

The Role of the Arabic Language in Strengthening Mental Health and Spiritual Well-Being

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ABSTRACT

Contemporary mental health challenges have increased the need for spiritual approaches that support psychological balance. This study examines the role of Arabic in strengthening mental health and spiritual well-being through dhikr, supplication, Qur'anic recitation, and salat. Using a qualitative textual library method, the study analyzes primary sources consisting of Q.S. Ar-Ra'd (13): 28, Q.S. An-Nisa' (4): 174, selected supplications, and salat recitations, supported by books, scholarly articles, and previous studies. Data were examined through content and discourse analysis with an interpretative approach. The findings show that Arabic functions as a medium for internalizing Islamic values, deepening spiritual awareness, and fostering inner tranquility. Understanding Arabic expressions in worship may support emotional regulation, resilience, and closeness to Allah. The study concludes that Arabic is not only a linguistic medium but also a psycho-spiritual instrument for mental well-being, although its findings are limited to textual and literature-based analysis and require future empirical validation.

KATA KUNCI:

bahasa Arab;
kesehatan
mental;
spiritualitas;
nilai-nilai Islam;
kehidupan
modern

ABSTRAK

Isu kesehatan mental dalam masyarakat kontemporer semakin penting karena tekanan ekonomi, sosial, dan pribadi dapat memicu stres serta ketidakstabilan psikologis. Penelitian ini mengkaji peran bahasa Arab dalam memperkuat kesehatan mental dan kesejahteraan spiritual melalui zikir, doa, pembacaan Al-Qur'an, dan salat. Penelitian menggunakan pendekatan kualitatif dengan metode studi kepustakaan berbasis kajian tekstual. Sumber primer meliputi Q.S. Ar-Ra'd (13): 28, Q.S. An-Nisa' (4): 174, teks doa pilihan, dan bacaan salat, sedangkan sumber sekunder berupa buku, artikel ilmiah, dan penelitian terdahulu. Data dianalisis melalui analisis isi dan analisis wacana dengan pendekatan interpretatif. Hasil penelitian menunjukkan bahwa bahasa Arab berperan dalam internalisasi nilai Islam, peningkatan kesadaran spiritual, dan pembentukan ketenangan batin. Pemahaman makna bahasa Arab dalam ibadah dapat mendukung regulasi emosi dan kedekatan kepada Allah. Temuan ini terbatas pada kajian tekstual dan belum mencakup data empiris lapangan, sehingga diperlukan penelitian lanjutan untuk menguji pengaruhnya dalam konteks pendidikan dan kehidupan keagamaan masyarakat Muslim secara luas.

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INTRODUCTION

Mental health issues and psychological instability have become major concerns in contemporary society due to increasing pressures arising from economic, social, and personal aspects of life. Continuous exposure to these pressures may lead to stress, anxiety, and psychological disorders that affect individual well-being and emotional stability. Care University and Swain, (2024) explain that modern social challenges have intensified the vulnerability of individuals to mental health problems. In this context, spiritual approaches are increasingly considered important in maintaining psychological balance, particularly because religious practices may provide meaning, emotional support, and a sense of transcendental security. Edidarmo and Fudhaili, (2023) argue that Arabic is not merely a language of communication but also serves as a spiritual medium that carries profound psychological influence. This indicates that Arabic may be understood as a medium through which spiritual meanings are internalized and connected to psychological tranquility, rather than merely as a formal language of worship.

Arabic is one of the major international languages and possesses distinctive linguistic characteristics, including richness of meaning, diversity of vocabulary, depth of structure, and expressive beauty (Ummah and Mustofa, 2023). For Muslims, Arabic also has a sacred dimension because it is the language of the Qur'an, Hadith, and Islamic supplications. Aman & Amin, (2024) explain that Arabic functions not only as a communication tool but also as the primary medium for understanding divine revelation. Furthermore, Ganif Herlambang et al., (2024) state that Arabic enables Muslims to understand and interpret Islamic teachings that form the basis of spiritual life. Several previous studies have also discussed the contribution of Arabic learning to character and spiritual development. Dinda Hidayah, (2025) found that strengthening religious values can reduce moral deviation among students, while Ummah and Mustofa, (2023) demonstrated that Arabic learning contributes to the development of students' spiritual and social character. These studies show that Arabic has been examined mainly in relation to religious understanding, worship, and character formation.

