

Trends in Local and Global Studies on Mindfulness during Islamic Prayer (*Khusyu'*): Where and How It Should be Linked

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Abstract. This article aims to map research trends about *khusyu'* nationally or internationally. The method used is a qualitative, manual, and bibliometric analysis of two data sources between Scopus and Google Scholar. The results showed that on a national scale, the trend of *khusyu'* studies can be mapped into three categories through the analysis of *tafsir*, law or jurisprudence, and studies that relate *khusyu'* to psychological variables. On an international scale, using the word *khusyu'* is less popular among researchers, and the investigation is more multidisciplinary-multicultural. This research is helpful as a reference for researchers in looking at the concept map of the distribution of *khusyu'* study trends, determining relevant and significant sources, and projecting research on *khusyu'* in the future. This study concludes that the trend of *khusyu'* studies has begun to penetrate mental health themes and can be projected as a reference for intervention or therapy in overcoming psychological problems in the coming years.

1 Introduction

Khusyu' is vital in Islam because it makes an excellent quality in Muslim prayer [1], [2]. Salat is one of the obligations that Muslims must perform. Although some scholars do not require the achievement of *khusyu'*, when likened, prayer is the body while *khusyu'* is the spirit or soul [3]. The prayer will be more meaningful when done with *khusyu'*.

Khusyu' is a condition when a person devotes all his attention during prayer to always focus on worshipping God while contemplating the meanings of each movement and recitation of the prayer [1], [4]. It is unsurprising that *khusyu'* is said to be the spirit of prayer because it covers psychological areas.

Since *khusyu'* is the spirit of prayer, every Muslim will try to achieve it. However, in reality, many still do not understand and understand *khusyu'*, so it is difficult to achieve when praying [5], [6]. To achieve this, one must understand *khusyu'* adequately [4]. Need for *khusyu'* means understanding it [7]. This Muslim understanding of *khusyu'* needs to be accommodated by adequate literature. The need for this should also be a reference as material for scientific study or research [8]. In other words, studying *khusyu'* is very important for Muslims.

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The urgency of *Khusyu*'s research is crucial because it concerns the religious life of Muslims worldwide, whose population has reached about 1.91 billion people [9]. Islam is the second largest religion adherent after Christianity [9], [10], [11]. The growth of the Muslim population in the world is also predicted to overgrow, reaching a growth rate of 73% from 2010-2050, more than other religions [11]. That is, the discussion about *khusyu*' is very potential and will continue to be urgent when looking at the development of the Muslim population.

In the Qur'an, *khusyu*' prayer can also build a noble personality and morals (surah Al-Ankabut verse 45) and guard against evil and sinful things [3], [12]. Not only for Muslims, religious practices in various religions, such as prayer and *khusyu*' are often associated with positive things such as mental health [1], improvement of subjective well-being [13], spiritual well-being [14], decrease in stress and anxiety [15], [16], as well as other positive impacts. Even in one study, *khusyu*' conditions became one factor supporting the reduction in blood pressure in hypertensive patients [17].

However, the magnitude of the urgency and benefits of *khusyu*' is not balanced with local and global research trends [18]. This can also be seen from the search results for keywords related to *khusyu*' as of September 24, 2023, from the international journal indexation platform, Scopus, where only 97 scientific documents were found that had discussions related to *khusyu*'. Of the 97, only four articles specifically discuss *khusyu*'. Even a literature search with the keyword "*khusyu*" through the Google Scholar platform only found 99 references, which was limited to the national scale.

The lack of a massive trend of research on *khusyu*' is a problem. Although the urgency is considerable. *Khusyu*' is also not a new phenomenon in scientific studies. For this reason, things like this must be mapped systematically and scientifically to find research trends about *khusyu*' in development patterns. This is also very useful to help in designing potential areas that can be done to develop research trends about *khusyu*'.

2 Method

This study used a qualitative scientific analysis approach with the help of Bibliometrix (Biblioshiny) software. The use of Bibliometrix as an analytical tool for mapping trends in the study of *khusyu*' is based on the reason that mapping scientific studies is often something very complicated and heavy because the development of science is so fast that the use of human abilities is considered less efficient and will take a long time. In this context, using software will undoubtedly be constructive for mapping studies in a field of science [19]. In addition, scientists have widely recommended bibliometric and have penetrated almost all scientific disciplines [20].

The database search used in this study was obtained from two platforms, namely Scopus and Google Scholar. The choice of Scopus as the database base was taken because Scopus has become an international journal indexation institution that the world has recognized. Then, Google Scholar was chosen to see the trend of scientific studies on *khusyu*' locally in Indonesia. The keyword used for the Scopus database search is "mindfulness prayer" with search categories for article titles, abstracts, and keywords. While searches on Google Scholar using the keyword "Khusyu" are intended to reach the titles of Indonesian articles that discuss *khusyu*' because the word "Khusyu" has become an absorption language used in everyday conversation.

