

## SHALAT TAHAJJUD DALAM MENINGKATKAN KESEHATAN MENTAL MAHASISWA

**Tiara Anugrah Chani<sup>1</sup>, Ketrine Rizki Saputri<sup>2</sup>, Nurul Kamila<sup>3</sup>, Rachel Angelia Putri<sup>4</sup>**

<sup>123</sup>Universitas Islam Negeri Raden Fatah Palembang

<sup>4</sup>Universitas Sriwijaya Palembang

<sup>123</sup>Corresponding Email: [tiaraanugrah415@gmail.com](mailto:tiaraanugrah415@gmail.com)

<sup>4</sup>Corresponding Email : [Rachelap170@gmail.com](mailto:Rachelap170@gmail.com)

### **ABSTRACT**

*Mental health is a health condition related to the psychiatric, psychological, and emotional aspects of a person. The purpose of this study is to describe emotional maturity, religiosity and aggressive behavior in students using qualitative methods with a case study approach. The data collection techniques used are interview, observation, and documentation methods. The results of the research conducted through observation, interviews and documentation show that in the implementation of tahajjud prayer, there is a significant negative correlation between the regularity of praying and the level of anxiety. the more diligent and regular the perform tahajjud prayer, the lower their anxiety level and are able to carry out all their activities.*

**Keywords :** *Mental Healty, Tahajud Prayer, Students*

### **Introduction**

The term “mental health” is taken from the concept of mental hygiene. The word “Mental” is taken from the Greek word, which means the same as psyche in Latin, which means soul, psychic and psychiatric. So the term mental hygiene is understood as mental health or mental health (Moeljono Notoedirdjo & Latipun, 2001; 27). According to Kartini Kartono, mental hygiene and psycho-hygiene are in the same sense, namely as a science of mental health that is concerned with a healthy spiritual life, and clearly has a healthy self-concept and there is coordination between all potential and efforts.

In the view of the Qur'an, humans have three aspects that form the totality of human beings which can be strictly distinguished, but certainly cannot be separated. The three aspects are the jismiah aspect (physical, biological), the nafsiah aspect (psychological, psychological) and the ruhiah aspect (spiritual, transcendental). Individuals who have good mental health when able to use the potentials bestowed by God in accordance with their functions.

Hana Djumhana Bastaman argues that there are four patterns that exist in broader mental health, namely symptomatic oriented insight patterns, self adjustment oriented insight patterns, potential development oriented insight patterns, and religious or spiritual oriented insight patterns. First, the symptomatic-oriented pattern of insight is that mental health means a person's avoidance of all symptoms, complaints, mental disorders, both in the form of neurosis and

psychosis. Second, the self-adjustment-oriented pattern of insight means that mental health means a person's ability to adjust himself actively to his social environment.

Prayer is facing Allah as an act of worship in the form of some words and actions, which begins with takbir and ends with salam and according to the conditions determined by shara' (Moh Rifai, 1976; 34). Individuals who have mental health are if they can still feel calm and happiness even though they may be in a difficult situation and do not feel physical complaints that interfere with their lives and vice versa. Prayer is a beautiful and very enjoyable worship if done with khusyu which begins with takbir and ends with salam. In Islam, prayer is an obligatory act of worship performed by Muslims and cannot be matched by any act of worship. Prayer is a pillar of religion for Muslims, and for people who establish prayer will be included in people who have upheld the religion they believe in and for those who do not pray, they will be classified as people who tear down religion. Prayer itself aims to show that as servants, we recognize from the heart which is realized by carrying out the command that Allah SWT is the Supreme Being who created the earth and its contents and as a form of human servitude to the most essential Khaliq.

When humans feel in their lives that everything in this nature is weak and that Allah SWT is in charge of everything, every time humans must bring themselves closer to true faith, including by establishing Allah SWT's orders to pray in the third of the night (bertahajut). Requesting help from Allah SWT, with all affairs is the most appropriate way to achieve a prosperous life, because then humans will always remember that Allah SWT with all the strength, power and majesty is always with him, through prayer humans will feel peace, because nothing is strong except the power of the will of Allah SWT.