Although previous studies have examined the relationship between Arabic learning, spirituality, and character development, the state of the art may be mapped into three main groups. First, studies on Arabic as the language of religion emphasize its position as the language of the Qur'an, Hadith, supplication, and Islamic worship. Second, studies on spirituality and mental health discuss the role of religious practices in supporting inner peace, coping, and emotional balance. Third, studies on Arabic language learning and character formation focus on religious values, moral development, and student behavior. However, the intersection between the first and second groups, namely how Arabic as a sacred linguistic medium participates in shaping psycho-spiritual tranquility, has not been sufficiently explored. Existing studies mainly focus on moral values, religious character, and motivation in Arabic learning, rather than exploring its psychological and emotional dimensions. Therefore, there remains a contextual and theoretical gap regarding how Arabic may function as a medium for strengthening spiritual awareness and supporting mental health in contemporary society, especially



through the internalization of meaning in dhikr, supplication, Qur'anic recitation, and salat.

Based on this gap, the present study aims to examine the role of the Arabic language in strengthening spiritual awareness and fostering psychological well-being. Specifically, this study aims to: (1) analyze the psycho-spiritual meanings of Arabic use in dhikr, supplication, Qur'anic recitation, and salat; (2) identify the psychological mechanisms through which Arabic-based spiritual practices may support tranquility, emotional regulation, and resilience; and (3) formulate implications for spiritually oriented Arabic language education. This study specifically explores how Arabic, through Qur'anic understanding, dhikr, prayer, and other Islamic practices, may contribute to supporting psychological balance and enhancing inner peace. By employing a qualitative library research approach, this study seeks to provide a deeper understanding of the relationship between Arabic language learning, spirituality, and mental health.

This study is expected to contribute theoretically to the discourse on Arabic language education, spirituality, and mental health by offering a broader perspective on the psychological dimensions of Arabic learning. Theoretically, this study seeks to bridge discussions on Arabic as a sacred language and discussions on spirituality as a source of psychological well-being. Practically, the findings may provide insights for educators and researchers in developing more meaningful and spiritually oriented approaches to Arabic language teaching. Furthermore, this study may serve as a reference for integrating spiritual values into language learning as an effort to support psychological well-being in modern society, while remaining aware that the present analysis is textual and conceptual rather than field-based empirical research.

LITERATURE REVIEW

Arabic Language and Spirituality

Arabic has a central position in Islam because it is the language of the Qur'an, Hadith, prayers, and Islamic worship. Therefore, Arabic is not only viewed as a communication tool but also as a medium for understanding and internalizing religious values. Abdur Rohman, (2022) explains that Arabic was chosen by Allah SWT as the language of revelation, giving it theological and spiritual significance in Muslim life. Similarly, Dadan Mardani and Fadhila Syahda Nissa, (2025) state that Arabic contains an epistemological dimension that is essential for Islamic civilization and spiritual understanding. Consequently, learning Arabic may strengthen religious awareness, deepen spiritual understanding, and reinforce Muslims' relationship with Allah SWT. In this sense, Arabic functions not only as a sacred linguistic symbol but also as a medium of meaning-making through which Muslims engage with divine messages, worship practices, and spiritual reflection.

Analytically, the role of Arabic in spirituality can be categorized into religious understanding, worship practices, and moral development. Arabic enables Muslims to understand the meanings of the Qur'an, prayers, and dhikr more deeply, while also functioning as the primary language used in worship activities such as salat and Qur'anic recitation. Methods commonly applied in spiritually oriented Arabic learning include



Qur'anic interpretation, memorization of prayers, and communicative religious learning. Amelia and Burhanuddin, (2024) found that Arabic learning contributes not only to linguistic competence but also to the development of students' spiritual and social character. These findings indicate that Arabic learning functions both educationally and spiritually, particularly when learners are guided to connect linguistic forms with religious meanings, ethical values, and reflective worship experiences.

Mental Health and Psychological Stability

Mental health refers to emotional, psychological, and social well-being that influences how individuals think, feel, and behave in daily life. In modern society, mental health issues have become increasingly significant due to economic, social, and personal pressures. Care University and Swain, (2024) explain that continuous pressure may lead to stress, anxiety, emotional instability, and psychological disorders. From a theoretical perspective, psychological stability is closely related to emotional balance, resilience, and self-control. Spirituality is also considered an important factor in maintaining mental health because spiritual values may provide peace and emotional support. From the perspective of positive psychology, meaning, hope, gratitude, self-regulation, and resilience are important dimensions that help individuals maintain well-being when facing psychological pressure.