3 Results and Analysis

The search results based on the research method resulted in 97 sources from the Scopus platform that have close discussions with *khusyu'* from various cultures and traditions of religions in the world. The search was carried out by entering the keyword "mindfulness prayer" as a scientific term whose meaning is most appropriate and widely used related to research on *khusyu'*. This keyword is an alternative because when searching with the word "*khusyu*" only one article uses the term. Mindfulness itself is a term commonly used in psychological science. The relationship between mindfulness and *khusyu'* is very close. Even in many studies, *khusyu'* is often spoken with mindfulness [1], [21], [22]. *Khusyu'*, in terms, is indeed born from the teachings of Islam [23], [24]. However, in practice, almost everything in *khusyu'* is a mental function and movement of human behavior [3], [25], [26]. That is, *khusyu'* is also a topic within the scope of psychological studies.

The use of "mindfulness prayer" as a buzzword instead of "*khusyu*" is debatable. Because etymologically, it is challenging to translate *khusyu'* into scientific terms commonly used in scientific research. *Khusyu* contains many terminological aspects, which reduce some of the points contained therein when simplified into other terms. Moreover, *khusyu'* also contains mystical (Sufistic) elements that cannot be fully covered if discussed purely psychologically [22]. This kind of thing can also be considered one of the problems in *khusyu'* research.

However, several terms, such as mindfulness, are used in some scientific works to replace the word *khusyu'*. Among these terms are *mindfulness in prayer* [4], *mindfulness in salah prayer* [1], *mindfulness during worship and prayer* [21], *mindful awareness during prayer* [22], *humility and presence of mind during prayer* [27], *reverence in Muslim praying* [6], dan *solemnity in Islamic prayer* [18]. From all the articles that translate *khusyu'* as such, the word "mindfulness" appears most often in the discussion. That way, the keyword used as a database in this study is "mindfulness prayer". Using English in these keywords is intended to reach international journal sources indexed by Scopus, which incidentally uses English.

Because the keyword is mindfulness prayer, the literature produced is not only nuanced Islamic teachings. *Khusyu'* in the teachings of other religions also exists even though it uses different language, but in essence, it still refers to passion and full attention when people worship [21].

As a comparison, this study also tried to find literature about *khusyu'* from the Google Scholar platform by entering the keyword "*khusyu*". This is done to determine the trend of studies on *khusyu'* locally in Indonesia and its surroundings. The results showed that 99 scientific reference sources specifically mentioned *khusyu'* locally.

The oldest reference found by searching Google Scholar is the book *Rahasia Khusyu' dalam Sembahyang* (The Secret of *Khusyu'* in Prayers) by M. F. Suhaimi. That was published in 1987 in Kuala Lumpur. Then there is also *Masalah Khusyu' dalam Shalat* (The Problem of *Khusyu'* in Prayer), written by H. Shahab and published in 1999 in Jakarta. There is also *Metode Khusyu'* (*Khusyu'* Method) written by M. M. Mu'thi, published in 2000 in Jombang. It cannot be known how these sources' writing form and systematics. The most obvious thing to say is that from the data shown by Google Scholar, literature on *khusyu'* has appeared since before 2000, precisely in 1987.

The study of *khusyu'* continued to develop in the following years, as evidenced by the continued emergence of writings about *khusyu'*. In 2000 and above, the mainstream was born in the study of *khusyu'*, where the emerging study was more directed at discussing *khusyu'* in terms of the meaning of the Qur'an verses and their interpretation. The first article that initiated the trend was entitled *Khusyu' dalam Al-Qur'an* (*Khusyu'* in the Qur'an) [28]. Then, after that came the article with the title *Wawasan Al-Quran tentang Khusyu'* (Quranic Insights on *Khusyu'*) [29]. Then, five years after that, a student's final project work appeared with the title *Khusyu' dalam Al-Qur'an* (*Khusyu'* in the Qur'an), written by Zainal Aripin in

2018. All these works have similar themes and writing patterns in discussing the *khushyu'* meaning of the Qur'anic verses related to it, supported by several tafsir literature and classical sources in Islam.

