

Mindfulness in Salah Prayer: Understanding *Khusyu'* from A Psychological Term Approach

Muhammad Fakhruddin Al-Razi^{1*}, Sri Mukti²

¹Doctoral Program of Islamic Education Psychology, Universitas Muhammadiyah Yogyakarta, Indonesia
Jl. Brawijaya, Geblagan, Tamantirto, Kec. Kasihan, Kabupaten Bantul, Daerah Istimewa Yogyakarta 55183.

²Kantor Urusan Agama (KUA) Pamekasan, Pamekasan, Indonesia.

Corresponding author*

muhammadfakhruddinalrazi@gmail.com

Abstract: *Khusyu'* is one of the factors that determine the quality of a Muslim's prayer. However, in scientific studies, the concept of *khusyu'* has not received significant attention among researchers. Given that *khusyu'* is a mental phenomenon, the psychological approach is important in studying this aspect. This study aims to examine *khusyu'* through a psychological approach by reviewing relevant literature. One of the psychological concepts considered to be in line with *khusyu'* is mindfulness. Through the literature review, this study found an alignment between *khusyu'* and mindfulness, where *khusyu'* can be understood as a form of mindfulness in prayer. The main characteristics of *khusyu'* include a full presence in prayer, inner calmness, and a centered focus on worship without being distracted by outside thoughts. In addition, *khusyu'* involves deep contemplation of the meaning of the movements and recitations in prayer. Thus, this study concludes that *khusyu'* can be conceptualized as mindfulness in the context of prayer, which is characterized by deep mental and emotional presence and spiritual meaning to each component of worship. The findings are expected to enrich academic discussions on *khusyu'* and open up further research opportunities in the field of psychology of religion, particularly in relation to Muslim worship practices.

Keywords: *Khusyu'*, Mindfulness, Psychology of *Khusyu'*.

Introduction

Khusyu' is a very familiar term in the lives of Muslims. This term is closely related to prayer, which is something that is obligatory for Muslims. *Khusyu'* is one of the things that can make a Muslim's prayer quality (Ahmad & Suyuthi, 2020). This is of course also based on what the Qur'an has explained about *khusyu'* as an indicator of the quality of prayer. In Surah Al-Mu'minun verse 2, it is clear that *khusyu'* is important for Muslims.

When likened to a human body, *khusyu'* acts as the spirit and the prayer movements as the body (Yusoff et al., 2018). That way, the prayer will be more perfect when done with *khusyu'*. Prayer will be more "alive" when it is done with solemnity. It is even said that in the Hereafter what will be judged by Allah is the heart, while the human body has been destroyed in the ground. If the prayer is

performed in this world without the presence of the heart, without appreciation, without solemnity, and only in the form of body movements and recitations, then the heart will answer that he never prayed. Therefore, the prayer is worthless in the sight of Allah without *khusyu'*. In other words, prayer is worthless without *khusyu'* (Bagir, 2008).

The question is, are there many people who are *khusyu'* when praying? Or maybe, on the contrary, there are many Muslims who do not know whether their prayers are *khusyu'* or not. Until now, no data or research presents statistical data on how many Muslims can be *khusyu'* in prayer. However, this does not mean that *khusyu'* cannot be achieved. All Muslims can be *khusyu'* in prayer. It is not only the chosen ones like the saints and prophets who can be *khusyu'* in prayer. With a record of trying and struggling, *khusyu'* can certainly be achieved. However, how can someone achieve *khusyu'* if they

do not know the meaning and significance of *khusyu'* itself? Therefore, understanding the meaning and significance of *khusyu'* is the first step to achieving *khusyu'*.

To reach the stage of *khusyu'*, a person certainly needs adequate knowledge of what *khusyu'* is, so the need for *khusyu'* means the need to understand *khusyu'*. The need to understand *khusyu'* is important as explained above. However, what happens is that there are still many Muslims who do not fully understand *khusyu'* (Hafiun & Nurjannah, 2015). Because of this lack of understanding, even though many people pray, few people can perform it solemnly (Sholikhin, 2011). The need to understand *khusyu'* has not been matched by the availability of literature or scientific information about *khusyu'*. *Khusyu'* as a personal experience during prayer has not received a portion in scientific studies specifically and massively (Romadhon, 2019).

