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Complacency of Solah and Its Ramification on Mental Health

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Abstract

Introduction: Although the purpose of complacency among the Muslims derived from the practice of worship as prescribed by God but the issue is to what extent this appreciation has been identified. This paper aims to analyze parts of the complacency elements through obligation of solah (praying) as described in the Quran. The research questions are to investigate how often do the respondents feel about the elements of complacency on their daily prayers? And, what is the perception of respondents feeling about the elements of complacency on their daily prayers? **Method:** This survey study using mixed-method approach. Quantitative data was collected using questionnaire while the qualitative data was collected using interviews. Data were collected from 49 respondents aged 19 to 21 years old who is studying at the Teacher Training Institute in Selangor. A questionnaire consists of 14 item with a 5-point likert scale is set up with the reliability of Cronbach Alpha .87. The researchers identified some verses about solah from various surah in the Qur'an as a source of data acquisition to develop a questionnaire. Interviews are conducted by asking the respondents on how they perceived solah in their daily life. The data from the questionnaires were analyzed using SPSS to determine the mean and standard deviation and also thematic coding for qualitative data. **Results:** Data showed that most students received a high level of complacency from Solah practice. Respondents' perceptions from the interviews also support the elements as measured consist of seeking God's help, increasing rewards, avoiding devil's interference, fearing God, blessings, guidance, zikrullah, preventing indecency and evil, promoting good deeds, and purify soul. **Conclusions:** The responses illustrate how complacency elements affected the respondents. The findings of this study have implications for the development of student's mental health in their everyday life and also open the possibilities of integrating solah in mental health treatment as a form of therapy.

Keywords: Al Quran, *Solah*, Wellness, Mental Health, Muslim

Introduction

According to the World Health Organization (WHO) quality of life can be measured and evaluated based on physical health, mental health, relationships, social relationships and environmental health. The World Health Organization also presents examples for mental health, including

satisfaction and imagination of person from himself and his physical appearance, positive and negative feelings, self-esteem, personal, spiritual and religious beliefs, thinking, learning, memory and concentration (WHO, 2014). The World Health Organization defines mental health as “a state of complacency in which every individual realizes his or her own potential, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to her or his community”.

In Malaysia, the Ministry of Health play an important role and lead the facilitating multi-sectoral collaboration and cooperation between mental health services and the various programs and activities needed to enable people with mental health problems and disorders to participate more meaningfully in the community. Relevant components of mental health included in all programs and services of government agencies such as Ministry of Health, Ministry of Education, and more others agencies.

For Muslims in Malaysia and in most of the Muslim countries, prayer is a major duty in life. The *syaria* law dictating the prayers performed five times a day is obligatory and leaving it is sinful. This is stated in al Quran “*Verily, Salah is an obligation on the believers to be observed at its appointed time.*” (Qur’an 4:103). Prayer prescribed in this verse is a mechanism to help Muslim to address his or her spiritual issues in daily mental health. This means that, in the preservation of the mental health of special worship that Muslims need to do is in prayer.

Solah is the Arabic word for prayers and it is compulsory to all Muslim five times daily as obligatory by Allah. Prayer is the second pillar of the Islamic faith and offered by Muslim worshippers. In Islam the meaning of *Solah* (prayer) is a physical practice by initiating certain practices according to what prophet Muhammad SAW. There are some differences in term the meaning of prayer especially from others religious practices. Prayer also defined as a spiritual communication with God, is framed by religious/spiritual assumptions that serve as a foundation for prayer (Baesler, 2012). Through these definitions, many researchers had found that prayer had an important role to Muslim and benefit in various disciplines such as in communication, medicine, psychology, and sociology.

There are several studies on inner strength and complacency in prayer. Praying is one of the most noteworthy and the most important role in coping with mental disorders (Samadi & Rahmani, 2015), level of cognitive functioning which was better with prayed regularly (Bai, Ye, Zhu, Zhao & Zhang, 2012), religious personality with mental health (Parveen, Sandilya, Shafiq, 2014). Islamic spirituality is also an implicit construct which can be measured crudely through its manifestations and expressions, include self-discipline, God consciousness (feeling of connectedness with Allah), knowledge (quest and search for divinity), beliefs, morality, responsibilities and obligations enjoined on every Muslim, and Islamic practices (Dasti & Sitwat, 2014).

