



SALAT'S IMPACT ON MENTAL RESILIENCE AND SUSTAINED PSYCHOICAL WELL-BEING

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Abstract:

It studies reviews the relationship between practice of ṣalāh (prayer) and mental health from the perspectives of modern psychology and Islamic values. A descriptive-narrative literature review was conducted, analysing peer-reviewed studies and relevant scholarly reports published between 2020-2025. Findings indicate that regular, mindful prayer contributes to reductions in stress and anxiety, enhances inner calm, & strengthens psychological well-being through mechanisms such as emotion regulation, meaning-making, routine coping, & spiritual connectedness. Prayer also functions as a culturally consonant, non-pharmacological coping strategy within Muslim communities. However, the evidence is heterogeneous, and integration of religious elements into mental health practice requires culturally sensitive, evidence-based, and ethically guided approaches. Overall, consistent & reflective practice of ṣalāh can be considered a valuable component in promotive & preventive mental health efforts.

Keywords: Prayer, mental health, psychological, Islamic psychology, Salah

Abstrak:

Artikel ini bertujuan meninjau hubungan antara praktik sholat dan kesehatan mental dalam perspektif psikologi modern dan nilai-nilai Islam. Metode yang digunakan adalah tinjauan pustaka deskriptif-naratif dengan menganalisis berbagai literatur ilmiah terpublikasi pada periode 2010–2025. Hasil kajian menunjukkan bahwa sholat berperan signifikan dalam menurunkan tingkat stress, kecemasan, meningkatkan ketenangan batin, serta memperkuat kesejahteraan psikologis melalui mekanisme regulasi emosi, makna hidup, dan kedekatan spiritual. Urgen juga, bahwa sholat berfungsi sebagai sarana coping non-farmakologis yang selaras dengan konteks budaya dan nilai religius masyarakat Muslim. Kesimpulannya, praktik sholat yang dilakukan secara konsisten dan penuh kesadaran dapat menjadi bagian penting dari upaya promotif dan preventif kesehatan mental.

Kata Kunci: Sholat, Kesehatan Mental, Religiusitas, Psikologi Islam

INTRODUCTION

An state of well-being that allows people to reach their full potential, cope with everyday stressors, operate efficiently, and positively impact their social surroundings is referred to as mental health. Mental health disorders have a broad impact on the productivity and socio-economic welfare of society, making them a critical issue in public health policy. Factors influencing mental health include biological aspects such as genetic predisposition, psychological aspects



such as stress and internal conflict, and social aspects related to the environment and community support. From a classical Islamic perspective, Al-Razi views mental health as a balance between the rational and emotional powers of the soul; mental disorders occur when one of these elements dominates excessively. Additionally, he stresses the significance of both spiritual and logical therapy in order to reach inner peace and equilibrium. 1 (Rahmawati, 2025).

Regularly performing Salat (prayer) offers a structured daily routine that incorporates focused attention, controlled breathing, and physical movement – all of which have been linked to improved psychological resilience, stress reduction, and emotional regulation in Muslims. Within student populations, higher levels of *khusyuk* (devotional attentiveness) and consistency in prayer practice correlate with lower anxiety symptoms and improved subjective well-being, thereby contributing to psychological recovery and mental sustainability. From a psychosocial and cultural standpoint, the embodied and contemplative dimensions of prayer function as a culturally congruent, non-pharmacological coping mechanism that aligns with indigenous value systems and communal identity. Importantly, the systematic engagement with prophetic devotional texts—such as *Bulūgh al-Marām* and *Ratib al-Haddad*—has been shown to strengthen spiritual discipline, emotional stability, and collective religious cohesion in educational and community contexts, particularly through repetitive, meaning-oriented recitation practices that mediate affect regulation and moral internalization (Asrofik et al., 2025).

In their investigation, Abdussakir and Pagalay show that prayer has a mathematical and logical regularity that reflects the harmony of human spirituality and reason. Consequently, this practice is not only a dimension of worship but also trains discipline, focus, and psychological stability, which have a positive impact on mental health (Abdussakir & Pagalay, 2006).