From an analytical perspective, mental health can be categorized into emotional, cognitive, behavioral, and spiritual dimensions. Emotional well-being includes calmness and emotional stability, while cognitive well-being relates to positive thinking and resilience. Behavioral aspects involve stress management and healthy social interaction, whereas spiritual well-being concerns inner peace and closeness to religious values. In Islamic contexts, activities such as prayer, dhikr, and Qur'anic recitation are believed to strengthen psychological tranquility. Previous studies show that spiritual practices may reduce emotional tension and support mental well-being, indicating that spirituality may function as an important psychological support system. These practices may also be understood as forms of religious coping, because they help individuals interpret suffering, regulate emotion, cultivate hope, and place personal difficulties within a broader spiritual framework.

Arabic Language Learning and Psychological Development

Arabic language learning is commonly associated with linguistic competence; however, it also has psychological and spiritual implications. Edidarmo and Fudhaili, (2023) state that spiritual motivation plays an important role in Arabic learning because religious awareness increases students' interest in understanding Islamic texts. This perspective aligns with spiritual and constructivist learning theories, which emphasize that learning involves not only cognitive development but also emotional and value-oriented dimensions. In second language learning, motivation, affective engagement, identity, and meaningful exposure to language are important factors that shape learners' experience. Therefore, Arabic learning may become a medium for strengthening spiritual awareness and psychological resilience when it is connected to the understanding of Qur'anic meanings, worship recitations, and religious values.

Analytically, the psychological influence of Arabic learning can be examined



through motivation, emotional attachment, spiritual awareness, and self-control. Motivation develops because learners perceive Arabic as a meaningful and sacred language, while emotional attachment emerges through interaction with Qur'anic verses, prayers, and Islamic expressions. Spiritual awareness increases when learners understand the meanings of Islamic texts, and self-control develops through the internalization of moral values. Dinda Hidayah, (2025) found that strengthening religious values through education can reduce deviant behavior among students. Methods such as reflective Qur'anic learning, communicative Arabic instruction, and spiritually oriented learning activities are often used to support both language acquisition and psychological development. However, these claims should be understood as conceptual and educational tendencies rather than direct empirical proof that Arabic learning alone produces psychological change. The psychological contribution of Arabic learning depends on how learners internalize meaning, reflect on religious messages, and apply those values in worship and daily behavior.

Conceptual Framework

Based on the literature reviewed above, this study proposes a conceptual framework in which Arabic functions as a sacred linguistic medium that connects textual understanding, spiritual internalization, and psychological well-being. Arabic is used in dhikr, supplication, Qur'anic recitation, and salat. Through these practices, learners and worshippers do not only pronounce Arabic expressions but also engage with their meanings. This process of meaning internalization strengthens spiritual awareness, closeness to Allah SWT, humility, and moral orientation. These spiritual dimensions may then support psychological dimensions such as tranquility, emotional regulation, resilience, self-control, and inner peace. Thus, the relationship between Arabic and mental health is not assumed to be automatic, but is mediated by understanding, reflection, internalization, and practice.

This framework also clarifies the position of the present study within previous scholarship. Studies on Arabic as a religious language emphasize its sacred and epistemological role, while studies on spirituality and mental health emphasize the psychological benefits of religious practice. Meanwhile, studies on Arabic learning and character formation focus on moral and educational outcomes. The present study connects these areas by examining how Arabic, as the language of Islamic spiritual practice, may contribute to psycho-spiritual well-being through the internalization of sacred meanings in dhikr, supplication, Qur'anic recitation, and salat.

RESEARCH METHODS

This study aims to examine the role of the Arabic language as a means of strengthening Islamic spiritual values and supporting psycho-spiritual well-being. The importance of this topic arises from the realities of modern life, which is filled with moral and spiritual crises, wherein the Arabic language functions not only as a tool of communication but also as a primary medium for internalizing Islamic values derived from the Qur'an and the sayings of the Prophet (Hadith). This research seeks to understand how mastery of the Arabic language can reinforce the spirituality of Muslims and serve as a safeguard against moral, spiritual, and psychological



imbalance caused by the influences of modernity and globalization. The study employs a qualitative approach using the library research method, more specifically a textual study, with data obtained from books and literature related to the topic under discussion. The data used consist of both primary textual sources and secondary sources related to spirituality and Arabic language learning.

The primary textual sources in this study consist of Q.S. Ar-Ra'd (13): 28, Q.S. An-Nisa' (4): 174, selected supplication texts related to inner peace and self-protection, and selected salat recitations together with their meanings. These texts were selected because they directly represent the main themes examined in this study, namely dhikr, divine guidance, supplication, and worship recitation in Arabic. The secondary sources consist of books, academic articles, scholarly journals, and previous studies related to Arabic language learning, Islamic spirituality, religious coping, mental health, and character formation. This distinction is necessary to clarify that the study does not use field-based primary data, but relies on primary religious texts and relevant secondary literature.