When looking at the portion of the existing literature on *khusyu'*, most of it to date has been dominated by studies in the scientific field and religious-based disciplines such as tafsir, hadith, and Sufism. Not much *khusyu'* literature has been built based on other scientific fields such as psychology. In fact, if we look at the nature of *khusyu'* itself, it is something mental and psychic. The place of *khusyu'* is in the heart, *khusyu'* is a matter of the heart (Hafiun & Nurjannah, 2015). It is clear that the theme of *khusyu'* is closely related to the study of psychology as a behavioral science.

The desire of Muslims to be able to be *khusyu'* in prayer must certainly be a separate concern to be used as a research reference (Rinaldi et al., 2020). Every Muslim wants to be able to achieve *khusyu'* in prayer, as it is also a recommendation in religion and is the spirit of prayer itself. The existence of a study can certainly be an additional material to accommodate people's understanding of *khusyu'*, especially those that explain the concept and characteristics of *khusyu'* itself.

Many scholars regard *khusyu'* as something that must be achieved in prayer, although some say it is not. Moreover, they agree that prayers that are not performed with *khusyu'* will not be worthy of reward (Al-Qahtani, 2009). This further emphasizes that accommodating scientific

information or literature for public understanding of *khusyu'* is indeed very important. It is on this basis that this paper is made. One of the steps in providing a scientific explanation of *khusyu'* is by approaching it through terms in psychology that are conceptually related or even the same as *khusyu'*. One concept in psychology that this article proposes as the basis for an approach to understanding *khusyu'* is mindfulness. In general, the concept of mindfulness represents a number of mental behaviors, such as concentration and appreciation while doing something (Ijaz et al., 2017). Since *khusyu'* is a form of concentration during prayer, it could be that *khusyu'* in psychological terms is mindfulness. Thus, this paper will examine *khusyu'* in the literature from a psychological, especially mindfulness point of view, its characteristics, aspects, and dimensions, as well as how *khusyu'* is in other religious traditions based on existing scientific reports.

Materials and Methods

This research uses a library research approach with the aim of exploring various sources and scientific texts relevant to the topic of *khusyu'* in the context of psychology and mindfulness. This method is done through collecting and analyzing literature from various main references, both from Islamic sources and contemporary research. The literature used includes classical Islamic books such as the Qur'an, as well as books that specifically discuss *khusyu'* from a religious and psychological perspective. In addition, secondary sources, including national and international scientific journals, were also referenced, especially those examining the relationship between *khusyu'* and the concept of mindfulness in modern psychology. The literature exploration process was conducted systematically by comparing and contrasting the definitions, characteristics, and implications of *khusyu'* and mindfulness to gain a comprehensive understanding of both concepts.

In addition to Islamic literature, this study consciously chose not to refer to books of tafsir, even though *khusyu'* is a term that is widely explained in the Qur'an and its tafsir. This decision

was made because this article does not aim to be a tafsir study, but rather focuses on the psychological approach to *khusyu'* in the context of prayer. However, some key references from recognized Islamic sources are still used as references in exploring the concept of *khusyu'*, especially those that discuss *khusyu'* as part of the mental and emotional experience during worship. In addition, psychology books that discuss mindfulness as a concept of full awareness and focus are also used as a comparison to deepen the analysis of the harmony between *khusyu'* and mindfulness. Through this cross-disciplinary approach, this research is expected to provide a deeper understanding of how *khusyu'* in prayer can be understood as a form of mindfulness in Muslim worship practice.