Such study trends then transform into trend models that are increasingly narrowed as more scientific articles appear. If previously the trend of *khushyu'* studies was juxtaposed with verses of the Qur'an in various versions of classical literary sources without specialization, then a trend emerged that increasingly narrowed the discussion into one *mufasssir* or comparison between two certain scholars. It is as in the article *Tafsiran Lafadz Khushyu' Perspektif Aisyah Bintu Syathi': Tinjauan Kitab al-Tafsir al-Bayani Lil Qur'anil Karim* (The Interpretation of Lafadz Khushyu' from the Perspective of Aisyah Bintu Shathi': A Review of Kitab al-Tafsir al-Bayani Lil Qur'anil Karim) [30] and *Studi Penafsiran Lafadz Khushyu' dalam Tafsir Ibnu Katsir* (Study of the Interpretation of Lafadz Khushyu' in Tafsir Ibn Katsir) [31].

Such a writing model is also widely used by students in compiling final project reports. As in the *Khushyu' Menurut Al-Qur'an: Studi Komparasi Tafsir Lathoif al-Isyarot Karya al-Qusyairi dengan Tafsir al-Azhar Karya Hamka* (Khushyu' According to the Qur'an: A Comparative Study of Tafsir Lathoif al-Isyarot by al-Qusyairi with Tafsir al-Azhar by Hamka) [32], *Tafsir Khushyu' dalam Kitab Tafsir Al-Mishbah* (Tafsir Khushyu' in the Tafsir Al-Mishbah) [33], *Penafsiran Khushyu' Menurut Imam Al-Qurtubi dalam Kitab Al Jami' Li Ahkam Al-Qur'an* (The Interpretation of Khushyu' According to Imam Al-Qurtubi in Kitab Al Jami' Li Ahkam Al-Qur'an) [34].

It can be said that the *khushyu'* discussion in terms of interpretation of the Qur'an verses, as explained, is the most trending in Indonesia. This is unsurprising because *khushyu'* is a term born from the Qur'an. Moreover, discussions like this will be in demand by students in the Department of Qur'an and Tafsir, which has been held in almost all State Islamic Universities (UIN) in Indonesia.

Although it can be said that the trend is positive, the unfortunate thing is that the study of *khushyu'* in Indonesia is not balanced with the emergence of other trends from the scientific field other than interpretation. Though *khushyu'* does not only contain aspects of interpretation or tafsir. Moreover, *khushyu'* also has aspects that cross with other sciences, such as psychology, which the study trend must echo.

Related to this, the search results of Google Scholar also found several scientific works that connect *khushyu'* with psychological themes, although there are not so many. As well as in the article *Pengaruh Pelatihan Shalat Khushyu' terhadap Kecemasan Akademis pada Mahasiswa Magister Profesi Universitas X* (The Effect of Khushyu' Prayer Training on Academic Anxiety in Master of Profession Students at University X) [35] and *Konseling Islam Dengan Zikir Dan Sholat Khushyu' sebagai Upaya Pengurangan Stress Akademik Siswa akibat Pandemi Covid-19* (Islamic Counseling with Zikr and Khushyu' Prayers as an Effort to Reduce Student Academic Stress due to the Covid-19 Pandemic) [36] which associates *khushyu'* with academic anxiety. Then there is also a source with the title *Pengembangan Modul Bimbingan Shalat Khushyu' Berbasis Paradigma Integrasi Interkoneksi guna Membentuk Karakter Positif dan Kebermaknaan Hidup Muslim* (Development of Guidance Module for Khushyu' Prayer Based on Interconnection Integration Paradigm to Form Positive Character and Meaningfulness of Muslim Life) which associate *khushyu'* with positive character and meaning of life [25].

In addition to being included in the scientific theme of interpretation and psychology, several studies discuss *khushyu'* in terms of law or fiqh. As in *Implementasi Perda Jum'at Khushyu' di Bima: Analisis Perda Kabupaten Bima Nomor 4 Tahun 2013* (Implementation of the Friday Khushyu' Regional Regulation in Bima: An Analysis of Bima District Regional Regulation Number 4 of 2013) [37] and *Kepastian Hukum tentang Khushyu' dalam Salat Menurut Fikih (Hukum Islam)* (Legal Certainty on Khushyu' in Prayer According to Islamic

Jurisprudence) [38]. That way, the conceptualized research trends about *khusyu'* based on analysis of search results on Google Scholar will be shaped as in Table 1.

Table 1. Trends in Scientific Studies on *khusyu'* in Indonesia (results of Google Scholar data analysis).

