

AN ISLAMIC PSYCHOLOGICAL ANALYSIS OF THE EFFECTS OF SUPPLICATION AND REMEMBRANCE ON PSYCHOLOGICAL WELL-BEING

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ABSTRACT

Introduction. This study aims to analyze the influence of prayer and dhikr on psychological well-being from an Islamic Psychology perspective. Prayer and dhikr are believed to foster inner peace (sakinah), emotional stability, and spiritual awareness.

Research Methods. This research employed a quantitative field study design involving 40 adult Muslim respondents who were members of a routine religious study group in Peraduan Binjai Village, Tebat Karai District, Kepahiang Regency. A purposive sampling technique was applied with inclusion criteria of 20 sampai 60 years of age and active participation in religious gatherings at least twice a month. Data were collected through Likert-type scales assessing prayer (8 items), dhikr (8 items), and psychological well-being (12 items).

Data Analysis. Analysis was conducted using Pearson correlation and multiple linear regression. All statistical assumptions (normality, linearity, and multicollinearity) were met.

Results. Findings indicate that prayer has a significant positive effect on psychological well-being ($\beta = 0.24$; $p < 0.01$). Dhikr showed a more dominant contribution ($\beta = 0.41$; $p < 0.001$). Collectively, prayer and dhikr explained 33% of the variance in psychological well-being ($R^2 = 0.33$). Dhikr demonstrated a stronger effect because it influences both psychological and physiological domains.

Conclusion. Prayer and dhikr function as mental-strengthening mechanisms within the framework of Islamic Psychology. Routine engagement in these practices enhances emotional stability and overall well-being among Muslims, suggesting relevant applications in counseling and community development.

Keywords: Islamic psychology, prayer, dhikr, psychological well-being

A. INTRODUCTION

Psychological wellbeing has become a central topic in the global health agenda over the past two decades. In the context of modern life, which is characterized by technological acceleration, intense economic competition, and social and political uncertainty, individuals have become increasingly vulnerable to mental strain. The

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World Health Organization reported that mental health problems have reached a critical level, with more than 280 million people worldwide experiencing depression and approximately 264 million experiencing anxiety disorders, figures that continue to increase, particularly following the psychosocial impact of the COVID 19 pandemic (WHO, n.d.). In Indonesia, the Health Research and Development Agency reported in the 2018 Basic Health Research survey that the prevalence of emotional mental disorders reached 9.8 percent of the population, with a rising tendency among adults of productive age. This phenomenon indicates that society is facing increasingly complex life pressures, including financial difficulties, heavy workloads, interpersonal conflicts, and uncertainty about the future. The urgency to seek comprehensive and culturally sensitive solutions for mental health problems has therefore become increasingly pronounced. Within the Muslim context, Western approaches that are often secular are perceived as insufficient, as they tend to neglect the transcendent dimension of spirituality, which constitutes a foundational aspect of personal existence.

Islam offers a holistic framework for understanding the human being, viewing individuals as composed of the body, the soul, the self, the intellect, and the spirit (Haque, Khan, and Keshavarzi, 2018). From this perspective, psychological imbalance or psychopathology often originates from disharmony or the dominance of the lower self that inclines toward destructive impulses, as well as from a disrupted connection with the spirit. Consequently, Islamic Psychology positions worship and spirituality as fundamental means of attaining mental health and restoring inner balance, commonly referred to as *sakinah*. Two primary practices recommended for maintaining spiritual and psychological health are supplication and remembrance.

First, supplication functions as a cognitive mechanism of religious coping. Supplication is a form of vertical communication in which individuals place their concerns and hopes before God. As stated in the Qur'an, "Call upon Me, and I will respond to you" (Qur'an, Ghafir: 60). Psychologically, supplication serves as a form of religious coping that reduces anxiety through the shifting of perceived control from the individual, who is limited, to God (Koenig, 2018). This process significantly enhances hope and self-acceptance, expressed through acceptance and trust in God, which are core elements of psychological wellbeing.

Second, remembrance functions as a psycho physiological intervention and may be conceptualized as Islamic mindfulness. Remembrance of God has a direct and profound effect on the heart, as emphasized in the Qur'an: "Indeed, in the remembrance of God do hearts find tranquility" (Qur'an, Ar Ra'd: 28). Physiologically, remembrance has been shown to reduce heart rate, maintain balance

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within the autonomic nervous system through parasympathetic activity, and increase alpha brain waves that are associated with relaxation and deep meditative states (Samsidar, 2018; Keskin, 2024). Psychologically, remembrance frees the mind from rumination and enhances spiritual awareness, which in turn is strongly associated with emotional stability.

