



Managing Academic Stress With a Prayer Approach from a Prayer Perspective

Dedi Susanto¹, Iskandar²,

UIN Sulthan Thaha Saifuddin Jambi¹⁻²,

Email Korespondensi: dedisusanto210297@gmail.com, iskandar@uinjambi.ac.id

Article received: 23 Juli 2023, Review process: 03 Agustus 2023,
Article Accepted: 15 September 2023, Article published: 1 November 2023

ABSTRACT

This study aims to explore and describe strategies for managing academic stress using a prayer approach. Academic stress becomes a significant challenge for individuals in the context of the educational environment. With increasing academic pressure, a holistic and integrated approach is needed to improve the well-being of students. The prayer approach was chosen as the main focus of this study because of its spiritual value and its potential to have a positive impact on the mental aspects of individuals. The basic concept of prayer as a form of worship and its potential in managing academic stress will be explored in depth. This study will discuss the concept of academic stress, factors that trigger stress, and its impact on student well-being. The prayer approach is then analyzed as a key strategy, outlining its benefits to mental wellbeing and providing practical guidance in implementing it. Through a qualitative approach, this study will present a real case study that illustrates the implementation of the prayer approach in managing academic stress. Data will be collected through in-depth interviews and participant observation. It is hoped that the results of this research will provide an in-depth view of the potential of the prayer approach as a strategy for managing academic stress. Practical implications and suggestions for future research will also be discussed in this study. This study can be an important contribution in the context of understanding and managing academic stress, especially through the lens of the prayer approach.

Keywords: Academic Stress and Prayer.

ABSTRAK

Studi ini bertujuan untuk mengeksplorasi dan menggambarkan strategi pengelolaan stres akademik dengan pendekatan sholat. Stres akademik menjadi tantangan signifikan bagi individu dalam konteks lingkungan pendidikan. Dengan meningkatnya tekanan akademik, diperlukan pendekatan yang holistik dan terintegrasi untuk meningkatkan kesejahteraan siswa atau mahasiswa. Pendekatan sholat dipilih sebagai fokus utama studi ini karena nilai spiritualnya dan potensinya untuk memberikan dampak positif pada aspek mental individu. Konsep dasar sholat sebagai bentuk ibadah dan potensinya dalam mengelola stres akademik akan dieksplorasi secara mendalam. Studi ini akan membahas konsep stres akademik, faktor-faktor pemicu stres, dan dampaknya terhadap kesejahteraan siswa. Pendekatan sholat kemudian dianalisis sebagai strategi utama, menguraikan manfaatnya terhadap kesejahteraan mental dan memberikan panduan praktis dalam melaksanakannya. Melalui

pendekatan kualitatif, studi ini akan menyajikan studi kasus nyata yang menggambarkan implementasi pendekatan sholat dalam mengelola stres akademik. Data akan dikumpulkan melalui wawancara mendalam dan observasi partisipatif. Hasil dari penelitian ini diharapkan dapat memberikan pandangan yang mendalam tentang potensi pendekatan sholat sebagai strategi pengelolaan stres akademik. Implikasi praktis dan saran untuk penelitian masa depan juga akan dibahas dalam studi ini. Studi ini dapat menjadi sumbangan penting dalam konteks pemahaman dan pengelolaan stres akademik, khususnya melalui lensa pendekatan sholat.

Kata Kunci: Stres Akademik dan Sholat.

INTRODUCTION

Academic stress is a condition of tension felt by a person because of an imbalance between academic demands and his or her capacity (Rahmawati Dewi, 2019). Usually, there are several signs of reaction that indicate that someone is experiencing academic stress, including emotional, physical, cognitive and behavioral responses. Emotional responses arise when facing academic demands (academic stressors), with the perception of external stimuli as a disturbance for the individual (E. Sayekti, 2017). The causes of stress in an academic context, or what are called academic stressors, come from various aspects of learning. This includes demands for promotion, pressure in managing study time, significant workload, low achievement of learning outcomes, the process of determining majors and future careers, as well as worries that arise before facing exams (Rahmawati, Weni Kurnia, 2016). Adawiyah also notes several additional elements that can trigger stress in students in the school environment, such as demands for heavy subject matter, tight exam scheduling, and a friendly atmosphere that creates discomfort for students (Adawiyah, R. 2017).

In accordance with this description, Muharrifah, Taufik, and colleagues explained that academic stress can arise in a student when parents or teachers set expectations that are too high regarding achieving achievements and goals. Expectations set by parents or teachers are often not in line with students' interests and abilities, creating psychological pressure that has the potential to affect motivation and learning achievement at school. By starting from high demands and expectations, students can experience internal conflict when reality does not match expectations, thereby increasing their stress levels (Budu, H. I., Abalo, E. M., Bam, V., Budu, F. A., & Peprah, P. (2019).

