية بناءً على الموضوع الذي لديهم. تعمل تقنية التحليل على تبسيط المشكلات عن طريق تجميع المواد، وتقديم البيانات في شكل نصوص سردية، وشرح ما يتعلق بموضوع الدراسة. ثم قم بعمل استنتاجات مؤقتة تم التحقق منها بمقارنات أخرى. من خلال هذا البحث، من المعروف أن الصلاة ليست واجبًا على العبد تجاه الله تعالى فحسب، بل هي علاج بديل للروح والجسد يمكن أن نعرفه أيضًا بالعلاج النفسي. من هذا البحث، وُجدت جوانب العلاج النفسي في الصلاة، سواء من حيث القراءة أو الحركة في الصلاة، يتدرب البشر على أن يكونوا قادرين على إدارة الوقت والحفاظ على نظافة الجسم والمكان واللباس، ثم من حركة الصلاة التي تتم بما يتناسب مع الرياضة التي يحتاجها الجسم، من حيث القراءة يمكن أن يتدرب راحة البال لأنها تحتوي في قراءة الصلاة على عناصر الصلاة والعبودية لله. من هذه الجوانب يمكننا أن نجعل الصلاة وسيلة للعلاج النفسي لكل من الجسد والروح.

الكلمة الرئيسية: الصلاة ، العلاج النفسي ، الطريقة.



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## CHAPTER I INTRODUCTION

### A. Background Issues

Prayer is one of the obligations for Muslims and must be done both for stayer and wayfarers on this earth . Prayer is also the second pillar of Islam after the creed. Islam founded on five pillars one of which is prayer, so that anyone who establish the prayer, then he founded the religion (Islam), and anyone who left the prayer, so then he destroys the religion (Islam). Prayers are to mandatory early to be implemented without exception for both moderate Muslims healthy or diseased.

In addition to the obligatory prayers, there are also sunnah prayers. Prayer is also not just a movement but how to divert the spirit of prayer into daily life by multiplying the remembrance of Allah is the truth of the prayer.<sup>1</sup> But in fact, in our milieu many of Muslims who abandon with his obligation , that obligation would pray, they are more concerned with world affairs than affairs of the hereafter. they forget the word of Allah SWT which reads:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

*And I did not create the jinn and mankind except to worship Me. (QS:Az-Zariyat:56).<sup>2</sup>*

<sup>1</sup>Muhammad Bahnasi. *Shalat Sebagai Terapi Psikologi*. (Bandung; Mizania.2004).p.41.

<sup>2</sup>.Qur'an kemenag in MS word. *English Sahih Internasional*. (2019). Look at: <https://lajnah.kemenag.go.id/>.

From the verse above can be understood that the existence of Allah's creatures on this earth is to worship His Lord and pray as one of the many acts of worship that will never be separated from the life of a Muslim. As long as they are alive and of sound mind, it is still obligatory for Muslims to pray.

And in its creation, humans are also inseparable from various kinds of problems in life, both physically and mentally. And it is also possible that life's problems will have an impact on mental tranquility disorders, as well as on physical health. Therefore it is important for every human being to do mental therapy (psychotherapy) so that the development, empowerment of potential, and intelligence of human nature can be conditioned to stability.<sup>3</sup>

Then in this case it can be associated with religious therapy through prayer as a form of anticipating these problems. Because prayer is worship that brings and connects directly between a servant and his Lord. The closer a person is to Allah, the more open the way to peace of mind is to be able to face various problems. It's different if someone is far from God, then the life they live will experience aridity. This shows that there is a close relationship between prayer as a religious law and at the same time being a medium for one's psychological therapy. The Word of Allah SWT which reads:

<sup>3</sup>Ibnu Hajar Ansori.Dkk. *Psikologi Shalat*. Jurnal Institut Agama Islam Negeri (Iain) Kediri. (Volume 3, Nomor 1 Juni 2019).p.27

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فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا وَقُعودًا وَعَلَىٰ جُنُوبِكُمْ ۚ فَإِذَا  
 أَطْمَأْنَنْتُمْ 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. (QS, An-Nisa; 103)<sup>4</sup>*

And in another verse it is also explained about the effect of the tranquility of a person's soul who always remembers Allah. The Word of Allah SWT which reads :

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾

*Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured." (QS;Ar-raad:28)<sup>5</sup>*

Like the phenomenon that humans encounter in today's day never separated from technological advances, in line with the development of science. Technology is also present to facilitate and help human work to be more effective and efficient until a point society begins to fall asleep with technology. They prefer something instant, fast, and practical. With these circumstances, the nature of human consumerism begins to appear will also lead to attitudes of individualism. In addition, with the luxury provided by

<sup>4</sup> Qur'an kemenag in MS word. *English Sahih Internasional*. (2019). Look at: <https://lajnah.kemenag.go.id/>.

<sup>5</sup> *Ibid.*

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technology today does not guarantee calmness and happiness in each individual.

While it is clearly written in the context of the Qur'an that Salat is also one form of religiousness that helps humans in undergoing various kinds of pressures in life problems. Because by praying all bad deeds or imperiousness will be farthest so as to motivate his implementer to always do good. However, many of the individuals who perform Salat but do not get the peace of their soul and body. And many of them continue to do things that Allah does not know.

Basically, prayer and psychology are one unit. That is, even without being integrated, prayer and psychology have actually been integrated from the start. So that there is a dichotomy between prayer and psychology that is happening today, caused by an incorrect understanding of the values of universal Islamic teachings (*kaffah*).<sup>6</sup>

From Muhammad Bahnasi's book entitled Prayer as Psychological Therapy, Muhammad Bahnasi tries to examine the verses of prayer to find significance in the contemporary context. This Egyptian motivator uses a psychological approach to examine how prayer can affect human life, both individually and socially. There is an idea that says that if we want to get the goodness of life then we should improve our prayers.

<sup>6</sup> Fahri Hidayat, Pengembangan Paradigma Integrasi Ilmu: Harmonisasi Islam Dan Sains Dalam Pendidikan, *Jurnal Pendidikan Islam*, Vol Iv, No 2, (Desember 2015).p. 309.



So the conclusion that prayer is a portfolio of life. In that life there is a process of servitude to God the Creator (al-An'am verse 102) as a way to perfection. In it there is discipline (an-Nisa 103), concentration of mind, intellectual intelligence, emotional stability, physical health (al-Maidah verse 6) and soul (al-Baqarah verse 45). Prayers also contain messages of social piety to build the integrity of social life in society and the state. In it there is a message of unity, community harmony (an-Nisa verse 102), collective responsibility (al-asyr verse 3), community strength, and social change (al-'Ankabut verse 45) towards a better condition.<sup>7</sup> The messages contained in the prayer can then be formulated into a concept to form a positive character, spiritually pious and socially pious.