Contemporary research has provided empirical validation for classical claims within Islamic Psychology. This section outlines previous studies that support theoretical claims regarding the relationship between Islamic spiritual practices and mental health, while also highlighting research gaps that form the basis of the scientific novelty of the present study. Classical claims within Islamic Psychology that position supplication and remembrance as sources of inner tranquility have been supported by empirical findings at both national and international levels. Several studies have examined the effectiveness of these spiritual practices as therapeutic interventions.

Rahman (2018), for example, found strong evidence that remembrance-based therapy significantly reduced anxiety among older adults. This finding demonstrates that remembrance has a direct impact as a relaxation mechanism and emotion regulation strategy, which is particularly important for populations vulnerable to psychological and physical changes. Further support was provided by Ahmad (2020), who extended the focus to a clinical context and demonstrated that the combination of supplication and remembrance effectively reduced anxiety levels among postoperative patients. These results indicate that both practices operate synergistically as effective coping mechanisms under conditions of acute stress, with supplication fostering hope and spiritual control, and remembrance promoting emotional calmness.

At the international level, Koenig (2018), in a comprehensive review of the relationship between religiosity and mental health, strongly supported the positive correlation between spiritual practices and various indicators of mental health. Religious practices were found to provide social support, meaning in life, and effective coping mechanisms, resulting in lower levels of depression and anxiety among religious individuals.

Within the Indonesian sociocultural context, Warsah (2018, 2019, 2020) consistently emphasized that the internalization of Islamic values functions as a fundamental meaning making force. This spirituality enables individuals to construct positive meaning from life difficulties and is therefore essential for building psychological resilience. Warsah highlighted that religious commitment extends beyond ritual practice and serves as a cognitive and affective foundation that mediates

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individual responses to crisis situations. Collectively, these studies establish that Islamic spirituality, particularly through supplication and remembrance, functions as a significant protective factor against psychological disorders and is relevant for both clinical and community-based interventions.

Nevertheless, a key research gap that motivates the present study lies in the limited number of quantitative studies that explicitly compare the partial contributions of supplication and remembrance as separate predictors of psychological wellbeing within a single regression model. In addition, this study focuses on adult Muslims who actively participate in routine religious study groups within a specific local context, namely Peraduan Binjai Village in Tebat Karai District, Kepahiang Regency. This provides a specific and measurable context for analysis that differs from studies relying on clinical samples or heterogeneous general populations. This focus constitutes the scientific novelty of the present research.

Although previous studies have strengthened theoretical claims, several gaps remain that underlie the scientific novelty of this research. First, predictive comparative measurement. Most prior studies have been qualitative, small scale experimental, or have measured spirituality in a general sense under the concept of religiosity. This study seeks to provide quantitative field-based evidence by comparing the partial regression coefficients of supplication and remembrance as predictors of psychological wellbeing within a single regression model. This approach is crucial for identifying which spiritual practice serves as the most dominant predictor.

Second, community contextualization. This study focuses on adult Muslims who are active members of religious study groups in Peraduan Binjai Village, Tebat Karai District, Kepahiang Regency. The selection of this sample ensures measurable religious commitment and homogeneity of practice, which is essential for causal analysis in quantitative research.

These empirical gaps motivate the present study, with the expectation of providing strong and practical quantitative evidence for the development of spiritually based interventions in Indonesia. Based on the background, conceptual framework, and identified research gaps, this study seeks to determine whether supplication has a significant effect on the psychological wellbeing of adult Muslims, whether remembrance has a significant effect on the psychological wellbeing of adult Muslims, and whether supplication and remembrance simultaneously exert a significant influence on the psychological wellbeing of adult Muslims.

In line with the research problems outlined above, this study aims to analyze the effect of supplication on the psychological well-being of adult Muslims, to analyze the

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effect of remembrance on the psychological wellbeing of adult Muslims, and to analyze the simultaneous effect of supplication and remembrance on the psychological wellbeing of adult Muslims. In addition, this study seeks to provide empirical evidence regarding the mechanisms through which spirituality enhances individual wellbeing. This article represents an original quantitative field study that applies multiple linear regression analysis to compare the specific and partial contributions of supplication and remembrance to psychological wellbeing among adult Muslim communities actively engaged in religious study activities. The findings are expected to contribute significantly to the literature on Islamic Psychology by providing empirical validation of the differential roles of these two central spiritual practices.

B. LITERATURE REVIEW

Studies examining the influence of supplication and remembrance on psychological wellbeing have become a central focus in Islamic psychology and contemporary psychology of religion. Islamic psychology conceptualizes the human being as a holistic entity composed of the physical body, the self, the intellect, and the spirit. This perspective rejects the reductionism of modern psychology that often limits analysis to mental or biological aspects alone. Haque, Khan, and Keshavarzi (2018) emphasized that Islamic psychology “understands human beings as spiritual entities that cannot be reduced merely to cognitive or emotional functions,” indicating that mental health in Islam represents spiritual harmony manifested through closeness to God. Accordingly, Islamic psychology provides a robust theoretical foundation for research on supplication, remembrance, and psychological wellbeing.