According to Nasution, among Islamic worship, it is prayer that brings man closest to God. In it there is a dialog between man and God and the dialog takes place between two parties facing each other (Al-Khuli, 2013). In a hadith narrated by Muslim, from Abu Hurairah ra, said: Rasulullah SAW said, one of the main sunnah prayers besides the obligatory prayers is night prayer (Tahajud), because night prayer is one of the mustajab prayers that a servant prays to the Creator, namely those who can wake up at night and pray at night and then pray, because night is the most appropriate time for someone to pray and pray at night with a highly recommended prayer, namely tahajud prayer. Tahajud prayer is performed in the silence of a quiet night and contains an infinite number of wisdom.

Tahajud means waking up from a state of sleep, so night prayer or tahajud is a prayer that is performed at night and has previously slept for a short time. A person who performs this night prayer is called Muttahajid. Tahajud can be performed after fulfilling the obligatory Isha prayer and may be performed until before the sunnah prayer of fajr. This tahajud sunnah prayer is included in the sunnah which is highly recommended to be carried out or often called sunnah mu'akkad, as Allah revealed in the Qur'an Surah Al-Isra verse 79.

Mental health is one type of health that humans need in achieving their life goals. Etymologically the word mental comes from the Latin word, namely mens or mentis which means soul, life, spirit and spirit. And etymologically also, called mental hygiene, which is the name of the ancient Greek goddess of health who has the task of taking care of human health problems in the world. The emergence of the word hygiene to indicate an activity aimed at achieving health. Mental health is the realization of true harmony between the functions of the soul, and has the ability to deal with ordinary problems that occur, and feel positively about his happiness and ability. The mental functions referred to above are such as thoughts, feelings, mental attitudes, views, and life beliefs, must be able to help each other, so as to keep others away from feelings of doubt and indecision. In his life there are people who always seem happy and happy, no matter what the circumstances faced. and vice versa there are people who often complain and grieve, are not excited, and cannot take responsibility. Their lives are filled with anxiety, worry and dissatisfaction.

A person's mental health can change at any time because of the factors that influence it. In order for mental health to be well maintained, you should pay attention to the factors that influence it, for example, a student looks gloomy, lacks enthusiasm for learning, is anxious, feels inferior, feels sluggish and lethargic and other psychological disorders. These things can be caused by a problem that is being faced by the student so that it affects his mental psyche. For this reason, students' mental health should be pursued with the support of various parties, be it the school, community or family so that students' mental health problems can be resolved immediately.

Kartini (2000), argues that "a mentally healthy person is one who is characterized by typical traits, among others: having the ability to act efficiently, having a purpose in life, having coordination between all the potential of self and its efforts, having regulation and integration of personality and always being calm". A psychologist, HB. English, stated that mental health is a relatively stable state in which a person can adjust well, has a high and maintained spirit of life,

and strives to achieve optimal self-actualization. A positive state and not just the absence of mental disorders.

Jalaluddin (2015), defines “a mentally healthy person is someone who in his spirit or in his heart always feels calm, safe, and peaceful”. In contrast to the opinions that have been described, the opinion of Sikun Pribadi states that Sikun does not use the term mental hygiene because according to him the notion of “mental” only focuses on human spirituality, while the term psycho-hygiene views humans as a whole psycho-physical or psycho- somatic, namely the unity of body and soul. The term psycho-somatic indicates that mental health cannot be separated from physical health conditions. If Sikun's opinion is compared with the opinions of experts, it turns out that the study is the same and there is no fundamental difference between the use of the terms mental hygiene and psycho-hygiene in the discussion of mental health. So based on the opinions of the experts above, it can be concluded that mental health is an inner condition that is always in a calm, safe and peaceful state and is protected from various mental illnesses such as low self-esteem, anxiety, fear, anxiety, and other inner tensions.

Tahajud prayer performed at night has benefits both from a religious and health point of view, this is reinforced by the hadith narrated by Tirmidzi as stated by the Prophet Muhammad “tahajud prayer can erase sins, bring peace, and prevent disease.” (Sholeh, 2012). Someone who is praying in addition to pledging, bertasbih worship and bertakbir, he also prays, asking for protection, help and guidance to always stay on the straight path. with prayer he has communicated with Allah. With the implementation of the obligatory five times a day and night prayers perfectly, the soul will be clean from various urges and desires that are contrary to the provisions of Allah, of course it will be even better when he also performs tahajud prayers.

### **Method**

The type of research chosen by researchers is descriptive qualitative research conducted by means of a case study approach. What is meant by descriptive qualitative research is research conducted by means of interviews and observations. Which we directly interview the subject and also observe the subject where the subject is a student Descriptive-qualitative research methods are focused on problems on the basis of facts carried out by means of observation / observation and interviews. In this qualitative method, the subject will explain in detail about his daily life and activities. In this study, researchers used random sampling / probability sampling techniques, where the samples / respondents used did not have the same possibility and could be said to be

random. The intended subject in this study is one of the students of PGRI University Palembang, Department of Physical Education.