Results and Discussion

The Meaning of *Khusyu'*: A Discourse

Actually, many experts provide an understanding of *khusyu'*, but as far as the author finds it is still dominated by experts with an Islamic scientific background. There are still few, even rare, definitions put forward by experts with a psychological scientific background. When looking at the main literature on *khusyu'* that specifically discusses *khusyu'*, there are three Islamic scholars who specifically focus on writing about *khusyu'*, namely Al-Qahthani (2009) through his work entitled *al-Khusyu fi as-Shalah fi Dhauil Kitab wa as-Sunnah* and Al-Hambali (2009) through his work *adz-Dzullu wa al-Ingkisar li al-'Aziz al-Jabbar aw al-Khusyu fi as-Shalah*. In addition, there is one more book, namely *al-Khusyu fi as-Shalah li al-Hafidz Ibn Rajab al-Hambali* by At-Thahtawi (2003). However, the book is a *tahkik* or summary with amplifying comments from Rajab Al-Hambali's work.

The three books discuss *khusyu'* in full starting from its definition, explanations of *khusyu'* from the Qur'an, hadith, and the opinions of scholars. In addition to these three books, there are also opinions of Islamic scholars who are often cited and even used as a reference for opinions in these three books. There is Ibn Qayyim Al-Jauziyah through his two works, *Madarijus Salikin* and *Asrar*

as-Salah wa al-Farq wa al-Muwazanah bayna Dawq as-Salah wa as-Sama'. There is also Al-Ghazali through the book *Ihya' Ulum Ad-Din*, and Ibn Taymiyah. These three names, although not specifically writing about *khusyu'*, but their opinions are often cited by experts and even taken into consideration in the three *khusyu'* books mentioned earlier.

Al-Qahthani (2009) defines *khusyu'* as the softness, submission, smoothness, calmness, and presence of the heart when facing Allah, which is followed by all the limbs both physically and mentally. Al-Hambali (2009), defines *khusyu'* as the movement of the heart to the power of God with submission and humiliation. It is also interpreted as the humility of the heart before Allah.

Looking at the definition above, it is understood that *khusyu'* is not a condition that only exists in prayer. However, what is certain is that *khusyu'* is a condition or state that is psychological, not physical, even though the signs appear on the limbs in the form of calmness and submission. In addition, the point that can be taken is that *khusyu'* is a certain condition when a person is facing his god or when worshiping whether it is prayer or other worship.

In mainstream *khusyu'* studies, *khusyu'* is often juxtaposed with prayer. More precisely, *khusyu'* is a predictor of the quality of prayer (Ahmad & Suyuthi, 2020; Hafiun & Nurjannah, 2015; Yusoff et al., 2018). There are many different interpretations of *khusyu'* as a mental state during prayer. Some interpret it more from the dimension of time when the prayer is performed, while others interpret it from the dimension of time after the prayer is performed. Some interpret it from the inner side, such as matters concerning the heart and feelings, but there are also those who interpret it from the outer side, such as matters concerning the physical body (Hafiun & Nurjannah, 2015). However, in this paper, these differences will not be explored too much because they may require special writing and work about them.

Other descriptions of *khusyu'* can also be taken from the books of tafsir because *khusyu'* itself is a term found in the Qur'an. The Qur'an mentions *khusyu'* several times with various forms of words but still in one root word. There are nine variations of the term *khusyu'* in the Qur'an. However, there

is only one mention that clearly mentions the word *khusyu'*, which is in Surah Al-Isra' verse 17 (Al-Baqi, 1945).

The term *khusyu'* is linguistically derived from the root word *khasya'a-yakhya'u* which has the basic letters *kha'-Syin-'Ain* which refers to the meaning of submission or humble or lowly, or it can also be calm (Al-Hambali, 2009; Al-Qahthani, 2009; Noor, 2018). Thus, *khusyu'* can be interpreted linguistically as lowering all limbs, lowering the voice, and humiliating oneself. However, when looking at the nature of *khusyu'*, which is a condition of the heart or mind, as explained in the introduction, there should be a collaboration of explanations from other sciences that are concerned with mental activity, namely psychology.

Romadhon (2019) defines *khusyu'* as a complex personal experience associated with prayer, where in the state of *khusyu'*, one's consciousness changes from basal awareness to solemn awareness induced by intention and a feeling of closeness to Allah as if it were real. At that time one will express servitude, adoration, and supplication through the recitations and movements of the prayer.