Religious and meditative prayer is also applied in collaborative and deferring coping styles (Banziger, Uden, & Janssen 2008). Spiritual energy of Islamic prayers also proved in helping mental health (Henry, 2015). A study also found that, the relationship between religious beliefs and mental health by which when religious attitude is more positive, people will have better mental health (Mirzayi, Belyad & Bagheri, 2017). Study also showed that psychological benefits of prayers can amelioration and buffering of stress, experience of intimacy and inspiration, problem solution and mastery, subjective complacency, humility and interpersonal sensitivity (Henry, 2015).

Prayer also may affect health by a variety of means including: (a) prayer may improve health because of the placebo effect; (b) individuals who pray may also engage in health-related behaviour; (c) prayer may help by diverting attention from health problems; (d) prayer may promote health through supernatural intervention by God; (e) prayer may activate latent energies,

such as chi, which have not been empirically verified, but which nevertheless may be beneficial to health; and (f) prayer may result in a unity of consciousness which facilitates the transmission of healing between individuals (Breslin & Lewis, 2008).

Praying should be done perfectly with the intention (*niyyah*) and end with greetings (*salam*). Perfect prayer should begin with complete ablution, fulfilling all the requirements and its obligatory before praying. The perfect prayer as mentioned in the hadith is how an individual muslim can fullfilling their effort to reach the level of *khushu*. (*Khushu* refers to a state of mind in solah when an individual stand in front of Allah and fully direct it minds and hearts towards Him). Islam is a central to the complacency of Muslims, but few empirical studies have been carried out among Muslims, and very few have examined the role of Islam with respect to physical and psychological wellbeing (Abu Raiya, Pargament, Mahoney, and Stein, 2008). A few studies have been carried out on Muslims living in Western countries and Muslims living either in the Arab world or in the Asian countries like Indonesia and Malaysia, in which the main religion is Islam. It is important to study mental health associations among different religions and cultures (Tarakeshwar, Stanton, & Pargament, 2003).

Although the purpose of complacency among the Muslims derived from the practice of worship as prescribed in the holy Qur'an, but the issue is, to what extent this appreciation of solah had been identified. A focus study of elemental exploration needs to refer to the Qur'an and hadith prophet Muhammad SAW. The process of understanding sources from Qur'an and making judgments about the elements derived from it. For example, how complacency is described in the Qur'an can be obtained from prayer. Islamic scholars today can develop an assessment source such as instruments and measurements. The research questions for this study are:

1. How often do the respondents feel about the elements of complacency on their daily prayers?
2. What is the perception of respondents feeling about the elements of complacency on their daily prayers?

Methodology

This survey study was conducted in Teacher's Training Institute in Selangor, Malaysia. The study involved 49 students with age from 19 to 21 years old (both gender) who is studying at the Teacher Training Institute in Selangor. The selection of these respondents is based on the similar characteristics of their status as Bachelor of Islamic Studies students.

Quantitate data was collected using questionnaire while the qualitative data was collected using interviews. SPSS and Thematic Coding are used in analyzing the data. Solah's Ramification questionnaire consists of 14 item with a 5-point scale namely (often times - 4, most - 3, several times - 2, once in a while - 1 and never or almost never - 0) was set up. The reliability is Cronbach Alpha .87 and for validity by corrected item-total correlation is between .303 to .793. To construct the questionnaire, thematic dictionary method has been used to identify the theme of the verse about prayer in the Qur'an (Muhammad, 1989). Table 1 shows the description about solah from the Holy Quran. The Holy Qur'an emphasized Prayer (Solah) as Muslim will be able to get the relationship with God by dua', high rewarded for the worship to Him, prevention from devil's interference, eliminating from anxiety and fear, hoping of Allah blessing and guidance, preventing from indecency and evil, remembering Allah and purification of soul.

All of these elements can reinforce the inner and outer personalities towards the preservation of real Muslim life. Within these combination elements, a Muslim will be able to develop self-esteem from evil and shape the endurance of goodness.

