

## **AL-QUR'AN AND DHIKR: ARE THEY EFFECTIVE TO OVERCOME ANXIETY CAUSED BY COVID-19 AS A PANDEMIC CONDITION?**

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### **ABSTRACT**

In addition to causing a health emergency, the Covid-19 outbreak also had a psychological impact. This is because people are worried for their safety, which causes them to be more alert and suspicious. Excessive anxiety can be categorized as a mental disorder. The Al-Qur'an contains various components needed by mankind as guidelines for achieving prosperity in this world and the hereafter. Reading Qur'an and doing dhikr every day can reduce a person's anxiety level and provide continuous calmness which turns out to be a very effective therapy for a person in dealing with life stressors. This research was trying to prove that the Qur'an and dhikr can be a strategy to overcome anxiety during Covid-19. This study employed a literature review research design with PRISMA analytical technique. There were 13 articles analyzed in this study. The results showed that the provision of therapy using the Al-Qur'an and dhikr gives a person peace, happiness, and security which can reduce anxiety level because of Covid-19. The results of this research are expected to become a reference for practitioners, researchers, and policy makers to use the Islamic therapy approach and other religious spiritual approach in line with the need of every country facing a pandemic, especially in Indonesia, Malaysia, and Russia.

**Keywords:** Covid-19, Al-Qur'an, Dhikr, Anxiety

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### **INTRODUCTION**

The Covid-19 pandemic has become a worldwide hit, affecting not only physical being but also psychological conditions (Castellano-Tejedor et al., 2022). Covid-19 was thought to have started in Wuhan, China, and then spread over the world. On 30 January 2020, the World Health Organization (WHO) proclaimed the 2019-2020 coronavirus outbreak an international public health emergency (PHEIC), and then on 11 March 2020, it was declared a pandemic (Supriatna, 2020).

Covid-19 cases have spread to 193 nations, resulting in 69,176 cases in Italy, 42,058 cases in Spain, and 42,058 cases in the

United States (Huang, et al, 2020). According to World Health Organization (WHO) data, on May 16, 2020, 302,059 individuals died from Covid-19 infection; in Indonesia, there were 16,496 persons with positive Covid-19 indications, and 1,076 people died (Romanov, 2020). Cough, runny nose, headache, sore throat, shortness of breath, fever, and loss of smell and taste are among the symptoms experienced by patients exposed to the Covid-19 virus.

The most concerning aspect of this virus is if the infected patient has accompanying symptoms or conditions that result in a significant drop in the immune

system, which includes people over the age of 65. It can be seen that aged individuals are highly vulnerable patients since their immune systems are compromised and they have comorbidities. Given these conditions, of course, many people around the world are fearful of hazards to their health. The growing number of Covid-19 patients has caused a sense of concern in the community, with one of the explanations being the moderate symptoms and a lack of understanding in society about the hazards of Covid-19 (Yono, et al. 2020).

Anxiety disorders continued to rise during the pandemic, according to research conducted by Wang, et al. (2020), in 194 Chinese cities, where 53.8% of respondents experienced a moderate to severe psychological impact, with the impact being greater for women. This is because women have personalities that like to be sociable, friendly, and gentle (Sari, et al. 2020), so with social restrictions, all types of activities are limited.

Furthermore, news of an increasing number of patients exposed to Covid-19 has made people increasingly concerned about their safety. The results of a survey of 3,686 participants in Indonesia conducted by Passchier et al. (2020) on how frequently people access Covid-19 information revealed that 44.9% accessed it 3 times, 3.7% 4-5 times, 9.9% 6-10 times, and 8.2% > 10 times. This data demonstrated that people are highly curious about information about Covid-19; nevertheless, this also results in an increased level of worry for a person.

Covid-19 can cause a lot of fear and worried, Schimmenti et al. (2020) mentioned, among other things, fear of bodily symptoms and the possible meaning of those bodily symptoms is called hypochondriasis. Hypochondriasis is included as an anxiety disorder in the DSM-5 manual (American

Psychiatric Association, 2013) and is most likely a hospital emergency caused by a person misinterpreting their bodily sensations as signs of potential infection (Asmundson & Taylor, 2020).