From the various descriptions of Mohammad Bahnasi above, it can be understood that prayer is a school and therapy for a Muslim. Where when praying Allah teaches many things. Among them are about how humans are able to adapt to all situations that occur and also teach to live life calmly, so that the happiness of life will be achieved. Humans are also taught about discipline, concentration of mind, intellectual intelligence, emotional stability, physical and mental health. In addition, in prayer humans are also taught how important *hablum minan-nas* in which there are various messages from Allah SWT. To build social integrity in which there is also a message about unity,

<sup>7</sup> Ibnu Hajar Ansori. Dkk p.27.

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community harmony, collective responsibility, community strength, and social change towards a better society.

Based on the study and the author's study of existing sources of books and literature, the author is interested in studying more deeply about prayer as a therapy for human psychology. The interest in this problem drove the author to the discussion that will be examined with the title: **“Prayer as Psychotherapy Method (Quranic Interpretation).”**

## B. Explanenation Of Terms

To avoid misunderstanding in interpreting the title of this research, there is necessary to provide an explanation of several terms :

### 1. Prayer

Shalat comes from the Arabic word. Shalat in terms of Language or Etymologically it's means prayer (begging) or asking for goodness. Where as in terms or terminologically, *Shalat* is certain words and actions that begin with takbiratul Ikhram and end with greetings.<sup>8</sup> So *shalat* can not be separated from praying, praising, and begging. That is why it is called prayer.<sup>9</sup>

<sup>8</sup> Fatihuddin Abdul Yasin, *Penuntun Shalat Lengkap*, (Surabaya:Terbit Terang.t.t).p.33.

<sup>9</sup> Silviratul 'Aini, *The Relevance Of Patience And Prayer To Mental Health*, Thesis Of Faculty Of Ushuluddin State Islamic University Of Sultan Syarif Kasim Riau (2021),p.7.



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## 2. Psychotherapy

Psychotherapy comes from the words psycho soul and therapy healing.<sup>10</sup> Psychotherapy is a form of mental treatment or treatment of psychological disorders and disorders through psychological methods.<sup>11</sup> Psychotherapy which in Arabic is called *al-Ilaj an-nafs* which means “psychological treatment”.

Psychotherapy the treatment of mental illness by discussing somebodies problems whit them rather than by giving them drugs.<sup>12</sup>

## 3. Method

The term methodology comes from the Greek (yunani) words “*methods*” and “*logos*”. Then the word “*methodos*” consists of 2 syllables namely “*metha*” which means passing or through “*hodos*” which means way or way. Method means a path that is passed to achieve the goal.<sup>13</sup>

Method noun (countable) a particular way of doing something.<sup>14</sup> In the Indonesian Language Dictionary, it is stated that method is an orderly and well thought out way to achieve goals (in science and so on); a

<sup>10</sup> Gusti Abdurrahman, *Terapi Sufistik Untuk Penyembuhan Gangguan Kejiwaan*, (Yogyakarta: Antasari Press, 2012),p.39.

<sup>11</sup>Abdul Mujid Dan Yusuf Mudzakkir, *Nuansa-Nuansa Psikologi Islam*, (Jakarta: Raja Grafindo Persada, 2002), p. 207.

<sup>12</sup> Oxford Iwriter, *Oxford Advanced Learner's Dictionary*. 8<sup>th</sup> Edition (New York:Oxford University Press.2010). p.1183.

<sup>13</sup>Anoname, *Metode Penciptaan Lanjut 2021*, Portal Spada Sebelas Maret, Look at: [MPL21SR: Pengertian metode penciptaan dan metodologi penciptaan \(uns.ac.id\)](https://mpl21sr.uinsuska.ac.id/), acces on 22 January , 2022

<sup>14</sup> Oxford I writer, *ibid.*,p. 932.

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systematic way of working to facilitate the implementation of an activity in order to achieve something determined.<sup>15</sup>

From the definition stated above, it can be understood that the method is a systematic procedure to achieve certain goals. Meanwhile, the word method is combined with the word “*logos*” which means science/knowledge, so methodology means how to do something by using the mind carefully to achieve predetermined goals.<sup>16</sup>

### C. Identification of the Problems.

The main issues related to the topic of this research are as follows:

1. There is a prayer implementation factor that does not affect a person so that it makes a person feel pressure on his psyche .
2. The concept of prayer in the Qur'an is related to the concept of prayer as a therapy in psychology.
3. There is a relationship between prayer and human psychology in this day and this era.

### D. Limitation of the Problems

In the Al-qur'an many verses talk about prayer. And in al-Mu'jam al-Mufahras li alfadzh al-Quran, the origin of the word *ash-shalatu* with all its fractions is mentioned in the Qur'an more than hundred times that is one hundred and two times exactly (102x), To avoid a broad discussion and due to the limited ability of the author, this study will focus on two verses that

<sup>15</sup>Anoname, *Kamus Bahasa Indonesia*, (Jakarta: Pusat Bahasa Departemen Pendidikan Nasional, 2008).p.1022.

<sup>16</sup>Jani Arni, *Metodologi Penelitian Tasir*.(Pekanbaru;Daulat Riau.2013).Cet,1.p.1



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explain prayer and its relation to psychotherapy methods, such as Surah Al-Ankabut 45 and Surah Al-Ma'arij 19-23 because these verses mention that prayer provides a solution for people who have disturbances in their lives. and prayer as well as a way to keep away from evil deeds, and discuss its relevance to psychotherapy. This research also approaches the psychological perspective related to psychotherapy.

### **E. Formulation of Problem**

Based on the above background, the problems to be discussed in this study can be formulated as follows:

1. How are the Interpretation about prayer as psychotherapy in the Al-qur'an and Exegesis?
2. How are the function of prayer as Psychotherapy Method?

### **F. Objective and Significance of the Study**

#### **1. Objective of the Study.**

As contained in the problem statement, the purpose of the problem is:

- a. To understand interpretation about prayer as psychotherapy.
- b. To explain the function of prayer in the Qur'an with Psychotherapy.

#### **2. Significance of the Study**

As for the significance of this research are :

- a. **Theoretically**, this research gives an additional insight and information about "Prayer as a Psychotherapy Method".

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- b. **Practically**, the results of this research are expected to show the scientific marvels contained in the Qur'an and was able to provide a stimulant for Muslims to develop science.
- c. **Theologically**, the research is expected to add to our faith as Muslims.