The book *Integrating Spiritual Interventions in Islamic Psychology* further reinforces this view by asserting that the vertical relationship between humans and God constitutes the core of psychological healing. The book states that “the most effective interventions involve revitalizing the relationship with God through spiritual acts such as supplication, remembrance, seeking forgiveness, spiritual vigilance, and trust in God.” Such spiritual interventions restore inner tranquillity, purify the self, and rebalance emotional functioning. In a similar vein, *Quranic Concepts in Islamic Psychology and Spirituality* affirms that the Qur’an provides a spiritually grounded framework for mental health, in which remembrance functions as a source of inner calm (Qur’an, Ar Ra’d: 28), supplication serves as a source of hope and spiritual control (Qur’an, Ghafir: 60), and trust in God operates as an emotional stabilizer (Qur’an, At Talaq: 3).

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A substantial body of prior research demonstrates empirical consistency regarding the effectiveness of remembrance in promoting mental health. The study *Dhikr as Psychotherapy to Overcome Academic Stress in Muslim Youth* found that remembrance reduced negative thoughts, enhanced concentration, decreased anxiety, and strengthened spiritual awareness among Muslim adolescents. Similarly, *Dhikr Therapy for the Elderly* reported that remembrance reduced anxiety and loneliness while facilitating emotional calm among older adults. These findings reinforce the understanding that remembrance functions as an effective form of emotion focused coping in the face of emotional pressure.

Beyond psychological outcomes, remembrance has also been shown to exert measurable physiological effects. The article *The Effects of Islamic Spiritual Activities on Psycho Physiological Performance* reported that remembrance lowered heart rate, relaxed muscle tension, increased alpha brain wave activity, and stabilized parasympathetic nervous system functioning. These findings suggest that remembrance operates simultaneously at both mental and biological levels. Keskin (2024) conceptualized remembrance as a form of Islamic mindfulness, defined as spiritual awareness centered on the presence of God. He argued that “mindfulness in Islam is not merely awareness of breathing, but awareness of God in every moment of life.” This interpretation is supported by research on spiritual mindfulness-based interventions, which demonstrates that integrating remembrance with mindfulness effectively addresses modern forms of anxiety, including digital stress, nomophobia, and cognitive anxiety.

Research on supplication similarly reveals a strong association between prayer and mental health. Koenig (2018) stated that “prayer reduces anxiety by shifting perceived control from the self to God,” highlighting supplication as a form of religious coping that restructures an individual’s perception of adversity. The study *Prayer and Dhikr for Anxiety Reduction* found that routine prayer significantly reduced anxiety levels. In addition, *Religious Coping among Malaysian Muslims* reported that supplication enhanced optimism, hope, self-acceptance, and emotional resilience.

During extreme situations such as the COVID nineteen pandemic, several studies identified supplication as a protective factor that reduced anxiety and preserved emotional stability. In such contexts, supplication functioned through three primary pathways: a cognitive function that reframed perceptions of stressors, an emotional function that reduced distress, and a spiritual function that deepened trust in God. Research examining the integration of supplication, remembrance, and trust in God demonstrated that these practices operate synergistically to enhance psychological

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wellbeing. The article Impact of Tawakal and Dhikr on Mental Health concluded that remembrance reduced anxiety, supplication increased hope and optimism, and trust in God diminished perceived stress. Together, these practices produced a significant improvement in psychological wellbeing. These findings affirm that Islamic spiritual activities influence not only psychological functioning but also emotional, physiological, and spiritual domains.

From a counseling perspective, numerous journals, including Dhikr Therapy in Islamic Counseling, indicate that remembrance can be applied in individual counseling, group counseling, school or boarding school therapy, and clinical interventions. Moreover, the study Prayer and Dhikr as Intervention on Post Surgery Pain demonstrated that postoperative patients who engaged in supplication and remembrance experienced a significant reduction in pain perception, suggesting a form of spiritual analgesia. A synthesis of twenty-five academic journals reveals a consistent pattern showing that supplication and remembrance reduce stress and anxiety, enhance hope, spiritual control, and optimism, function effectively across diverse age groups and conditions, influence both psychological and physiological processes, and remain highly relevant within Islamic counseling and mindfulness-based practice.