This research process was carried out using the documentation technique. According to Mushfi El Iq Bali and Ruzifah, (2021), the documentation technique involves tracing and analyzing various literary sources that discuss the relationship between the Arabic language, Islamic spiritual values, and efforts to prevent psycho-spiritual imbalance. All collected data were analyzed through three main stages: data reduction, data display, and verification or conclusion drawing. In the data reduction stage, the researcher selected textual units related to dhikr, supplication, Qur'anic guidance, salat recitation, tranquility, resilience, and spiritual awareness. In the data display stage, the selected data were organized into thematic categories. In the verification stage, the meanings of the texts were interpreted in relation to the study objectives and relevant literature.

The analytical techniques employed combine content analysis and discourse analysis, utilizing an interpretative approach. According to Nuryana et al., (2019), this approach consists of three key steps: 1) Restatement, which presents the data in accordance with its context, 2) Description which provides a detailed depiction of the phenomenon, 3) Interpretation which uncovers the deeper meaning of the obtained data. Through this approach, the researcher seeks to gain a comprehensive understanding of how the Arabic language functions as a medium of textual meaning, spiritual internalization, and psycho-spiritual reflection in maintaining the inner balance of Muslims amid the challenges of modern life.

RESULTS AND DISCUSSION

RESULT

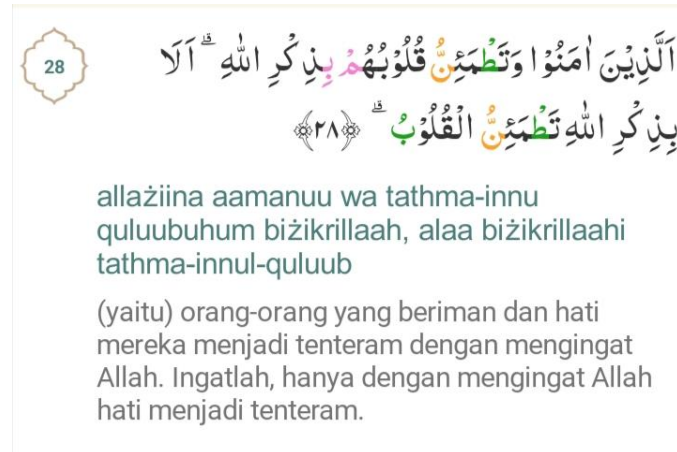
This section presents the findings through a thematic analysis of Arabic as a medium of psycho-spiritual internalization. The main message conveyed through this article is that the practice of the Arabic language in dhikr (remembrance of Allah), supplication, and acts of worship such as prayer can serve as a spiritual means to maintain mental health, promote inner peace, and guide individuals to behave in accordance with Islamic teachings. This message underscores the interconnectedness between language, spirituality, and an individual's psychological well-being. Thus, mastery of the Arabic language is not merely a linguistic aspect but also a means of drawing closer to Allah and cultivating inner serenity.



The results are organized into two initial themes in this section: dhikr as spiritual self-regulation and revelation as moral and psychological guidance.

Dhikr as Spiritual Self-Regulation Arabic Language as a Medium for Spiritual Strengthening

Figure 1. Q.S. Ar-Ra'd (13): 28 as the Basis of Dhikr and Inner Tranquility



Q.S. Ar-Ra'd (13): 28 explains that believers attain peace of mind through dhikr (remembrance of Allah), which involves recalling Allah using the Arabic language, both verbally and mentally. In this verse, the Arabic term dhikr carries a broad semantic meaning that includes remembering, mentioning, reciting, and internalizing awareness of Allah. This evidence emphasizes that dhikr is not merely a formal ritual but a means to enhance the quality of one's inner life. In other words, the tranquility experienced is directly related to the practice of Islamic spiritual values expressed through the Arabic language. This analysis also indicates that dhikr can be interpreted broadly, encompassing the recitation of the Qur'an, supplication, and reflection upon Allah's creation, thereby providing a holistic contribution to psychological well-being.