### G. Sytematic of Writing.

To get description of the research comprehensively, and to be able to get relation between one chapter and others, it needs explanation in a systematical of research:

**Chapter One** : Discusses the background, identifying problems, problem scope, problem formulation, research objectives and significance, and writing systematics.

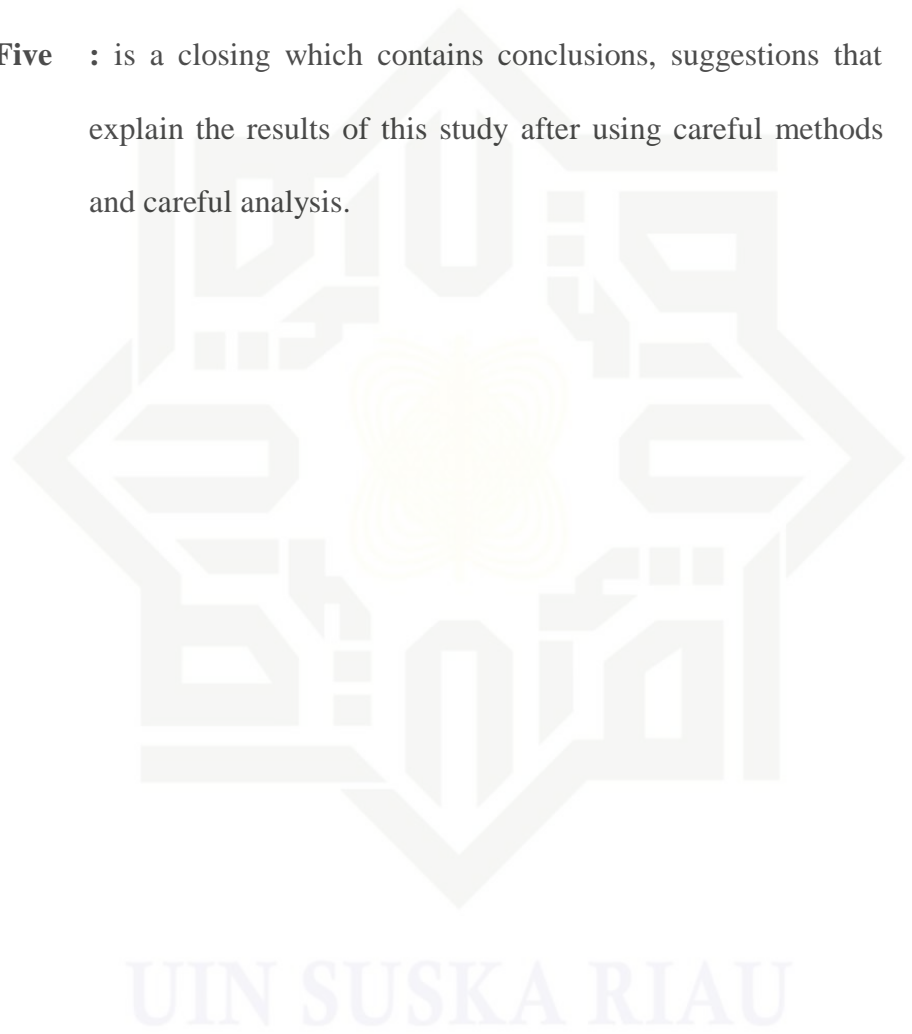
**Chapter Two** : Discusses the theoretical basis. In this theoretical basis will be discussed about the three keywords contained in the title. Namely prayer , therapy and psychology . Each sub-chapter will be explained, such as the definition of prayer as psychological therapy.

**Chapter Three** : is research methods, types of research, data sources, data collection techniques and data analysis.

**Chapter Four** : Analysis of several problems related to the Qur'anic verses about prayer as psychotherapy to answer the research question inthis study. The sub-chapter of wich will be described as follows :

1. The Interpretation about prayer as psychotherapy method.
2. The fungsi of Prayers in the Qur'an with Psychothraphy method.

**Chapter Five** : is a closing which contains conclusions, suggestions that explain the results of this study after using careful methods and careful analysis.



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## CHAPTER II

### LITERATURE REVIEW

#### A. Theoretical Framework

In a lot of literature, theorists and scholars give various points of view on the meaning of *shalat*, including the following:

##### 1. Prayer

###### a. Defenition of Prayer (Shalat)

Shalat in terms of language Shalat means prayer (begging) or asking for goodness. Meanwhile, in terms, prayer is certain words and actions that begin with takbiratul Ikham and end with greetings.<sup>17</sup>

Establishing prayer is to perform it regularly, by completing the conditions, the pillars and manners, both outwardly and inwardly.<sup>18</sup>

The fiqh experts interpret it outwardly and essentially. *Outwardly*, prayer means several words and actions that begin with takbir and end with greetings, with which we worship Allah according to predetermined conditions.

As for the *essence*, it is facing the heart (soul) to Allah, in a way that brings fear to Him and grows in the soul a sense of His greatness or makes our desires and needs open to the God we worship with words and work or both.<sup>19</sup>

<sup>17</sup> Fatihuddin Abdul Yasin,p.33.

<sup>18</sup> Safrihsyah .*Psikologi Ibadah*. (Aceh: Nasa & Ar-Raniry Press.2013),p.63

<sup>19</sup> Sulaiman Rasyid, Fiqh Islam,(Sinar Baru Algensindo, 2018), p. 53



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Sayyid Qutbh explains in his *Tafsir Fi Zhilalil Qur'an*, prayer is a helper who will always renew strength and provisions that will always improve the heart. With prayer, patience will remain and will not be interrupted. Instead, prayer will strengthen patience, so that eventually you Muslims will be happy, calm, steadfast and confident.<sup>20</sup>

In the book *Psikologi Ibadah* by Prof. Dr. Khairunnas Rajab he said that prayer is a form of obligatory *ubudiyah* that requires perfection in its practice. Prayers that arcarried out by mixing elements of *Riya'* in it will not get the impression of any education for a person, both mentally and physically.<sup>21</sup>

In the treasures of the Sufis it is said, "*Prayer is like death in life.*" That is, at the time of prayer there must be no longer a horizontal dimension of fellow human beings, there is only a vertical dimension.<sup>22</sup> Closeness to Allah in prayer, is very well applied also in daily life, by being kind to all His creations. So that there is a good and harmonious relationship between Vertical (God) and Horizontal (His creation).

Experts in psychology (psychic) state that the benefits of prayer for a person are more viewed from a psychological point of view.