Trends in Scientific Studies on <i>khusyu'</i> in Indonesia (results of Google Scholar data analysis)	From the Dicipline of Tafsir	Comparison of various literature
		Comparison of two scholars thought
		Study of one scholar's thought
	From the Dicipline of Law and Fiqh	Local Regulation (Perda)
		Law of syariah
	Connect with Psychology themes	Academic anxiety
	Positive character	
	Meaningful Life	

In addition to modern scientific studies on *khusyu'*, as already mentioned, Muslim scholars (ulama) have produced several works specifically on *khusyu'*. However, several of these works are classics that methodologically are more in literature study writings that place the Qur'an, Hadith, and medieval classics as reference material. As far as this study has found, four classic literatures specifically discuss *khusyu'*. The four were: *Al-Khusyu' fi As-Shalah li Al-Hafidz Ibn Rajab Al-Hambali* (Khusyu' in Prayer from Al-Hafidz Ibn Rajab Al-Hambali) [39], *Tsalatun wa Tsalatsuna Sababan li Al-Khusyu' fi As-Shalah* (Thirty-three Reasons for Khusyu' in Prayer) [40], *Adz-Dzullu wa Al-Ingkisar li Al-'Aziz Al-Jabbar aw Al-Khusyu' fi As-Shalah* (Lowliness and Submission of the Heart in the Presence of the Most Great and High, or Khusyu' in Prayer) [23], & *Al-Khusyu' fi As-Shalah fi Dhauil Kitab wa As-Sunah* (Khusyu' in Prayer as Guided by the Qur'an and Sunnah) [24].

3.1 Primary Information of Scopus Database Results

The results of the bibliometric analysis showed 97 sources with details of 73 journal article documents, four books, four book chapters, 12 review articles, and 1 document each from conference articles, editorials, notes, and erratum (corrections to published texts). The production range of these sources starts from 2008 to 2023, with an annual growth rate of 17.33%. The average age of documents is 4.78, and the average citation is 13.39, with a total number of references of 5057. The total number of authors from all sources is 240 people.

These sources come from 11 scientific disciplines: Arts and Humanities, Psychology, Medicine, Social Science, Nursing, Health Professions, Neuroscience, Multidisciplinary Studies, Environmental Science, Computer Science, Business Management, and Accounting. The three disciplines that discuss mindfulness prayer are Arts and Humanities, Psychology, and Medicine.

The following figure shows the growth dynamics of article production related to the keyword "mindfulness prayer". The dynamics are pretty volatile, with the most increases occurring in 2018 and 2022. From the table, it can also be seen that in the first two years between 2008 and 2010, the growth of articles still did not show any increase at all. Nevertheless 2011, the upward movement appeared, although it decreased again the following year.

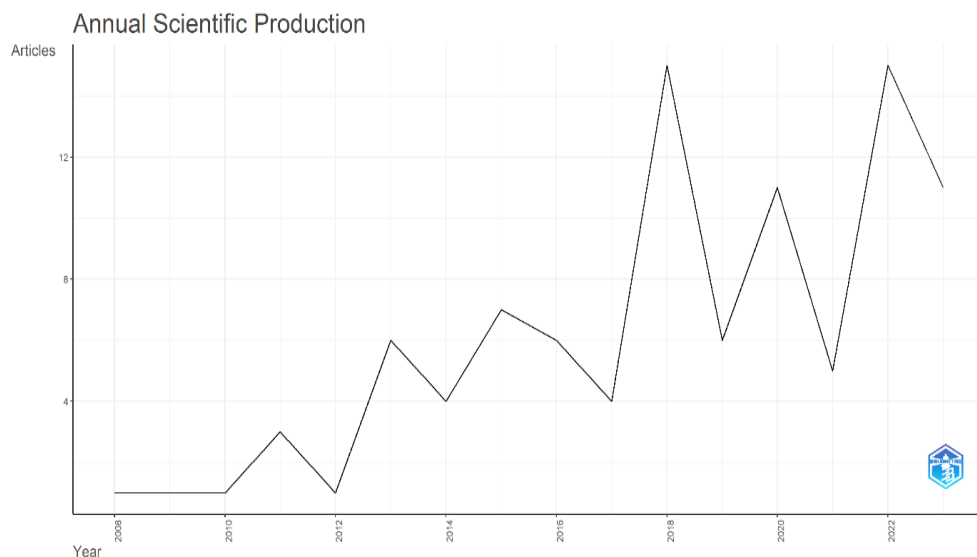


Fig. 1. Annual Scientific Production (Results of Bibliometrix database Scopus analysis).

3.2 Most Relevant Authors

The development of scientific studies in the field of science is also measured by the dynamics of the productivity of writers and compilers of scientific articles [41]. The results of bibliometric analysis in this study showed that there were 240 names of authors who produced scientific articles related to the theme of mindfulness prayer. The top ten among authors producing the most international scientific articles are shown in Figure 6. However, the production figures are relatively low. The number ranges from two to four only. There is still potential for other researchers to contribute because no one has been able to produce scientific articles on mindfulness prayer with such a long distance in numbers.