Table 1. Description about Prayer (Solah) from Holy Qur'an

| Description | Surah and Verses |
|---|------------------------|
| Best way ask for help from Allah | 2 : 153 |
| Prayer is rewarded from Allah | 4 : 162 |
| Prayer eliminate fear and sorrow | 2 : 277 |
| Prayers can prevent from the devil's interference | 5 : 91 |
| Feel fear to Allah | 2 : 277, / 9 : 18 |
| Blessings of Allah | 24 : 56 & 65, / 9 : 71 |
| Looking forward to the guidance (huda) of Allah | 9 : 9 |
| Heart filled with awe at the mention of Allah | 22 : 35 |
| Prayer prevent from indecency and evil | 29 : 45 |
| Tranquillity of life gained by remembering Allah | 13 : 38 |
| Purify my soul from badness | 29 : 45 |

Results

According to Holy Quran, there are several religious activities that bring advantages and benefits to worshipers such as prayers, fasting, hajj, and zakat. In this study, the focuses only on several surah selected in the Qur'an that focus on determine the element of complacency in Solah. In many surah that determine about prayer, it is found that all the information define the foundation of religion (Sheikh Abdullah Basmeih, 2005). The spirit of the prayer is "*khushu*", that is the attainment of a state of inner tranquility and humility of the heart by the person who observes the prayer. Some define that the prayer has to be performed with regularity, humility, and concentration (*khushu*). (Sirry & Omar, 2014). This inner state tranquility will be the greatest help, and will serve as an encouragement which gives firmness of purpose and constancy to a Muslim when he faces difficulties.

How often do the respondents feel about the elements of complacency on their daily prayers?

Analysis of respondents' perception on prayer shows that respondents have a high mean average on all items (mean from 2.67 to 3.77). This finding illustrates that, the acceptance of respondents towards the practice of prayer, which attains to the level of complacency. Table 2, shows an analysis of respondents' perception on prayer.

Table 2: Analysis of respondents' perception on prayer

| Based on your daily prayers how often do you feel the following: | mean | sd |
|--|------|------|
| Prayer is the best way when I ask for God's help | 3.75 | 4800 |
| Expecting reward from God | 3.59 | 7615 |
| Prayer can eliminate fear and sorrow in my life | 3.44 | 7377 |
| Prayers can avoid my life from the devil's interference | 3.32 | 6888 |
| Hope that the prayers will improve my good-deed | 3.75 | 5216 |
| Can feel fear of Allah by performing prayers | 3.00 | 7637 |
| Expecting God's grace through prayer | 3.77 | 5109 |
| Looking forward to the guidance (huda) of God through prayer | 3.75 | 5601 |
| Feel calmness in remembrance (dhikr in prayer) | 2.67 | 8511 |
| Prayer can prevent me from indecency and evil | 3.22 | 7148 |
| Prayer can encouraging good deeds | 3.61 | 5706 |
| Remembering God for getting calm | 3.67 | 6254 |
| Purify my soul from badness through prayer | 3.30 | 8216 |
| Prayer help my soul to calmness | 3.65 | 6630 |
| N=49 | 3.46 | 4256 |

Data shows the highest mean of respondents in the Expecting God's grace through salah statement, mean score is 3.77. The majority of respondents agree that they perform their salah to get God's rewards. Getting the rewards from Allah shows a high sense of slavery, because the salah performed are aimed at gaining God's mercy through their obedience and bondage values. Then the respondents also agree on a majority to the statement that Prayer is the best way to ask for God's help, with a mean score of 3.75. This shows that respondents acknowledged the salah they perform is one of the approaches to beg God's help. Establishing a salah is one of the ways respondents expect Allah's help in view of the only God being worshiped.

In addition, the highest mean value is 3.75 which is salah will improve my good deed and looking forward to the guidance of God through salah. Majority of the respondents acknowledged that salah can help them improve their praiseworthy character. This means that the blessings of performing salah can help respondents do more rewards. Respondents also strongly believe that by performing their salah they can get guidance from God. Respondents believe that the salah can give them guidance to always be on the path of God's favor.

These four highest mean values indicate that majority respondents believe and obey fully that the salah as a worship service. Even this agreement shows that respondents believe that salah is not merely a matter of worship, but salah can benefit them, to seek God's help and guidance and to maintain and improve positive behavior.

The lowest mean is 3.00 with the statement that they can feel fear of Allah by performing salah. This statement gets the lowest score possible respondents feel fear of God is not enough with salah but must be treated with other worship. Low mean value is 3.22 for Salah statement can prevent me from indecency and evil. It is likely that respondents believe that to refrain from doing bad deeds is not enough just by performing salah. Staying away from negative attitudes should be done with your own intentions and efforts.