<sup>20</sup>Deden Suparman, *Pembelajaran Ibadah Shalat Dalam Prespektif Psikis Dan Medis. Jurnal Fakultas Sains Dan Teknologi, Uin Sunan Gunung Djati*. Edisi Juli 2015 Volume Ix No. 2. p.55

<sup>21</sup>Khairunnas Rajab, *Psikologi Ibadah*, Cet.1 (Jakarta: Amzah, 2011).p.98

<sup>22</sup>Amin Syukur, *Tasawuf Kontekstual: Solusi Problem Manusia Modern* (Yogyakarta:Pustaka Pelajar, 2003),p. 141.

When praying, a person remembers his god. Verily, all matters are left to Him. This kind of psychic feeling can create a person's condition to be calm and peaceful in his soul. Furthermore, it can help him to move on in his life physically and mentally. This is like standing before Allah five times a day, and asking forgiveness from Him for all the sins he has committed, making a person immune from various mental disorders that stem from a sense of humiliation and feelings of guilt that it causes.<sup>23</sup>

Similarly, the implications of praying to review the medical, such as from an early start to the implementation of the prayer are required ablutions, turned out ta the salat should be clean, then proceed with the procedure prayer from start takbir, bowing, prostration until greetings are reflected there in as physical activities that encourage organ of the body move so that the movements in the prayer be right healthy body.<sup>24</sup>

From the diverse opinions expressed experts and expert in the following , it can be concluded that as the basic teachings in Islam, prayer is not only just be seen from the worship ritual but in the review of other side his prayers as well as deeds therein contains a lot of learning related to faith , muamalah, psychical or medical. Procedures for the implementation of prayers turned out to have implications on

<sup>23</sup> Safrihsyah. *Ibid.* p. 63.

<sup>24</sup> Deden Suparman. *Ibid.* p.68.

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the daily lives , for example, how the role of prayer against the elusion from indecency and evil. As the Word of Allah SWT:

أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ  
تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا  
تَصْنَعُونَ ﴿٤٥﴾

“Recite, [O Muhammad], what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do. (QS: Al-ankabut: 45).<sup>25</sup>

**b. The difference between أداء الصلاة (Performing the prayer) and إقامة الصلاة (establishing the prayer)**

There is a big difference that all Muslims should know so that they can distinguish between the two terms, and know the true meaning of the command of God Almighty when he says establish prayer, as he did not say perform prayer and in this many meanings we will learn about it by identifying the difference between establishing prayer and performing prayer through the following lines :

in terms of language Performing the prayer that means: (bringing its pillars in full), establishing the prayer it means (preserve it and take care of it the right to take care of it).

1. Ada' for prayer : as Performing the prayer: It is to perform the prayer regardless of whether you performed it with complete commitment and gave it its right, or you performed it recklessly, such as turning right and left in prayer, and not being submissive, and other undesirable things in prayer.

<sup>25</sup> Qur'an kemenag in MS word. *English Sahih Internasional*. (2019). Look at: <https://lajnah.kemenag.go.id/>.

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2. Iqamah for prayer: as for establishing prayer, it is to pray the prayer and give it its full right and to be at the peak of reverence. And when prostrating calls to God and shows great reverence in prayer. Therefore, the great and double reward will naturally be in favor of the Muslim who performs the prayer.<sup>26</sup>

c. **The virtue.**

Prayer is an obligation in Islam is not a foreign thing among Muslims themselves, even prayer as a school for a Muslim. Where when praying Allah teaches many things. Among them are about how humans are able to adapt to all situations that occur and also teach to live life calmly, so that the happiness of life will be achieved. Humans are also taught to discipline, concentration of mind, intelligence, emotional stability, physical and mental health.

In addition, in prayer, humans are also taught how important the *hablum minan naa s* is in which there are various messages from Allah SWT. To build social integrity in which there is also a message about unity, community harmony, collective responsibility, community strength, and social change towards a better society. Like the lessons we can take from the word of God in Surah An-Nisa verse 102:

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَآئِفَةٌ مِّنْهُمْ مَعَكَ وَلْيَأْخُذُوا  
أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِن وَّرَائِكُمْ وَلَتَأْتِ طَآئِفَةٌ أُخْرَىٰ

<sup>26</sup> Hibazoom web, الفرق بين أداء الصلاة وإقامة الصلاة, <http://hibazoom.com/news142857>. Accesed on 19 January 2018.



لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ ۗ وَدَّ الَّذِينَ  
 كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً  
 وَاحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِن كَانَ بِكُمْ أَذًى مِّن مَّطَرٍ أَوْ كُنْتُمْ مَّرْضَىٰ  
 أَن تَضَعُوا أَسْلِحَتَكُمْ ۗ وَخُذُوا حِذْرَكُمْ ۗ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا  
 مُّهِينًا ﴿١٢٧﴾

*“And when you are among them and lead them in prayer, let a group of them stand [in prayer] with you and let them carry their arms. And when they have prostrated, let them be [in position] behind you and have the other group come forward which has not [yet] prayed and let them pray with you, taking precaution and carrying their arms. Those who disbelieve wish that you would neglect your weapons and your baggage so they could come down upon you in one [single] attack. But there is no blame upon you, if you are troubled by rain or are ill, for putting down your arms, but take precaution. Indeed, Allah has prepared for the disbelievers a humiliating punishment.” (QS; An-Nisa’: 102)<sup>27</sup>*

This verse teaches that no matter what the social situation, one must unite with each other and live in harmony and help each other. From the message of unity and harmony in social life, it is strengthened that prayer also has an influence in the social life of every human being. And there are many more verses related to human life, as explained above and will be described in detail in the next chapter.

From all the roles of prayer, we can also conclude as the virtue of prayer. Although there are many other virtues that we can detail, but the things mentioned by the author are virtues related to the discussion that will be studied by the author.

<sup>27</sup> Ibid.

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## d. Verses that Require the Prayer

Prayers five times a day and night are obligatory for every Muslim who is mukallaf, both men and women, except menstruating and postpartum women so that she is pure, and is the most important pillar of Islam after the two words of creed. The following are the verses of the Qur'an and the words of the Prophet which show that the prayer must be done by Muslims.

Allah SWT said :

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ  
 فَإِذَا أطمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ ۚ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ  
 كِتَابًا مَّوْقُوتًا ﴿١٣﴾

“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.” (QS. an Nisa': 103)<sup>28</sup>

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾

“Maintain with care the [obligatory] prayers and [in particular] the middle prayer and stand before Allah, devoutly obedient.” (QS. al Baqarah: 238)<sup>29</sup>

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِن خَيْرٍ تَجِدُوهُ  
 عِنْدَ اللَّهِ ۗ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١﴾

<sup>28</sup> Ibid.