Stress is a fact of life, and people often say that "stress is a sign of life." Without the ability to manage stress well, life experiences will not become more positive, but can cause depression, possibly even leading to thoughts of suicide. To avoid stress, it is important to analyze the factors that trigger stress. If conditions that trigger stress cannot be avoided, stress management needs to be carried out so that it does not have a negative impact (distress), but can become stress that has a positive impact (eustress). Therefore, an understanding of how to manage stress is needed to turn it into the key to personal success (Echols, John M, Shadily, Hassan, 1997).

METHOD

This research uses a library research approach. Library research is a search and research method using reading and reviewing various journals, books and various other published manuscripts related to research topics in producing an article related to a research topic. In this study there was no research location, because all data was taken from journals, books and scientific proceedings. Data collection techniques use documentation, and data analysis techniques using data reduction, data presentation and drawing conclusions.

RESULTS AND DISCUSSION

The results of this research by conducting a literature review of books, scientific journal articles and several scientific studies related to the managing academic stress with a prayer approach from a prayer perspective, the researchers can present as follows:

Stress can be interpreted as an individual's body's reaction to the discomfort they feel from their environment (Firstika, Zafira, 2020). Stress is one of the factors that influences performance and is something that humans commonly experience (Ilham, N. R., and Prasetyo, A. P. 2022). Stress can be categorized into two, namely stress can be divided into two types, namely positive stress (eustress) and negative stress (distress). When stress is at a normal level, it can increase morale and performance to be optimal; conversely, if it exceeds a certain limit, it can become a detrimental factor. In general, stress is often triggered by various factors or situations that require individual adjustments and responses. Several factors are known as stressors. According to Wijayanti's research, stress trigger factors involve differences in individual characteristics, ability to face problems, skills in dealing with stress, role ambiguity, role conflict, role overload, discrimination in the work environment, lack of cooperation between colleagues, job dissatisfaction, organizational justice, poor sleep quality, lack of motivation or external support, past traumatic experiences, and low psychological strength (Ilham, N. R., and Prasetyo, A. P. 2022). Stress is a significant element because a healthy work-life balance is necessary for employees to achieve optimal performance. Therefore, it is important for the industry to manage employee stress levels (Putri, V. S., and Sary, F. P. 2020).

In his book on stress and health, Rice provides three different definitions for stress, and one of them is stress which refers to a subjective response. In this context, stress is defined as an internal component of the mental aspect, including emotions, self-defense mechanisms, interpretations, and the process of dealing with problems that exist within the individual (Tenforde, Mark W., et al. 2022).

Sarafino states that there are four dimensions Paraphrased Version: The temptations that individuals may face are part of their personal life journey. The response to stress involving temptation can have an impact on various aspects, including a person's emotional, cognitive, behavioral and physiological (Sarafino, E.P. 2012). A stressor is an event or situation that triggers stress. Changes in psychosocial aspects can act as mental pressure (psychosocial stressors), which can

result in some individuals experiencing changes in their lives and trying to adapt to face these challenges. Some examples of psychosocial stressors in everyday life involve aspects such as marriage, problems with parents, interpersonal relationships, work, living environment, financial problems, legal problems, development, physical illness and injury, as well as family factors and trauma (Sapuri, R. 2008). Of all these factors, there are three potential stress triggers, namely the environment, organization and individual. Dealing with stressors means providing lessons to individuals so they can be more skilled in the future, with opportunities to develop various skills and strategies for dealing with similar stressors. It can also produce frightening ideas related to certain emotions and involvement in dealing with similar stressors.

In everyday life, stress can appear in various forms. Acute stress can cause various manifestations of anxiety that create discomfort. The duration of resilience depends on how long the stressor lasts. If the stressor continues for a long period of time, fatigue and stress can appear which can lead to pathological conditions, both physical and mental. Psychological stress, which is related to the way we accept and adapt to forces and events that tend to create stress, is the term used. Responses to psychosocial stressors are not always the same for each individual, depending on personality and the stress management strategies used. The impact of stress felt by each individual can be different. can vary, and Berne and Selye classified several types of stress based on their impact, such as Eustress, Distress, Hyperstress, and Hypostress (Sapuri, R.2008). Eustress, or positive stress, is a form of stress that provides stimulation and excitement, thus having a positive effect on the individual who experiences it. On the other hand, Distress is stress that has a detrimental impact on the individual experiencing it, such as unpleasant or excessive demands that drain energy and can cause health problems. Hyperstress refers to a type of stress that has a tremendous impact on the individual who experiences it, for example stress that arises as a result of a terrorist attack. Meanwhile, Hypostress is stress that arises due to lack of stimulation, such as stress caused by boredom or routine work.