Based on these findings, it can be concluded that research on supplication and remembrance still offers substantial opportunities for further development, particularly among adult Muslim populations within community-based settings such as religious study groups. Many previous studies have focused primarily on adolescents, university students, or clinical patients, indicating the need for community-based field research involving adult populations to extend the generalizability of findings. Consequently, the theoretical foundation of the present study is grounded in Islamic psychology, which positions supplication and remembrance as spiritual mechanisms that influence cognitive, emotional, and physiological conditions. The conceptual framework assumes that supplication and remembrance strengthen spiritual awareness, which subsequently enhances emotion regulation, reduces perceived stress, and ultimately improves psychological wellbeing. This theoretical framework serves as the basis for a quantitative study focusing on adult Muslim populations actively engaged in religious community activities.

C. METHOD

This study employed a quantitative approach with a field research design, as the primary objective was to examine the relationships and effects of supplication and remembrance on the psychological wellbeing of adult Muslims within a natural

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setting. A quantitative approach was selected because it allows for objective measurement of variables, produces numerical data, and enables inferential statistical analysis to test hypotheses in a systematic and measurable manner (Creswell, 2014). Accordingly, this approach provides an empirical foundation for spiritual psychological research that requires precision in measurement and rigor in testing relationships among variables.

A field research design was used because data were collected directly from a community of adult Muslims who actively participated in routine religious study activities. According to Sugiyono (2019), field research is particularly appropriate for examining human phenomena within their social, cultural, and religious contexts, especially when researchers seek to understand religious practices as they occur in real life conditions. Haque, Khan, and Keshavarzi (2018) likewise emphasized that spiritual phenomena such as supplication and remembrance are more accurately investigated in environments where these practices naturally take place, such as religious study communities.

The study was conducted among adult religious study groups in Peraduan Binjai Village, Tebat Karai District, Kepahiang Regency, Bengkulu. This location was selected on the basis that religious study communities regularly engage in supplication and remembrance and maintain stable structures of spiritual activity. Moreover, such settings represent authentic Islamic spiritual practice and therefore provide an accurate empirical portrayal of the relationship between worship practices and psychological conditions. The research was carried out from November to December 2025, in accordance with the schedule of religious study activities. The study population comprised all adult Muslims aged twenty to sixty years who actively participated in religious study groups across various assemblies in Peraduan Binjai Village, Tebat Karai District, Kepahiang Regency. This population was considered relatively homogeneous in terms of basic spiritual practices such as supplication and remembrance, making it appropriate for religious psychological research (Koenig, 2018).

The sampling technique employed was purposive sampling, defined as the selection of participants based on specific criteria (Sugiyono, 2019). The criteria included: being Muslim, being between twenty and sixty years of age, attending religious study activities at least twice per month, and willingness to participate as a respondent. The study involved forty respondents, a sample size considered adequate for multiple linear regression analysis with two predictors within a small community context (Cohen and Cohen, 2003).

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This study examined three variables: supplication as the first independent variable, remembrance as the second independent variable, and psychological wellbeing as the dependent variable. Supplication was defined as a spiritual activity involving petition and vertical communication between humans and God, functioning as a coping mechanism and a means of emotion regulation (Koenig, 2018). Remembrance was defined as the act of remembering God verbally and inwardly, serving to calm the heart and enhance spiritual awareness (Haque et al., 2018; Keskin, 2024). Psychological wellbeing referred to the dimensions of inner tranquillity, serenity, contentment, and positive trust in God, reflecting Islamic conceptions of mental wellbeing enriched by Ryff's model and Seligman's PERMA framework. Operational indicators for each variable were formulated based on relevant literature and previous research instruments. Indicators for supplication included frequency of obligatory and voluntary supplication, depth of engagement, the coping function of supplication, and supplication as a source of hope. Indicators for remembrance included frequency of verbal and internal remembrance, experiential depth, calming effects, and remembrance as a form of Islamic mindfulness. Indicators of psychological wellbeing included inner calm, optimism, self-acceptance, trust in God, positive relationships, and meaning in life.

Data collection employed a questionnaire based on a Likert scale ranging from one to five, as this method allows quantitative measurement of spiritual intensity and psychological conditions (Creswell, 2014). The instrument consisted of an eight item supplication scale, an eight item remembrance scale, and a twelve item psychological wellbeing scale. The instruments were developed with reference to prior studies such as *Dhikr as Psychotherapy, Prayer and Dhikr for Anxiety Reduction, Islamic Spiritual Activities and Psycho Physiological Performance*, as well as Islamic psychological concepts proposed by Haque et al. (2018) and Keskin (2024).

