

Tuma'ninah in Prayer and Flow Theory: A Qur'anic-Psychological Study Peace of Mind and Mental Health

Muh Adnan¹, Yusuf Rahman², Basri Mahmud³, Dewi Sartika⁴

^{1,2} Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia

^{3,4} Universitas Islam AGH Abdurrahman Ambo Dalle Polewali Mandar, Indonesia

Correspondence: Adnanyunus070298@gmail.com

DOI: 10.29240/alquds.v9i3.15121

Abstract. This study aims to examine the concept of *tuma'ninah* in prayer based on the perspective of the Qur'an and its relevance to peace of mind and mental health. This study uses a qualitative approach based on literature research, namely collecting verses from the Qur'an related to *tuma'ninah*, *zikr*, and peace of mind, these verses are analyzed using the *tahlili* method, by examining various perspectives of classical and contemporary exegesis from linguistic, theological, and contextual points of view, then relating them to Mihaly Csikszentmihalyi's psychological theory which developed the theory of flow. The results show that *tuma'ninah* in the Qur'an is closely related to the concept of peace of mind (*nafs al-mutma'nnah*), which is grounded in faith, *zikir*, gratitude, and belief in Allah's help. Prayer performed with devotion and *tuma'ninah* not only improves the quality of worship but also acts as spiritual therapy that can reduce stress, anxiety, and mental disorders. This research is significant for the development of Islamic psychology, as it shows that the concept of *tuma'ninah* in the Qur'an, as practiced in prayer, is not merely ritualistic but also has psychological implications relevant to peace of mind and human mental health.

Keywords: Tuma'ninah, Prayer, Peace of Mind, Mental Health.

Introduction

Prayer, when viewed from a spiritual perspective, means turning to Allah SWT with all one's heart, with sincerity, devotion, and presence of mind while reciting, praying, and praising Him. The Prophet Muhammad (peace be upon him) said, "There is no Muslim who performs ablution, then stands to pray, understanding the meaning of his words, but when he finishes praying, he emerges like a newborn child." Clean and free from sin at that moment, because all mistakes and sins are erased in the act of prayer.¹ It is not uncommon for people to cry with emotion during prayer because of His greatness. The prayers and *zikr* recited during prayer have strong spiritual power, so that someone who sincerely prays will feel calm. The higher a person's spirituality, the more they will go through life's problems with enthusiasm because of their strong faith in God.

In psychology, there is a branch that studies and researches human mental functions and phenomena, both normal and abnormal. In other words, psychology is a science that focuses on human behavior and cognitive functions. As a discipline, psychology examines various aspects of the human mind, generally dividing it into normal and abnormal states. Abnormal minds refer to mental symptoms that deviate or show specific abnormalities, while normal minds refer to mental conditions that are healthy in accordance with social norms and human values. In practice, experts in psychology are called psychologists, while in mental health or psychiatry, they are known as psychiatrists.²

¹ Ahmad Faisal Marzuki, *Mendirikan Salat Menegakkan Peradaban*, (Jakarta: Mekar Cipta Lestari, 2022), 61.

² Junaidin, *Psikologi Umum*, (Yogyakarta: Zahir Publishing, 2020), 44.

Human life today is filled with busy activities, so the time set aside for prayer is also limited. Worried that their work will be interrupted, people sometimes pray in a hurry. In fact, prayer calms the human soul. If performed quickly, it is challenging to achieve tranquility, and there is a risk of neglecting the pillar of *tuma'ninah* in prayer. There have been several studies that mention prayer as a factor in calming the soul, including Sarihat, who states that prayer brings peace to the soul. His research examines the views of scholars who hold that prayer can relieve anxiety and stress in the human soul. Furthermore, Dedi Ardiansyah and Miftahul Ulum,³ in their research, state that prayer can maintain physical health by fulfilling all its pillars perfectly. Another study on prayer is by Purmansyah Ariadi, who views prayer as psychotherapy, from the performance of wudhu (ablution) through prayer. It is also mentioned in the study by Salman Ultum Fatimah and M. Riyah Hidayat⁴ that prayer strengthens the human soul and mentality. Bintang Amanda, Fatimah Azzahroh, and Nadita Restika Wulandari⁵ also researched prayer as a form of therapy in life that creates a sense of calm and tranquility. Silvya Uswatun Hasanah⁶ also researched prayer, concluding that it can maintain human physical and mental health.

A person's soul can influence their religious beliefs, and vice versa, beliefs can affect a person's soul or mental state. In Islamic teachings, prayer requires a person to be calm and not rush through it. To achieve the purpose of worship and have an impact on the soul of the person performing it, concentration on each process is required. Calmness in worship is one of the keys to focusing in prayer so that the person performing it can be solemn. In prayer, one of the pillars that must be fulfilled is *tuma'ninah*, or commonly understood as a calm attitude or a moment of silence when changing prayer movements. *Tuma'ninah* in prayer is a pillar that cannot be abandoned. According to the majority of scholars from the Maliki, Shafi'i, and Hanafi schools of thought, *tuma'ninah* is included in the pillars of prayer, namely in the movements of *ruku'*, *i'tidal*, sujud, and sitting between two sujud. The law of *tuma'ninah* is a requirement for the validity of the pillars of prayer.⁷ Therefore, for those who neglect the implementation of the pillar of *tuma'ninah*, they do not fulfill the pillars of prayer according to the law, so their prayers are highly likely to be invalid according to the law.

This research is a type of library research that yields descriptive-analytical results. The data sources for this research include both primary and secondary data. The primary data sources are tafsir books. Meanwhile, the secondary data sources include psychology books on mental health, scientific articles, and prior research on prayer and mental health. Next, the author collected all verses related to the concepts of *tuma'ninah*, peace of mind, and *nafs al-muṭma'innah*. The collected verses are then reselected based on their context and the keywords used. This step was taken to ensure that the verses that were the focus of the study were aligned with the predetermined theme. After the verses were selected, the next step was to analyze them using a tahlili method that examined various perspectives, such as language, theology, and context, based on classical and contemporary interpretations to compare the meanings and provide a basis for understanding the concept of *tuma'ninah*.

³ Dedi Ardiansyah and Miftahul Ulum, "Mengungkap Rahasia Kedahsyatan Gerakan Shalat bagi Kesehatan Tubuh," *Journal of Islamic Education & Management* 03, no. 01 (2023), 77-89. <https://doi.org/10.21154/excelencia.v3i01.1780>

⁴ Salman Ultum Fatimah and M. Riyah Hidayat, "Khusyu' dalam Al-Qur'an (Studi Analisis Tafsir Al-Jami' Li Ahkam Al-Qur'an)," *Bashair* 01 no. 02 (2021), 1-14. <https://doi.org/10.47498/bashair.v1i2.657>

⁵ Bintang Amanda, et al., "Penanganan Insecure pada Remaja dengan Pendekatan Terapi Sholat dan Dzikir," *Proceedings of the Conference on Psychology and Behavioral Sciences* CV. Doki Course and Training 03, no. 01 (2024), 117-124. <http://proceedings.dokicti.org/index.php/CPBS/index>

⁶ Silvya Uswatun Hasanah, "Manfaat Kesehatan Salat Bagi Kesehatan Manusia," *Aisyah Journal of Intellectual in Islamic Studies* 1 No. 2 (2023), 73-82. <https://journal.mahadaiyah.id/index.php/aisyah/article/view/10>

⁷ Ahmad Sarwat, *Seri Fiqih Kehidupan: Shalat*, (Kuningan: Rumah Fiqih Publishing, 2015), 207.