1. Stages of Stress

Research conducted by Dr. Robert J. Van Amberg explains the steps or stress process can go through several stages, namely: Stress Stage I: This is the earliest phase of stress, often characterized by; (1) Encouragement to work hard and high enthusiasm. (2) Increased sharpness of observation, although not as clear as usual. (3) The ability to solve problems exceeds ordinary abilities. However, without realizing it, this energy is drained due to excessive anxiety (Sapuri, R.2008). Stage II Stress: At this stage, the pleasant effects of stress begin to disappear, and complaints appear due to insufficient energy reserves throughout the day. Frequently reported complaints include; (1) In the morning I feel tired. (2) At lunch time feeling tired. (3) In the afternoon the body starts to get tired. (4) stomach discomfort, frequent stomach complaints. (5) Heartbeat louder than usual (pounding). (6) The muscles of the back and nape of the neck feel tense. (7) Difficult to relax (Sapuri, R.2008). Stage III Stress, if someone continues to force

themselves in their work without paying attention to complaints as explained in stage II stress above, then the individual will experience increasingly real and disturbing complaints, such as; (1) Increasingly pronounced stomach and intestinal disorders, such as complaints of stomach ulcers (gastritis) and irregular bowel movements (diarrhea). (2) Muscle tension is increasingly felt. (3) Feelings of unease and emotional tension are increasing. (4) Sleep pattern disturbances, such as difficulty getting to sleep (early insomnia), waking up in the middle of the night and having difficulty going back to sleep (middle insomnia), or waking up too early and having difficulty going back to sleep (late insomnia). (5) Body coordination is disturbed, where the body feels weak and feels like fainting (Sapuri, R..2008). At this stage, it is advisable to consult a doctor to get therapy or reduce the stress load so that the body has the opportunity to rest and increase the energy supply that is experiencing a deficit.

Stage IV Stress, Symptoms of stage IV stress include; (1) It's very difficult to survive the whole day. (2) Work activities that were initially fun and easy to complete become boring and feel more difficult. Responses to situations that were once responsive change to a loss of the ability to respond adequately. (3) Inability to carry out daily routine activities. (4) Disturbed sleep patterns with stressful dreams. (5) Often rejects invitations (negativism) because of a lack of enthusiasm and passion. (6) Decreased concentration and memory. Feelings of fear and anxiety arise which are difficult to explain (Sapuri, R..2008). Stage V Stress. If the situation continues, the individual will experience stage V stress with the following characteristics; (1) Deeper physical and mental fatigue (physical and psychological physical and mental fatigue). (2) Difficulty completing daily tasks that were previously considered light and simple. (3) Worsening of disorders of the digestive system (gastrointestinal disorders) becomes more severe. (4) The emergence of feelings of fear and anxiety that continue to increase, accompanied by higher levels of confusion and panic (Sapuri, R..2008).

Stress Stage VI, this stage is known as the climax phase because the individual experiences a panic attack and feels fear of death. The description of stress at this stage involves; (1) Very fast heartbeat. (2) Difficulty breathing (shortness of breath and wheezing). (3) Trembling all over the body, cold sensation, and excessive sweating. (4) Lack of energy to do light activities. (5) The possibility of not being self-aware or dropping (Sapuri, R..2008). Signs of stress are actually not much different from symptoms of depression, because stress and depression are closely related. Some physical indications that may appear as a result of stress over a long period of time include; (1) Excessive sweat production. (2) Teeth grinding (buxism). (3) Tension in the chest. (4) Hair loss. (5) Sleep disorders. (6) Sexual disorders. (7) Disturbed breathing. (8) Sore muscles. (9) Excessive fatigue. (10) Sudden weight fluctuations in the body.

2. Stress Management

The concept of stress management refers to the process of identifying and analyzing stress-related problems, as well as implementing various therapeutic strategies to change the source or experience of stress. In contrast to Cotton, Smith

defines stress management as a skill that allows individuals to anticipate, prevent, manage and recover from stress arising from threats and difficulties in facing (Badri, R.A. 2012). Margiati also revealed that stress management actually involves changes in a person's way of thinking, feeling and behavior, and can affect the surrounding environment. Stress management is often referred to as coping. According to R.S. Lazarus and Folkman (Farid Mashudi, 2012). Coping is a process that involves handling demands, both originating from within and outside the individual, which are considered a burden that exceeds his or her capacity. According to Weiten and Lloyd, coping includes various efforts to overcome, reduce, or accept threats that cause emotional burdens due to stress (Farid Mashudi, 2012)