Prayer can be incorporated into programs for mental health promotion and rehabilitation, according to research published in many State Islamic University of Indonesia's publications (Nabila et al., 2024). Regular and devout prayer is associated with an increase in positive emotions and a decrease in symptoms of stress and anxiety among many research respondents in Indonesia. Several quantitative and qualitative studies report a correlation between the intensity or quality of prayer and a reduction in academic anxiety levels and an increase in subjective well-being. Therefore, strengthening consistent prayer practices can be considered a culturally appropriate non-pharmacological coping strategy in promotive and preventive mental health efforts (Wahyudi & Yusuf, 2024)

Consistent prayer provides moments of reflection and emotional regulation through a series of movements, supplications, and breath control, potentially lowering stress levels and strengthening the psychological resilience of students. Fiqh studies and literature reviews within campus environments show a relationship between the quality of *khusyuk* in prayer and improved mental stability and individual coping capacity. The integration of prayer as a non-pharmacological coping strategy offers a contextual and easily

implementable promotive approach in campus mental health programs. In order to improve students' psychological well-being, preventive and rehabilitative interventions can involve raising awareness of temporal worship and providing support from religious organizations.(Nur Annisa et al., 2024).

RESEARCH METHOD

Secondary literature released between November 10, 2014, and November 10, 2025, makes up the study's population. The research sample was selected based on specific inclusion criteria: (1) peer-reviewed scientific journal articles (Indonesian and English), academic conference proceedings, and systematic reviews; (2) topics discussing Salat, religiosity, or Islamic spirituality in relation to mental health indicators such as stress, anxiety, depression, resilience, or psychological well-being; and (3) availability in full-text format. Exclusion criteria applied to non-scientific popular opinions, articles outside the timeframe, studies focusing solely on physical health without a psycho-spiritual dimension, and restricted-access publications.

A methodical procedure of identification, screening, and eligibility selection was used to collect data. The stages included: (1) initial screening of titles and abstracts to eliminate irrelevant publications; (2) data extraction from selected literature, capturing author identity, year, journal, research objectives, design, sample characteristics, measurement instruments, and key findings; and (3) documentation of full-text articles that met all predefined criteria for the final review.

To find recurring themes, patterns, and inconsistencies within the collected research, a narrative synthesis technique was used for data analysis. To ensure the validity of the results, the researcher utilized source triangulation and a critical analysis of the methodological quality of each study. Furthermore, cross-study comparisons were conducted to maintain consistency, minimize interpretative bias, and ensure that the final conclusions are scientifically accountable and valid.

FINDINGS AND DISCUSSION

The Definition of Salat and Its Spiritual Dimensions

Salat is viewed as a spiritual activity that unites people with God through planned gestures, recitations, and intentions rather than just a set of formal rituals. According to this viewpoint, prayer functions as a medium of dhikr (remembrance) and internal dialogue that refocuses life on transcendent values; thus, prayer becomes a vessel for experiencing meaning, acknowledging dependency on the Creator, and forming a profound religious consciousness (Burniat & Sassi, 2025)

The cognitive (knowledge and internalization of meaning), affective (gratitude, peace, and anxiety reduction), and practical (ritual consistency that builds religious habits) parts of prayer are all included in its spiritual dimensions. These three dimensions work in an integrated manner: the cognitive aspect deepens religious knowledge and understanding, the affective aspect refines

feelings and fosters tranquility, while the practical aspect hones discipline and consistency in worship. Through the repetition of prayer times and the regularity of its practice, individuals not only demonstrate ritual obedience but also build a life structure that supports internal stability, and self-control, which, according to the study, strengthen spiritual health and have a positive impact on overall well-being. As a result, prayer can be seen as a tool that connects the religious and everyday aspects of human existence, linking the holy and the profane and reaffirming the role of spirituality as the cornerstone of life balance. (Burniat & Sassi, 2025).

The Concept of Mental Health from Psychological and Islamic Perspectives

Mental health is frequently viewed as the result of a dynamic interaction between intrapsychic processes (such as emotion control and cognitive flexibility), spiritual quality, and socio-religious support. Structured religious practices, notably prayer with repetitive and meaningful Arabic recitations, function not only as ritual worship but also as cognitive-affective regulation mechanisms that promote inner tranquility, attentional focus, and the creation of life meaning. In this context, the internalization of prayer recitations has been shown to possess pedagogical and psychospiritual value, with the study of the Arabic language recited in prayer believed to accelerate linguistic comprehension while enhancing spiritual awareness and psychological stability (M. Amiruddin, 2014). Therefore, efforts to promote and prevent mental health will be more effective if they integrate clinical psychological approaches with value systems, religious meanings, and culturally and contextually sensitive worship practices (Lucchetti et al., 2021)

Islamic psychology emphasizes that religious practices, such as prayer, provide a coping framework, life meaning, and moral principles that assist individuals confront life's pressures. By incorporating religious practices into promotive and preventive mental health strategies, this approach emphasizes the importance of worship routines, community support, and spiritual development as components that support resilience, the reduction of stress symptoms, and the enhancement of overall psychological well-being (Zulkarnain & Fatimah, 2019).

