Vol 3 No 1 (2024): 282-286

Publisher: CV. Doki Course and Training E-SSN: 2963-0886 / P-ISSN: 2986-5174

Psychotherapy of Dhuha Prayers Overcoming Stress Effectively Improve Mental Health

Ira Rahmawati¹, Teni Aprianti², Alex Subrata³, Budiman⁴

¹²³Universitas Islam Negeri Raden Fatah Palembang, ⁴The National Malaysia University

¹²³⁴Corresponding Email: <u>iirrarahmawatii@gmail.com</u>

⁵Corresponding Email: <u>teniteniaprianti@gmail.com</u>

ABSTRACT

Dhuha prayer psychotherapy is an assumption of psychiatric treatment which has a preventive function against mental illness and disorders in individuals. Dhuha prayer psychotherapy is something non-physical that can affect two things at once, namely the physical and psychological side of humans. Dhuha prayer therapy contains messages that are formulated into a concept to form a quality human being. Dhuha prayer has an effective impact on healing a person from mental disorders such as stress from life problems. The role of dhuha prayer for health is that there are four therapeutic aspects contained in prayer: the exercise aspect, the meditation aspect, the autosuggestion aspect, and the togetherness aspect. With a life full of enthusiasm, we can actualize the abilities and potential that individuals have in various ways of life. The goal to be achieved is to develop studies on individuals who have mental disorders (stress) to become a positive personality for each individual with potential conditions, as well as optimal ability to be happy through the dhuha prayer. From the role of the Dhuha prayer, it is able to overcome the life problems experienced to become a healthy person

Keywords: Prayer, Mental Health, Life

Introduction

Mental health is an important aspect of individual well-being which includes emotional, psychological and social balance. Mental health is defined by the American Psychological Association (APA) as (Chatham, 2017): "as the presence of successful adjustment or the absence of psychopathology" and "as a state in which there is an absence of dysfunction in psychological, emotional, behavioral, and social spheres". This means that mental health is a manifestation of successful self-adjustment or the absence of psychopathology and as a condition where a person is described as having no disorders in the psychological, emotional, behavioral and social fields. The characteristics of a mentally healthy person are also explained by the American Psychological Association in Notoatmodjo (2010). Physical Aspects, which consist of: Normal Development, meaning that teenagers physically experience normal body growth and socialize according to their age. Functioning to carry out their duties, meaning that teenagers carry out all tasks in accordance with their obligations. And physically healthy, meaning that teenagers have excellent body condition to carry out their activities. Mental health, according to health expert Merriam Webster, is a good emotional and psychological state, where individuals can utilize their cognitive and

Vol 3 No 1 (2024): 282-286

Publisher: CV. Doki Course and Training E-SSN: 2963-0886 / P-ISSN: 2986-5174

emotional abilities, function in their community, and fulfill their daily life needs. The essence of mental health itself is more about the existence and maintenance of a healthy mentality. However, in practice we often find that quite a few practitioners in the field of mental health place more emphasis on mental disorders than on efforts to maintain mental health itself. Healthy mental conditions in each individual cannot be generalized. This condition makes the discussion of mental health even more urgent, which leads to how to empower individuals, families and communities to be able to find, maintain and optimize their mental health conditions in facing everyday life.

And prayer in the Arabic sense is a prayer asking for goodness and praise, while in terms of terminology the conditions are several words and several actions that begin with takbir ending with greetings with which we worship Allah, according to predetermined conditions. Another meaning of prayer itself is that prayer is worship of Allah in the form of known and specific words and actions, starting with takbir and ending with greetings. It is called prayer because it connects a servant to his creator, and prayer is a manifestation of servitude and one's need for Allah. From here, prayer can be a medium for asking for help in getting rid of all forms of difficulties that humans encounter on their life journey. Apart from that, it is also called prayer because prayer includes prayer. Meanwhile, the meaning of dhuha is the time between when the sun starts to rise until before the sun sets. According to the Big Indonesian Dictionary, what is meant by dhuha is the time before noon. In a simple sense, dhuha means the time when the sun rises. From the several definitions regarding the meaning of prayer and dhuha above, a conclusion can be drawn that the dhuha prayer is a sunnah prayer whose time is when the sun rises, i.e. when the prayer is prohibited, at approximately one spear's height until before the sun sets. There are also those who believe that the dhuha prayer is a sunnah prayer that is performed in the morning. In other words, what is meant by dhuha prayer is the sunnah prayer which is performed when the sun is creeping up, and ends when the sun sets at midday time. In Islamic jurisprudence, what is meant by dhuha prayer is the sunnah prayer which is performed when the sun is rising at least above one spear.