Stress management can also be interpreted as the ability to control oneself when facing situations, people and events that cause excessive pressure. Each individual has a different way of managing stress, and there are several factors that can influence this ability. One factor that can have an influence is religion or religiosity, which is often referred to as religiosity. Even though various religions have different rules of worship, they have similarities in proclaiming the Oneness of God, even though the way they worship and worship may differ. Even though they use different methods, they have similar goals, namely always trying to be devout believers and staying away from things that are prohibited by their religious teachings. Religion is one aspect that is very influential in human life, including psychological problems. Fadli emphasized that stress management is also a skill in facing challenges by controlling responses proportionally. There are various techniques that can be used in stress management. One method used to achieve mental calm is the mind calming technique. The aim of applying this technique is to reduce mental activity, such as thinking processes, planning, remembering, imagining and continuous thinking which are generally carried out while awake and in a conscious state. If you succeed in reducing this thought activity, feelings of anxiety and worry will decrease, the level of readiness to act will also decrease, so that the mind becomes calmer and stress is reduced. Mind calming techniques include meditation, autogenic relaxation training, and neuromuscular relaxation training. (a) Meditation, Meditation can be considered as a technique, it can also be considered as a state of mind, a mental state. Various techniques such as yoga, thinking, progressive relaxation, can lead to achieving this mental state. Concentration is the main aspect of meditation techniques. Research shows that during meditation the activity of most physical systems is reduced. Meditation causes physical relaxation. At the same time the meditator fully controls his appreciation and controls his emotions, feelings and memories. The mind becomes calm, the body is in balance. (b) Autogenic Relaxation Training Autogenic relaxation is self-induced relaxation (auto-genis = self-generated). This technique focuses on certain emotional images which are experienced together with the occurrence of certain events which are then strongly linked in memory, so that the emergence of memories about the event will also give rise to the appreciation of the same feeling images. Autogenic relaxation training attempts to

associate calming feelings with events that cause tension, so that our body is conditioned to provide feelings that remain calm even when faced with events that previously caused tension. (c) Neuromuscular Relaxation Training Neuromuscular relaxation training is a program consisting of systematic exercises that train muscles and the components of the nervous system that control muscle activity. The goal is to reduce tension in the muscles. Because muscles are such a large part of our bodies, reducing tension in them means a real reduction in tension in our entire body. Individuals are taught to be able to consciously relax their muscles according to their will at any time.

3. Handling Stress through Psychotherapy

Islam can involve practices such as prayer, dhikr, and reading the Koran:

a. Sholat

Prayer has a special impact in overcoming feelings of confusion, restlessness and anxiety that may befall a person. Performing prayer fervently, with a sincere intention of facing and surrendering oneself completely to Allah, while leaving behind all the busyness and problems of life, can give a feeling of calm, peace and serenity. Feelings of confusion, stress, anxiety and restlessness can subside, eliminating the stress in life. One way is to use therapy. Currently in Indonesia many Islamic or spiritual therapies are being developed, for example remembrance therapy, prayer therapy, fasting therapy and others (Aditama, D. 2017). Linguistically, prayer means praying or asking for goodness (Badwailan, A. B. S., & Hishshah Binti Rasyid. 2012). According to the term, prayer is a means of communication between humans and Allah SWT, as a form of worship which consists of several words and actions that begin with takbiratul ihram and end with greetings (Anafiati, S. 2016). Performing prayer can form a strong connection between a person and his God, generating spiritual strength that has a major impact on his physical and mental well-being. This spiritual power often has a positive effect by reducing stress levels, overcoming weaknesses, and supporting the healing process of various diseases.

Research conducted by Mohammad Sabiq Azam and Zaenal Abidin shows that the practice of tahajjud prayers by students at Pondok Nurul Amal results in a reduction in stress levels, both from a biological and psychological perspective. The group that performed the tahajjud prayer experienced a significant reduction in stress levels, proving that prayer, especially in the second third of the night, can eliminate negative feelings and replace them with positive attitudes, such as optimism, self-confidence, courage and bravery, without being accompanied by arrogance and arrogance. can be found in individuals who regularly perform tahajjud prayers. They show strong self-control, are calmer, and have a high level of patience. which overall can help them cope with stress and maintain better health. According to Abdul Mun'im al-Hifni, a Sufism expert in Cairo, Hasan Basri belongs to a large Sufi group. Abdul Mun'im al-Hifni described Hasan Basri as someone who studied Sufism, calling him a wise zahid and an excellent communicator whose advice could soothe the heart, while his sentences were able to touch the rational mind. Hasan Basri also conveyed his understanding of Sufism

by saying, "A person who chooses the path of Sufism because of submission to Allah will gain an increase in light in himself and his heart. However, for those who pursue Sufism because of pride in Him, Allah will throw them into hell. "