What is the perception of respondents feeling about the elements of complacency on their daily prayers? How do they cope with their mental health issues?

The respondents in these interviews explore their feelings through experiences about prayer and how solah helps them in coping with mental health issues. All of the findings from this section are relate to support from as what was mentioned in the holy Qur'an about essential complacency in prayer (Solah). The verbatim of interviews were analyzed using thematic coding that matches with the fourteen benefits of Solah as mentioned in al-Quran.

(i) Best way asking for god's help

Solah is the best way of remedy since the Muslim has a place to turn to when they are in difficulties. Muslims can always asking help from Allah. According to Surah Sura Al-Baqarah [verse 153] "O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient". Three participants P1, P4 and P10 feel that prayer was the best way for asking help from Allah.

"I always ask for it because I do not know nobody else can ask for help except Allah" (P1)

"I always ask for help in prayer to facilitate life matters" (P4)

"I always pray to beg forgiveness and help from God to remove from all difficulties"(P10)

(ii) expecting reward from Allah

Surat An-Nisa [verse 162] "But those firm in knowledge among them and the believers believe in what has been revealed to you, [O Muhammad], and what was revealed before you. And the establishers of prayer [especially] and the givers of zakah and the believers in Allah and the Last Day - those We will give a great reward". Three participants P1,P2 and P10 explain that they hope to gets reward from Allah in their prayer.

"...I really hope to pray that Allah will reward... I do not know anything else that I make Allah give a reward or not.." (P1)

"...may I be rewarded with good and grace..."(P2)

"...I rarely expect reward because I just make (prayer) for God and love for God..."(P10)

(iii) eliminating fear/sorrow in life

Solah also has been mention in Quran can eliminate the feeling of fear and sadness. Surat Al-Baqarah [verse 277] "Indeed, those who believe and do righteous deeds and establish prayer and give zakah will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve". solah is seen as a medium of elimiting fear and sorrow in Muslim life. This will help mental stability when muslims is tested or having difficulties in life. Two participants P4 and P10 realise their perceptions of how prayer eliminating fear/sorrow in their life.

"every time I'm upset, I always pray either fardhu prayer five times daily or sunnah prayers" (P4)

"prayer relieve the feeling of worry and anxiety in my heart."(P10)

(iv) avoid the devil's interference

Devil interference is something that people afraid of. Some mental health issues are associated to the evil's dan devils interference as well. However, through solah these interference can be avoided. Surat Al-Ma'idah [verse 91] "Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist?" The study confirmed that through Solah, participants agrees

that salah helps them in avoiding the devils's interference. Three participants P4,P9 and P12 explain on how prayer preventing them from avoid the devil's interference.

"yes ... because it is a time to pray my interaction with God.."(P4)

"... if I pray khusu, ..'ll help me to avoid sin but if not khusu, I,..myself can still be influenced by incitement."(P9)

"...prayer can eliminateand the devil's disturbance, ...prayer can also build my self-esteem.."(P12)

(v) Hoping to improve good-deed

One of the important elements in prayer is hoping to improve good-deed. It is stated in Surat At-Tawbah [verse 71] "The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise". Three participants P8, P9 and P10 explain on how prayers bring themselves to how the prayers bring themselves to improve good-deed.

"...I always hope that prayer can change myself to be better..."(P8)

".. I feel that prayer is one of the best ways to improve my inner self.."(P9)

"..I hope that the prayers I make can improve my goodness.."(P10)

(vi) Feeling fear of Allah

Feeling fear of Allah can overcome any other fear felt and will benefit a person especially those with mental health issues. Surat Al-Baqarah [verse 277] "Indeed, those who believe and do righteous deeds and establish prayer and give zakah will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve". One of the important elements in prayer is feeling fear to Allah. Three participants P4,P5 and P6 agreed that through salah, they do feel fear to Allah.

"The humble prayer of auspicious will always bring me a sense of slavery to God."(P4)

"I fear God if I did not accept my worship especially my prayer."(P5)

"..when I pray in khusu,... I feel that I am too despicable and sinful ...but I know God knows and forgives..."(P6)

(vii) Expecting God's grace

The other element in prayer is hoping blessings of Allah. By putting hope towards Allah, the mental health patient can rely on the mercy of Allah in helping them out of their problems. This is stated in Surat An-Nur [verse 56] "And establish prayer and give zakah and obey the Messenger - that you may receive mercy". Three participants P1, P4 and P6 agreed that salah prayer makes them expecting God's grace and make them calm, happy and stress-free.