Method

The appropriate method from the results of observations regarding Dhuha Prayer Psychotherapy for Overcoming Stress to Improve Mental Health after consideration, namely using descriptive qualitative research methods because from the start. This observation was carried out first face to face with several questions given to clients regarding the mental health problems they experience and use the type of research is Case Study where this type of research is carried out by research in depth about an individual to obtain complete knowledge for analysis and has results because it is done by observing and monitoring clients.

Results And Discussion

Disturbances in controlling stress can have a very negative impact, if not immediately given the right treatment, therefore it is important for individuals in self-control, so that it can make it easier for individuals to interact with their surroundings. Relaxation Dhuha prayer can produce many benefits both for health and well-being individual. The effect of religious guidance on a Proceeding Conference on Psychology and Behavioral Sciences

Vol 3 No 1 (2024): 282-286

Publisher: CV. Doki Course and Training E-SSN: 2963-0886 / P-ISSN: 2986-5174

person is to increase religiosity. Stress has become a concrete problem recently, but many people have found methods to reduce stress, namely by praying. In anxiety, therapy Islamic psychotherapy is an effort to help heal and care for clients through emotional and spiritual aspects in an Islamic way and does not conflict with teachings One of the Islamic religions is performing prayers. Allah SWT has made prayer mandatory to all Muslims. This is as stated through the words of the Prophets and Apostles. Allah SWT says in the Qur'an surah al-Baqarah [2] verse 43.13 "Establish prayer, pay zakat, and bow with those who bow." (QS. al-Baqarah [2]: 43.

Prayer is mandatory for all Muslims because this prayer includes man's relationship with God. Prayer is also not just an ordinary act of worship but one of the acts of worship provide educational influence. Prayer in general is a summary of the Qur'anic concept about humans, because humans consist of spirit, mind and body. The entire prayer movement is an activity that functions to develop the strength of the spirit, mind and body. Prayer is also the first act of worship required by Allah, the command to pray is accepted directly by Rasulullah SAW without going through any intermediary. it cannot be denied that The contribution of prayer to a Muslim can be obtained from his prayer movements Health benefits such as physical exercise are necessary for body health and maintenance from disease. Prayer also has a big influence on human life, one of which is provides healing for humans from sorrow and anxiety of standing during prayer solemnly, surrender and leave behind the busyness and problems of life In cases like this, professional help or psychological support may be needed helping individuals overcome stress by carrying out dhuha prayer therapy

Conclusion

The aim of the Dhuha Prayer Psychotherapy research is to overcome stress Improving the Mental Health that we apply to our clients and what they feel. After carrying out Dhuha prayer therapy for more than a week, the client can felt better, at first he felt irritable and a little restless, after Undergoing this therapy, it is hoped that the client will feel better and more capable control yourself and don't rush into doing anything. This is in accordance with Allah SWT says that prayer can prevent evil and evil deeds because by praying, especially the Dhuha prayer, which is known to many people The benefit is that a person's soul will receive new enthusiasm from Allah SWT. Because, at that time he can feel the closeness of Allah to him, as the One who hears complaints people who are powerless. By relying on Allah SWT. then the soul someone will be able to navigate the ark of life which is full of tests and trials. The closer a person is to Allah SWT. then his soul will be stronger, even though the storm life shakes up no matter how hard it is.

The results of this research are that clients feel comfortable and calmer than before do Duha prayer therapy. It can be said that Duha prayer therapy is an effort care for clients through spiritual aspects by providing tarbiyah influence in the form of a sense of comfort and calm during routine therapy. So you can get health such as physical exercise which is necessary for the body's health and maintenance Dhuha prayer also has a big influence on human life the other provides human healing from grief and anxious attitudes.