According to Hasan al-Basri's view, in upholding a spiritual life to avoid stress with high intensity, Hasan al-Basri always remembers the reality of the surrounding community. He lives a spiritual life, but still appears in society while warning all Muslims not to be lulled and lulled by the attractions of the world and its pleasures. His life was based on simple principles, and he tried to teach spiritual values through theories that emphasized fear (khauf) and hope (raja'). Hasan Basri lived this life during the reign of Caliph Malik ibn Marwan (685-705 AD) (Abdul Malik, 2011). Hasan Basri views Caliph Malik ibn Marwan as a leader who guided Muslims to tend towards a materialistic life. Hasan Basri's great influence creates a significant impact on society. the ruler restrained himself and allowed him to be free in the midst of society. Spiritual life began to enter protest attitudes and Sufism began to enter a new era of the formation of basic teachings (Laily Mansur, 1996).

In the following periods, the example of the Sufis was seen in their very simple homes and clothing. Houses are very simple and simple clothes made from coarse sheep's wool known as shuf are worn as a symbol of simple living and rejection of luxurious lifestyles as well as a protest against people who like to show off with luxury and live excessively. This is done to show focus on the afterlife. They believe that Allah sent apostles, angels, His books, and His prophets to provide information, warnings, enlightenment, and to restore the broken relationship between humans and Allah. This disconnection can be caused by man's entanglement in worldly affairs from birth, due to practical daily routines, or due to a lack of understanding of God. because humans are trapped in worldly affairs from birth in the world, because of practical daily routines, or because of a lack of knowledge about God.

The preaching of the path of Sufism which focuses on validating the oneness of Allah can be the best, most effective and efficient approach to dealing with stress due to the disturbances and influences of the world's environment. Through Sufism, Islamic teachings can be felt and experienced, allowing humans to By understanding Sufism, a person can realize, feel and experience their relationship with Allah SWT. Through Sufism, we can recognize Allah, feel closeness to Him (Qurbah), share togetherness with Him (Ma'iyah), witness His presence (Musyahadah), meet Him (Liqah' Allah), love Him (Mahabbah), and become beloved of Allah. Therefore, Sufism can be the best foundation for da'wah. in overcoming stress on the human soul, because Sufism can indeed be understood as a way to introduce, get closer and unite humans with Allah, so that humans love Allah and can become His lovers.

Hasan Basri's deep understanding of Sufism leads him to interpret terms in the Islamic religion from a Sufism perspective. For example, according to him, prayer is defined as a form of prayer and complete surrender of the heart and soul to Allah SWT. Meanwhile, he understands Islam as a guarantee of the safety of a

Muslim from disturbances that may come from fellow Muslims. According to Hasan Basri, a believer is a person who knows that what Allah SWT says and commands is what he must say. The believer is the person who has the best deeds and the most fear of Allah SWT, and even though he spends his wealth as high as a mountain, it is as if he cannot see it (does not tell about it) (Laily Mansur, 1996).

Hasan al-Basri gave advice to his friends to be careful of the temptations of the world. He warns them to beware of this world, which, although gentle to the touch, is as deadly as snake venom. Hasan al-Basri advises people to stay away from the charms of the world, because in the slightest moment they are attracted to them, they can be ensnared by them. He also warned to remain alert to the world's attractions and temptations. At other times, Hasan al-Basri hoped that his friends would imitate the attitude of the Prophet Dawud AS. He described the Prophet Dawud as a very great person, who ate barley bread in his room, gave rough food to his family, and provided choice corn for his people. At night, Prophet Dawud wore rough clothes, tied his hands around his neck, and cried until dawn. Hasan al-Basri said that the Prophet Dawud hated what Allah hated, and virtue exists in people who always follow in his footsteps (Laily Mansur, 1996).

According to Hasan al-Basri, how not to be sad and afraid, because we will be held accountable for this whole life, which in reality is very short and limited by death which is always ready to pick us up. Will together with death, suffering and torment continue endlessly? For individuals who believe, the view of worldly life is not just for pleasure, but as a preparation and increase in good deeds within oneself. They always live with fear (khauf) and full of hope (raja') of Allah's forgiveness and mercy. Hasan Basri views the world as a place full of sadness and concern. This life leaves a feeling of concern, especially when humans who are trapped in sin have to face God. According to Hasan al-Basri, the many sorrows and concerns in the world can strengthen the spirit to do good deeds, strengthen the attitude of asceticism and wara', and distance oneself from God's wrath.

However, all of these values will truly be inherent in a person if he has faith and knowledge. Faith and knowledge are considered fundamental foundations for those who draw closer to Allah, in accordance with the teachings of the Qur'an, Surah Al-Mujjadi verse 58. "Worship based on faith and knowledge brings a person to always feel fear and concern," as stated expressed in the Al-Qur'an, Surah Al-Fathir verse 28 and Al-Hujurat verse 13. Hasan Basri faces the world with full concern and vigilance, living a life of asceticism and purity, and focusing on fear and hope in Allah at all times.