<sup>29</sup> Ibid.

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“And establish prayer and give zakah, and whatever good you put forward for yourselves - you will find it with Allah. Indeed, Allah of what you do, is Seeing.”(QS. al Baqarah:110).<sup>30</sup>

#### e. Condition for Valid Praying

Valid condition for praying , consist of :

- 2) Moslem
- 3) Baligh dan Sensible
- 4) Purity from Hadats
- 5) Purification of clothes, body, and place.
- 6) covering From the *'aurat* (Private parts). men have their genitals between the navel and the knees, while women have all their body except the face and both palms.
- 7) The entrance of the prayer time
- 8) Facing to Qiblah<sup>31</sup>

#### f. Pillars of Prayer.

Pillars of prayer is all the actions and words in the prayer, which if it is omitted, then prayer is invalid. The pillars of prayer consist of:

- 1) 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*.
- 2) *Takbiratul Ihram* says: “*Allahu Akbar*” This means: Allah is the Greatest.
- 3) Recite al-Fatihah in every *rak'ah*.

<sup>30</sup> *Ibid.*

<sup>31</sup> Moh.Rifa'i..*Risalah Tuntunan Shalat Lengkap* (Semarang.C.V Toha Putra.1976). p.35

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- 4) *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.
- 5) *Tuma'ninah*, calm down for a while after moving in bowing.
- 6) *Itidal* stands up straight as it was in its original state.
- 7) *Tuma'ninah*.
- 8) *Sujud* (prostration) on the seven parts 2x, for each rakat.
- 9) *Tuma'ninah*.
- 10) Sit between two prostrations on every *rak'ah*.
- 11) *Tuma'ninah*.
- 12) Sit for the final,
- 13) Recite the final *at-tashahud* while sitting at the end.
- 14) *Shalawat*, recite blessings on the Prophet (PBUH) during the final *at-tashahud*.
- 15) *At-Tasleem*, the saying of as-Salâmu'alaykum marks the end of *shalat*.
- 16) Perform all of the above-mentioned essential parts in sequence.<sup>32</sup>

## 2. Psychoteraphy.

### a. Defenition Of Psychoteraphy.

Psychotherapy comes from the words “Psycho” soul and “therapy” healing.<sup>33</sup> Psychotherapy is a form of natural treatment of the mind or treatment of psychiatric treatment and disorders through

<sup>32</sup> *Ibid*.p.36

<sup>33</sup> Gusti Abdurrahman, *Terapi Sufistik Untuk Penyembuhan Gangguan Kejiwaan*, (Yogyakarta: Antasari Press, 2012), p.39.



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psychological methods.<sup>34</sup> Psychotherapy which in Arabic is called al-Ilaj an-nafs which means “psychiatric treatment”. By the oxford dictionary Psychotherapy is the treatment of mental illness by discussing somebodies problems whit them rather than by giving them drugs.<sup>35</sup>

According to Lewis R. Wolbeng<sup>36</sup> Psychotherapy is the treatment, by psychological means, of problems of an emotional nature in which a trained person deliberately establishes a professional relationship with the patient with the object of :

- 1) removing, modifying, or retarding existing symptoms,
- 2) mediating disturbed patterns of behavior, and
- 3) promoting positive personality growth and development.<sup>37</sup>

Psychotherapy in Islam is the process of treatment and healing for disorders of a mental illness, spiritual or self-purification of traits that can cause problems in the soul through the guidance of the Qur'an and the Sunnah Prophet Muhammad.<sup>38</sup>

Understanding psychotherapy in terms, there are several opinions expressed by experts including:

<sup>34</sup>Abdul Mujid Dan Yusuf Mudzakkir, *Nuansa-Nuansa Psikologi Islam*, (Jakarta: Raja Grafindo Persada, 2002), p. 207.

<sup>35</sup>Oxford Iwriter, *Oxford Advanced Learner's Dictionary*. (New York: Oxford University Press, 2010) 8<sup>th</sup> Edition. p.1183.

<sup>36</sup>Lewis Robert Wolberg (July 4, 1905 – February 3, 1988) was an american psychoanalyst. he advocated the use of hypnoanalysis in psychiatric treatment. he wrote or edited 20 books, and in 1945 founded the postgraduate center for mental health in new york city. in 1927, wolberg graduated from the university of rochester and obtained his m.d. from tufts university school of medicine in 1930. from 1967 to 1986, he was professor of psychiatry at the new york university school of medicine. wolberg was also interested in dieting and nutrition. he authored the psychology of eating in 1936.he was highly critical of fad diets. to treat obesity, he recommended a low-calorie diet. Read: [https://en.wikipedia.org/wiki/Lewis\\_Wolberg](https://en.wikipedia.org/wiki/Lewis_Wolberg).

<sup>37</sup>Mubasyaroh. *Pendekatan Psikoterapi Islam Dan Konseling Sufistik Dalam Menangani Masalah Kejiwaan*. Jurnal Stain Kudus, Jawa Tengah, Indonesia Vol. 8, No. 1,(Juni 2017).p.197

<sup>38</sup>Rahmad Yulianto Dan Muktamirul Haq Zain, *Studi Komparatif: Psikoterapi Dalam Perspektif Islam Dan Modern*. Al-Hikmah: Jurnal Studi Agama-Agama/Vol. 4, No. 2, (2018).p.4

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- 1) Yahya Jaya, defines psychotherapy as a healing process or treatment according to the method of psychiatry, meaning that healing methods are used based on psychological methods.<sup>39</sup>
- 2) Fuad Anshori also think that Islamic psychotherapy is an effort to heal the human soul (nafs) spiritually based on the demands of the Qur'an and Hadith (sunnah), with essential, empirical and ma'rifat analysis methods for everything that appears. in humans. Based on the explanation above, it can be understood that Islamic psychotherapy can also be interpreted as an effort to overcome some psychological problems based on the view of Islam. Islamic psychotherapy that faith and closeness.<sup>40</sup>
- 3) According to Theron, Psychotherapy is a technique of providing assistance to clients so that they can change their unhappy lifestyle by developing more satisfying feelings about themselves and about their social relationships.<sup>41</sup>
- 4) Watson & Morse (1977) special form of interaction between two people, the patient and the therapist, in which the patient initiates the interaction because he or she seeks psychological help and the therapist organizes the interaction using a psychological basis to help the patient improve self-control in his life. by changing one's thoughts, feelings and actions.