Fear or anxiety can arise not only when knowing or having more information, but also because of things that are not known related to the Covid-19 virus. In fact, an uncertain and continuous threat can become chronic and burdensome (Mertens et al., 2020). With many infected people asymptomatic, it is impossible to accurately report and calculate death rates, and there is no way for a person to know whether the other person next to them is infected or not, adding more uncertainty to the situation. Unpredictable and uncontrollable situations have an impact on anxiety. Take for an example, in February 2020, health authorities advised the public that wearing masks and gloves was not necessary to avoid infection the people (Asmundson & Taylor, 2020) but since the policy was changed (in May) people were required to wear masks when in public spaces. Not to mention the existence of rumors and conspiracy theories as well as geopolitical strategies at the global level, which affected how the outbreak was managed (Ali, 2020). Add to this the existence and prevalence of counterfeit medicines, fake news, and incorrect treatment around Covid-19 (Erku et al., 2020): the belief that alcohol consumption can be beneficial in preventing Covid-19 infection, led to an outbreak of methanol poisoning in Iran (Sefidbakht et al., 2020).

While much of the focus on anxiety has been on the health risk to self and others of having Covid-19, another type of anxiety that merits more focus stemmed from the isolation and separateness that people face. It is now generally accepted that people of all ages can suffer from separation fears and separation anxiety, and there is extensive literature on the

experience of separation anxiety among adults (Casale & Flett, 2020).

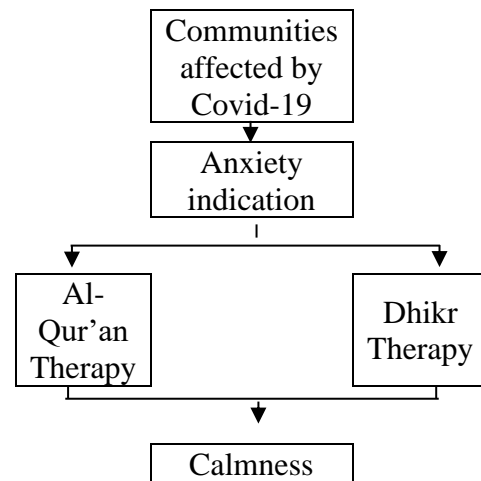
Every effort was being made by different parties to handle the Covid-19 case so that there are no more victims. However, because Covid-19 carries a psychological risk in addition to a physical one, it is clear that patients also require a psychological approach. One possible psychological approach is Islamic psychology.

According to (Mar'ati & Chaer, 2017), overcoming anxiety disorders can be accomplished with a religious approach, such as prayer, fasting, dhikr, and reading the Qur'an, including tadabbur Al-Qur'an. Actions that can be done in Islam, specifically from the Al-Qur'an and hadith, are a valuable resource for overcoming anxiety conditions due to Covid-19. The Qur'an can alleviate various sorts of anxiety, bringing the heart closer to the creator (Yudhani, et al. 2017).

Reciting the Qur'an, according to Kahel in Norsiah Fauzan and Siti Naqiah (2015), produced frequencies that reach the ears, which are then transferred to the brain and affect brain cells such as through electrical impulses contained in the cells until the cells react to these impulses. It changes according to the frequency and equilibrium in the neurological system of the brain based on Allah SWT's inherent dispositions. According to the findings of research conducted by Awaad, et al. (2021), in terms of mental health, respondents on average felt nervous, 11% of respondents reported often or almost always feeling anxious, and 48% reported seldom or never feeling anxious. Anxiety is associated with a higher tolerance for uncertainty and is associated with a lower tolerance for uncertainty when seeing blessings during a pandemic, praying the five daily prayers, expressing gratitude, and reading the Qur'an. Lastly, 52% of respondents reported perceiving many blessings throughout the

pandemic, which were associated with appreciation, age, praying five times a day, and favourably reciting the Qur'an.

Covid-19 has increased public anxiety regarding the security of their health. Anxiety will rise when more victims are reported and new forms of Covid-19 arrive. Al-Qur'an and dhikr are methods of reducing anxiety in society, particularly in people afflicted with the Covid-19 virus. It is hoped that Al-Qur'an therapy and dhikr will benefit the community, particularly patients afflicted with the Covid-19 virus who are anxious about dealing with Covid-19, and will aid in the healing process. In this scenario, it is possible to describe it using a research framework.