Salat has a profound effect on mental health since it can improve emotional regulation, lower stress levels, and foster inner calm. This spiritual activity can also lower the cortisol hormone that causes stress and increase endorphin hormones that make a person feel happy and calm. Furthermore, the movements and devotion (*khusyuk*) in performing prayer function like meditation, thereby helping to quiet the mind, improve sleep quality, and foster a sense of gratitude. Thus, prayer can be an effective way to maintain psychological balance and strengthen mental endurance when facing pressures in life (Shalsabillah et al., 2025; Sakanti et al., 2025)

Salat as a Resolution for Health Problems

From an Islamic perspective, prayer, or salat, is seen as a way to address psychological issues in addition to being a required form of worship. By performing *Salat* regularly, a Muslim will obtain inner peace and emotional balance that aids in facing life's issues. The recitations and movements of *Salat*,

which contain the meaning of supplication, are believed to provide a calming effect and direct the soul toward surrender to Allah. In this condition, salat serves as a kind of spiritual therapy that aids in a person's mental health recovery (Hayati, 2023).

Additionally, by fostering a sense of intimacy with God, Salat contributes to psychological stability in addition to offering spiritual benefits. When someone is overwhelmed by problems or life pressures, *Salat* acts as a vessel to pour out all grievances and requests for help. Regularity in performing *Salat* fosters positive habits such as discipline, self-control, and moral strengthening, which ultimately have a significant impact on solving mental health issues. Thus, Salat becomes an important instrument in building psychological and spiritual resilience for Muslims (Amaroddin, 2019).

Impact of Salat on the Reduction of Stress and Anxiety

Salat has long been recognized as a type of worship that can ease tension and soothe the heart. Similar to meditation, the movements and prayers of *Salat* induce a state of tranquility in which one's concentration is on Allah, detaching the mind from material concerns. In qualitative research, it was found that *Salat* plays an important role in fostering positive emotions, increasing gratitude, and reducing symptoms of depression. This indicates that the practice of *Salat* can be utilized as a non-physical intervention in maintaining mental health (Wahyudi & Yusuf, 2024).

Furthermore, Salat serves as a spiritual reminder that fortifies the heart in the face of adversity. A sense of optimism and the conviction that every issue has a solution are fostered by becoming closer to Allah via Salat. In the context of religious psychology, Salat helps reduce anxiety by fostering a sense of security and protection. Research shows that individuals who perform Salat regularly have a healthier mental condition compared to those who are inconsistent; therefore, this worship can be considered a natural mechanism for overcoming stress and anxiety (Wahyudi & Yusuf, 2024).

The Influence of Salat on Mental and Physical Health Purification (*Thaharah*)

The first step towards performing Salat is purification (*thaharah*), which is a fundamental necessity. Originally developed to nourish the "guests of Allah," the idea of the "power of thaharah" truly affects both physical and mental wellbeing (Mar et al., 2025). Wudhu (ablution), one of the thaharah processes, can be seen as the initial act of mindfulness (Avicenna et al., 2025); it is a "pause" ritual that actively detaches the individual from the worldly activities and gets them ready to enter a spiritual frequency. An initial grounding approach is to contact cool water with intentionality. Thus, the "health" offered by *thaharah* is mental clarity and psychological readiness, which is then perfected through the meditative experience and spiritual connection within Salat, making the benefits of inner peace (mental health) from prayer more optimal (Amiruddin, 2025).

Takbiratul Ihram

At the time of performing *Takbiratul Ihram*, the body stands upright with both hands raised level with the ears, then folded between the stomach and the

lower chest. This movement has several benefits for the body, such as smoothing blood circulation, lymph flow, and strengthening arm muscles. The position of the heart being below the brain also helps blood flow properly throughout the body. When the hands are raised, the shoulder muscles stretch so that the blood supply carrying oxygen becomes smoother. Meanwhile, the position of the hands folded between the stomach or chest can prevent disorders in the joints, particularly in the upper body (Trisnawati, 2025).

Ruku' with Tuma'ninah

Ruku' is one of the important movements in Salat that must not be omitted. Correct *ruku'* is performed with a straight back position, such that if a glass of water were placed on it, it would not spill, and the head is aligned with the back. This movement is beneficial for maintaining the health and function of the spine as the body's support and nerve center. Additionally, the position of the heart being level with the brain makes blood flow in the midsection of the body smoother. The hands placed on the knees help relax the muscles from the shoulders down to the lower body. *Ruku'* is also beneficial for training urinary tract health, which can help prevent prostate problems (Rofiqoh, 2020).