Although the *khusyu'* is in the heart (mental event), the sign can be seen from the body or body movements during prayer. On that basis, some divide *khusyu'* into two: *khusyu'* of the heart and *khusyu'* of the body. The *khusyu'* of the heart is the presence of a person's heart that is focused and does not think about worldly matters outside of prayer and can present Allah by glorifying Him, asking Him, and hoping for rewards so that it can feel close to Him and the heart becomes calm and appreciates every recitation in prayer. The *khusyu'* of the body is the calmness of the limbs during the prayer, not rushing, and not being preoccupied with futile movements (Yusoff et al., 2018).

It is very difficult to judge whether someone is *khusyu'* or not in prayer. In fact, if a Muslim is asked whether his prayer is *khusyu'* or not, they generally do not know (Hafiun & Nurjannah, 2015). But certainly, since *khusyu'* is a predictor of the quality of prayer, it is something that Muslims need to achieve. Besides, it is quite complicated to imagine how to feel close to Allah in prayer when

one is *khusyu'*. To simplify, *khusyu'* can be thought of as a state in which one thinks of nothing but what one is doing in prayer. Although in the end the closeness to Allah cannot be imagined and not felt at least the mind remains focused and concentrates on the movements and understanding the meaning of the recitations in prayer. Therefore, in this regard, there are those who interpret *khusyu'* as a condition in which a person performs prayer by fulfilling all the conditions and pillars, doing it calmly, not rushing and making futile movements, concentrating, absorbing and appreciating every recitation in prayer (Supangat, 2017).

In turn, whether *khusyu'* will be interpreted as a condition in prayer or outside of prayer, based on some of the definitions above, *khusyu'* is the mental state of a person who is facing Allah either ritually or non-ritually with full submission, reverence, and supplication as a servant and discarding all worldly thoughts that might interfere with concentration. Specifically, when associated with prayer, it requires calmness and orderliness of the limbs and concentration of the mind on the movements and recitations of prayer.

***Khusyu'* as a Form of Mindfulness**

One of the efforts to integrate the discussion of *khusyu'* with the science of psychology is by looking for equivalent words or terms whose meanings are close to each other. In relation to the term *khusyu'*, there are several terms in psychology whose meaning can be said to be sustainable, or even in some scientific reports, the term is used as another term for *khusyu'*. There are several terms, such as mindfulness, awareness, consciousness, attention, and concentration.

In several scholarly reports on *khusyu'* in English, the expression "mindfulness" appears frequently. There are even two journals that use mindfulness as a substitute for *khusyu'*. As in Thomas et al. (2017). He refers to *khusyu'* as "mindfulness in prayer", and Ijaz et al. (2017) calls *khusyu'* "mindfulness during prayer". As such, *khusyu'* is closely related to mindfulness, but that does not mean that they are the same. For this reason, it is important to present the meaning and definition of mindfulness itself so that they can be compared.

Mindfulness is paying attention to whatever arises in one's awareness in the present moment. It can be a thought, an emotion, or a bodily sensation. Being mindful is being aware of what one is doing in the moment (Conference, 2018). Young (2016) narrated mindfulness with the phrase "present-centered, non-judgmental attention". From this expression, mindfulness is a form of attention. There are two points in the phrase, namely present-centered and non-judgmental. First, present-centered attention means that one concentrates and tries to fully experience the sensations that one feels at that moment whether they arise through the sensory organs or in the form of thoughts. In other words, present-centered attention is one's concentration on feeling the sensory and mental sensations that come when doing something or when being in a condition. Then the second is non-judgmental attention, which means that every stimulus that comes through the sensory organs does not necessarily give rise to emotional reactions such as sadness, pleasure, anger, and so on. In other words, non-judgmental means ignoring all emotional reactions that arise when doing something (Young, 2016).

When in a state of mindlessness, one reacts to thoughts and emotions spontaneously and lets them take them wherever they want. In contrast, mindfulness gives one the ability to choose to follow or not follow the thoughts that arise to them. Therefore, Parrott (2017) defines mindfulness as a form of metacognition ("awareness of one's consciousness"), self-awareness of what is actually going on in one's mind and heart.