### **Results**

From yesterday's interview, we implemented a therapy, namely Tahajud prayer which was carried out for seven days. Here we and the client make a whatsapp group to find out whether the client carries out the therapy we provide. after the client does tahajud prayer therapy, the changes experienced by the client are that he already feels calm and also feels better. After therapy the client has changed a lot, one of the changes is that the client rarely cries at night and the client also feels his physical and spiritual health is improving.

The problem experienced by this client is very heavy where the client is a broken home child. from the problems he faced which made him change and do things that were not good. However, we try to help him and give him enthusiasm so that the client becomes even better and can make his parents proud. From the results of the therapy we gave to the client, thank God the client has improved enough and is more eager to change for the better.

### **Discussion**

Based on our interviews with clients, we found that the role of tahajjud prayer has a significant impact on mental health. Tahajjud prayer is capable of creating great changes, both physically and psychologically, if performed with sincerity. A person who gets closer to tahajjud prayer will feel the maintenance of mental health, strengthen the mind, and increase fortitude in facing all situations. Based on the findings of this study, the results of observations and in-depth interviews with respondents show that the implementation of tahajjud prayer has a positive impact on efforts to overcome stress and anxiety. Concretely, respondents consistently conveyed subjective experiences related to the benefits of tahajjud prayer activities that were recognized as a significant religious practice in responding to and managing psychological challenges.

In the context of practicing tahajjud prayer when experiencing stress and anxiety in life, the respondent revealed that when experiencing stress and anxiety in her life, she tried to apply and perform tahajjud prayer. She makes herself believe that tahajjud prayer can eliminate her anxiety. In essence, tahajjud prayer is one of the efforts in overcoming anxiety and solving various problems of each individual.

Based on the research that the authors conducted, the implementation of tahajjud prayer therapy on their clients is using behavioral therapy techniques, based on Gerald Corey's theory. This theory includes the systematic application of learning principles to behavior change towards more adaptive ways, which this technique has the basic premise of learning adaptive behavior to eliminate mal-adaptive behavior, which means that researchers want clients to change their bad habits in overcoming anxiety to do good things such as praying sunnah tahajjud.

### **Conclusion**

In this day and age there are many young people who experience psychological disorders and these factors are caused by the people closest to them. The problems experienced by this client are not light problems because the problem involves both parents who play a very important role in life. The disturbances experienced by the client greatly affect his mental health. Therefore our Tunjuan provides tahajjud prayer therapy to improve mental health in students which is good if done by clients. And tahajjud prayer therapy also has a positive impact that can be applied by clients.

### **References**

- Abdul Mujib dan Jusuf Mudzakir. 2002. *Nuansa-Nuansa Psikologi Islam*. PT RajaGrafindo Persada. Jakarta
- Agolla, J.E and Ongori, H. 2009. *An assessment of academic stress among undergraduate students: The case of University of Botswana*. *Educational Research and Review*. 4(2). pp. 63–70.
- Arifah Puji Handayu . 2012. *intensitas melaksanakan shalat tahajjud dengan ketenangan jiwa mahasiswa LDK STAIN Salatiga*. Skripsi. STAIN Salatiga.
- Ardianingsih, J. N. (2005). *Menjernihkan Hati Dengan Shalat Khusyu'*. Yogyakarta: Mitra Pustaka.
- Bahnasi, M. (2007). *Shalat Sebagai Terapi Psikologi*. Bandung: Mizani Pustaka.
- Baharudin, 2007, *Paradigma psikologi Islam: studi tentang Elemen Psikologi dari Al-Qur'an*, Pustaka Pelajar, Yogyakarta, Hal 160-72
- Darajat, Zakiah, *Kesehatan Mental*, Jakarta, Toko Gunung Agung, 2020.
- Ebtanastiti, Dyah Fajar and Muis, Tamsil. 2014. *Survei Pilihan Karir Mahasiswa Fakultas Matematika Dan Ilmu Pengetahuan Alam Universitas Negeri Surabaya*. *Jurnal Bimbingan Konseling*. 04(03). pp. 1–10.