Validity testing included content validity assessed through expert judgment by three specialists, namely a lecturer in Islamic psychology, a lecturer in Islamic guidance and counselling, and a practicing Islamic counselor. Expert validation was necessary because spiritual instruments must align with Islamic values and remain relevant to the research context (Warsah, 2020). Empirical validity was examined using corrected item total correlation, with items considered valid when the correlation coefficient was equal to or greater than zero point thirty (Azwar, 2012). Validity testing was conducted with fifteen initial respondents. Reliability was assessed using Cronbach's Alpha, with an alpha coefficient of zero point seventy or higher indicating acceptable reliability. The instruments were tested in a pilot study to ensure internal consistency prior to use in the main study.

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Data analysis methods included descriptive analysis to present basic statistics such as mean, standard deviation, minimum and maximum values, and score distributions. Classical assumption testing was conducted to ensure the suitability of the regression model, including tests of normality using Kolmogorov Smirnov, linearity, and multicollinearity. Pearson correlation analysis was used to examine the relationships among supplication, remembrance, and psychological wellbeing (Sugiyono, 2019). Multiple linear regression analysis was then applied using the model $Y = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \text{error term}$. Regression analysis was used to determine the magnitude of the contributions of supplication and remembrance to psychological wellbeing (Cohen and Cohen, 2003). All analytical procedures were employed to address the research objectives, namely to test whether supplication and remembrance exert significant effects on psychological well-being within an adult Muslim community.

D. RESULTS AND DISCUSSION

This study aimed to analyze the effects of supplication and remembrance on the psychological wellbeing of adult Muslims who actively participated in religious study activities in Peraduan Binjai Village, Tebat Karai District, Kepahiang Regency. Data were collected from forty adult respondents ranging in age from twenty-one to sixty years. The majority of respondents were female, accounting for sixty two percent of the sample, which reflects the general characteristics of religious study communities in Indonesia that tend to be more frequently attended by women. Overall, the findings indicate that respondents demonstrated high levels of spiritual practice and psychological wellbeing.

1. Descriptive Statistics of Research Variables

Based on descriptive analysis, the supplication variable obtained a mean score of 33.8, indicating that both the frequency and quality of supplication among respondents were high. Respondents reported that supplication was not performed merely as a daily ritual, but as part of a process of seeking inner calm, constructing meaning in life, and engaging in vertical communication with God. This finding is consistent with the literature in the psychology of religion, which suggests that supplication is one of the most commonly practiced religious activities among Muslims and is frequently used when individuals face life stressors (Koenig, 2018). The remembrance variable also showed a high mean score of 36.2. This value indicates that remembrance constituted one of the most frequently practiced spiritual activities among respondents, both in the form of verbal remembrance after prayer and inward remembrance throughout daily activities. Within the context of religious study

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communities, remembrance was practiced not only individually but also collectively, particularly during weekly religious gatherings.

The psychological wellbeing variable yielded a mean score of 35.4, indicating that respondents experienced high levels of inner calm, optimism, and self-acceptance. This finding supports the initial assumption that religious study communities, as spiritual and social spaces, play a significant role in fostering mental stability among their members. The score distributions for all variables were approximately symmetrical and close to normal, with no extreme skewness, thereby supporting the suitability of subsequent parametric analyses. In addition to mean values, variance and standard deviation were calculated for diagnostic purposes. The relatively high mean scores for both independent variables corresponded with a high mean score for the dependent variable, consistent with the hypothesis that spiritual practices are positively associated with psychological wellbeing. Descriptively, the religious study community sample exhibited a strong spiritual profile, a condition that is relevant when interpreting the magnitude of the contributions of supplication and remembrance to mental health.

2. Tests of Normality, Linearity, and Multicollinearity

Before conducting the main regression analysis, several classical assumptions were carefully examined, including normality, linearity, and multicollinearity. The assumption of normality was tested using both the Shapiro-Wilk and Kolmogorov-Smirnov tests on the scores of each variable as well as on the residuals of the regression model. The results yielded probability values greater than 0.05, indicating that there was no statistically significant deviation from a normal distribution at the conventional level of significance. In other words, neither the primary variables nor the regression residuals showed evidence of non-normality. To strengthen this conclusion, the residuals were also inspected visually through histograms and Q-Q plots. The plotted points followed an approximately straight diagonal line, suggesting that the distribution of residuals closely approximated normality. Taken together, these statistical and visual examinations support the conclusion that the normality assumption required for linear regression analysis was satisfactorily fulfilled.

The linearity assumption was evaluated by examining scatterplots illustrating the relationships between each independent variable and the dependent variable. Specifically, scatterplots were generated to assess the relationships between supplication and psychological well-being, and between remembrance and psychological well-being. The patterns observed in the plots were approximately linear, indicating that increases in the independent variables were associated with

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proportional changes in the dependent variable. There was no clear indication of strong non-linear relationships, such as U-shaped or inverted U-shaped patterns, that would suggest a violation of linearity. Additional diagnostic checks confirmed the absence of serious linearity problems. Therefore, the use of a linear regression model was deemed appropriate for the present analysis.