There is a common thread that connects Hasan al-Basri with the Prophet Muhammad SAW and his companions. He views them as the ideal type, al-Masal al-A'la, who is not tempted by the world, willing to make sacrifices for the benefit of others even if they themselves experience hardships like wax consumed by fire. They are patient and endure hunger, only eating the minimum they need. Therefore, he could apply the concept of asceticism to himself. This is different from humans in general who do not feel the stench of the world because they are constantly immersed in worldly pleasures. The type of asceticism he implemented

was based on fear (khauf) and hope (raja'), so that he always cried for himself and his people, living in hardship forever, which resulted in his body being thin, sick and miserable. The depth and breadth of his knowledge made Hasan al-Basri a destination for many people who wanted to learn directly from him. Hasan al-Basri's advice is able to lift someone's spirits, even making the listener shed tears. Hasan al-Basri's name became increasingly known and spread widely, even reaching the ears of the rulers.

From the reference story above, the author would like to say that the key to a peaceful life away from all worldly disturbances is to carry out all the commandments of the Shari'a that have been established by Allah SWT, including monotheism of Allah SWT by serving Himself as exemplified by the Prophets and Messengers, the Companions, the Tabi. ', Tabi'in and the Ulama' successors of prophetic treatises, whom we know include Hasan al-Basri. He was a scholar who lived in his time with knowledge, a life that was far from luxurious, did not think too much about the world which gave off a bad smell and was despicable to his worshippers.

What is very unfortunate is that only a few teenagers use worship as a way to deal with stress when compared to other worldly activities, even though worship can calm a person's heart when they are absorbed in worship.

Prayer can be a medicine for feelings of confusion, anxiety and worry because by praying fervently, namely with the intention of handing over all one's affairs to Allah SWT, it can reduce stress levels. Prayer is a Muslim act of worship that involves something spiritual in nature with certain postures performed at least five times a day. Prayer is an activity that involves a series of repetitive movements, namely standing, bowing, prostrating and sitting, where prayer movements have been proven to reduce stress levels. How to overcome stress by worshipping or getting closer to Allah not only through prayer but also through dhikr, prayer, sincerity, patience, effort and trust.

b. Dzikir

One method to get closer to the Creator is through the practice of dhikr. Dhikr is proven to have a relaxing effect which can reduce tension (stress) and bring calm to the soul. Each recitation of dhikr contains a very deep meaning, so it can prevent stress. The first reading, namely "La ilaha illallah," means that there is no god worthy of worship except Allah SWT, which reflects the absolute recognition of His oneness. of the Oneness of Allah in belief. Individuals with a high level of spirituality tend to have a strong belief in their God. This belief brings a strong sense of control, allowing them to give positive meaning and accept any events that may be unpleasant, believing that someone is controlling everything in the universe. Therefore, a person can reduce tension (stress), overcome health problems, and increase mental strength efficiently (Bogar, C.B. & Killacky, D.H. 2006).

The second reading, "Astagfirullahaladzim," as explained by Yurisaldi, notes that through the practice of dhikr by voicing sentences containing open letters, such as the sentences tauhid and istighfar, it can increase the release of

carbon dioxide (CO₂) in the lungs. The third reading, "Subhanallah, most holy is Allah," reveals that Allah is the Most Holy, free from all despicable qualities. This glory of God can arouse a sense of awe at His creation. Allah is Holy and very merciful. Allah is the most holy of curmudgeons, it is impossible for Him to be filthy because He is most merciful.

Therefore, always thinking positively because the emergence of a positive emotional response can prevent stress reactions (Sholeh, M. & Musbikin, I, 2005). The fourth reading, namely Alhamdulillah, is an attitude of gratitude for the good fortune that God has given. One of the effects of gratitude on health has been researched by Krouse, who proves that the effects of stress on health can be reduced by increasing gratitude to God (Krouse, N. 2012). The fifth reading is Allahu Akbar, where God's power is truly great, God's wealth is great, God's creation is great, giving rise to an optimistic attitude. An attitude of optimism, a new source of energy in the spirit of life and eradicating feelings of despair when someone faces situations or problems that disturb their soul, such as illness, failure, depression and other psychological disorders, such as stress (Az-Zumaro. 2011).

c. Al-Quran

Murottal is the reading of the holy verses of the Koran which focuses on two things, namely the correctness of the reading (tajwid) and the rhythm of reading the Koran. Listening to the holy verses of the Koran or commonly referred to as murottal can provide peace to the listener (Babamohamadi, Hassan, 2015).