Then, the interdisciplinary approach used is the psychological theory of Mihaly Csikszentmihalyi, who developed the theory of *flow*. After discussing the verses related to *tuma'ninah*, *flow* theory will be used as an analytical tool to examine the extent to which the concept of *tuma'ninah* in the Qur'an, as practiced in prayer, can affect a person's psyche or mental state. *Flow* theory describes the optimal mental state achieved when a person is fully immersed in a meaningful, focused activity. A loss of awareness of time, heightened concentration, and a sense of satisfaction and inner peace characterize the *flow* state.⁸ The correlation between the meaning of *tuma'ninah* in prayer and the principles of peace of mind and mental well-being from *flow* theory suggests that prayer can positively impact peace of mind and mental health when practiced with attention to the pillars of worship, namely *tuma'ninah*.

Many studies have discussed this issue, but few have specifically examined the concept of *tuma'ninah* from the perspective of the Qur'an and scientifically linked it to the idea of peace in prayer (al-nafs al-muṭma'innah) and to mental health. This study aims to bridge the Qur'anic understanding of *tuma'ninah* in prayer with modern human needs for emotional stability and mental health. Based on previous studies, no researcher has discussed in depth the perspective of *tuma'ninah* found in the Qur'an and its relevance to the pillars of prayer, the soul, and mental health. Previous studies have focused more on the physical and mental effects of prayer, but there has been no in-depth discussion of its definition. However, it is essential to understand the pillars of worship, especially *tuma'ninah*, because this pillar can bring peace to the human soul and mind. The central aspect is the peace in the process of performing prayer, which differs from the other pillars. The term *tuma'ninah*, closely related to peace of mind, has been mentioned in the Qur'an, but a deeper perspective, as reflected in the scholars' interpretations, has not been widely discussed. Theoretically, this study makes an essential contribution to the development of interdisciplinary studies between the science of interpretation and modern psychology by introducing Mihaly Csikszentmihalyi's concept of *Flow*. This concept offers a new epistemological framework that places *tuma'ninah* in a significant role in balancing the human soul or mind. Practically, this research can serve as the basis for developing Qur'anic-based spiritual programs relevant to Islamic education, counseling, and psychotherapy.

Discussion

The concept of *Tuma'ninah* in the Qur'an

The term *tuma'ninah* (طمأنينة) in the Qur'an refers to tranquility, peace, and steadfastness of heart. Although the word "tuma'ninah" does not always appear in its literal form, its derivative forms such as "tat ma'innu" or "mut ma'innah" appear in several verses. The tranquility referred to as *tuma'ninah* is described in several verses, including QS. Yunus: 7, Ali-Imran: 126, Al-Maidah: 113, Al-Anfal: 10, Ar-Ra'd: 28, al-Baqarah: 260, an-Nahl: 106, 122, and al-Fajr: 27. Based on the verses that use the term *tuma'ninah*, there are four themes discussed, namely: faith, remembrance, gratitude, and help from Allah SWT. Regarding faith that brings peace, it can be found in Surah Yunus: 7, Al-Maidah: 113, Al-Baqarah: 260, and an-Nahl: 112. Remembrance is found in Surah Ar-Ra'd: 28 and Al-Fajr: 27. Gratitude is explained in Surah An-Nahl: 112. Meanwhile, Allah's help is mentioned in Surah Ali-Imran: 113.⁹

Although the term for tranquility is mentioned in the Qur'an eleven times in various forms and contexts, the author lists only three verses that specifically relate to the meaning of *tuma'ninah*,

⁸ Mihaly Csikszentmihalyi, *Flow: The Psychology of Optimal Experience*, (Chicago: HarperCollins, 1990), 58.

⁹ Abd Jalaluddin, "Ketenangan Jiwa Menurut Fakh al-Din Al-Razi dalam Tafsir Mafatih Al-Ghayb," *Al-Bayan: Jurnal Studi Al-Qur'an dan Tafsir* 03, no.01 Juni (2018): 36-50, <https://doi.org/10.15575/al-bayan.v3i1.2288>

namely, peace of mind and soul. The three verses are Surah Al-Baqarah verse 260, Surah Ar-Ra'd verse 28, and Surah Al-Fajr verse 27. This selection is based on the consideration that only in these three verses does the word or form of the root "t}uma'ninah" (نـأـمـنـهـ) appear explicitly or directly, either in the form of a verb such as "t}uma'ninah" or in the form of a noun such as "al-mut} ma'innah". Meanwhile, the other eight verses that discuss tranquility use different terms or expressions such as *sakinah* (سَكِينَة), *ridā* {ā} (رِضَا), or *suku>n* (سُكُون), which, although they have similar or related meanings, do not come from the same root word and do not directly refer to the concept of *t}uma'ninah* as intended in this study. Therefore, only these three verses were selected to maintain focus and consistency of meaning in this specific discussion of *t}uma'ninah* in the Qur'an.

The following are verses from the Qur'an that contain the word *t}uma'ninah* or its derivatives: The first verse, QS al-Fajr 27-30

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَةُ ارْجِعِي إِلَى رَبِّكِ رَاضِيَةً مَرْضِيَّةً فَادْخُلْنِي فِي عِبَدِيِّ وَادْخُلْنِي جَنَّتِي

*O tranquil soul, return to your Lord, well-pleased and well-pleasing. Then enter among My servants, and enter My Paradise.*¹⁰

In the interpretation of al-Qurthubi, it is explained that what is meant by *الْمُطْمَئِنَةُ* is interpreted as *al-saki>nah al-mauqinah* (calm and confident). Certain that Allah is his Lord. This is what Mujahid and others said. Ibn Abbas RA said that it means calm with the reward from Allah SWT. Others say that it means one who is sure of what Allah SWT has promised in His book. Ibn Kaisan said that *الْمُطْمَئِنَةُ* here means *al-mukhlisah* (the sincere), and some say that it means one who is calm with the remembrance of Allah SWT.¹¹

In the tafsir al-Thabari, it is mentioned that, from Qatadah about the verse "يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَةُ" O *tranquil soul*", it refers to a believer whose soul is at peace with what Allah has promised. There is also another narration about the words of Allah, "يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَةُ", which means to believe in what Allah has said and to confirm what Allah has said. Another narration says that the verse means to prove and believe that Allah is his Lord, surrendering completely to His commands.¹²

From the two interpretations above, it can be understood that *t}uma'ninah* emphasizes the aspect of strong and steadfast faith. A calm soul is not merely passive or free from anxiety, but is the result of complete conviction in the truth of Allah's revelation and promises. Prayer performed with *t}uma'ninah* reflects an attitude of conviction and surrender to Allah, without haste or anxiety. This is a manifestation of a soul that is convinced of its Lord's promises (including the promise of forgiveness and reward for good deeds). This aligns with the principle of Flow, which motivates one to achieve life satisfaction. However, in principle, it differs because the idea in the Qur'an is motivation for God's promise in the hereafter. In contrast, the concept of flow is personal satisfaction that is not related to the hereafter.