<sup>39</sup> Eka Kurniawati, *Konsep Psikoterapi Islam Menurut Hamdani Bakhran Adz-Dzakiy Dalam Perspektif Pendidikan Islam*. Skripsi Fakultas Tarbiyah Dan Keguruan Uin Raden Intan (Lampung ;2021).p.26

<sup>40</sup> Fuad Anshori, *Aplikasi Psikologi Islam*, (Yogyakarta: Psikologi, 2000), p. 242

<sup>41</sup> Syukri. *Psikoterapi Islami. Al-I'jaz : Jurnal Kewahyuan Islam*. Jan-Des. 2018.p.81

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- 5) Ivey & Simek-Downing (1980) Psychotherapy is a long-term process, concerned with reconstructing a person and changing the larger structure of the personality.<sup>42</sup>

#### b. Classification of Psychotherapy.

Before entering the classification and forms of psychotherapy from various aspects, the author will first divide psychotherapy into two points of view, namely modern psychotherapy and Islamic psychotherapy, both of which have a very close correlation with each other in theory and practice. And the following are the divisions of Psychotherapy based on their respective criteria.

James P. Chaplin, divides psychotherapy in two points of view. In particular, psychotherapy is defined as the application of special techniques to the healing of mental illness or to daily adjustment difficulties. Psychotherapy broadly includes healing through religious beliefs through informal talks or personal discussions with teachers or friends.

Meanwhile, according to Ibn Qayyim Al-Jauziyah, psychotherapy is divided into two forms, namely as follows:

- 1) **Tabiiyah Psychotherapy** is a psychological treatment for diseases whose symptoms can be observed and felt by sufferers under certain conditions, such as feelings of anxiety, restlessness, sadness and anger. The cure is by eliminating the causes.

<sup>42</sup> Jovita, <http://jojovita-journeyoflife.blogspot.com/2016/05/psikoterapi.html>. (May 2016). Acces on 20 January 2020. 12.18pm.

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- 2) **Syariyyah Psychotherapy** is a psychological treatment for diseases whose symptoms cannot be observed and cannot be felt by the sufferer under certain conditions, but it is really a dangerous disease, because it can damage a person's heart, such as diseases caused by ignorance, doubt, doubt. already passionate.<sup>43</sup>

Psychotherapy that is currently developing is divided into four types, namely as follows:

- 1) **Psychopharmaceutical therapy**, namely biological physical therapy with anti-depressant drugs that affect the mental development of patients affected by depression,
- 2) **Psychological therapy**, called ordinary psychotherapy, namely therapy for mental disorders with western psychological principles and approaches,
- 3) **Psychosocial therapy**, namely therapy with psychological principles for patients who experience maladaptation or maladaptation disorders, especially socially; and
- 4) **Psycho-spiritual therapy or so-called psychoreligious**, Religious psychotherapy tends to be referred to as religious psychotherapy, namely healing illness through mental life based on religious values, but it does not intend to change the patient's faith and belief

<sup>43</sup> Kasmuri dan dasril, Kasmuri Dan Dasril, *Psikoterapi Pendekatan Sufiistik*. (Batusangkar:STAIN Batusangkar Press.2014)Cet.1.p.12-13



but to awaken the patient's inner strength to help the healing process together with other therapies.<sup>44</sup>

Religious psychotherapy is part of a holistic approach in psychotherapy that is currently developing. While in the west, in the Christian context, pastoral counseling is developing, which is part of religious psychotherapy, in Islam, Islamic psychotherapy is developing which is also an integral part of religious psychotherapy.<sup>45</sup>

### c. Object of Psychotherapy Study.

According M Solihin (2004: 40) the target or object that becomes the focus of healing and treatment from the Sufistic approach of psychotherapy here is a human (human being) wholly, which is related to disturbances in the following aspects:

- 1) **Mental**, which is related to thoughts, reason, memory or processes associated with reason, thought and memory, such as easy to forget, lazy to think, unable to concentrate, narrow-minded, unable to make decisions properly and correctly, even do not have the ability to distinguish what is lawful from what is unlawful, which is beneficial and the harm, and the right with the vanity. The word of Allah swt in Surah al-Baqarah verse: 44 which means: why do you call on others to do good, while you forget yourself, even though you are always reading the book, do you not make sense (think).

<sup>44</sup> Rahmad Yulianto Dan Muktamirul Haq Zain, *Ibid.* p.3

<sup>45</sup> Isep Zainal Arifin, *Bimbingan Penyuluhan Islam, Pengembangan Dakwah Melalui Psikoterapi Islam* (Jakarta: Pt. Raja Grafindo Persada, 2009),p. 240-244.

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- 2) **Spiritual**, which is related to problems religious spirit, spirit or soul, which is related to religion, faith, piety and involves transcendental values, such as shirk, nifak, wickedness and kufr, weak belief and closed or veiled nature of the spirit, nature of angels and the unseen world. All of this happened because of man's disobedience and his denial of God. Problems related to the spiritual above if experienced by Humans are very dangerous for the individual, the world and the hereafter, this is in accordance with the Word of Allah swt in Surah an-Nisa verse 48 which means: *"Indeed Allah will not forgive anyone who commits shirk to Him, and He forgives other than shirk to Him. whomever He wills. And whoever commits shirk in Allah, then he has indeed committed a great sin."*
- 3) **Morals**, namely a state inherent in the human soul, which gives birth to actions easily, without going through a thought process, consideration or research, or mental attitude or character that is described in the form of thinking, speaking, behaving and so on.
- 4) **Physical**, Not all physical disorders can be cured with a Sufistic psychotherapy approach, except with the permission of Allah swt. Sometimes it is often done in combination with medical therapy or medical science in general. The most severe physical therapy carried out by Sufistic psychotherapy is when the disease is caused by the sins and disobedience that a person commits to Allah swt.<sup>46</sup>

<sup>46</sup> Kasmuri dan dasril, *Ibid*.p.5-6

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#### d. Functions and Objectives of Psychotherapy.

In general, according to Brammer, the function of psychotherapy leads to reeducational of individuals seeking clear perception and repentance, integrating them into everyday life and distancing themselves from feelings of sadness that stem from bad experiences in the past. While another function is that psychotherapy can act as curative (healing), preventive (prevention) and constructive (maintenance and development). Thus the function of psychotherapy can be developed not only for someone who has psychological difficulties but also self-development to optimize self-potential.<sup>47</sup>

The main functions of this psychotherapy according to M. Solihin (2004: 50) are as follows:

##### 1) The Function of Understanding,

Understanding of humans and their problems in life and how to find solutions to these problems in a good, correct, noble way, especially for mental, psychological, spiritual, and moral disorders and their problems. In addition, it also provides an understanding that this Islamic teaching is the most complete, true and holy source for solving various problems related to the human person and his God, the human person to himself, to his family environment and to his social environment. This is in accordance

<sup>47</sup> Erba Rozalina Yulianti. *Tobat Sebagai Sebuah Terapi (Kajian Psikoterapi Islam)*. Syifa Al-Qulub 1, 2 (Januari 2017): 132-141 Website: [journal.uinsgd.ac.id/index.php/syifa-al-qulub](http://journal.uinsgd.ac.id/index.php/syifa-al-qulub), p.129

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with the word of Allah in the letter Albaqarah verse 2 which means “*the Qur'an has no doubt in it as a guide for those who are pious*”<sup>48</sup>

**2) The Function of Control,**

Provides the potential that can direct the activities of each servant so that they are maintained in the control and supervision of Allah swt so that they will not deviate from the truth, goodness and benefits.