The top ten names were produced from 2011 to 2023. As the author with the most publications, even Knabb JJ, it took 12 years to create four articles related to the keyword mindfulness prayer. His first article is *Centering Prayer as an Alternative to Mindfulness-Based Cognitive Therapy for Depression Relapse Prevention*, published in 2012 [42]. Then two articles were published simultaneously in 2018, namely: *“Unknowing” in The 21st Century: Humble Detachment for Christians with Repetitive Negative Thinking* [43] and *A Randomized Controlled Trial of a 2-week Internet-Based Contemplative Prayer Program for Christians with Daily Stress* [44]. The two articles Knabb J. J. co-authored with Vazquez V. E. also became the first two articles successfully published by Vazquez V. E. The two then also managed to work together and publish another paper in 2023 entitled *Decentering Mindfulness: Toward Greater Meditative Diversity in Global Public Health* [45].

In addition to the two of them, there are four names of authors who are known to have the shortest production span between one article to the next. The four are Costa R. M., Day M. A., Ferreira-Valente A., and Jensen M. P., who collaborated on two articles published consecutively within one year [46], [47]. In addition, other writers such as Bingaman K., Dunbar S., Frederick T., and Jankowski P. J. produced one article after the next within three to six years.

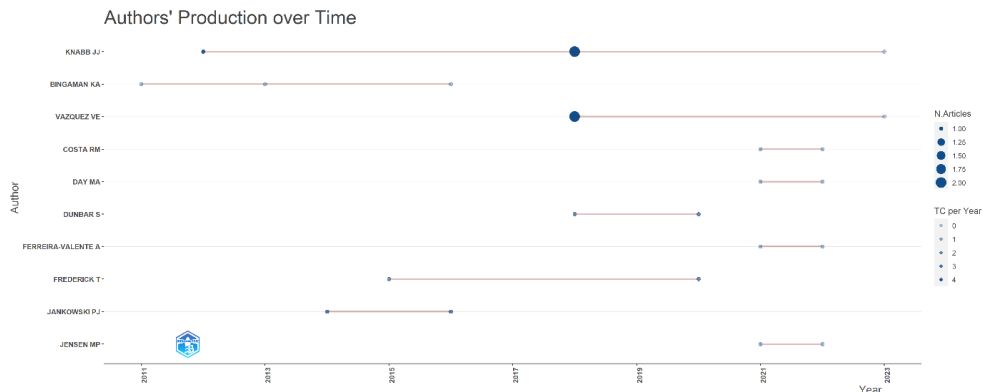


Fig. 2. Authors' Production Over Time (Bibliometrix results analysis of Scopus databases).

3.3 Most Relevant Affiliations

Judging from the affiliation analysis in Figure 8, it is known that there are 119 affiliated institutions in the research trend with the keyword mindfulness prayer. The top ten affiliates produce articles ranging from 4 to 16 reports. The institution with the most production is California Baptist University, with a total of 16 pieces. Then below it was followed by Duke University dan University of North Carolina at Charlotte, which produced 7 articles. Then, from the 4th to the 7th, it created five pieces, followed by the 8th to 10th positions with 4 article productions.

From this analysis, institutions with high enthusiasm for mindfulness prayer research turned out to be universities that affiliate themselves with Christian religious identity, as well as California Baptist University, which is in the top position. Institutions with Islamic identity, as well as International Islamic University, can only produce two articles, not more than institutions with Jewish religious identities, such as Jewish General Hospital, could have four pieces.