Some scholars define mindfulness as a secular meditation practice or technique that consists of two aspects, namely "attention" and "present moment" (Niculescu, 2020). Although there is a difference between whether mindfulness is a state or a meditation technique, it essentially consists of paying attention to what is being done and happening in the moment.

An interesting thing happens in the discussion of mindfulness, where some question whether mindfulness is a secular or religious concept. In other words, if mindfulness is a secular concept, then it can be drawn and applied to various

religious concepts, and if it is religious, then it would be difficult to make it a religious concept.

In this regard, mindfulness originally came from the Buddhist tradition. More precisely, according to one source, mindfulness is an element extracted from the Buddhist meditation practice known as "Vipassana" which was popularized and its training spread by Westerners in Europe and the United States and incorporated into therapeutic and medical techniques. This means that although mindfulness was originally the values of Buddhist practices, the essence of its teachings were later expanded into the secular Western world, resulting in the emergence of many mindfulness practices that are not based on a particular religious teaching (Parrott, 2017).

The process of "secularizing" the practice of mindfulness from its origins in Budaic teachings to a practice that is "free" from any particular teaching gave rise to many studies from various disciplines that developed mindfulness until finally, from secular studies, it was drawn into a number of other religious teachings such as Islam, Christianity, and Judaism. Eventually, the term mindfulness came to be coupled with the name of a number of religions. On this basis, it is possible to understand and even harmonize *khusyu'* with mindfulness.

In terms of the relationship between mindfulness and prayer, being mindful in prayer means being present and devoted to one's thoughts, trying not to think about anything other than what is related to prayer, increasing awareness of what one is thinking and doing at that moment by not responding to whatever comes as a stimulus (Thomas et al., 2017). This means that whatever stimuli comes during prayer should not be responded to at that time unless there is an emergency and urgent need to respond as soon as possible. For example, if there is something that threatens one's safety such as a disaster, wild animals, war, or anything that requires one to react during prayer, then it is permissible to respond.

Mindfulness in prayer is certainly not the same as ordinary mindfulness in everyday behavior. Mindfulness in prayer does not only mean being aware and attentive to the prayer being performed. Rather, a Muslim's consciousness and mind during

prayer should also be directed to constantly think of and remember Allah (Ijaz et al., 2017). This is based on the assumption that prayer is a ritual for a Muslim to serve and worship Allah, so being present to Allah during prayer is important. In addition, the Qur'an also states that prayer is a means or medium for Muslims to remember Allah (Q.S. Thaha verse 14).

Another aspect of mindfulness during prayer (*khusyu'*) besides awareness of the prayer and being present to God during the prayer is the appreciation of the recitations in the prayer (Ijaz et al., 2017). Thus, religious knowledge and understanding, especially those related to prayer, are important, considering that if someone does not understand what he does and what he reads, then how can someone possibly appreciate it?

The Term *Khusyu'* in Some Religions

Although *khusyu'* is a word that originated from the Islamic world, it does not rule out the possibility that there are other terms in religions other than Islam that contain the same meaning as *khusyu'*. Even *khusyu'* in Indonesian is also absorbed and used in everyday language to describe someone who is very concentrated on doing something.

As far as the author has found, some literature discusses *khusyu'* in other religions where it is also associated with mindfulness. As in the previous discussion, where mindfulness is described as a term in psychology that is close in meaning or even another term for *khusyu'*, some of the following literature also relates mindfulness to a condition in certain religions, such as mindfulness in Christianity, Judaism, and Buddhism.

Basically, if mindfulness is to be interpreted as a meditation practice, the major religions of the world in fact also have meditation practices in their respective cultures and teachings. In Christianity, there is a teaching that humans are not just God's creation, more than that the human spirit is transformed from the Holy Spirit. In other words, in humans there are actually elements of divinity, so that when humans really focus on themselves, they are actually present together with their God. Therefore, in Christianity, prayer is said to be a means of communication with God. In Christianity,

it is recommended to pray in a state of calmness, silence, and concentration on oneself so that it is as if praying is like talking directly to "God" who is within the human being itself, praying as if being one with God (Conference, 2018).