**3) Forecasting function or forward analysis (*prediction*).**

With this knowledge, a person will have the basic potential to be able to carry out future analysis of all events, occurrences, and developments. This means that if someone does something wrong, he can analyze what will happen to him. Knowing this he can anticipate by distancing himself from it.

**4) The function of development,**

Means to develop Islamic knowledge, especially about human nature and its ins and outs, both related to the problems of God towards faith, both theoretical, applicable, and empirical. Even for those who study and apply this knowledge, it also means carrying out the process of developing their human existence towards a perfect essence.

<sup>48</sup> Kasmuri dan dasril. *Ibid*.p.6-7



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### 5) The function of education,

Essence of education is to develop human resources. For example, from not knowing to knowing, from bad to good, from good to better. The main function of sending messengers is to provide education to all mankind. To be smart, critical and brilliant. With this one can become superior and perfect.<sup>49</sup>

### B. Previous Research

1. The book of "*psikologi shalat*" written by sentot haryanto it's explains the study of psychological aspects of prayer, such as only sports aspects obtained from prayer movements, meditation aspects which are an alternative to overcome various problems faced by busy or stressed people, and any more. This book was written in 2001 AD.
2. The book of "*Shalat Sebagai Terapi Psikolog*", written by Muhammad Bahnasi explains that prayer contains elements of habit (habith) and worship. It is said to be a habit, because it is an act that is repeated every day at a certain time. While it is called worship because it is a sacred relationship between the creator and his creatures. And whoever makes prayer a part of his life, his life will be blessed with blessings. This book was written in 2004 AD.
3. Thesis with the title "*Manfaat Shalat Terhadap Kesehatan Mental Dalam Al-qur'an*", written by Yuanita Ma'rufah at 2015 AD. This thesis discusses the benefits of prayer as one of the complex psycho-physical totalities

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<sup>49</sup> *Ibid.*p. 7

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because prayer shows the existence of a direct bond between the servant and his god. So that prayer can be beneficial for mental health for every enforcer.

4. Journal of the “*psikologi shalat*”, written by Ibn Hajar Ansori, Nailul Hubbah Harisa, Mohammad Fathan Asyrofi, Ahmad Khoirul Rooziqin . This paper describes about the portfolio of life nature on human, there is his process of servitude to God the Creator as the path to perfection of worship . Prayer does not only have a spiritual dimension but also a social dimension. The prayer also contains a message of social piety to create people who are aware of the importance of a peaceful, safe and peaceful congregational life. This journal was written in 2019 AD.
5. Thesis with the title “*The Relevance Of Patience And Prayer To Mental Health (An Analytical Study Of Surah Al-Baqarah Verses 45 And 153)*”, written by Silviralul 'Aini at 2021 AD. . This thesis discusses about 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.
6. Journal under the tittle “*Prayer and Health: Review, Meta-Analysis, and Research Agenda*”, it’s written by Kevin S. Masters, Glen I. Spielmans at April 4, 2007 / Published online: May 3, 2007. And this article reviews the empirical research on prayer and health and offers a research agenda to

guide future studies. Though many people practice prayer and believe it affects their health, scientific evidence is limited. In keeping with a general increase in interest in spirituality and complementary and alternative treatments, prayer has garnered attention among a growing number of behavioral scientists. The effects of distant intercessory prayer are examined by meta-analysis and it is concluded that no discernable effects can be found.

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## CHAPTER III

### METHOD OF RESEARCH

#### A. Methodological Approach

A method used in this discussion is the Thematic Contextual (Maudhu'i) method. Which one Thematic method is a method that seeks to find answer al-Qur'an by collecting the verses of the al-Qur'an have one goal, which together discuss the topic or title certain and order them according to their descent and in harmony with the reasons for the descent, then pay attention to these verses with explanations, explanations and their relationships with other verses, then it is used laws.<sup>50</sup>

It can be seen that the maudhu'i method has two kinds of studies. both aim to explore the laws contained in the verses of the al-qur'an, the link between the verses, the regularity between the verses, refute the accusation that repetition of the al-qur'an often occurs, this study also shows how great the attention of the al-quran is. 'an as the benefit of humans both in general and specifically.<sup>51</sup>

The author also took the source through the 2019 thesis writing guidebook, which this guidebook has been determined by the State Islamic University of Suska Riau: "Pedoman Penulisan Karya Ilmiah (Makalah, Sinopsis, Proposal dan Skripsi) Edisi Revisi, Fakultas Ushuluddin, 2019.

<sup>50</sup> Abd Hayy Alfarmawi, *Al-Bidayah Fi At-Tafsir Al-Maudhu'i*: Dirasah Manhajiyah Maudhu'iyah, (Al-Thaba'ah Al-Saniyyah:1977).p.49

<sup>51</sup> *Ibid.*,p. 50



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## B. Type of Research

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.<sup>52</sup> Library research is a series of activities related to collecting library data, reading and taking notes, and processing research materials. It is research that utilizes library resources to obtain research data.<sup>53</sup>

Before conducting a review of library materials, researchers must know in advance with certainty about the source of the scientific information will be obtained. Some of the sources used include; textbooks, scientific journals, statistical references, research results in the form of thesis, thesis, dissertation, and the internet, as well as other sources relevant.<sup>54</sup>

## C. Source of Data

The research data collection method is taken from data source. According to the source of data, data of research are classified as primary data and secondary data. Data used by author in this study, namely :

1. **Primary Data** : Primary data is an authorized source of information and responsible for the success of requesting the first data source. the most important data source is alqur'anul karim, and books of interpretation such as: classical and contemporary interpretation as following :
  - a. *Tafsir al-Kabir dan Mafatih al-Ghaib* (543 H / 1149 M) the wor of Muhammad bin ‘Umar bin al-Husain bin ‘Ali al-Qurasyi at-Tamimiy al-Bakriy at-Tibristani ar-Razi.