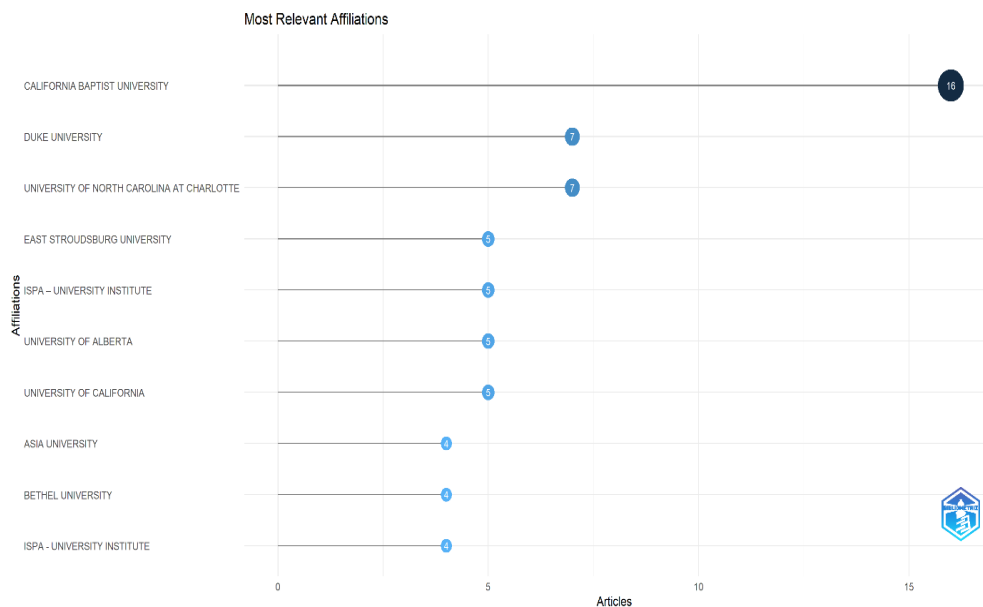


Fig. 3. Most Relevant Affiliation (Bibliometrix results analysis of Scopus databases).

3.4 Most Global Cited Documents

Analysis at this stage, as in following Table, shows an overview of the dynamics of the impact of scientific articles related to research themes on the development of the production of scientific works. The analysis is based on the total number of citation scores on both a global and local scale. On a worldwide scale, ten articles have the highest citations among other literature. The article with the most citations is titled *Role of The Prefrontal Cortex in Pain Processing* [48]. This article notes that mindfulness and prayer can be an alternative to pain management training in the prefrontal cortex. Then, in the second position is a textbook entitled *Psychology, Religion, and Spirituality*. This book contains scientific articles on topics as in the title [49]. *Khusyu'* or mindfulness prayer is indeed one aspect of religious practice, so this source is very suitable for reference in scientific research in the theme field.

These two sources are the documents with the most citations in research themes closely discussed with mindfulness prayer. The two articles also have some citations exceeding one hundred. Unlike the third position and so on, the citation number does not even reach one hundred. Interestingly, the source with the most citations revealed that mindfulness prayer can be applied to physiological interventions such as pain management. This information further confirms that *khusyu'* is one of the themes or topics that is really important not only in terms of scientific research but also in people's daily lives.

Table 2. Most Global Cited Documents (Bibliometrix results analysis of Scopus databases).

Paper	DOI	Total Citations	TC per Year	Normalized TC
Ong W. Y., 2019, Mol Neurobiol	10.1007/s12035-018-1130-9	313	62,60	5,66
Nelson J. M., 2009, Psychology, religion, and spirituality	10.1007/978-0-387-87573-6	173	11,53	1,00
Dewall C. N., 2014, J Pers Soc Psychol	10.1037/a0036853	53	5,30	1,93
Kemper K., 2011, BMC complement altern med	10.1186/1472-6882-11-26	53	4,08	1,99
Ridge D., 2008, Sociol Health Illn	10.1111/j.1467-9566.2007.01062.x	52	3,25	1,00
Knabb J. J., 2012, J Relig Health	10.1007/s10943-010-9404-1	46	3,83	1,00
Einolf C. J., 2013, Soc Indic Res	10.1007/s11205-011-9917-3	39	3,55	2,39
Burnett-Zeigler I., 2016, J Altern Complement Med	10.1089/acm.2015.0038	36	4,50	2,96
Fortney L., 2010, Prim Care Clin off Pract	10.1016/j.pop.2009.09.004	33	2,36	1,00
Sawni A., 2017, Child	10.3390/children4040019	32	4,57	1,56

3.5 Most Local Cited References

Very different from the results of the previous analysis, the top 10 references that are cited on a local scale as in Table 5 should be included in the list of the top 10 Most Global Cited Documents. The trend of mindfulness prayer on a local scale is quite different from the global one. The number of reference citations on a local scale also tends to be less than there is in

the results of analysis on a global scale. Even the number did not reach 10. The most citations are only seven in the titled reference *On Headscarves and Heterogeneity*.

Table 3. Most Local Cited References (Bibliometrix results analysis of Scopus databases).