Mindfulness is also closely related to Christian meditation. Christian meditation is a way to feel the presence of God and enter into the prayer of the heart. Christian meditation helps one to be able to experience true prayer and allows one to focus on God while praying. One needs silence and stillness to be able to listen to the Holy Spirit within them. In Christian Meditation, the repetition of mantras or holy words becomes important which can allow one's mind to be quiet and make one's heart ready to receive God's presence (Education, 2019).

The elements, principles, and values in the above explanations of both Christian meditation and mindfulness clearly have some similarities. The most obvious similarity between the two is that they both focus on the self and what is happening and being done at that moment. Christianity says that within a person there is an element of the Holy Spirit so focusing on oneself is highly recommended and is very relevant to the essence of the concept of mindfulness that has been known so far.

These similarities are of course also accompanied by some differences between mindfulness and Christian meditation. The essential difference between the secular concept of mindfulness and the Christian practice of meditation is that in the Christian tradition, meditation is regarded as a prayer (Education, 2019), while in secular mindfulness self-emptying or focus means ignoring all distracting things that arise in thoughts, feelings, and bodily senses. In the Christian tradition, being focused and mindful of oneself has the purpose of making God's presence felt by a person (Conference, 2018). Christian meditation has the same principles as the concept of *khusyu'* in Islam, which both seek the presence of God in the heart (Al-Hambali, 2009; Al-Qahthani, 2009; Romadhon, 2019).

In Judaism, there is also the practice of mindfulness, as reported by Niculescu (2020). In one Jewish school in New York, every morning,

there is a routine called “Mindfulness and Meditation Minyan”. This practice is an attempt to develop mindfulness skills in the context of Jewish tradition, in other words, mindfulness is used as a means to better practice the Jewish prayer called “Tefillah”. Some Jewish clergy also use mindfulness as a spiritual tool that can help them lead the worship of the congregation so that the mind can become calm and focused so as to bring the congregation to pray or worship solemnly. A Jewish term that is similar to mindfulness is *kavannah* which means focused attention during worship (Niculescu, 2020). Therefore, it can be concluded that *khusyu'* in Jewish tradition is *kavannah*.

Historically, mindfulness comes from one of the world's religious traditions, Buddhism. Mindfulness is a term born out of Buddhists' efforts to attain spiritual enlightenment. Mindfulness is a translation of the Pali term *Sati* which means “to remember” and to maintain

awareness. It is related to the Buddhist understanding that the individual, society, and nature are one entity. A state of unification between the self and social conditions and nature is the goal in Buddhism. The state or perception of unity obtained through meditation is what is then called mindfulness (Neves-Pereira et al., 2018). Although mindfulness later became a meditation practice or a secularly developed state of consciousness, it is now commonly used to describe one's awareness of what is happening and doing in the present moment.

Psychology of *Khusyu'* (Reconceptualization)

As far as the author finds in the scientific research literature, several researchers propose the concept of *khusyu'*. Romadhon (2019) proposed a *khusyu'* prayer construct that contains four domains and 11 conceptual sub-domains. The following table details them:

Table 1. Domains and Sub-Domains of the *Khusyu'* in Prayer Construct (Romadhon, 2019).

No.	Domains	Sub-Domains
1	<i>Khusyu'</i> status	Induce changes in consciousness with intention (niat) Change in self-awareness Act out a mental dialog with God Types of <i>khusyu'</i> and factors that enable solemnity Mind wandering control
2	Basic prerequisites and God attachment	Strong belief in returning to Allah and the Hereafter God attachment
3	Creation of a spiritual atmosphere	Readiness of heart, flexibility of time and atmosphere of the place Certain psychological conditions and spiritual maturity
4	Cognitive and affective impact	Life event cognitive restructuring Feeling refreshed, calm and relaxed