<sup>52</sup> M. Iqbal Hasan, *Pokok-Pokok Materi Metodologi Penelitian Data Dan Aplikasinya*, (Jakarta: Ghalia Indonesia, 2002), p.11.

<sup>53</sup> Mestika Zed, *Metode Penelitian Kepustakaan*, (Jakarta: Yayasan Obor Indonesia, 2008),p.3.

<sup>54</sup> Anwar Sanusi, *Metodologi Penelitian Bisnis*, (Jakarta : Salemba Empat,2016), p. 32.



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- b. *Tafsir Al-Jawahir fi Tafsir Al-Qur'an al-Karim* (1287 H / 1862 M) the work of Tanthawi bin Jawhari al-Mishriy.
- c. *Tafsir al-Munir fi al'Aqidat wa al-Syariat wa al-Manhaj* (1408 H / 1988 M) the work of Wahbah az-Zuhaili.

**2. Secondary Data :** Secondary sources are sources taken from sources others not obtained from primary sources. In this research the sources secondary in question is other books related to the problems that are the subject of this research : journal about shalat an psychology, The book of *Shalat Sebagai Terapi Psikolog*, The book of *psikologi shalat*, the thesis with the title “Manfaat Shalat Terhadap Kesehatan Mental Dalam Al-qur’an or articles that have relevance to the discussion in this research.

#### D. Technique for Collecting the Data

The research data collection method is taken from data source, the author formulates the steps for the discussion with the method maudhu’i , where in the initial step of this study the authors choose for decided the topic in the Qur an that will be in the lift as a topic of study in this research is the subject the influence of prayer for human life in the Qur'an . To understand and find these interrelationships , an integrative study is needed. That is a study that tries to dialectic between two or more sciences. One example of the application of the integrative study. The Qur'anic verses related to prayer are studied with a psychological approach. Afterwards next step author collecting all paragraphs relating to the issues specified, either makkiyyah or paragraph madaniyya. Then collated with composing verses based on the chronological

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timing of such verses in the Qur'an was revealed to the Prophet Muhammad accompanied by explanations background behind the decline in the verse as a foundation reinforcement topics that will be examined by investigators.

The form of the study of maudhu'i interpretation is more tactical in answering the themes of the problems that arise in this research. This study attracts more attention when it is integrated with other disciplines, such as psychology and several other relevant and significant disciplines to be used as an approach tool in understanding the meaning of the Qur'an. Then do the interpretation of the verses about prayer that pay attention to the indications that are in all readers.

Begining with some things that are universal (general) to the things yang is particular (special). This objective requires us to not only understand the pulled nai textuality only. Rather, it must understand the particular conditions of today's society. So that when something universal is associated with religion it will not be deadlocked.

## E. Technique of Data Analysys

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.<sup>55</sup>

<sup>55</sup> Sugiyono, *Metode Penelitian Kualitatif*, (Bandung: Alfabeta, 2020), p. 130.

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. with the following steps:

1. **Data reduction**, which simplifies the problem in this study by grouping materials on the influence of prayer related to human life and eliminating things that are not related to the research topic .<sup>56</sup>
2. **Display Data**, namely the presentation of data in the form of narrative texts explained by commentators and other narrative texts from psychological reviews that are related to the topic of study or research.<sup>57</sup>
3. **Conclusion and Verification**, making temporary conclusions and then verified with other comparative data so that the conclusions are more accurate and objective.<sup>58</sup>

<sup>56</sup> *Ibid.* p. 91

<sup>57</sup> *Ibid.* p. 92

<sup>58</sup> *Ibid.* p. 93



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## CHAPTER V

### CLOSING

#### A. The Conclusion

From the interpretation of the following verses, Allah commands us to always perform prayers starting from the obligatory to the sunnah, and do them with calm, fear, and focus to achieve the perfect prayer. In a series of prayers, there are many benefits that directly provide positive benefits for human health, both mentally and physically. It is even explained in the Qur'an it self that it is human nature to have excessive anxiety, anxiety and fear that can all be overcome by maintaining prayer. Apart from anxiety, anxiety and excessive fear, prayer is also able to keep us from bad behavior that can plunge us into negative things.

Islamic teachings provide psychological assistance to humans in facing trials and overcoming life's difficulties. By practicing religious values in daily life, a person's mental health can be seen from adapting to his environment. He can also develop the potential within himself as much as possible to reach the pleasure of Allah SWT and develop all aspects of intelligence, spiritual health such as emotion, and intellectual intelligence.

In this study, every human being is encouraged to be calm in his prayer or in other words called *Khusyu'* and to present a sense of sincerity, fear and remember Allah, so that the function of prayer becomes perfect. Apart from this, it is also recommended to pray by perfecting the movement accompanied by *tuma'ninah*, because not only in terms of

reading in terms of movement, it is also able to provide positive contributions in the body that will bring people to calm, serenity and away from sources of anxiety and restlessness. from heinous acts that come out of social norms and religious norms.

Prayer is one of the educational means of human life where apart from the health aspect and psychotherapy aspect, the prayer itself teaches us how to maintain cleanliness when we want to pray, a time management system, so that with purity, cleanliness and good time management, human life is more organized, awake and systemized.

This is the conclusion that the author can describe from the results of the following research, for any shortcomings, I would like to criticize and give suggestions, so that further researchers can continue well.

## B. Suggestions

Based on the research above, the author has several suggestions. Such as:

1. This study only discusses the interpretation of prayer from two verses and three scholars. Therefore, the authors expect further research on the psychotherapy of prayer from other verses and interpretations.
2. The author advises the reader to always ask Allah SWT for help to maintain his mental health and avoid bad behavior in vain. And ask for expert help, both in terms of scholars or professional psychiatrists. In other words, the author wants society to be more balanced between religious assistance and professional assistance to become a better person.

3. Prayer is the best worship to maintain physical and spiritual health. So all of us should always try to get used to praying solemnly and not neglecting let alone leaving it.
4. Mental and physical health are crucial for humans, so I advise Muslims to take care of each other and advise each other to ask Allah SWT for help with prayers ordered by Allah through verse research and interpretations described by the author.
5. From all aspects that have been studied, none other than the purpose of this research is to make us servants who always worship God sincerely and calmly, and make us individuals who have character and morality both physically and spiritually who are able to contribute to the general public in life. so that the creation of a more useful human.
6. The author realizes that this research still has many shortcomings, therefore the authors ask for corrections and suggestions to the reader to provide corrections and suggestions for the improvement of this research or further research.

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- 2013 - 2017 : Islamic Teacher Training Collage Gontor seventh for girls
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