References	Citations
Thomas, On headscarves and heterogeneity	7
Journal of Transport Geography, (2020)	6
Kabat-Zinn J., Full catastrophe living: Using the wisdom of your body and mind to face stress, pain, and illness, (1990)	6
Whittington B. L., Scher S. J., Prayer and subjective well-being: an examination of six different types of prayer, International Journal for the Psychology of Religion, 20, 1, Pp. 59-68, (2010)	5
Ijaz S., Khalily M. T., Ahmad I., Mindfulness in Salah prayer and its association with mental health, Journal of Religion and Health, 56, 6, Pp. 2297-2307, (2017)	4
Kierkegaard, Postscript	4
Knabb J. J., Centering prayer as an alternative to mindfulness-based cognitive therapy for depression relapse prevention, Journal of Religion and Health, 51, 3, Pp. 908-924, (2012)	4
Schwartz, The Other Islam	4
Allport G. W., Ross J. M., Personal religious orientation and prejudice, Journal of Personality and Social Psychology, 5, Pp. 432-443, (1967)	3
Blanton P. G., The other mindful practice: Centering prayer and psychotherapy, Pastoral Psychology, 60, PP. 133-147, (2011)	3

3.6 Countries' Scientific Production

The ten countries that produce international articles indexed by Scopus with the top mindfulness prayer keywords are the USA, Canada, Australia, UK, Pakistan, Portugal, Indonesia, Netherlands, China, and Spain. Despite the differences in the progress of education and science in each country, the USA is the country with the production of international articles on mindfulness prayer compared to other countries. Even the publication frequency is decrepit compared to the other nine countries. America, known as a secular country, is very enthusiastic about studying religious practices such as mindfulness prayer. At the same time, a country like Indonesia, with most of the population embracing religion, cannot match or even come close to producing American scientific articles.

3.7 Trend Topics

There are eight trending topics of discussion around the study of mindfulness prayer between 2008 and 2023 based on the keywords of journal authors. The eight topics are mindfulness, prayer, meditation, spirituality, religion, contemplation, mental health, and centering prayer. One exciting thing can be understood from the analysis: trends have shifted in the last years between 2018 and 2022. Research discussion trends revolve around religion, prayer, and mental health. In those years, the theme of mindfulness prayer (*khusyu'*) began to be associated with mental health. This topic can also be considered as a potential topic that can be projected in scientific studies on *khusyu'* in the coming years.

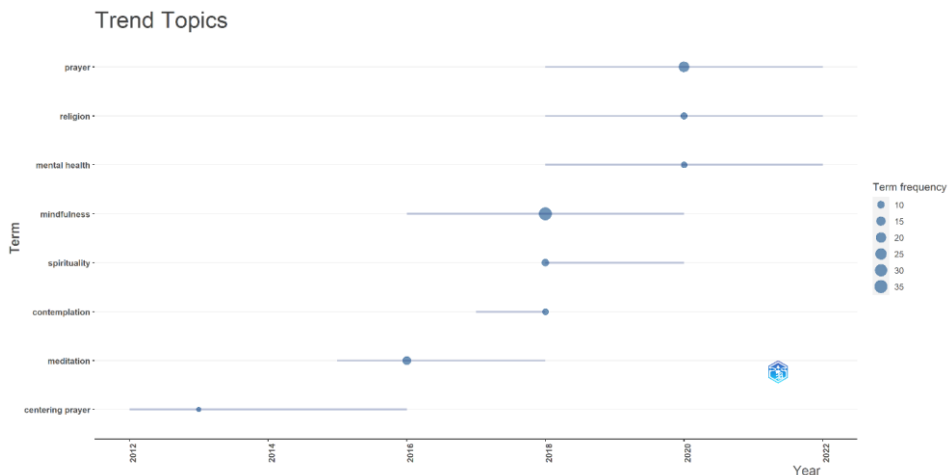


Fig. 4. Tren Topics (Bibliometrix results analysis of Scopus databases).

3.8 Most Frequent Words

The word dynamics analysis approach in bibliometrix is advantageous to find out an overview of the development of trends in a theme or research topic. This development can be seen from how many keywords appear each year in a research theme. Based on the Most Frequent Words analysis of the mindfulness prayer keyword, as shown in Table 6, 329 words related to the theme appeared. In addition to mindfulness and prayer, the three words with the most significant occurrence scores are meditation (score 13), spirituality (score 10), and religion (score 9).

The three words with the highest appearance score position are still in the scope of the study of mindfulness prayer. However, looking at the following words, we will see that *khusyu* is also pretty much associated with health issues and mental disorders. Keywords such as mental health and stress (score 8), anxiety, self-care and burnout (score 4), depression (score 3), and compassion fatigue (score 2) appeared. It can be concluded that the theme of *khusyu* or mindfulness prayer influences mental health issues. Nevertheless, one thing that has not appeared in the analysis of the emergence of the word is the existence of the keyword "Islam".

Table 4. Most Frequent Words (Bibliometrix results analysis of Scopus databases). Oc: Occurrences.