Romadhon can be said to be a researcher who concentrates on studying *khusyu'*, especially from a psychological point of view. In another scientific report, he showed the results of his idea about the measurement model of *khusyu'* prayer through electrophysiological examination. His report shows that, in general, the highest ERD (event-related desynchronization) during prayer is found during takbir, which then decreases throughout the prayer. In addition, his report also provides an overview of EEG (electroencephalography) based

cognitive activity with the ERP (event-related potential) measurement approach at various electrodes (Romadhon, 2018). Although at the end of his report, he states that more research is needed to get a better pattern to determine the cognitive quality of a person's solemnity during prayer from an electrophysiological point of view, this is important data and scientific finding related to *khusyu'*.

In addition to the concept proposed by Romadhon, previously, there was also a concept of

khusyu' proposed by Rahman et al. (2013), who saw it through the *tafakur* rule model. In this model, understanding the meaning of the recitations and movements of prayer is emphasized to be able to form *khusyu'* emotions during prayer. This concept consists of four level steps that ultimately lead to mental enlightenment or good moral conditions after the prayer.

The first level is called "theory" in which one understands the attributes of Allah in relation to the recitations and movements of prayer. The second level is called "observation" where one understands and lives the reality or conditions that occur to oneself. The third level is called "deductive natijah" where one understands the relationship between Allah as the creator and the servant as his creation. In this state, one has reached the state of *khusyu'* in prayer, but this is not the last level in the concept. The final concept in this *tafakur* model approach is the fourth level, called "enlightenment of the soul" where one will gain the positive effects of *khusyu'* in the form of noble morals (Rahman et al., 2013).

Another concept of *khusyu'* was also conveyed by Supangat (2017). He termed his concept as "personality psychology of prayer" where *khusyu'* is a process of integration between the heart, mind, and lust system. This means, first, that *khusyu'* is located in the heart (*qalbu*). To achieve *khusyu'* of course, one must focus his mind on Allah. Here the second process of *khusyu'* is done by the intellect by not thinking about worldly matters outside of prayer and trying to understand and appreciate the meaning of the recitations and movements of prayer. At the same time, the third process moves simultaneously with the work of the intellect to focus during prayer, which is to suppress the desire to be as calm as possible and not lead to worldly matters. By doing so, it is said that one's prayer will be able to achieve *khusyu'*.

Long before some of these concepts were proposed, Al-Ghazali had already formulated concepts and indicators that can indicate whether someone's prayer is *khusyu'* or not. There are six signs that a person has reached a state of *khusyu'* in prayer. The first is *hudurul qalb*, or the concentration of the mind, which is emptying the heart and mind of everything that has nothing to

do with prayer. Second, *tafahhum* is understanding deeply the recitations in the prayer. Third, *ta'dziem*, which is respect for Allah because of the awareness of His greatness. Fourth, *haibah*, which is fear and aware of Allah's greatness. Fifth, *raja'*, which is hoping for Allah's forgiveness. Sixth, *haya'*, or shame and humiliation before Allah (Al-Ghazali, 2005; Kushidayati, 2017).

Each concept offers its own view of *khusyu'* but what will be done in this research is not to combine all these concepts into one concept but to try to offer another concept with the viewpoint that *khusyu'* is a form of mindfulness as explained in the previous sub-chapter.

The first principle that should not be forgotten is that *khusyu'* is a mental or behavioral event that exists in the heart (Al-Hambali, 2009; Al-Qahthani, 2009; Hafiu & Nurjannah, 2015; Romadhon, 2019; Yusoff et al., 2018). It is this basis that makes this theme have an affinity with psychological studies. Then secondly, that *khusyu'* is something that can make one's prayer quality (Ahmad & Suyuthi, 2020; Al-Qahthani, 2009; Bagir, 2008; Yusoff et al., 2018). From these two main principles, a definition of *khusyu'* can be synthesized: *khusyu'* is a mental event that determines the quality of prayer.