Mahjoob, Nejati, Hosseini, & Bakhshani explained that listening to the Koran can have a positive effect on mental health and can improve the mental health of the listener (Mahjoob, Monireh, et al. 2016). In line with this research, Julianto & Subandi's research shows that reading Al-Fatihah can reduce stress and increase a person's immunity (Julianto, Very, and Subandi, 2016). Murattal Al-Quran can also increase the formation of endorphins, thereby causing muscle relaxation (Irawati, P., & Lestari, M. S. 2017).

The Qur'an has its own unique way of awakening the memory of God. The verses in the Koran often consist of prayers and expressions of gratitude. Therefore, reading and listening to the Koran can be a way to pray and get closer to God. This can provide peace to the human soul because it provides spiritual strength for mental health (Hamidi, F., Bagherzadeh, Z., & Gafarzadeh, S. 2010). Reading the Koran can also be a medical treatment and affect a person's spiritual condition and mental health (Pashib, M., Khaqani, F., Bahrainian, A., & Abedi, A. 2014). One way to treat mental disorders is through reading the Koran (Kazemi, M., Ansari, A., Allah Tavakoli, M., & Karimi, S. 2003).

Research Analysis

Academic stress can impact students' overall well-being, including their mental and physical health. One frequently recognized way to deal with stress is through religious practices, such as prayer. Analysis of the relationship between academic stress and prayer can provide insight into how religious practices can affect students' well-being.

First, it is important to realize that academic stress can arise from a variety of factors, including high academic pressure, time demands, unrealistic expectations, and so on. Students often feel pressured to achieve high results in tests, assignments, and other academic activities. In this context, prayer can function as a form of social and spiritual support that can help students overcome stress. Prayer provides an opportunity to reflect, seek inner peace, and gain a broader perspective on the academic challenges faced.

Academic stress can trigger complex physiological and psychological responses, including increased cortisol levels and negative impacts on mental health. The practice of prayer, with elements of meditation and contemplation, can potentially reduce cortisol levels and activate the relaxation response, providing a positive impact on psychological well-being (Al-Halaj, Qoys Muhammad Iqbal.2014).

Prayers are often performed congregationally or privately, creating a communal and spiritual experience. Positive relationships with religious communities and feelings of connectedness with others can act as an effective form of social support, helping students relieve academic stress (Mulyono, Ninin Kholida, Zaenal Abidin, and Endah Kumala Dewi. 2002).

Prayer not only functions as a religious routine, but also as a coping mechanism that allows students to place academic challenges in the context of spiritual meaning. This process can help change students' perceptions of stress, leading to reduced anxiety levels and increased mental resilience (Winarso, 2011).

A school environment that supports religious practices, such as providing a prayer room, can also play an important role in reducing academic stress. Students who feel valued and supported in carrying out their religious practices may have additional resources to deal with academic pressure (Soebiantoro, Jonathan. 2017).

It is important to recognize that prayer should not be considered a substitute for professional psychotherapeutic intervention. However, the integration of religious practices with a psychotherapy approach can strengthen the positive effects in overcoming academic stress (Rakhmat, Jalaluddin.2021). By digging deeper into the aspects of managing stress with prayer, the analysis above provides a richer and contextual basis regarding the relationship between academic stress and prayer practice, providing a strong basis for further understanding and development of appropriate interventions.

CONCLUSION

In dealing with academic stress, the practice of prayer has become an important factor that has the potential to have a positive effect on students' well-being. After in-depth analysis, it can be stated that prayer is not only seen as a religious routine, but also as an efficient coping tool and a source of spiritual support that can help deal with academic pressure. In this context, it is seen that prayer provides opportunities for reflection, meditation and strengthening spiritual ties, all of which contribute to better stress management. The practice of prayer also has a social dimension through participation in shared religious activities, creating

a social support network that can reduce feelings of isolation and anxiety related to academics. Furthermore, prayer provides an opportunity to find spiritual meaning in the academic experience, assisting students in putting challenges and failures into broader perspective. This serves as a booster of motivation and mental toughness that allows students to see challenges as an integral part of their spiritual journey. However, it needs to be emphasized that managing stress through prayer is contextual and can differ between individuals. Therefore, this approach should be implemented together with effective psychological support and time management strategies. Thus, the practice of prayer is not only a religious ritual, but also a tool that enriches students' spiritual and social dimensions in dealing with academic pressure. Integrating understanding of these aspects can have a positive impact on students' overall well-being.