Words	Oc	Words	Oc	Words	Oc	Words	Oc	Words	Oc
mindfulness	35	contemplation	8	burnout	4	Christianity	3	adolescents	2
Prayer	21	mental health	8	Jesus prayer	4	contemplative practice	3	cognitive behavioral therapy	2
meditation	13	stress	8	meditation/mindfulness	4	depression	3	compassion fatigue	2
spirituality	10	centering prayer	7	mindfulness meditation	4	social support	3	contemplative prayer	2
religion	9	anxiety	4	self-care	4	surrender	3	covid-19	2

3.9 Co-Occurrence Network

Co-occurrence network analysis produces an overview of the relationship between each keyword in scientific articles [41]. This network between keyword linkages helps identify trend groups (clusters) in scientific study topics. The network is depicted with colored circles connected by interconnective lines. The circle's size and the line's thickness indicate the high connection between topics. There are five trend groups or clusters in the network in Figure 10, marked in green, red, orange, blue, and purple.

The "mindfulness" and "prayer" clusters are two dominant clusters. In the "mindfulness" cluster, interconnective networks are born with topics such as meditation, stress, contemplation, and so on, as shown in the green circle group. Then the "prayer" cluster was born, network interconnection with topics such as spirituality, health behavior, mental health, and so on in a red circle group. Other sets that became the guardianship of the study network were shown by circle groups in blue, orange, and purple. The blue and orange clusters are the study network of mindfulness clusters. While the purple cluster becomes the protection of the study interaction from the "prayer" cluster field. Each central cluster of "mindfulness" or "prayer" led to a network of health and mental disorders studies.

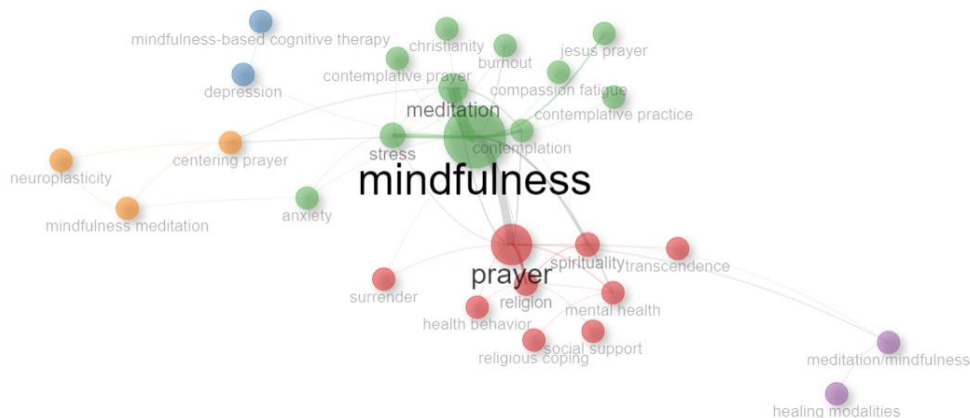


Fig. 5. Co-Occurrence Network (Bibliometrix results analysis of Scopus databases).

4 Conclusion

Scientific research on *khusyu'* on a global scale has not touched such a massive level. It can be seen from using the term *khusyu'* in Scopus-indexed international journal articles, which is still found in only one article. Similarly, on a national and local scale, articles with specific themes about *khusyu'* still have not touched 100 even though the number has reached 99 scientific literature.

Although the word *khusyu'* has not been used massively in scientific research, international studies that are closely discussed, even similar to *khusyu'*, have been done quite a lot. The scientific term for *khusyu'* or similar practices in various cultures and religions that are often used is mindfulness prayer or mindfulness in prayer. Mindfulness and *khusyu'* are different terms. But broadly defined, they are connected by the elements of awareness and concentration that make up their basic meaning. Mindfulness is in a more general behavioral context, while *khusyu'* is specific to prayer. As such, mindfulness in prayer is an alternative term for *khusyu'*. However, when using the term "mindfulness prayer" the consequence is that prayer could be referring to worship in religions in general, not just Islam.

The Scopus database contains 97 scientific articles on mindfulness prayer from various sources and disciplines (search results on September 24, 2023). From these 97 international articles, it was concluded that on a global scale, the discussion of *khusyu* in various forms of religious culture has begun to touch the realm of non-religious scholarship. Even the current research trend, *khusyu* is often associated with mental health issues and the practice of medical treatment interventions, in contrast to the trend that occurs on a local scale, where the discussion of *khusyu* is still dominated by religious disciplines such as tafsir. There has not been a significant shift in national and local trends in Indonesia to link *khusyu* to mental health issues.

The article also concludes that a future trend will continue associating religious practices such as *khusyu* with mental health issues and medical practice. This can be read from the distribution of discussion trends where, in recent years, the direction of scientific studies on mindfulness prayer is more inclined towards mental health and medical issues than other issues.

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