Vol 3 No 1 (2024): 282-286

Publisher: CV. Doki Course and Training E-SSN: 2963-0886 / P-ISSN: 2986-5174

References

- AbdAleati, N. S., Zaharim, N. M., & Mydin, Y. O. (2016). Religiousness and mental health: Systematic review study. *Journal of Religion & Health*, 55(6), 1929–1937.
- Abdullah, A., Hort, K., Abidin, A. Z., & Amin, F. M. (2012). How much does it cost to achieve coverage targets for primary healthcare services? A costing model from Aceh, Indonesia. *International Journal of Health Planning and Management*, 27(3), 226–245.
- Aggarwal, N. K. (2013). Cultural psychiatry, medical anthropology and the DSM-5 field trials. *Medical Anthropology*, *32*, 393–398.
- Alang, S. M. (2016). "Black folk don't get no severe depression": Meanings and expressions of depression in a predominantly black urban neighborhood in Midwestern United States. *Social Science & Medicine*, 157, 1–8.
- Ananta, A., Arifin, E. N., Hasbullah, M. S., Handayani, N. B., & Pramono, A. (2015). *Demography of Indonesia's ethnicity*. Singapore: Institute of Southeast Asian Studies.
- APA. (2013). American Psychiatric Association: Diagnostic and Statistical Manual on Mental Disorder (5th ed.). Arlington, VA: American Psychiatric Association.
- Buchalter, S. I. (2009). Art therapy techniques and applications. London: Jessica Kingsley Publishers.
- Husni Wahyudin, dan Anggun Dwi setya Putri, "Analisis Kecemasan Dalam Menyelesaikan Skripsi" (Jurnal Ilmiah Pendidikan, Volume 1, Mei 2020, 15) Email husni.wakhyu@yahoo.co.id. Diaksess 22 juni 2020.
- Syaikh Ahmad Mustafah al-Farran, Tafsir al-Iman asy-syafi'I,(Jakarta Timur:Cipinang Muara,2008)
- Husni Wahyudin, dan Anggun Dwi Setya Putri, "Analisis Kecemasan Dalam Menyelesaikan Skripsi" (Jurnal Ilmiah Pendidikan, Volume 1, Mei 2020, hlm. 15). Email: husni.wakhyu@yahoo.co.id. Diakses 22 Juni 2020.
- Meisil B wullur, Psikoterapi Islam, (Yogyakarta, Deepublish, 2015). Hal. 1 Syaikh Ahmad Musthafa al-Farran, Tafsir al-Imam asy-Syafi'I, (Jakarta Timur: Cipinang Muara, 2008), hal. 176
- Aspinwall, L.C. (2002)). A Psychologhy of Human Strengti, Pratice, 29(8), 478-482.
- Rajin, Mukhmad. 2016. Sehat Dengan Sholat Dhuha. Yogyakarta : Limgkaran Media Yogyakarta
- Suharto, Joko. 2007. Menuju Ketenangan Jiwa. Jakarta: Rineka Cipta
- Al-Firdaus, Iqro. 2014. Dhuha itu Ajib!. Yogyakarta : DIVA Press Ghazali, Yusni Amru. 2008. Mukjizat Sholat Hajat dan Dhuha. Jakarta Selatan : Penerbit HIMMAH
- Lubis, Lahmuddin. 2021. Konseling dan Terapi Islam. Medan: PERDANA Publishing
- Nurfalah, Tiara., dkk. Kesehatan Mental Memahami Jiwa Dalam Perspektif Psikologi Islam, Palembang: Noerfikri, 2016.
- Az-zahrani, Dr. Musfir bin Said., Konseling Terapi, Jakarta: Gema Insani, 2005.
- Ath-Thayyar, Abdullah., Ensiklopedia Shalat, Jakarta: Magfirah Pustaka, 2006
- Jalaluddin Rahmat, Psikologi Agama, (Jakarta: Grafindo Persada, 1995), h. 218-219
- Rifqi Rosyad, "Pengaruh Agama Terhadap Kesehatan Mental", h. 21
- Heny Narendrany Hidayati & Andri Yudiantoro, *Psikologi Agama*, (Jakarta: UIN Jakarta Press, 2007), h. 190
- Heny Narendrany Hidayati & Andri Yudiantoro, Psikologi Agama, h. 189

Proceeding Conference on Psychology and Behavioral Sciences

Vol 3 No 1 (2024): 282-286

Publisher: CV. Doki Course and Training E-SSN: 2963-0886 / P-ISSN: 2986-5174

Udy Haryanto, Pengaruh Bimbingan Agama Terhadap Kesehatan Mental Jamaah Majelis Rasulullah Pancoran Jakarta Selatan, (Jakarta: UIN Syarif Hidayatullah, 2015), h. 56-57

Husni Wahyudin, dan Anggun Dwi Setya Putri, "Analisis Kecemasan Dalam Menyelesaikan Skripsi" (Jurnal Ilmiah Pendidikan, Volume 1, Mei 2020, hlm. 15). Email: husni.wakhyu@yahoo.co.id. Diakses 22 Juni 2020.

Meisil B wullur, Psikoterapi Islam, (Yogyakarta, Deepublish, 2015). Hal. 1

Syaikh Ahmad Musthafa al-Farran, Tafsir al-Imam asy-Syafi'I, (Jakarta Timur: Cipinang Muara, 2008), hal. 176

Hilmi Al-Khuli, Menyikapi Rahasia-Rahasia Gerakan Shalat.