As explained by (Buharuddin, 2020), dhikr is a spiritual practice that brings peace of heart to those who believe, as stated in the Qur'an that only through the remembrance of Allah do hearts find tranquility. Reciting dhikr in Arabic—either aloud or in contemplation—goes beyond ritual formality; it reinforces the believer's intimate relationship with the Divine. As the language of divine revelation, Arabic holds a sacred value that deepens the meaning of dhikr, since every uttered word carries theological and emotional significance directly linked to the sacred text. From a psychological perspective, the repetition of Arabic expressions in dhikr may function as a form of self-regulation because it directs attention away from excessive anxiety and toward divine remembrance, surrender, and hope. Through dhikr, individuals can develop self-awareness, emotional control, and inner serenity, all of which may support mental health. Moreover, dhikr is not limited to specific utterances but also encompasses the recitation of the Qur'an, supplications, and reflection upon Allah's creation — all of which contribute holistically to building spiritual and psychological balance amid the challenges of modern life.

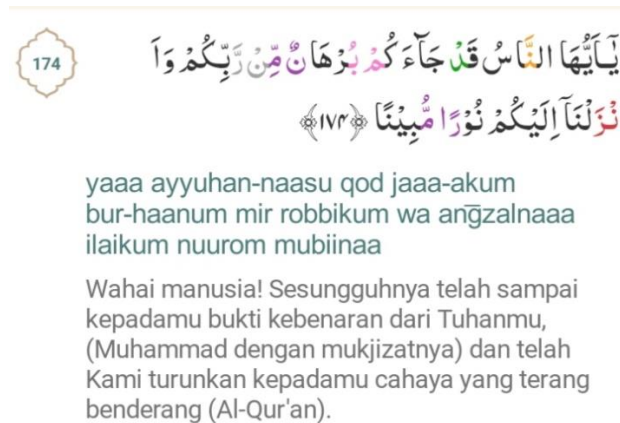
The level of faith may influence a person's behavior. Those who regularly engage in dhikr and maintain closeness to Allah tend to behave in accordance with Islamic teachings, whereas those who rarely remember Allah are more vulnerable to inner deviation due to a lack of spiritual awareness and connection with Him (Nabila et al., 2023). Thus, the role of Arabic in dhikr should be understood not as a mechanical effect of language, but as part of a broader

process of spiritual awareness, meaning internalization, and moral self-control.

The analysis of Q.S. Ar-Ra'd (13): 28 shows that dhikr in Arabic operates through three interconnected dimensions. First, it has a linguistic dimension because the word dhikr involves remembering and articulating sacred expressions. Second, it has a spiritual dimension because it strengthens awareness of Allah and closeness to Him. Third, it has a psychological dimension because repeated remembrance may help regulate attention, reduce inner restlessness, and cultivate tranquility. Therefore, Arabic-based dhikr can be interpreted as a psycho-spiritual practice in which language, meaning, and worship interact to support inner balance.

Revelation as Moral Guidance and Psychological Orientation

Figure 2. Q.S. An-Nisa' (4): 174 as Divine Guidance and Spiritual Light



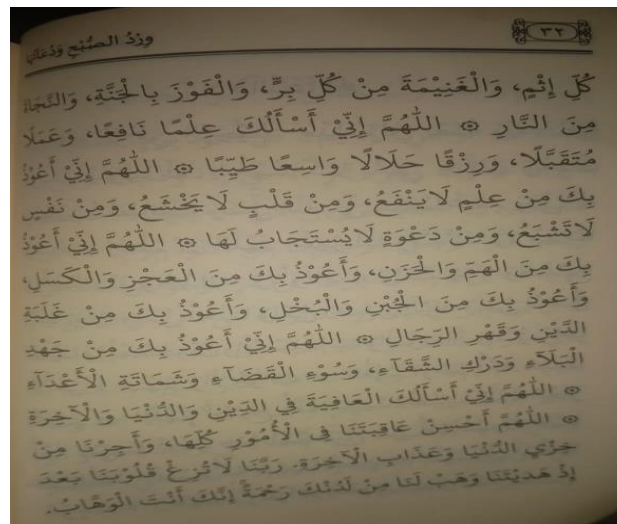
Q.S. An-Nisa' (4): 174 explains that Allah's revelation serves as clear evidence and a guide for human life. This verse also emphasizes the spiritual dimension as a source of moral guidance and inner tranquility. Furthermore, it is explained that mastery of the Arabic language enables individuals to comprehend the meaning of the verses in depth, thereby allowing them to apply moral values that bring peace to the heart and reduce the tendency toward deviant behavior. In this way, the Arabic language functions as a medium of spiritual communication that connects humans with Allah. The correction from "Q.S. An-Nisa' (6): 174" to "Q.S. An-Nisa' (4): 174" is essential because Surah An-Nisa' is the fourth surah of the Qur'an.