"very, I want very... God to love me..Allah has mercy on me."(P1)

"... because god is a god .. only he is the one who has mercy on me." (P4)

"...because I always feel very calm and happy and not stressed if we always get God's grace."(P6)

(viii) Looking forward to the guidance of God

Through salah, a person will have the sense of looking forward to the guidance of God. By having this hope and something to look forward to, a person will know the rescue is on its way. It is mentioned in Surat At-Tawbah [verse 5] "And when the sacred months have passed, then kill the

polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. But if they should repent, establish prayer, and give zakah, let them [go] on their way. Indeed, Allah is Forgiving and Merciful". Three participants P1,P4 and P7 agreed that solah makes them looking forward to the guidance of God

"...yes, I really hope prayer can help me towards goodness ... I want to live very well in good-deed..."(P1)

"...therefore I always hope that the verse "guide us towards the mustaqim" which I read in the prayer brings me to the right path..."(P4)

"..When praying, I hope God shows me the right path... "(P7)

(ix) Calmness during remembrance (dhikr in prayer)

Solah also can trigger nervousness during dhikr. Surat Al-Haj [verse 35] "Who, when Allah is mentioned, their hearts are fearful, and [to] the patient over what has afflicted them, and the establishers of prayer and those who spend from what We have provided them".

One of the important elements in prayer is nervousness in remembrance (dhikr in prayer). Three participants P1,P4 and P5 realise their perceptions on how prayer will make them nervousness in remembrance (dhikr in prayer).

"... not very, sometimes ... because I was not impressed with zikrullah. Whenever there is a problem I'm afraid of Allah .. "(P1)

"... it really feels so much more when I do a night prayer..."(P4)

"...when I feel depressed, .. by mentioning God's name is capable of causing me to cry and I feel calm after the prayer..."(P5)

(x) preventing indecency and evil

Surat Al-'Ankabut [verse 45] "Recite, [O Muhammad], what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do". One of the important elements in prayer is preventing falsity and negligence. Three participants P7,P11 and P12 realise their perceptions on how prayer will prevent themselves from falsity and negligence

".. prayers awaken me about the sin that must be avoided .." (P7)

"... because I know it's a waste of goodness (solat) when doing evil ..."(P11)

"... prayer can remind me from doing wrong because prayer is futile if continuing to sin ..."(P12)

(xi) encouraging good deeds

One of the important elements in prayer is encouraging good deeds. Three participants P2,P7 and P12 agreed on how prayer will encourage and desire them for doing good deeds

".. after the prayer, I try to keep the attitude and temperament .."(P2)

".. prayers, awaken me about the rewards that must be collected .."(P7)

".. when finished prayer, the desire of the heart becomes soft and calm to do good .."(P12)

(xii) remembering God for getting calm

Solah is a medium to seek calmness. It is stated in Surat Ar-Ra'd [verse 38] "And We have already sent messengers before you and assigned to them wives and descendants. And it was not for a messenger to come with a sign except by permission of Allah . For every term is a decree". Five

participants agreed that by remembering God in prayer they managed to gain calmness and peaceful.

"...yes.., when I have a problem, ... not calm, mind disturbed ...,I remember Allah in prayer ... I feel very calm..."(P1)

"...prayer makes us calm and think positive..." (P3)

"...yes.. I feel very calm even more when I pray in congregation..." (P4)

"... it's true if I do pray seriously, I feel very calm ... but when it's really ..."(P1)

"... every time I have a problem, ... and sorrow ... I will take ablution and pray for calm ..."(P4)

"... my heart is more calm every time after prayer ..."(P7)

"... every time prayer, my soul will feel calm by remembering it, ..because I know God is always with me ..."(P12)

(xiii) purifying soul

Surat Al-'Ankabut [verse 45] "Recite, [O Muhammad], what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do". One of the important elements in solah is in purifying soul. Three participants P8,P10 and P12 agreed that solah can purify their soul

"... prayer can help me to purify the heart from bad things ..." (P8)

"... yeah right ... prayer can drop a little sins and bad intentions ..."(P10)

"... prayer can remind me back and reflect on the sins I do ..."(P12)

Discussion

The responses illustrate how complacency elements need to be studied among the respondents. Although this study does not use critical samples such as an illness person, the initial description of this finding attempts to explore the necessary elements of complacency in a variety of conditions and according to the differences.