Then it is said that, *الْمُطْمَئِنَةُ* here means *al-mukhlisah* (sincere) *t}uma'ninah* is present when prayer is performed with honest intentions, not because one wants to be seen by others, and not in a hurry because of worldly affairs. A calm soul arises in prayer when it is performed for Allah alone, not as an empty routine. In prayer, zikr is the essence of worship: the recitations of prayer, tasbih, takbir, and

¹⁰ Kementrian Agama, *Al-Qur'an dan Terjemahnya* (Jakarta: CV. Darus Sunnah, 2017), 594.

¹¹ Al-Qurthubi, *al-Jami' Li Akhdam al-Qur'an* (Beirut: al-Risalah, 2006), 284-285.

¹² Al-Thabari, *Tafsir al-Thabari Jami' al-Bayan 'an Ta'wil Ayi al-Qur'an* (Kairo: Dar Hajar, 2001), 393.

supplication are forms of zikr. *Tuma'ninah* is not just a slow movement, but zikr performed with full awareness of Allah's presence, which is what brings peace to the soul.

The second verse, QS al-Baqarah 260

قَالَ أَوْمَئِنْ تُؤْمِنْ ۖ قَالَ بَلِّي وَلَكِنْ لَيَطْمِئِنَ قَلْبِي

He (Allah) said, "Do you not believe?" He (Ibrahim) replied, "I believe, but so that my heart may be at peace."¹³

This verse tells the story of Prophet Ibrahim *alaihis salam*, who asked Allah to show him how Allah brings the dead back to life. Allah then granted his request and commanded Ibrahim to take four birds, cut them up, mix their parts, and then place some of them on each hill. Then Allah told Ibrahim to call them, and the birds returned to life and came to him.

According to Ibn Kathir, this verse shows that Prophet Ibrahim already had perfect faith, but he asked for strengthening of his conviction (*tatbitul yaqin*), not because of doubt. This is called *tuma'ninah al-qalb* (peace of mind), which is inner peace that comes not only from intellectual faith, but also from direct experience or concrete evidence of Allah's power. *Tuma'ninah* refers to: Peace of mind that comes from witnessing the truth of one's faith. Ibrahim intended to increase his knowledge from *ilm yaqin* to *'ainul yaqin*.¹⁴ Ibrahim's desire to strengthen his faith to achieve peace of mind is in line with the condition of flow, the ultimate goal of which is to achieve faith and satisfaction.¹⁵

In the context of prayer, this verse explains that Prophet Ibrahim already had faith but still desired a more profound peace of mind. Similarly, a Muslim, even though he has faith, prayer becomes a means to deepen his faith until his heart is truly at peace. Prayer is performed to obtain peace of mind and to feel the presence of Allah inwardly.

According to Ragib al-Ashfahani in his interpretation, the word طمَنَ means tranquility after anxiety, and several verses above mention *mut'min*, which warn that only by knowing Allah and increasing worship to Him will one attain peace of mind, as in the verse QS al-Baqarah/2: 260 ولكن لَيَطْمِئِنَ قَلْبِي but so that my heart may be steadfast (in my faith).¹⁶

The third verse, QS ar-Ra'du 28

الَّذِينَ آمَنُوا وَتَطَمِئِنُ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۖ أَلَا بِذِكْرِ اللَّهِ تَطَمِئِنُ الْقُلُوبُ ۖ

*(That is) those who believe and whose hearts find peace in the remembrance of Allah. Remember, it is only through the remembrance of Allah that hearts will always find peace.*¹⁷

In *Tafsir Al-Misbah*, Quraish quotes Thabathabai's opinion, which highlights the word *تَطَمِئِنُ* (become tranquil) as an explanation of the previous word, namely, *believe*. Faith, according to him, is not merely knowledge about the object of faith, because knowing something is not enough to produce conviction and peace of mind. Knowledge alone does not always create faith; in fact, it can give rise to anxiety or denial, as implied in QS. an-Naml/27:14: "And they denied it because of their injustice and

¹³ Kementerian Agama, *Al-Qur'an dan Terjemahnya*, 45.

¹⁴ Imam Ibnu Katsir, *Tafsir al-Qur'an al-'Azim* (Riyadh: Dar Tayyibah, 1999), 524.

¹⁵ Csikszentmihalyi, *Flow: The Psychology of Optimal Experience*, 58.

¹⁶ Ragib al-Ashfahani, *Mufradat fi Gharib al-Qur'an Juz 2* (Beirut: Dar Kutub Ilmiyyah, 2004), 595.

¹⁷ Kementerian Agama, *Al-Qur'an dan Terjemahnya*, 253.

arrogance, even though their hearts believed." However, there is a type of knowledge that can give birth to faith, namely, knowledge accompanied by an awareness of Allah's greatness, human weakness, and the need of creatures for Him. When this knowledge is combined with awareness in a person's soul, peace and tranquility are born. When a person realizes that Allah is the sole Sovereign, the Ruler of the universe, and the Owner of all things, then mentions His name, remembers His power, and reflects on His great attributes, the soul will feel peace and tranquility. The word **طَمِينَ**, used in the present tense, does not aim to indicate a specific time, but rather to describe the continuity and stability of that tranquility.¹⁸

Buya Hamka explains in his interpretation that remembering Allah can bring peace, and with it, all kinds of anxiety, confusion, despair, fear, worry, doubt, and sorrow will disappear. Peace of mind is the foundation of spiritual and physical health, while doubt and anxiety are the root of all illness. No one can help a person who poisons their own heart with anxiety. If the heart has been infected with disease and is not immediately treated with faith, namely the faith that gives rise to remembrance and remembrance that gives rise to *t}uma'ninah*, then woe will befall it.¹⁹ Ibn Kathir, in his interpretation, also mentions that the heart will be good and calm when it relies on Allah, peaceful when remembering Him, and that Allah's pleasure serves as a helper and protector.²⁰ Linguistically, *that mainnu* means to become quiet. Through the above verse, Allah SWT reminds us that through remembrance (remembering Allah), the heart will become peaceful, so that the heart of a servant is very dependent on the extent to which he remembers his Lord. Allah explains that those who receive His guidance are believers whose hearts become peaceful because they always remember Allah. By remembering Allah, the heart becomes quiet and the soul becomes calm, free from anxiety, fear, or worry. They do good deeds and feel happy with the good they do.²¹

In the context of prayer, *t}uma'ninah* can be seen as a gateway to a flow state, where complete focus on the recitation and movements of worship triggers total engagement, reduces negative thoughts, and stabilizes emotions. This process is in line with QS. Al-Ra'd: 28, which emphasizes that the heart becomes calm through remembrance of Allah. In other words, *t}uma'ninah* brings about a spiritual *flow*, optimizing mental function and strengthening mental health.

This verse shows that tranquility is the primary key to achieving solemnity, especially in prayer. *T}uma'ninah* in prayer means performing it calmly, without rushing, both in movement and recitation. This includes pausing briefly between movements and recitations, such as in *ruku'*, *i'tidal*, and *sujud*. The Prophet Muhammad described people who do not maintain *t}uma'ninah* in prayer as crows pecking at food quickly. In addition, he likened this behavior to that of someone who is hungry but only eats one or two dates, which clearly does not fill. In fact, this action is considered the worst form of theft.²² A person is considered uncivilized to his Lord if he performs prayer hastily. Instead, he should perform it calmly (*t}uma'ninah*), until his heart feels steady to present himself before Allah and perform the *takbir*.²³

Prayer is not a race where the fastest wins. On the contrary, in prayer, those who do it slowly and consciously are the winners.²⁴ So one day during the time of the Prophet Muhammad, a companion was reprimanded for praying with swift movements. The Prophet (pbuh) reprimanded

¹⁸ M. Quraish Shihab, *Tafsir Al-Misbah* vol. 6 (Ciputat: Lentera Hati, 2021), 272-273.