- Fakhriyani, Diana Vidya. "*Kesehatan mental.*" Pamekasan: duta media publishing (2019): 11-13.
- Fernanda, Mutiara Septia, and Ahsanti Fidiniki. "*Peranan Kesehatan Mental Remaja Saat Pembelajaran Daring Pada Masa Pandemi.*" *Jurnal Pendidikan Tambusai* 5.3 (2021): 8591- 8599.
- Hanna Jumhana Bastaman. 1997. *Integrasi Psikologi dengan Islam.* Pustaka Pelajar. Yogyakarta.  
Hal: 133-134.
- Halimatus Sa'diyah. 2013. *Shalat Tahajud dalam Perspektif Bimbingan Konseling Islam.* Skripsi .Yogyakarta .UIN Sunan Kalijaga. Hal 19-20
- Jalaluddin, Psikologi Agama, (Jakarta : Rajawali Pers, Edisi Revisi 2015) Muallifah. 2010.  
*Keajaiban Shalat Tahajud.* Jogjakarta: STAR BOOK
- Kusumawati, Yuli, and Siti Zulaekah. "*Pengetahuan Kesehatan Mental Ibu Hamil di Puskesmas Wilayah Kota Surakarta.*" *Prosiding University Research Colloquium.* 2020.
- Muhammad As-Isfari, *Terapi Tahajjud,* (Solo: As-Salam, 2017)
- M. Azam, Sabiq, dan Abidin, Zainal, *Efektivitas Sholat Tahajud Dalam Mengurangi Tingkat Stres Santri,* *Intervensi Psikologi* Vol. 6 No. 2, 2019
- M Rusli Amin, *Belajar Sukses Dari Shalat,* (Jakarta: PT Al- Mawardi Prima, 2004), hlm. 38.
- Nur Wachidah (3102189), "*Pengaruh Intensitas Shalat Tahajud Terhadap Kecerdasan Spiritual Santri Di Pondok Pesantren Roudlotul Qur'an Mangkang Semarang*". (Skripsi: program strata S1 IAIN Walisongo, 2007), t.h
- Rahmi N. 2013. *Hubungan Tingkat Stres Dengan Prestasi Belajar Mahasiswa Tingkat II Prodi D- III Kebidanan Banda Aceh Jurusan Kebidanan Poltekkes Kemenkes NAD TA.* 2011/2012.  
2(1). pp. 66 76.
- Ridlo, Ilham Akhsanu. "*Jurnal Psikologi dan Kesehatan Mental.*" (2020).
- Rismalinda. 2017. *Psikologi Kesehatan.* Jakarta: Trans Info Media.
- Sahriansyah, *Ibadah dan Akhlak,* Cet. Ke-1 Banjarmasin: IAIN Antasari Press, 2014
- Saputri, A. L. (2018). *Terapi Shalat Tahajud Bagi Kesehatan Mental (Studi Kasus Santri Pondok Pesantren Nurul Huda Lampung).* Skripsi. Lampung: UIN Raden Intan Lampung.
- Setyaningrum, Wahyu, and Heylen Amildha Yanuarita. "*Pengaruh covid-19 terhadap kesehatan mental masyarakat di Kota Malang.*" *JISIP (Jurnal Ilmu Sosial Dan Pendidikan)* 4.4 (2020).

- Sholeh, M. 2012. *Terapi shalat Tahajud : Menyembuhkan Berbagai Penyakit* . Jakarta: Nourabooks.
- Sherwood, L. 2014. *Fisiologi Manusia: dari sel ke system*. Jakarta: EGC.
- St. Rahmatiah. “*Manfaat Terapi Salat Bagi Pecandu Narkoba.*” *Al-Irsyad Al-Nafs, Jurnal Bimbingan Penyuluhan Islam* 7, no. 1 (2020): 1–15
- Suparman, Deden MA, *Pembelajaran Sholat Dalam Perspektif Psikis Dan Medis* ISTEK Vol. 9 No. 2, 2015.
- Syahputra, Wahid Redo. "PENGARUH POLA MAKAN TERHADAP KESEHATAN MENTAL PERAN NUTRISI DALAM KESEJAHTERAAN." *Circle Archive* 1.4 (2024).
- Zaini, Ahmad. “*Sholat Sebagai Terapi Pengidap Gangguan Kecemasan Dalam Prespektif Psikoterapi Islam.*” *KONSELING RELIGI: Jurnal Bimbingan Konseling Islam* 6, no. 2 (2015): 319–334.