The analysis of Q.S. An-Nisa' (4): 174 indicates a relationship between revelation, Arabic understanding, moral orientation, and psychological direction. First, the verse affirms that Allah's revelation is not merely information but serves as clear evidence and a life guide that provides direction in daily life. Second, the verse highlights the spiritual dimension of the revelation as a source of moral guidance and inner tranquility, functioning to guide individuals toward righteous actions and maintain psychological harmony. Third, mastery of the Arabic language is crucial because it enables individuals to comprehend the meaning of the verses deeply, rather than superficially, allowing moral and religious values to be effectively internalized, enhancing inner peace, and reducing the possibility of deviant behavior. Finally, the Arabic language serves as a medium of spiritual communication that connects humans with Allah, while also acting as a tool to strengthen religious awareness and inner balance, thereby making the relationship between understanding the sacred text and one's spiritual life more complete and holistic.

Viewed thematically, Q.S. An-Nisa' (4): 174 supports the finding that Arabic contributes to psycho-spiritual well-being through the internalization of divine guidance. The verse presents revelation as evidence and light, which can be interpreted as a source of moral clarity and existential direction. When the meaning of the Arabic text is understood, the verse does not remain a recited expression only, but becomes a source of reflection that guides behavior, strengthens spiritual confidence, and supports psychological stability. This finding strengthens the conceptual argument that Arabic serves as a bridge between sacred text, moral awareness, and inner tranquility.

Du'a as a Religious Coping Mechanism

Figure 3. Du'a Recitation for Inner Peace and Self-Protection



The supplication shown in Figure 3 serves as evidence that du'a is not merely a verbal activity of a formal or ritualistic nature, but rather a spiritual act involving deep contemplation and full awareness of the meaning of each word spoken. From a communication perspective, du'a is viewed as a form of transcendental communication, that is, communication between humans and their God that transcends the limitations of space and time. This form of communication reflects a vertical relationship that is personal, sacred, and holistic Muhammad Jalaludin Rumi Hamid et al., (2025). The Arabic language in du'a gives the supplication a sacred textual form, while understanding its meaning enables the worshipper to transform verbal recitation into spiritual reflection and emotional surrender.

Du'a is also a part of dhikr (remembrance of Allah). The benefits of du'a and dhikr lie in their functions as a means of spiritual healing, prevention of inner distress, and spiritual development. Psychological well-being may be supported when an individual consistently remembers Allah, because such remembrance can encourage positive self-reflection and emotional calmness. Du'a should be accompanied by dhikr, because by remembering Allah and supplicating to Him, a person may attain peace of mind and inner tranquility, realizing their own self, feeling that Allah is mindful of them, and believing that Allah knows, hears, and attends to their prayers (Suci Cahya Ningsih et al., 2022).

Du'a is also a practice that may exert a profound psychological influence on an individual, as through du'a, a person humbles themselves before the Creator, which constitutes the essence of glorifying Allah SWT. Du'a is one of the primary spiritual means for Muslims and

should be accompanied by effort, patience, and action. A sincere du'a that comes from the heart may help reduce sorrow and distress from the heart. In every du'a, humans tend to entrust all their affairs to Allah, making Him a refuge in times of anxiety, a remedy in times of illness, and a source of comfort in moments of disappointment and grief (Risma Septiani Wahyu Kurnia and Luthfia Auliatinnisa, 2022).

The analysis of du'a shows that Arabic supplication functions as a religious coping mechanism. Through Arabic expressions of request, surrender, and hope, individuals are guided to acknowledge their limitations and place their difficulties within a relationship of dependence on Allah SWT. This process may reduce feelings of isolation, strengthen hope, and support emotional regulation. Therefore, the psychological value of du'a does not lie merely in verbal repetition, but in the internalization of its Arabic meanings, which transform supplication into an act of spiritual coping and inner reorientation.

Salat as Embodied Mindfulness and Spiritual Discipline

Figure 4. Salat as a Spiritual Practice for Mental Tranquility



The evidence shown in Figure 4 indicates that salat is the pillar of religion and a manifestation of a servant's faith in Allah SWT. Salat also serves as a means to attain Allah's pleasure and draw closer to Him. Since the recitations in salat are performed in the Arabic language, Muslims are encouraged to learn Arabic in order to understand the meaning of every word recited during prayer (Ummah and Mustofa, 2023). This understanding is important because salat is not only a sequence of movements and recitations, but also a structured spiritual practice that combines bodily discipline, focused attention, and remembrance of Allah.