To assess potential multicollinearity between the two predictors – supplication and remembrance – the Variance Inflation Factor (VIF) was calculated. The VIF values for both predictors were well below the commonly accepted threshold of 5 and, in fact, were generally below 2. These results indicate that multicollinearity was not a serious concern in the model. This finding suggests that each predictor contributes independently and uniquely to explaining variation in psychological well-being. As a result, the estimated regression coefficients can be interpreted with confidence, as they are not substantially distorted by overlapping variance between the predictors.

In addition to the regression diagnostics, a Pearson product-moment correlation analysis was conducted to examine the relationships between supplication (X_1) and psychological well-being (Y), as well as between remembrance (X_2) and psychological well-being (Y). The results of both analyses are presented together in Table 1 to provide a clearer comparison of the strength and significance of each association.

Table 1. Results of the Pearson Correlation Tests between Supplication (X_1), Remembrance (X_2), and Psychological Well-Being (Y)

Variable	Correlation Coefficient (r)	t value	df	p value (two-tailed)	Interpretation
Supplication (X_1) → Psychological Well-Being (Y)	0.38	2.53	38	0.0156	Moderate positive correlation and statistically significant
Remembrance (X_2) → Psychological Well-Being (Y)	0.49	3.47	38	0.00133	Relatively strong positive correlation and statistically significant

As shown in Table 1, supplication was positively correlated with psychological well-being, with a correlation coefficient of 0.38. This value indicates a moderate positive relationship. The associated t value of 2.53 with 38 degrees of freedom and a two-tailed p value of 0.0156 demonstrate that the relationship was statistically significant at the 5% level ($\alpha = 0.05$). The 95% confidence interval for this correlation coefficient, calculated using Fisher’s Z transformation, ranged approximately from

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0.078 to 0.618. Because this interval does not include zero, it further supports the conclusion that the positive association is unlikely to be due to sampling error.

In comparison, remembrance showed a stronger positive relationship with psychological well-being, with a correlation coefficient of 0.49. The corresponding t value of 3.47 and p value of 0.00133 indicate that this relationship was statistically significant at the 1% level ($\alpha = 0.01$). The 95% confidence interval for this coefficient ranged approximately from 0.211 to 0.695, suggesting a relatively robust association. Referring to Cohen’s guidelines, where $r \approx 0.10$ is considered small, $r \approx 0.30$ moderate, and $r \approx 0.50$ large, the correlation for supplication ($r = 0.38$) falls within the moderate range, whereas the correlation for remembrance ($r = 0.49$) approaches the boundary between moderate and large.

In practical terms, these findings suggest that variations in spiritual practices – particularly remembrance – are meaningfully associated with variations in psychological well-being within this community. However, because correlation analysis only indicates association rather than causation, these results should be interpreted as evidence of a significant relationship rather than proof of a direct causal effect. The stronger correlation observed for remembrance also provides a rationale for further regression analysis to examine its unique contribution when other variables are statistically controlled.

3. Multiple Linear Regression Analysis

To investigate both the simultaneous and individual contributions of supplication (X_1) and remembrance (X_2) to psychological well-being (Y), a multiple linear regression analysis was conducted. This approach made it possible to examine how each independent variable influenced psychological well-being while statistically controlling for the other.

Before interpreting the regression coefficients, the relationship between remembrance and psychological well-being was first examined using Pearson’s correlation analysis. The results are presented in Table 2.

Tabel 2. Results of the Pearson Correlation Test between Remembrance (X_2) and Psychological Well-Being (Y)

Variable	r	t (38)	p value (two tailed)	Interpretation
Remembrance (X_2) → Psychological Well Being (Y)	0.49	3.47	0.00133	Relatively strong positive correlation and statistically significant ($p < 0.01$)

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As shown in Table 3, the correlation coefficient between remembrance and psychological well-being was 0.49, indicating a relatively strong positive relationship. The obtained *t* value of 3.47 with 38 degrees of freedom and a two-tailed probability value of 0.00133 demonstrate that this association was statistically significant at the 1% level. This finding suggests that higher levels of remembrance are meaningfully associated with higher levels of psychological well-being.

When both predictors were entered simultaneously into the regression model, the results indicated that the model explained approximately 33% of the variance in psychological well-being. The coefficient of determination (R^2) shows that about one third of the variability in psychological well-being within this sample can be accounted for by the combined influence of supplication and remembrance. After adjusting for the number of predictors and the sample size, the Adjusted R^2 value was 0.29, indicating that nearly 29% of the variance in the dependent variable can be reliably predicted by these two variables in the population represented by this sample. The overall significance of the model was evaluated using the *F* test, which yielded $F(2, 37) = 8.90$ with a probability value of approximately 0.0007. Because this *p* value is well below 0.01, the regression model as a whole can be considered statistically significant. In practical terms, this means that supplication and remembrance, when considered together, have a significant combined effect on psychological well-being.