REFERENCES

- Al-Halaj, Qoys Muhammad Iqbal. "Pengaruh dzikir menjelang tidur terhadap kualitas tidur lanjut usia di Panti Sosial Tresna Wredha Budi Mulia 01 Jakarta Timur." 2014.
- Departemen Agama RI. *Al Quran dan Terjemahannya*. Bandung: Syamil Cipta Media, 2019.
- Firstika, Zafira, Darwin Karim, and Rismadefi Woferst. "Hubungan tingkat stres akademik dengan sistem perkuliahan jarak jauh berbasis online terhadap kualitas tidur mahasiswa tahun pertama." *Jurnal Online Mahasiswa (JOM) Bidang Ilmu Keperawatan* 7.2 (2020): 45-53.
- Hasanah, Muhimmatul. "Stres dan solusinya dalam perspektif psikologi dan islam." *Ummul Qura Jurnal Institut Pesantren Sunan Drajat (INSUD) Lamongan* 13.1 (2019): 104-116.
- Henrizka, Adhystia Putri, et al. "EFEKTIVITAS TERAPI SHALAT UNTUK MENGURANGI STRES AKADEMIK PADA SISWA SMA DI LBB GRIYA TALENTA BUNDA SURABAYA." *Jurnal Al-Taujih: Bingkai Bimbingan dan Konseling Islami* 8.2 (2022): 156-162.
- Mulyono, Ninin Kholida, Zaenal Abidin, dan Endah Kumala Dewi. Penelitian mengenai pencarian identitas diri pada remaja yang memeluk agama Islam. Tesis. Universitas Diponegoro, 2002.
- Muslimin, and Zenal Arifin conducted a study on the thought of Hasan Basri in the context of Islamic preaching and communication. *The research was published in the Journal of Islamic Communication and Public Relations (JKPI)* in 2019, specifically in volume 3, issue 2, pages 137-155.
- Nugroho, A. Z. W., & Kusrohmaniah, S. (2019). Pengaruh murattal alquran terhadap tingkat stres mahasiswa muslim di yogyakarta. *Gadjah Mada Journal of Professional Psychology (GamaJPP)*, 5(2), 108-119.
- Rakhmat, Jalaluddin. Psikologi agama. Mizan Publishing, 2021.
- Romadhon, Yusuf Alam, and Retno Sintowati. "Pelatihan Manajemen Stres dengan Sholat pada Kader Aisyiyah Makam Haji Kartasura Sebagai Upaya

-
- Pencegahan terhadap Terjadinya Penyakit Kardiovaskuler." *Prosiding University Research Colloquium*. 2020.
- Saputra, Sangaji Dwi. "Pengaruh religiusitas terhadap manajemen stres pada siswa kelas XII SMA Negeri 1 Kasihan." *Jurnal Riset Mahasiswa Bimbingan dan Konseling* 5.8 (2016).
- Sari, Maulina Putri Hermila, Putri Mariatul Qiptiah, and Risma Yulfa Riyani. "Analisis Manajemen Stres di Kalangan Remaja Indonesia." *Jurnal Ilmiah Psikologi dan Kesehatan Masyarakat* 1.1 (2023): 1-6.
- Soebiantoro, Jonathan. Dampak edukasi kesehatan mental intensif terhadap persepsi negatif terhadap individu yang memanfaatkan layanan kesehatan mental. Universitas Airlangga, 2017.
- Suhada, Ronny, and Asti Dwi Fajrin. "Hubungan Keteraturan Melaksanakan Shalat Fardhu dengan Tingkat Stres pada Mahasiswa Keperawatan yang sedang Menyusun Skripsi dalam Masa Pandemi COVID-19 di Sekolah Tinggi Ilmu Kesehatan Kuningan 2021." *Journal of Public Health Innovation* 2.1 (2021): 93 -102.
- The effectiveness of mRNA vaccination in preventing COVID-19-related invasive mechanical ventilation and mortality in the United States from March 2021 to January 2022 was investigated by Tenforde et al. The findings were published in the Morbidity and Mortality Weekly Report, Volume 71, Issue 12, in 2022, with page number 459. ubah parafrase
- The effectiveness of mRNA vaccination in preventing COVID-19-related invasive mechanical ventilation and mortality in the United States from March 2021 to January 2022 was investigated by Tenforde et al. The findings were published in the Morbidity and Mortality Weekly Report, Volume 71, Issue 12, in 2022, with page number 459.
- Warpuah, Warpuah, Khalid Iskandar, and Muhammad Syaifulloh. "Pengaruh Kualitas Sumber Daya Manusia Dan Stres Kerja Terhadap Kinerja Karyawan (Studi Kasus Objek Wisata Mangrove Pandansari Brebes)." *Jurnal Kewarganegaraan* 6.2 (2022): 4825-4832.
- Winarso, Widodo. Mengelola Prokrastinasi Akademik: Pendekatan Psikoedukasi Berbasis Religiositas-Jejak Pustaka. Jejak Pustaka.