Salat is a form of worship that serves as the pillar of religion, and in every movement and recitation during salat, Muslims are taught to remember Allah, humble themselves, and maintain a concentrated heart (khushu') (Burge, 2022). The recitations in salat are performed in the Arabic language, which are not merely words but carry profound meanings that can touch the heart and refine one's intentions. By understanding the recitations in Arabic, an individual can better focus on the meaning and purpose of the worship, thereby reducing inner deviations such as doubt or worldly distractions that often arise in the heart (Kosim, 2022). In this sense, salat may be understood as a form of embodied mindfulness because it unites attention, movement, recitation, and spiritual awareness in a repeated pattern of worship.

For example, in the recitation "إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ", with an understanding of the Arabic



language, an individual becomes more aware that every prayer in salat directs the heart to rely solely on Allah. The structure of this Arabic expression emphasizes exclusive devotion and exclusive reliance on Allah, as reflected in the placement of “*īyyāka*” before the verbs of worship and seeking help. This cultivates a sense of spiritual dependence that helps protect the heart from falling into inner deviations such as arrogance or self-centered desires.

Salat is also a spiritual practice for the remembrance of Allah, and remembering Allah serves as the gateway to achieving a tranquil and peaceful heart. After all, a serene heart and true happiness are the ultimate goals of human beings. People strive day and night with all their efforts to attain peace and happiness. Certainly, tranquility and happiness are centered within the soul. Wealth, positions, and power may bring happiness depending on how they are perceived and utilized (Hayati, 2020). Within the framework of this study, the tranquility associated with salat is connected to three processes: repeated Arabic recitation, focused awareness of divine presence, and the disciplined rhythm of worship that interrupts daily anxiety.

The level of religiosity in an individual may influence their daily behavior. A person who consistently performs acts of worship and possesses a high level of religiosity tends to exhibit good behavior in accordance with Islamic law (sharia). Conversely, an individual with low religiosity may be more vulnerable to behavior that deviates from religious teachings and may engage in actions that contravene religious provisions. One factor contributing to such deviation is that adolescents are considered to have limited religious experience and may harbor doubts about the existence of Allah SWT, resulting in behavior that does not align with Islamic teachings (Astuti et al., 2025). However, this relationship should be interpreted carefully because behavior is also influenced by family, education, peer environment, and social context.

The analysis of salat indicates that Arabic recitation plays a central role in connecting spiritual discipline with psychological stability. When worshippers understand the Arabic meanings of salat recitations, the act of prayer becomes more than ritual performance; it becomes a process of attention regulation, humility, dependence on Allah, and moral self-orientation. Therefore, salat may support mental tranquility not simply because it is performed in Arabic, but because Arabic recitation, bodily movement, *khushu'*, and meaning internalization work together as an integrated psycho-spiritual practice.

DISCUSSION

The results of this study indicate that mastery of the Arabic language as a spiritual tool may support psycho-spiritual well-being by helping Muslims internalize sacred meanings in *dhikr*, *du'a*, Qur'anic recitation, and salat. These findings align with the theoretical perspectives presented in various studies which highlight that Arabic serves not only as a linguistic system but also as a medium of spiritual internalization. According to Abdur Rohman, (2022), Arabic is the language chosen by Allah SWT to convey His revelation through the Qur'an, granting it a sacred dimension that strengthens the spiritual bond between humans and their Creator. Similarly, Dadan Mardani and Fadhila Syahda Nissa, (2025) affirm that Arabic possesses a vital epistemological dimension within Islamic civilization, enabling believers to deepen their theological and spiritual understanding. This indicates that the Arabic language functions as an essential component of the psycho-spiritual formation of Muslims, serving as both a



communicative and transcendental instrument. However, this role should be understood through the process of meaning internalization rather than as an automatic psychological effect of language mastery alone.

In the educational context, the findings of this research are consistent with Andriani, (2023), who explains that Arabic learning plays an essential role in the internalization of religious values, while Amelia and Burhanuddin, (2024) emphasize that Arabic instruction extends beyond linguistic mastery to include spiritual and moral character formation. Edidarmo and Fudhaili, (2023) also highlight that spiritual motivation is a key factor in Arabic learning because religious enthusiasm increases students' persistence in comprehending sacred texts. Such observations confirm that the Arabic language acts as a bridge between cognitive and affective domains, nurturing not only intellectual growth but also spiritual depth. As Assakinah et al., (n.d.) state, Arabic has become deeply rooted in Islamic worship practices such as prayer, dhikr, and Qur'anic recitation—serving as an integral part of Muslim identity and devotion. Understanding Arabic provides worshippers with a more profound comprehension of their prayers and rituals, which in turn may enhance the quality of worship and the sense of closeness to Allah SWT. This study extends these educational perspectives by emphasizing that Arabic learning becomes psycho-spiritually meaningful when learners connect linguistic forms with reflection, worship experience, and emotional self-regulation.