¹⁹ Hamka, *Tafsir Al-Azhar: Jilid 5* (Depok: Gema Insani, 2015), 69.

²⁰ Imam Ibnu Katsir, *Tafsir al-Qur'an al-'Azim* Juz 4, 455.

²¹ Departemen Agama RI, *Al-Qur'an dan Tafsirnya* (Jakarta: Widya Cahaya, 2011), 106.

²² M. Khalilurrahman Al-Mahfani dan Abdurrahim Hamdi, *Kitab Lengkap Panduan Shalat* (Jakarta Selatan: Wahyu Qalbu, 2016), 215-216.

²³ Andi Wawan Satriawan, *Rahasia 13 Rukun Sholat* (Banten: Guepedia, 2023), 33.

²⁴ Muhammad Khatib, *56 Kesalahan Salat Yang Sering Diabaikan* (Surabaya: Pustaka Media, 2019), 184.

him and said, "Repeat your prayer, for you have not performed prayer." After that, he taught him the correct way to pray, saying, "Bow until you reach *t}uma'ninah* while bowing, stand calmly until you reach *t}uma'ninah* in *i'tidal*, prostrate until you reach *t}uma'ninah* in prostration, and sit between the two prostrations until you reach *t}uma'ninah* in sitting, and so on." (Narrated by Bukhari and Muslim). This hadith emphasizes that *t}uma'ninah* is a minimum requirement in every movement of prayer. Do not rush to move from one movement to the next before reaching tranquility (*t}uma'ninah*).²⁵

The Spiritual Dimension of *Tuma'ninah* in Prayer

Establishing prayer means performing it perfectly, both in movements such as bowing and prostrating and in recitations. Therefore, Allah associates good fortune with the sincerity of those who perform prayer. If sincerity is not present in worship, then the good fortune promised by Allah will not be achieved. Devotion in prayer is impossible to achieve if it is done hastily, because devotion can only be achieved through tranquility (*t}uma'ninah*). The greater the tranquility a person has in their prayer, the higher their level of devotion.²⁶ In every movement of prayer, recitation is a form of remembrance that can also serve as an effective spiritual practice for reducing anxiety and bringing peace.²⁷

In terms of Sharia law, devotion can be understood as a form of submission and obedience to Allah, reflected in the tranquility of the soul that affects the tranquility of the limbs, and in the influence of the heart, which feels the greatness of Allah and brings it into the soul. Regarding the definition of khusyuk in prayer, there are various opinions among scholars. Imam Said ibn Jubair argues that khusyuk in prayer occurs when a person is unaware of who is on their right or left, and is entirely focused only on Allah SWT. Meanwhile, according to 'Amru ibn Dinar, khusyuk means being silent and correcting one's position in prayer. Imam' Atha defines khusyuk as the absence of evil deeds during worship. There is also an opinion that states that khusyuk in prayer is full concentration, putting aside everything else, and reflecting on what is being read, whether it is verses from the Qur'an or dhikr.²⁸

Peace of mind is the foundation of spiritual and physical health.²⁹ To achieve peace of mind or soul, especially in prayer, the pillar of *t}uma'ninah* should not be taken lightly. Prayer should be performed calmly and without haste, appreciating each movement of the prayer, perfecting the recitation and movements. That is the essence of *t}uma'ninah*, which is to pause between each movement of prayer so that one can understand the meaning of the movements and recitations, thereby creating tranquility and bringing about a solemn heart. It is impossible for someone who performs the movements of prayer very quickly to achieve solemnity in worship, because there is no attention to each movement and recitation of the prayer.

Literally, salat means prayer. However, in this context, salat refers to worship performed in accordance with predetermined procedures, requirements, and pillars, through specific recitations and movements.³⁰ For Muslims, salat is not only considered an obligation but also a basic necessity in life. Every movement in prayer, from standing, saying takbir, *ruku'*, *i'tidal*, prostration, to salam, has a meaning that can be learned. A Muslim who truly appreciates prayer with sincerity, *t}uma'ninah*, and

²⁵ Khatib, *56 Kesalahan Salat Yang Sering Diabaikan*, 186.

²⁶ Fawwaz Ahmad Al-Zamrali, *Kaifâ Nakhsya'u fi al-Salati*, trans. Nurul Hadi Abdi (Ciputat: Ciputat Press, 2007), 112.

²⁷ Miftahul Jannah dan Dkk, "The Meaning of *Daiq* in the Qur'an: Semantic Transformation and Its Relevance to the Mental Spiritual Crisis of the Digital Generation," *AL QUDS : Jurnal Studi Alquran dan Hadis* 9, no 2, (2025): 286-303. <https://doi.org/10.29240/alquds.v9i2.14396>

²⁸ Al-Zamrali, *Kaifâ Nakhsya'u fi al-Salati*, trans. Nurul Hadi Abdi, 5.

²⁹ Sudirman Tebba, *Nikmatnya Shalat Yang Khusyuk* (Ciputat: Pustaka irVan, 2008), 4.

³⁰ Haidar Bagir, *Buat Apa Shalat* (Bandung: Mizan, 2024), 41.

solemnity will feel calm, free from anxiety, depression, and other negative feelings. It is narrated from the companion of the Prophet, Hudzaifah, that “If the Prophet felt troubled by something, he would perform prayer” (HR. Abu Dawud). The relationship a person builds with their God during prayer can produce great spiritual strength that influences positive changes, both physically and psychologically.³¹

From the perspective of modern psychology, particularly the theory of flow developed by Mihaly Csikszentmihalyi, it provides a scientific framework for understanding the inner state of *t’uma’ninah*. *Flow* is an optimal mental state when a person is completely immersed in a meaningful activity, with deep focus, clear goals, and a balance between challenges and abilities. This condition is similar to *t’uma’ninah*, where the person praying combines physical movements with full awareness, or what is called *the merging of action and awareness, a condition in which one’s attention is entirely devoted to an activity*.³² Thus, authentic solemnity and tranquility are achieved. When a person contemplates their prayer with attention to *t’uma’ninah*, they can experience a disregard for external distractions, time feels short, or they experience a *transformation of time*.³³ and a sense of intrinsic satisfaction or *autotelic experience*³⁴ Arises, which makes worship itself a source of spiritual pleasure.