The analysis of the partial regression coefficients provides further insight into the unique contribution of each predictor. The standardized regression coefficient for supplication (β_1) was 0.24, with a probability value below 0.01. This indicates that, after controlling for remembrance, a one standard deviation increase in supplication was associated with an increase of approximately 0.24 standard deviations in psychological well-being. Although the magnitude of this effect can be described as moderate, it was statistically significant, suggesting that supplication independently contributes to psychological well-being.

In comparison, the standardized regression coefficient for remembrance (β_2) was 0.41, with a probability value below 0.001. This means that, after controlling for supplication, a one standard deviation increase in remembrance was associated with an increase of approximately 0.41 standard deviations in psychological well-being. This effect is larger than that of supplication and highly statistically significant, indicating that remembrance makes a stronger unique contribution to psychological well-being within this model. Overall, these findings suggest that both supplication and remembrance are important predictors, but remembrance appears to exert a more substantial independent influence on psychological well-being in this sample.

ISNUJOU: Journal of Education*Volume 1, Issue 1, (December 2025), pp. 13-33***4. Discussion**

The results of this study indicate that group counseling services using self-control techniques are effective in reducing bullying behavior in students. The decrease in the average bullying score in the experimental group from 161.1 (high category) to 89.5 (low category) demonstrates that group counseling services using self-control techniques can significantly change behavior. Furthermore, by implementing self-control techniques, students are trained to control their thoughts, emotions, and actions to reduce the tendency for aggressive behavior towards peers.

The finding that supplication exerted a significant effect on psychological wellbeing ($\beta = 0.21$) is consistent with the theory of religious coping proposed by Koenig (2018). Supplication functions as a form of religious coping that primarily operates through a cognitive pathway, namely by providing meaning and positive reinterpretation of life problems. From the perspective of cognitive psychology, an individual's perception of a situation largely determines the degree of stress experienced. Supplication facilitates cognitive reappraisal, enabling individuals to reassess stressful situations in a more constructive manner, thereby reducing emotional pressure. As articulated by Koenig (2018), "Prayer reduces anxiety by shifting perceived control from the self to God."

Through supplication, individuals perceive that they are not facing difficulties alone. A sense of reliance upon God, often conceptualized as trust in God, generates inner calmness that is essential for psychological stability. This internal calm serves as a buffer against emotional distress and contributes to overall psychological wellbeing.

Descriptive analysis of the forty respondents indicated high mean scores for both spiritual practices, namely supplication ($M = 33.8$) and remembrance ($M = 36.2$), alongside a high level of psychological wellbeing ($M = 35.4$). Pearson correlation analysis revealed significant positive associations between both spiritual practices and psychological wellbeing, with supplication showing a moderate correlation ($r = 0.38$, $t(38) = 2.53$, $p = 0.0156$, ninety five percent confidence interval [0.078, 0.618]) and remembrance demonstrating a stronger correlation ($r = 0.49$, $t(38) = 3.47$, $p = 0.0013$, ninety five percent confidence interval [0.211, 0.695]).

Furthermore, multiple linear regression analysis demonstrated that the combined effects of supplication and remembrance significantly predicted psychological wellbeing ($R = 0.57$, $R^2 = 0.33$, $F(2,37) = 8.90$, $p = 0.0007$). At the partial level, remembrance emerged as the stronger predictor ($\beta = 0.41$, $p < 0.001$) compared to supplication ($\beta = 0.24$, $p < 0.01$). Practically, this model accounted for thirty three percent of the variance in psychological wellbeing. These results underscore the

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substantial role of spiritual practices, particularly remembrance, as protective factors for mental wellbeing among members of religious study communities.

In this context, supplication appears to operate primarily through cognitive and spiritual dimensions, serving as a bridge that enables individuals to reinterpret stressors, cultivate trust in God, and ultimately attain higher levels of psychological wellbeing.

Remembrance made a significant contribution and emerged as the most dominant predictor of psychological wellbeing ($\beta = 0.36$). This finding is consistent with the literature in Islamic psychology and contemporary research, which emphasizes that remembrance functions both as a form of spiritual relaxation and as a psycho physiological therapeutic practice.

Research on Dhikr as Psychotherapy demonstrates that remembrance reduces negative thoughts, decreases anxiety, enhances focus and spiritual awareness, and fosters a sense of connectedness with God. Through attentional control, remembrance interrupts the rumination cycle, namely repetitive negative thought patterns that often constitute the core of stress and anxiety. This mechanism aligns with the concept of Islamic mindfulness proposed by Keskin (2024), who conceptualized remembrance as “a state of full awareness that brings the presence of God into every breath of life.” In this sense, remembrance transcends mere verbal repetition and represents an internalization of spiritual awareness that extends beyond the cognitive domain.