In Islam, there are multiple practices that are available as coping mechanisms against stresses, to relieve anxiety and other negative mental states. Compare to other worships in Islam, solah is the most important for worshipers because the process toward solah include various practices such as ablution, reciting Qur'an, remembering Allah, supplication or invocation. Since solah is obligate for five times daily, so it becomes the most important religious practice in Muslim daily lives.

However, the practice of solah is not merely to reward oneself. The implementation of solah is also not just to be obedience of God's command. The implementation of the perfect solah in accordance with what the Prophet Muhammad said, that the solah itself is a therapy. By taking care of the needs of solah, such as wearing clean clothes and clean environment, is a therapy itself. Taking ablution properly is also another factor that can help a person to appreciate the practice of solah and it is also a therapy (Azizan & Sa'ari, 2009).

Khusyu 'is the key to solah as therapy. Solah as a therapy can be discussed through two aspects, physical therapy and emotional therapy. Praying as a physical therapy is explained through the practice of the solah itself. Solah contains several physical movements of the body that have been defined by syara '. Every act and physical movement of solah brings meaning

to human health. The individuals who perform the perfect solah tend to have better health compared to those who perform poorly performing solah (Lewis, Breslin, & Dein, 2008). The act of solat is standing tall, *ruku'*, prostrating, sitting between two prostrations and sitting tahiyat are different position. This position also provides different responses to each muscle involved. For example, bowing movements are seen as similar to regular exercises in the morning. Ruku 'not only helps to stretch muscles in the thigh but also coordination of the back muscles of the leg. This shows that perfect solah can be physical therapy to health.

Khusyu' is also a therapy to individual psychologists. This means that the value of slavery and soul as slaves can form individuals through the practice of a solemn solah ". The solemn solah makes the heart bow to God's greatness. The acknowledgement as a servant to God, will make oneself feels small and grateful with the power of God. This impression of slavery helps reduce anger and accepts God's provision as fate. The enlighten soul through the solah also leads to a sense of calm when the individual surrender completely to the will of God. Full submission is also called as *tawakkal*. Fully submitting to God through solah can educate the soul to be submissive and humble(Achour, Nor, Yusoff, 2015).

Solah also reduces the sense of sadness and complacency (Azizan & Sa'ari, 2009). When solah is done with a sense of tardiness, the individual will feel the value of bondage with God. Solahs are practiced with great obedience to train the souls to accept themselves as unstable slaves, to reduce the stress of the mind and to the heart, to repent and to seek forgiveness from Allah. In fact, the solah is educating the soul to accept the faith, gratefulness, reduces anxiety and increases calmness.

Implications

This study adds to the literature by providing more information for complacency elements among college respondents. Counsellors, therapists and psychotherapists can use solah therapy in their therapy. Four measures that can be used for the explicit integration of these solah into psychotherapy, and they are as follows (Henry, 2015):

1. Discussing the role of Islamic solahs and their spiritual energy in clients' lives
2. Encouraging clients to use Islamic solahs outside the therapeutic hour as an adjunct to therapy
3. Using Islamic solahs to facilitate therapeutic change
4. Attending to and maintaining spiritual energy

Conclusion

Although solah brings many advantages, the practice of solah is more important. The benefits of solah as therapy can only be achieved when the individual sets up solah perfectly and khusyu. How solah can be a therapy is also a subjective fact. Solah can be a therapy to physical health. Solah can also be a therapy to individual psychologists. Individuals can even have the two advantages of solat therapy if individuals are always trying to improve the practice of solah and increasing the worship of circumcision from time to time, as mentioned in the Quran. The endeavor to achieve the blessing of solat therapy, individual effort is needed in completing the deeds of solah and appreciating the practice of the solah of the best. Further empirical research on solah as a therapy for mental health can be proposed.

Praying is an important religious activity in the coping process, so this study needs to be continued by completing the limitations in the present invention especially the method used such as

sampling, modification of item in the questionnaire, and using multi analysis (7). Furthermore, in a study that related to the element of spirituality and religiosity, it requires referring to basic sources such as Qur'an, hadith and the Islam traditional scholars. The complacency divine sources require researchers to explore more scientifically to see the greatness of the glorious Islam in life.

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