Peace of Mind and Mental Health

Research on the concept of flow shows that activities carried out in this state positively impact emotional balance and life satisfaction by providing self-motivation.³⁵ The soul is the place for all changes that originate from the highest realm. Just as the spirit resides in the throne, the soul is also a noble and honorable place. If a person realizes that the soul is where various changes occur, then anyone who wants to improve themselves must begin by improving their soul.³⁶

1. Definition of Soul and Mental Health

When discussing the soul, it is closely related to psychology. This science studies various aspects of the human psyche, so that psychology’s main object is the human being itself.³⁷ Psychology comes from the English word psychology, which is derived from the Greek words *psyche* and *logos*. *Psyche* means soul, spirit, or essence, while *logos* means science. Etymologically, psychology means the science of the soul. In Islamic tradition, the science of the soul is called ‘ilmu al-Nafs, which discusses actions as symptoms of the soul. *Nafs* is understood within a spiritual system that has a vertical relationship with God. This can be seen in the Qur'an and Sunnah, which often mention the term *nafs*, as well as related terms such as *qalb*, *aql*, *ruh*, and *basirah*, all of which can be interpreted in multiple ways. Scholars have also explored the understanding of *nafs* and its system from the perspective of the Qur'an and Sunnah. One branch of knowledge that discusses *nafs* in Islam is Sufism.³⁸ Many psychological and spiritual systems focus on only one or two levels of consciousness. In Sufism, emotional balance and healthy relationships are considered as important as spiritual and physical

³¹ Desi Alawiyah dan Iin Handayani, “Penanaman Nilai Spiritual dalam Dimensi Psikoterapi Islam di PP. Rehabilitasi Salafiyah Syafi’iyah nashrun Minallah,” *Konseli: Jurnal Bimbingan dan Konseling* 06, no. 1 (2019): 23-32, <https://doi.org/10.24042/kons.v6i1.4073>

³² Csikszentmihalyi, *Flow: The Psychology of Optimal Experience*, 72.

³³ Csikszentmihalyi, *Flow: The Psychology of Optimal Experience*, 85.

³⁴ Csikszentmihalyi, *Flow: The Psychology of Optimal Experience*, 87.

³⁵ Sami Abuhamdeh, “Investigating the “Flow” Experience: Key Conceptual and Operational Issues,” *Frontiers in Psychology* 11, no.158 (2020): 1-13, <https://doi.org/10.3389/fpsyg.2020.00158>

³⁶ Jarman Arroisi, *Psikologi Islam Membaca Anatomi Pemikiran Jawa Fakhr al-Din al-Razi* (Ponorogo: UNIDA Gontor Press, 2022), 265.

³⁷ Agustinus Robin Butarbutar, dan dkk, *Psikologi Umum* (Surabaya: Cendekia Mulia Mandiri, 2024), 28-29.

³⁸ Achmad Mubarok, *Psikologi Qur’ani* (Jakarta: Pustaka Firdaus, 2001), 5.

health. The main goal is to live fully in the world without feeling bound by it or forgetting the fundamental nature and spiritual purpose of human beings.³⁹

Mental health is a psychological condition that reflects a person's ability to adapt or solve problems, both internal (within oneself) and external (from the outside environment). Mental health is related to an individual's efficient and effective way of thinking, feeling, and acting in the face of life's challenges. Good mental health indicates that a person's mental functions are working optimally. When cognitive functions work well, individuals can carry out productive activities, establish effective and efficient interpersonal relationships, adapt to life changes, whether small, medium, or large, and overcome life's failures by getting back up and continuing their activities.⁴⁰

Psychologists, through research on patients experiencing emotional difficulties and mental disorders, as well as scientific research on individual behavior and attitudes, have shown that mental disorders are often caused by the urge to fulfill specific desires or needs. When these needs are not met, individuals feel uncomfortable, anxious, and disappointed. To overcome these feelings, these needs must be met. In general, human needs can be divided into two categories: 1) Primary Needs, which include physical needs (such as eating, drinking, and sex), and 2) Spiritual Needs (psychological and social), including the need for affection, security, self-esteem, freedom, success, and curiosity. However, not all of these needs can be met due to various factors affecting individuals, and they must be addressed. If these needs are not met, a person will feel restless and look for ways to overcome this, either in healthy or unhealthy ways. To cover up or overcome these shortcomings, trust in God is necessary.⁴¹

In the context of modern psychology, the balance between psychological function and faith can be understood through the concept of *flow*, introduced by Mihaly Csikszentmihalyi, as an optimal mental state in which a person is completely immersed in meaningful activities, with high focus, emotional balance, and a sense of self-control. When individuals achieve flow, their cognitive, affective, and spiritual functions work in harmony, resulting in happiness and inner peace.⁴² From an Islamic perspective, this state is in line with *tuma'ninah*, which is peace of mind that comes from faith and awareness of Allah's (SWT) presence. Thus, *flow* can be understood as a psychological representation of *tuma'ninah*, where a balance between physical and spiritual needs is achieved through total involvement in worship activities.

2. The Relationship Between Spirituality and Mental Health

Spirituality is a concept derived from the word “*spirituality*,” which refers to its psychological aspect. In linguistic terms, spirituality can be defined as everything related to the soul, spirit, and religion that affects a person's quality of life and livelihood.⁴³ The word “spiritual” comes from the word “spirit,” which has several meanings, including enthusiasm, soul, spirit, essence, mental, inner, and religious. This word also comes from “*spiritus*,” meaning “breath.” In Arabic, the terms “soul” and “spirit” have different meanings. From a psychological perspective, the soul and spirit are related to assumptions of transcendental values. Spirituality is understood as a human experience concerned with meaning, purpose, and morality. In Islam, the soul or spirit is considered a critical dimension

³⁹ Robert Frager, *Heart, Self, & Soul: The Sufi Psychology of Growth, Balance, and Harmony*, trans. Hasmiyah Rauf (Jakarta: PT Serambi Ilmu Semesta, 2005), 32.

⁴⁰ Faisal Anwar dan Putry Julia, “Analisis Strategi Pembinaan Kesehatan Mental Oleh Guru Pengasuh Sekolah Berasrama di Aceh Besar pada masa Pandemi,” *Jurnal Edukasi* 07, no. 01 (2021): 64-83, <https://doi.org/10.22373/je.v6i2.10905>

⁴¹ Noer Rahmah, *Psikologi Agama* (Surabaya: CV. Jakad Media Publishing, 2020), 63.

⁴² Jeanne Nakamura dan Mihaly Csikszentmihalyi, *The Concept of Flow* (Inggris: Oxford University Press, 2014), 89. https://doi.org/10.1007/978-94-017-9088-8_16

⁴³ Kementerian Agama, *Spiritualitas dan Akhlak* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2010), 471.

because it is the eternal essence of human beings, a nature that always leads to truth, and has a longing for God, as reflected in QS. al-Fajr: 89/27-30.⁴⁴

Spirituality can be understood in various contexts and defined as the core of a person's being, which includes the search for meaning and purpose in life, healthy relationships with others, self-transcendence, and belief in a relationship with God or divine beings. The concept of spirituality also refers to powers that are not necessarily related to the Creator or other beings. Although the terms spirituality and religion are often used interchangeably, they have different meanings. Spirituality can include a person's beliefs, values, or philosophy of life, which transcend religion and religious affiliation, and are personal qualities that seek to find inspiration, respect, awe, meaning, and purpose in life. Meanwhile, religion focuses on a higher power that governs the universe, and is considered a specific manifestation of a person's spiritual drive to create meaning in life and develop a relationship with God.⁴⁵

Religion is a system that encompasses various aspects. According to Zakiah Drajat, religion consists of religious awareness and religious experience. Religious awareness is a mental aspect that arises in the mind and is part of religious activity. Meanwhile, religious experience is a deep feeling that produces belief, which arises from religious actions. Zakiah Drajat emphasizes that religion plays a significant role in mental development. Without religion, various development plans will not run optimally, because a person's success in implementing them depends significantly on their peace of mind. If a person's soul is restless, they will find it difficult to face challenges in implementing their plans. A mind that develops without religion may not necessarily achieve integrity, due to a lack of peace and tranquility of the soul.⁴⁶