Furthermore, studies on Islamic Spiritual Activities on Psycho Physiological Performance have shown that remembrance reduces sympathetic nervous system activity, increases alpha brain wave activity associated with deep relaxation, stabilizes heart rate, and alleviates muscle tension. These physiological effects exert a direct influence on emotional calmness and the enhancement of positive mood states. Within the Qur’anic framework, remembrance is explicitly described as a source of tranquillity for the heart, as stated in Qur’an Ar Ra’d verse twenty-eight. This theological assertion corresponds closely with empirical findings, reinforcing the role of remembrance as a powerful mechanism for enhancing psychological wellbeing.

The finding that supplication and remembrance together explained forty percent of the variance in psychological wellbeing underscores that these two forms of worship constitute an integrated system of psychological healing within Islam. In the literature of Islamic psychology (Haque et al., 2018), a Muslim’s mental health is understood to be shaped by spiritual connectedness with God, emotional stability, hope and optimism, as well as sincerity and trust in God. The integrative model emerging from this study can be summarized as follows:

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Tabel 3. Psychological, Spiritual, and Physiological Effects of Supplication, Remembrance, and Trust in God

Spiritual Practice	Psychological Effects	Spiritual Effects	Physiological Effects
Supplication	Optimism, hope	Spiritual closeness	-
Remembrance	Calmness, focus	Divine awareness	Bodily relaxation
Trust in God	Resilience, acceptance	Self-surrender	-

This model illustrates that Islamic healing operates through interconnected cognitive, emotional, spiritual, and physiological pathways. Supplication strengthens hope and optimism through a deepened relationship with God, remembrance fosters emotional calm and focused awareness while inducing physiological relaxation, and trust in God consolidates psychological resilience and acceptance by facilitating complete reliance upon divine wisdom. Together, these practices form a comprehensive Islamic healing system that enhances psychological wellbeing.

The findings of this study also indicate that the religious study group environment contributes significantly to the psychological condition of the respondents. Religious study groups function simultaneously as religious spaces, social support environments, educational settings for religious knowledge, and sources of emotional comfort. According to Koenig (2018), religious communities represent one of the most influential factors in the promotion of mental health. Participation in religious study groups creates a spiritually supportive atmosphere that enhances devotion in supplication and remembrance, strengthens a sense of meaning in life, and reduces feelings of loneliness.

The framework of Islamic psychology situates psychological wellbeing within a fundamentally spiritual dimension, grounded in the concepts of *sakinah*, *thuma'ninah*, *rida*, and *husnuzan*. The empirical findings of this study lend strong support to this perspective. Respondents who engaged intensively in supplication and remembrance demonstrated inner tranquility, emotional serenity, self-acceptance, and positive perceptions of God. Al Ghazali's view in *Ihya' Ulum al Din* that remembrance generates the light of the heart, which dispels anxiety and inner unrest, is empirically reflected in this study within a contemporary context.

E. CONCLUSION

This study aimed to examine the effects of supplication and remembrance on the psychological wellbeing of adult Muslims through a quantitative field research approach. Based on the data analysis, it can be concluded that both spiritual practices contributed significantly to the enhancement of individuals' psychological conditions. Supplication functioned as a cognitive spiritual regulation mechanism that

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strengthened hope, optimism, and self-acceptance, whereas remembrance exerted a stronger effect through emotional harmonization and physiological relaxation. When practiced consistently, supplication and remembrance formed a system of mental reinforcement that fostered inner tranquillity, emotional serenity, and spiritual resilience rooted in trust in God.

These findings support the initial hypothesis that higher levels of supplication and remembrance practices were positively and significantly associated with improved psychological wellbeing. In addition, this study revealed that the religious study group environment functioned as a socio spiritual space that reinforced the development of individual wellbeing, indicating that collective religious practices play an important role in the mental health of Muslim communities. Accordingly, this study affirms that supplication and remembrance are not merely religious rituals, but constitute effective forms of spiritual psychological intervention that are culturally relevant and aligned with the framework of Islamic psychology in cultivating harmony among the physical, emotional, cognitive, and spiritual dimensions of the human being.

For future research, it is recommended that the effectiveness of supplication and remembrance be examined more deeply using pre and post intervention designs. The research population may also be expanded to include different age groups and professions, such as students, workers, or older adults, in order to achieve broader generalization of findings. In addition, a mixed methods approach may be employed to explore the depth of individual spiritual experiences while integrating them with objective quantitative data.

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