I'tidal with Tuma'ninah

I'tidal is the movement of standing upright after *ruku'* and before *sujud*. The Prophet said: "When you stand for *I'tidal*, straighten your back and raise your head until the spine is in the correct position" (Narrated by Bukhari, Muslim, and Ahmad) (Arbain, 2014). During *I'tidal*, the body returns to an upright position while raising both hands level with the ears. This movement is a transition from *ruku'* toward *sujud*. Its benefits include helping to train the digestive organs. When the body moves, the organs within the abdomen undergo alternating massage and relaxation, so the digestive system can be healthier and smoother (Rofiqoh, 2020).

Sujud

Sujud is performed by touching the forehead, both hands, knees, and the tips of the toes to the floor. This movement is beneficial for assisting lymph flow toward the neck and armpits. Because the heart's position is higher than the head, oxygen-rich blood can flow more abundantly to the brain, which has a positive impact on thinking capacity. For this reason, *sujud* should be performed calmly (*tuma'ninah*), without haste, so that blood flow to the brain is sufficient. Additionally, this position can also prevent hemorrhoids (Rofiqoh, 2020).

For women, *ruku'* and *sujud* have additional benefits for fertility and the health of female organs. *Sujud* also has a philosophical meaning, namely that humans humble themselves as low as possible before Allah. From a health perspective, specifically according to the science of psychoneuroimmunology studied by Prof. Soleh, routine *sujud* makes the blood vessels in the brain accustomed to receiving plenty of oxygen. In this way, the brain receives more energy supply and its cells function better. If performed continuously with *khusyuk* (devotion), *sujud* can help increase intelligence (Kosim & Hadi, 2019).

Sitting Tahiyat Awal & Akhir

The sitting movement after *sujud* is of two types: *iftirosy* sitting (during the first *tahiyyat*) and *tawarruk* sitting (during the final *tahiyyat*). Both differ in the position of the feet. In *iftirosy* sitting (*first tahiyyat*), the body rests on the base of the thigh which is connected to the sciatic nerve (ischadius). This position has benefits for preventing pain in the groin that can make it difficult for someone to walk (Rahmanto et al., 2020)

Meanwhile, in *tawarruk* sitting (final *tahiyyat*), the heel presses against the area of the urethra (urinary tract), the prostate gland, and the vas deferens. When done properly, this position can help prevent impotence and preserve the health of the male reproductive organs. Additionally, the different foot positions used in *tawarruk* and *iftirosy* cause the leg muscles to stretch and then relax. The body's motor organs remain flexible and strong because to this balanced movement and pressure. (Rahmanto et al., 2020).

Salam

The final motion in the *salat* is called *salam*, and it involves tilting the head as far to the right and left as possible. This movement is beneficial for relaxing the muscles around the neck and head, while simultaneously maintaining the flexibility of the neck tendons so that blood flow to the head remains smooth. In this way, *salam* can help prevent headaches and maintain the firmness of facial skin (Nabila et al., 2024).

CONCLUSION

The practice of *salat* and the dimensions of Islamic religiosity have the potential to contribute to mental health through several mechanisms, such as emotional and attention regulation, the provision of meaning and coping routines, as well as access to social-communal support. The integration of modern psychological and Islamic perspectives views mental health as the result of interactions between intrapsychic factors and spiritual and communal qualities that reinforce one another. However, existing evidence remains heterogeneous; although many studies show a positive correlation between adaptive religious practices and psychological well-being, there are also risks when religious coping is maladaptive or when religious conflicts arise. Consequently, the application of therapies that include religious components must be done in a way that respects professional ethics and is evidence-based and culturally sensitive. In order to improve mental health in Muslim communities, researchers, mental health professionals, religious leaders, and policymakers must work together across sectors to create interventions that are contextual, quantifiable, and accountable while also respecting religious values. In order to guarantee the ethical and successful integration of religion in mental health services, more thorough longitudinal and interventional research is also needed, as well as an increase in professional capability. The potential of religious elements as a source of mental resilience can be utilized while lowering dangers for people going through conflict or adversity with a cautious but proactive approach.

Suggestions

Future study should concentrate on more comprehensive and contextual empirical studies into the connection between *doa* and *wirid* in prayer practices, according to the recommendations. (Abdurrazyid et al., 2025) and mental health. Mental health practitioners are expected to be able to integrate spiritual aspects ethically within clinical services while maintaining professionalism and cultural sensitivity. Furthermore, policymakers need to develop guidelines and collaborative programs between the health sector and religious institutions to strengthen promotive and preventive mental health efforts in society.

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