Several studies show that spirituality plays a vital role in life. Daily spiritual experiences can generate positive emotions such as hope, compassion, forgiveness, and gratitude, which, in turn, can make individuals happier, more satisfied, and more likely to enjoy life and maintain good mental and physical health. Spirituality is also closely related to healthier relationships, better behavior, social support, better skills, and self-esteem, all of which can increase life satisfaction and have positive effects. Spirituality can be a source of ideology or a framework of thinking that helps individuals give meaning to life and find purpose, especially in situations of uncertainty.⁴⁷

In psychology, flow is an optimal mental state characterized by total engagement in a meaningful activity, a balance between challenge and ability, and an intrinsic sense of happiness and peace. Interestingly, the experience of flow correlates strongly with spirituality because both require complete focus, deep self-awareness, and the release of the ego. In the Islamic framework, the state of flow can be equated with the experience of *z̄ikr* and *t̄̄uma'n̄inah*, which is a state in which a servant's heart is immersed in the Divine presence, free from worldly distractions, and feels inner happiness due to closeness to Allah. Some recent studies even show that spiritual practices such as *khusyuk* prayer and *zikir* meditation increase mindfulness and reduce stress and depression levels by creating a psychological state similar to flow.⁴⁸ Therefore, Islamic spirituality, which emphasizes awareness of

⁴⁴ Labib Muzaki Shobir, "Spiritualitas dalam Perspektif Agama-Agama: Sebuah Pencarian Titik Temu," *Indonesian Journal of Humanities and Social Sciences* 01, no. 02 (Juli 2020): 118-130, <https://doi.org/10.33367/ijhass.v1i2.1332>

⁴⁵ Atiek Murhayati, *Keperawatan Jiwa Mengenal Kesehatan Mental* (Malang: Ahlimedia Press, 2021), 21.

⁴⁶ Musripah, *Konsep Kesehatan Mental Zakiah Drajat Relevansinya dengan Kecerdasan Emosional dan Spiritual* (Pekalongan: PT Nasya Expanding Management, 2022), 242.

⁴⁷ Marissa Chitra Sulastra, dan dkk, *Spiritualitas dan Kesejahteraan Psikologis* (Yogyakarta: Zahir Publishing, 2022), 19.

⁴⁸ Ravi S. Kudelia, "Mindfulness as Metacognitive Practice." *Academy of Management Review* 44, no. 2 (2019): 405-423, <https://doi.org/10.5465/amr.2015.0333>

tawhid, zikir, and inner peace, not only strengthens moral values but also serves as an effective psychological mechanism for maintaining mental health.

The Relationship Between *Tuma'ninah* and Mental Health

Based on the concept of flow, total involvement in an activity that aligns with one's values and abilities produces a sense of control, clarity of purpose, and deep inner satisfaction. Prayer performed with *tuma'ninah* fulfills all these conditions: it provides a clear purpose (drawing closer to Allah), immediate feedback (peace of mind during zikir), and proportional challenges (maintaining focus from the beginning to the end of prayer). This combination makes *tuma'ninah* a form of spiritual flow that not only affects the quality of worship, but also serves as a natural psychological intervention to reduce anxiety, improve mood, and foster a sense of meaning in life.

1. Integration of the Concept of *Tuma'ninah* in Maintaining Mental Health

Human mental health is influenced by two main factors: internal and external. Internal factors include aspects that originate within a person, such as character, talent, and heredity. In contrast, external factors are those outside a person, such as the environment, family, law, politics, socio-cultural context, religion, and work.⁴⁹ For example, some people appear calm, happy, and helpful to others even though their lives are effortless; they have enough food, simple clothes, and minimal household furnishings. They wake up in the middle of the night to worship God, and at dawn, before others wake up, they are already sitting on their prayer mats. On the other hand, some people seem to have everything: wealth, high rank, great power, and sufficient knowledge, but their hearts are full of anxiety, far from satisfaction, and their lives are filled with domestic strife and discontent. Many people experience rapid changes in their lives and beliefs, for example, a major criminal who suddenly becomes a good person, diligent in worship, and persevering, as if he had changed into a different person in a short time. Conversely, some people were previously religious but then became negligent or even opposed to religion. Therefore, the relationship between morals/soul and religion is very close. Usually, people who understand religion and diligently practice its teachings have strong moral character. Conversely, people whose morals have declined usually have weak religious beliefs or even none at all.⁵⁰

When humans stand solemnly and humble themselves before Allah SWT during prayer, it gives them spiritual strength, producing a feeling of spiritual peace, tranquility of the heart, and peace of mind. Prayer performed correctly involves all limbs and senses to face Allah SWT, where a person lets go of all worldly busyness and problems, and thinks of nothing but Allah SWT and the verses of the Qur'an that are repeated. Completely letting go of life's difficulties and worries, standing solemnly before the Creator, creates a state of total relaxation, relief of the soul, and peace of mind. This provides an essential therapeutic/healing effect to relieve nervous tension caused by the pressures of daily life and reduce the anxiety experienced by many people.⁵¹ The word *tuma'ninah*, which appears in various surahs throughout the Qur'an, describes a state of calmness of the heart and soul, especially for those who have strong faith.⁵²

From a mental health perspective, prayer has therapeutic, preventive, and self-development functions. In prayer, a spiritual relationship is established between the individual and Allah, in which the person praying faces Allah, who hears and pays attention to their prayers. Performing prayers with

⁴⁹ Ariadi, Kesehatan Mental dalam Perspektif Islam, 120-121.

⁵⁰ Zakiah Drajat, *Ilmu Jiwa Agama* (Jakarta: PT Bulan Bintang, 1996), 2.

⁵¹ Muhammad Usman Najati, *Al-Qur'an wa Ilmun Nafsi*, trans. M. Zaka Al-Farisi (Bandung: CV. Pustaka Setia, 2005), 451-452.

⁵² Mahmud Rifaannudin dan Abdul Aziz, "Kajian Bahasa Al-Qur'an Antara Lafadz As-Sakinah dan At-Tuma'ninah (Kajian Semantik Qur'an)," *Al-Muhibidz Jurnal Ilmu Al-Qur'an dan Tafsir* 03, no. 1 (2023): 13-24, <https://doi.org/10.57163/almuhibidz.v3i1.53>

sincerity, as well as movements carried out with calmness and awareness, will create peace in the soul. Understanding the meaning of the prayers in each recitation, which include glorifying Allah, seeking forgiveness for sins, and seeking mercy and goodness, will shape a soul that is clean and pure.⁵³ Alexis Arel acknowledges that prayer can bring calm and inner peace. This state is greatly needed by those who are facing emotional stress. Often, individuals find healing in the place where they worship.⁵⁴

The inner state achieved through *t'uma'ninah* in prayer is similar to the flow experience as described by Mihaly Csikszentmihalyi. Flow is a state in which a person is completely immersed in a meaningful activity, experiencing total focus, deep awareness, and a loss of perception of time and ego. In the context of prayer, *t'uma'ninah* requires total involvement between physical movements and inner presence, creating what Csikszentmihalyi calls an autotelic experience, which is intrinsic happiness that arises from the activity itself. This state produces happiness.⁵⁵ And psychologically reduces stress levels, stabilizes emotions, and strengthens the meaning of life.