Furthermore, in addition to these two core principles, there are also particular principles. These particular principles contain matters about the dynamics of *khusyu'* in the form of its characteristics and traits. This is certainly not separated from the corridor that *khusyu'* is seen as a form of mindfulness. The first particular principle, of course, is the need to fulfill the conditions and pillars of prayer (Supangat, 2017). Then the second particular principle is that in *khusyu'* one needs to have Allah present in one's heart (Al-Hambali, 2009; Al-Qahthani, 2009; Romadhon, 2019). The third particular principle is to be calm and focused, not thinking about anything outside the prayer (Yusoff et al., 2018). The fourth particular principle is to internalize the movements and recitations of the prayer (Supangat, 2017). These principles are interrelated with each other, so that if one of them is not fulfilled, one's *khusyu'* is canceled.

Turning to the explanation of *khusyu'* as a form of mindfulness, the four principles have similar values and characters in the elements of

mindfulness. To further narrow down the study, the concept of mindfulness used in this paper is as proposed by Young (2016) that mindfulness is an attention that consists of two things, namely present-centered and non-judgmental. Present-centered attention is a person's concentration in feeling the sensory and mental sensations that come when doing something or when being in a condition. Then the second is non-judgmental attention, which means that every stimulus that

comes through the sensory organs does not necessarily give rise to emotional reactions such as sadness, pleasure, anger, and so on. In other words, non-judgmental means ignoring all emotional reactions that arise when doing something (Young, 2016). The following table is the result of the integration between the points of *khusyu'* taken from several sources and mindfulness whose concept is taken from Young (2016).

Table 2. The concept of *khusyu'* as a form of mindfulness.

<i>Khusyu'</i> (Mental events that determine the quality of salah prayer)	Main Requirements	Dimensions of Mindfulness	Forms of behavior
	Fulfilling the conditions and pillars of prayer	Present-centered	The presence of the mind Calm and focused
		Non-judgmental	Practicing the recitation and movements of the salah prayer Not acting and thinking about things outside of salah prayer

The table above illustrates how *khusyu'* is described as a form of mindfulness, more precisely mindfulness in prayer. The general principle is that *khusyu'* is a mental event that determines the quality of the prayer and the main requirement is to fulfill the conditions and pillars of prayer. As a form of mindfulness, there are two dimensions to *khusyu'*: present-centered and non-judgmental, each of which has its own forms of behavior or indicators. The indicator of the present-centered dimension is the presence of the heart by being calm and focused on concentrating and appreciating the recitations and movements of the prayer. Meanwhile, the indicator of non-judgmental is not acting and thinking about things outside the prayer.

Conclusions

Based on a number of explanations in the previous sub-chapters, it can be concluded that *khusyu'* is an important aspect of prayer practice that involves not only physical dimensions, but also deep psychological aspects. When a person is able to achieve *khusyu'*, the prayer will feel more alive, meaningful, and have a significant impact on inner peace and spiritual closeness to God. From a

psychological perspective, *khusyu'* is similar to the concept of mindfulness, which is a mental state in which one is fully present in the present moment with full awareness, focus, and calmness. In the context of prayer, *khusyu'* means being fully present in every movement and recitation performed during worship, without being distracted by other thoughts that are outside of prayer. This mental state allows one to internalize the meaning of each component of the prayer, from the recitation to the movements, thus providing a more profound and purposeful spiritual experience.

Furthermore, *khusyu'* not only includes mental focus, but also involves physical calmness. By internalizing the recitations and movements of the prayer and keeping the body calm, one can achieve harmony between the mind, soul and body during worship. The implementation of *khusyu'* is seen in how one keeps the mind free from external and internal distractions, for example by not thinking about worldly matters during prayer. In addition, the tranquility of the limbs is also an important component in achieving *khusyu'*. This suggests that *khusyu'* is a holistic experience that encompasses mental, emotional and physical dimensions. By understanding *khusyu'* as a form of mindfulness in prayer, Muslims can improve the quality of their

worship and experience deeper psychological and spiritual benefits. The findings also pave the way for further research into *khusyu'* as a unique mindfulness practice in the Islamic tradition, as well as how it can affect the mental well-being of individuals who practice it consistently.

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