The results of this study further indicate that the analysis of Qur'anic verses addressing dhikr, supplication (du'a), and salat in Arabic functions not only as religious rituals but also as a means to attain inner tranquility, peace of heart, and spiritual happiness. Rather than claiming direct empirical causality, the present textual analysis shows that Arabic-based practices may be interpreted as supporting psychological resilience and emotional stability through three mechanisms: remembrance of Allah, surrender through supplication, and disciplined attention in salat. These findings are supported by Dinda Hidayah, (2025), who observed that religious language education—particularly Arabic—contributes to the cultivation of self-control and the prevention of deviant behaviors among students. In a similar vein, Dinda Hidayah, (2025) and Ridwan, (2023) assert that understanding Arabic assists individuals in coping with psychological pressures and spiritual crises that arise in modern life, as the language enables them to reconnect with divine values that promote balance and peace. Thus, the contribution of this study lies in clarifying the possible psycho-spiritual mechanisms behind Arabic-based worship practices, not in proving clinical mental health outcomes.

Reflection on these results emphasizes that Arabic is not merely a linguistic or academic tool, but a spiritual medium that touches the psychological dimension of human existence. Dhikr and du'a in Arabic allow individuals to remember Allah deeply, heightening spiritual awareness and fostering feelings of serenity, happiness, and faith-based security. As Edidarmo and Fudhaili, (2023) note, profound understanding of Arabic enriches one's spiritual worldview, thereby cultivating resilience against worldly temptations. The present study expands this argument by showing that Arabic spiritual expressions operate through meaning, repetition, attention, and surrender. In dhikr, Arabic remembrance functions as self-regulation; in du'a, Arabic supplication functions as religious coping; and in salat, Arabic recitation functions as part of embodied mindfulness and spiritual discipline. The tranquility and happiness that emerge through Arabic-based spiritual practices are rooted in the awareness that Allah listens to and



knows every supplication, providing psychological comfort and motivation to confront life's challenges.

These findings extend previous research, which primarily regarded Arabic as a linguistic or textual medium for Qur'anic study. This study demonstrates that Arabic also functions as a psycho-spiritual instrument, potentially supporting mental well-being and moral behavior through the internalization of sacred meanings. While earlier studies were limited to ritual or religious education contexts, this research offers a conceptual relationship between Arabic mastery, mental tranquility, and the prevention of deviant behavior, offering a new perspective within the Islamic psycho-spiritual framework. For example, the findings extend Edidarmo and Fudhaili's (2023) discussion of spiritual motivation in Arabic learning by adding an analytical focus on how Arabic expressions in dhikr, du'a, and salat may support emotional regulation, religious coping, and inner calm. Consequently, the study suggests that Arabic language education should incorporate a spiritual dimension to maximize its transformative potential. Implementing Arabic-based dhikr, du'a, and salat comprehension in both formal education and community programs may promote spiritual awareness, reduce anxiety, and enhance emotional resilience. In this way, the Arabic language can serve as a powerful means of strengthening spirituality and mental health in everyday Muslim life, although further empirical research is needed to test these effects in educational and community settings.

CONCLUSION

The results of this study indicate that mastery of Arabic serves as a vital spiritual instrument that supports psychological well-being and guards individuals against moral and emotional imbalance. When Arabic is used in practices such as dhikr, supplication (du'a), and salat, it functions not only as a religious communication tool but also as a means of strengthening the inner connection between humans and Allah SWT. By understanding the meaning of each word in Arabic, individuals may experience inner tranquility, emotional balance, and profound spiritual happiness. These findings demonstrate that the Arabic language is not merely a linguistic tool but also may have psychological and spiritual significance in maintaining the inner balance of Muslims amid the pressures of modern life. More specifically, Arabic contributes to psycho-spiritual well-being through the internalization of sacred meanings, remembrance of Allah, religious coping, focused attention in worship, and moral self-orientation.

The qualitative textual and interpretative approach used in this study helped clarify the research objective, namely to understand how the Arabic language functions as a means to strengthen spiritual values and support psycho-spiritual balance. However, this study has limitations, as it focused solely on literature analysis and selected religious texts and did not include broader field research. Therefore, further studies are needed to examine the practical impact of Arabic language learning on individuals' mental health and spirituality in various social and educational contexts, particularly through empirical designs involving learners, worshippers, or educational institutions, so that the results can provide a more comprehensive contribution to the development of the psycho-spiritual dimension in Arabic language education.



Conflict of Interest

The authors declare no conflict of interest.

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