2. Implications of Peace of Mind in Maintaining Human Mental Health

Individuals with good mental health are referred to as “normal.” They demonstrate emotional maturity, the ability to accept reality, and a philosophy of life that helps them cope with everyday difficulties. There are three main characteristics of emotionally mature people, namely self-discipline, self-determination, and independence.⁵⁶ In modern psychology, various mental disorders can affect a person’s feelings, thoughts, behavior, and physical health. Unpleasant emotional conditions such as frustration, inner conflict, and anxiety often occur. In Islamic psychotherapy, all of these mental disorders are usually referred to by the same term, namely heart disease.⁵⁷

One way to overcome various problems that afflict the human soul is to pray with complete devotion. A solemn prayer can be seen in the fulfillment of the requirements and pillars of worship. *T'uma'ninah* is a pillar of prayer that cannot be abandoned, because its role is vital in bringing about a state of solemnity. People who pay attention to *t'uma'ninah* in their prayers can create an impression of calmness in worship. This is because the primary purpose of the pillar of *t'uma'ninah* in worship is to provide a feeling of calm in every movement of prayer. Thus, prayer can make one feel calmer and more peaceful after performing it. Usually, work done calmly yields good results, and conversely, work done in a hurry yields less-than-ideal results.

Recently, more and more people are realizing that slowness is far more effective than speed, which is often interpreted as rushing. In fact, there is criticism of the practice now called multitasking, which is doing many things at once. The habit of doing several tasks simultaneously is thought to not only reduce the quality of work but also negatively impact the brain’s long-term abilities. In the context of *t'uma'ninah*, prayer that is performed correctly and regularly indeed teaches and accustoms the practitioner to have calm and focused habits. Someone who is accustomed to working with *t'uma'ninah* will be able to maximize their work results. Being hasty not only results in suboptimal work but also causes deep tension and stress. In addition, one recommendation for workers who want to achieve their best performance is to set aside time to calm down and relax between working hours. This habit is believed to refresh, calm, and quiet the mind.⁵⁸

⁵³ A.F Jaelani, *Penyucian Jiwa (Tazkiyat al-Nafs) & Kesehatan Mental* (Jakarta: Amzah, 2000), 101-102.

⁵⁴ Ishaq Husaini Kuhsari, *Negoh-e Qur'oni be Fesyor-e Ravoni*, trans. Muhammad Habibi Amrullah (Jakarta: The Islamic College Jakarta, 2012), 192.

⁵⁵ Abuhamdeh, “Investigating the “Flow” Experience: Key Conceptual and Operational Issues,” 5.

⁵⁶ Iin Tri Rahayu, *Psikoterapi Perspektif Islam & Psikologi Kontemporer* (Malang: UIN-Malang Press, 2009), 287.

⁵⁷ Zakiah Dradjat, *Psikoterapi Islami* (Jakarta: Bulan Bintang, 2002), 37.

⁵⁸ Bagir, *Buat Apa Shalat*, 84-85.

In psychology, a person's soul is closely related to their behavior in carrying out activities.⁵⁹ Thus, it can be concluded that a calm soul will always bring about positive activities, because they are carried out with great care. Work that is done with calmness, precision, and appreciation will result in a more peaceful quality of life. In this case, *t}uma'ninah* is a prayer practice that serves to calm the mind during worship. Meanwhile, in everyday life, *t}uma'ninah* is likened to being careful and focused in carrying out activities to produce quality and valuable work. Thus, *t}uma'ninah* not only shapes a disciplined and focused character in worship, but also instills psycho-spiritual abilities to calm oneself amid the pressures of modern life.

Conclusion

This study confirms that *t}uma'ninah* in prayer is not merely a formal requirement that must be fulfilled for worship to be valid, but also a spiritual mechanism that has a profound impact on peace of mind and mental health. The Qur'an, through verses such as QS. Al-Baqarah: 260, QS. Ar-Ra'd: 28, and QS. Al-Fajr: 27, emphasizes that peace of mind (*nafs al-mut} ma'innah*) comes from faith, remembrance, and firm belief in Allah. Thus, *t}uma'ninah* is the essence of devotion that brings inner balance, reduces anxiety, and strengthens spiritual health. Integration with the theory of flow developed by Mihaly Csikszentmihalyi expands this understanding from a modern psychological perspective. Flow describes an optimal mental state in which a person is completely immersed in a meaningful activity, with total focus, loss of self-awareness, transformation of time perception, and intrinsic satisfaction. Salat performed with *t}uma'ninah* represents a form of spiritual flow: movements and recitations are performed with total awareness, the heart is free from external distractions, and the experience of worship itself brings inner happiness. By combining the Qur'anic view of *t}uma'ninah* and the theory of flow, this study shows that the practice of calm, solemn, and mindful prayer can create optimal mental conditions that not only improve the quality of worship but also function as spiritual therapy in coping with the pressures of modern life. Therefore, *t}uma'ninah* in prayer should be understood not merely as a religious obligation, but also as a path to mental health, spiritual balance, and transcendental experiences that are in line with modern psychological principles.

Bibliography

Abuhamdeh, Sami. "Investigating the 'Flow' Experience: Key Conceptual and Operational Issues," *Frontiers in Psychology* 11, no. 158 (2020): 1-13. <https://doi.org/10.3389/fpsyg.2020.00158>

Al-Mahfani, M. Khalilurrahman, dan Abdurrahim Hamdi. *Kitab Lengkap Panduan Shalat*. Jakarta Selatan: Wahyu Qalbu, 2016.

Al-Qurthubi. *al-Jami' Li Abkam al-Qur'an*. Beirut: al-Risalah, 2006.

Al-Zamrali, Fawwaz Ahmad, *Kaifa Nakhyu'u Fi Al-Salati*. Translated by Nurul Hadi Abdi. Ciputat: Ciputat Press, 2007.

Alawiyah, Desi, dan Iin Handayani, "Penanaman Nilai Spiritual Dalam Dimensi Psikoterapi Islam Di PP. Rehabilitasi Salafiyah Syafi'iyah Nashrun Minallah," *Konseli: Jurnal Bimbingan dan Konseling* 06, no. 01 (2019): 23-32. <https://doi.org/10.24042/kons.v6i1.4073>

⁵⁹ Burhanuddin, "Zikir dan Ketenangan Jiwa (Solusi Islam Mengatasi Kegelisahan dan Kegalaun Jiwa)," *Mimbar* 06, no. 01 (2020): 1-25, <http://journal.iaimsinjai.ac.id/indeks.php/mimbar>

Amanda, Bintang, dkk. "Penanganan Insecure pada Remaja dengan Pendekatan Terapi Sholat dan Dzikir," *CV. Dokti Course and Training* 03, no. 01 (2024): 117-124. <http://proceedings.dokicti.org/index.php/CPBS/index>

Anwar, Faisal, dan Putry Julia. "Analisis Strategi Pembinaan Kesehatan Mental Oleh Guru Pengasuh Sekolah Berasrama Di Aceh Besar Pada Masa Pandemi," *Jurnal Edukasi* 07, no. 01 (2021): 64-83. <https://doi.org/10.22373/je.v6i2.10905>

Ardiansyah, Dedi dan Miftahul Ulum. "Mengungkap Rahasia Kedahsyatan Gerakan Shalat bagi Kesehatan Tubuh," *Journal of Islamic Education & Management* 03, no. 01 (2023): 77-89. <https://doi.org/10.21154/excelencia.v3i01.1780>

Ariadi, Purmansyah. "Kesehatan Mental Dalam Perspektif Islam," *Syifa' Medika* 03, no. 02 (2013): 118-127. <https://doi.org/10.32502/sm.v3i2.1433>

Arroisi, Jarman. *Psikologi Islam Membacab Anatomi Pemikiran Jiwa Fakhr Al-Din Al-Razi*. Ponorogo: UNIDA Gontor Press, 2022.

Bagir, Haidar. *Buat Apa Shalat*. Bandung: Mizan, 2024.

Burhanuddin, 'Zikir Dan Ketenangan Jiwa (Solusi Islam Mengatasi Kegelisahan Dan Kegalaun Jiwa)', *Mimbar* 06, no. 01 (2020): 1-25. <http://journal.iaimsingai.ac.id/index.php/mimbar>

Butarbutar, Agustinus Robin, dan Dkk. *Psikologi Umum*. Surabaya: Cendekia Mulia Mandiri, 2024.

Csikszentmihalyi, Mihaly. *Flow: The Psychology of Optimal Experience*. Chicago: HarperCollins, 1990.

Departemen Agama RI. *Al-Qur'an dan Tafsirnya*. Jakarta: Widya Cahaya, 2011.

Dradjat, Zakiah. *Ilmu Jiwa Agama*. Jakarta: PT Bulan Bintang, 1996.

Dradjat, Zakiah. *Psikoterapi Islami*. Jakarta: Bulan Bintang, 2002.

Fatimah, Salman Ultum, dan M. Riyam Hidayat. "Khusyu' Dalam Al-Qur'an (Studi Analisis Tafsir Al-Jami' Li Ahkam Al-Qur'an)," *Bashair* 01, no. 02 (2021): 1-14. <https://doi.org/10.47498/bashair.v1i2.657>

Frager, Robert. *Heart, Self, & Soul: The Sufi Psychology of Growth, Balance, and Harmony*. Translated by Hasmyiah Rauf. Jakarta: PT Serambi Ilmu Semesta, 2005.

Hamka, *Tafsir Al-Azhar: Jilid 5*. Depok: Gema Insani, 2015.

Hartati, Nety, dan dkk. *Islam dan Psikologi*. Ciputat: UIN Jakarta Press, 2003.

Hasanah, Silvia Uswatun. "Manfaat Kesehatan Salat Bagi Kesehatan Manusia," *Aisyah Journal of Intellectual in Islamic Studies* 1, no. 2 (2023): 73-82. <https://journal.mahadaiyah.id/index.php/aisyah/article/view/10>

Jaelani, A.F. *Penyucian Jiwa (Tazkiyat Al-Nafs) & Kesehatan Mental*. Jakarta: Amzah, 2000.

Jalaluddin, Abd, "Ketenangan Jiwa Menurut Fakh Al-Din Al-Razi Dalam Tafsir Mafatih Al-Ghayb", *Al-Bayan: Jurnal Studi Al-Qur'an Dan Tafsir* 03, no. 01 (2018): 36-50. <https://doi.org/10.15575/al-bayan.v3i1.2288>

Jannah, Miftahul dan Dkk, "The Meaning of *Daiq* in the Qur'an: Semantic Transformation and Its Relevance to the Mental Spiritual Crisis of the Digital Generation," *AL QUDS: Jurnal Studi Alquran dan Hadis* 9, no 2, (2025): 286-303. <https://doi.org/10.29240/alquds.v9i2.14396>

Junaidin. *Psikologi Umum*. Yogyakarta: Zahir Publishing, 2020.

Katsir, Imam Ibnu. *Tafsir al-Qur'an al-'Azim Juz 4*. Riyadh: Dar al-Tayyibah, 1999.

Kementrian Agama. *Spiritualitas Dan Akhlak* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2010)

Kementrian Agama. *Al-Qur'an dan Terjemahan*. Jakarta: CV. Darus Sunnah, 2017.

Khatib, Muhammad. *56 Kesalahan Salat Yang Sering Diabaikan*. Surabaya: Pustaka Media, 2019.

Kudesia Ravi S., "Mindfulness as Metacognitive Practice." *Academy of Management Review* 44, no 2 (2019): 405-423. <https://doi.org/10.5465/amr.2015.0333>

Kuhsari, Ishaq Husaini. *Negoh-e Qur'oni Be Fesyor-e Ravoni*. Translated by Muhammad Habibi Amrullah. Jakarta: The Islamic College Jakarta, 2012.

Marzuki, Ahmad Faisal. *Mendirikan Salat Menegakkan Peradaban*. Jakarta: Mekar Cipta Lestari, 2022.

Mubarok, Achmad. *Psikologi Qur'ani*. Jakarta: Pustaka Firdaus, 2001.

Murfidah, Lul Luk Nur, "Pendekatan Teologis Dalam Kajian Islam", *Misykat* 02 no.01 (2017).

Murhayati, Atiek. *Keperawatan Jiwa Mengenal Kesehatan Mental*. Malang: Ahlimedia Press, 2021.

Musripah. *Konsep Kesehatan Mental Zakiah Drajat Relevansinya Dengan Kecerdasan Emosional Dan Spiritual*. Pekalongan: PT Nasya Expanding Management, 2022.

Najati, Muhammad Usman, *Al-Qur'an Wa Ilmun Nafsi*, Translated by M. Zaka Al-Farisi. Bandung: CV. Pustaka Setia, 2005.

Nakamura, Jeanne dan Mihaly Csikszentmihalyi. *The Concept of Flow*. Inggris: Oxford University Press, 2014. https://doi.org/10.1007/978-94-017-9088-8_16

Rahayu, Iin Tri. *Psikoterapi Perspektif Islam & Psikologi Kontemporer*. Malang: UIN-Malang Press, 2009.

Rahmah, Noer. *Psikologi Agama*. Surabaya: CV. Jakad Media Publishing, 2020.

Rifaannudin, Mahmud, dan Abdul Aziz, 'Kajian Bahasa Al-Qur'an Antara Lafadz As-Sakinah dan At-Tuma'ninah (Kajian Semantik Qur'an)', *Al-Muhafidz Jurnal Ilmu Al-Qur'an dan Tafsir*, 03. No. 01 (2023): 13-24. <https://doi.org/10.57163/almuhafidz.v3i1.53>

Sarihat, Rahasia Ketenangan Jiwa dalam Al-Qur'an; Kajian Tafsir Tematik, *Maghza* 06, no. 01 (2021): 30-46. <https://doi.org/10.24090/maghza.v6i1.4476>

Sarwat, Ahmad. *Seri Fiqih Kehidupan: Shalat*. Kuningan: Rumah Fiqih Publishing, 2015.

Satriawan, Andi Wawan. *Rahasia 13 Rukun Sholat*. Banten: Guepedia, 2023.

Shihab, M. Quraish, *Tafsir Al-Mishbah*. Tangerang: Lentera Hati, 2021.

Shobir, Labib Muzaki, "Spiritualitas Dalam Perspektif Agama-Agama: Sebuah Pencarian Titik Temu", *Indonesian Journal of Humanities and Social Sciences*, 01. No. 02 (2020): 118-130. <https://doi.org/10.33367/ijhass.v1i2.1332>

Suharti, Sri, dan Dkk. *Kajian Psikolinguistik*. Aceh: Yayasan Penerbit Muhammad Zaini, 2021.

Sulastra, Marissa Chitra, dan Dkk. *Spiritualitas Dan Kesejahteraan Psikologis*. Yogyakarta: Zahir Publishing, 2022.

Tebba, Sudirman. *Nikmatnya Shalat Yang Khusyuk*. Ciputat: Pustaka Irvan, 2008.