**Figure 1.** Research Framework

The lack of research data on the efficacy of the Islamic therapeutic approach in suppressing anxiety disorders is a source of concern in this study. Researchers are very concerned about the effectiveness of vaccines, medicines, and other symptomatic interventions on the physiological elements of humans experiencing a pandemic. This state disregards the attention of academics and policymakers to human psychological and spiritual components (Piwko, 2021). Psychic and spiritual aspects have a vital complementary function in people who have psychological defence systems to effectively

prevent and treat disease, particularly anxiety disorders in pandemics as a psychologically threatening situation for society.

## RESEARCH METHODS

This study employed a systematic literature review (SLR) method based on varied literature on the Qur'an and recollection in overcoming anxiety caused by the Covid-19 pandemic. The literature review, or review itself, is an objective examination that serves as the foundation for research reports (Ridwan, 2021).

The developing or implementing review study or systematic literature review refers to the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-analyses) standards as analytical technique for performing systematic reviews (Liberati et al., 2009). The major goal of this technique is to acquire an understanding of the theories and concepts around whether the Al-Qur'an and recollection can alleviate anxiety caused by Covid-19. The main source for authoring this article was literature on the Qur'an and remembrance, which was obtained from many data sources (multiple databases), which included books, media articles, cumulative indexes on the Qur'an and remembrance, anxiousness, and problems caused by Covid - 19.

The following articles were looked for using an article search strategy in the Google Scholar database, Science Open, and Science Direct: 1) Al-Qur'an: Anxiety due to Covid-19; 2) Dhikr associated with anxiety due to Covid-19; and 3) Anxiety due to Covid-19. Following the entry of the aforementioned keywords, journals are next vetted and chosen based on the following criteria.

### 1. Inclusion Criteria

- a. The publication year for articles ranges from 2015 to 2023.

- b. The languages used are English and Indonesian.
- c. The type of article is original research and is not just an abstract or a full-text version of a book chapter.
- d. The article includes research to ascertain the efficacy of the Qur'an and dhikr in dealing with anxiety brought on by Covid-19.
- e. Describe the instrument or measuring tool used to determine how much anxiety is being caused by Covid-19.
- f. The articles include experiment research and quasi-experiments.

### 2. Exclusion Criteria

- a. There are no keywords in the articles, as for the keywords criteria: level of anxiety due to Covid-19, Al-Qur'an in dealing with anxiety due to Covid-19, dhikr in overcoming anxiety due to Covid-19.
- b. Research articles with a qualitative method.

In practice, the author gathers journal articles on the subject of discussion by using information from the Qur'an and reminders on how to deal with anxiety brought on by Covid-19.

## RESULTS AND DISCUSSION

The following is the process of a systematic literature review (SLR) with predetermined rules.

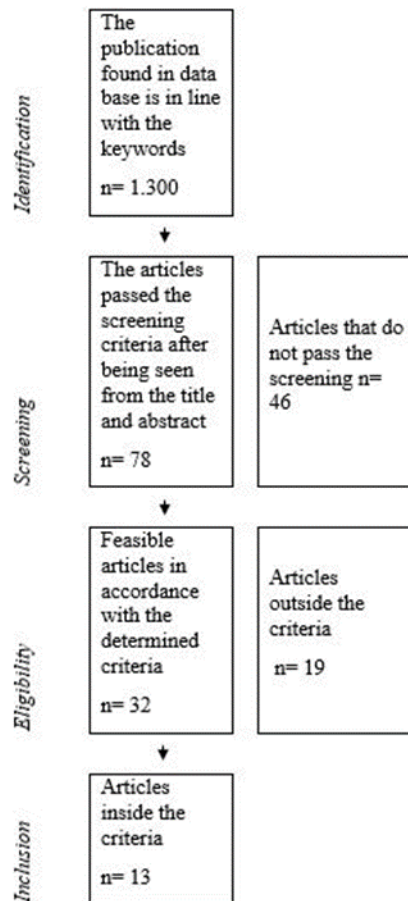


Figure 2. Literature Criteria Tracking Flow Diagram (Liberati et al., 2009)

There were 13 publications discovered using the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-analyses) methodology, and they were rated following the research's scope. The purpose of this study was to determine whether dhikr and the Qur'an are useful in easing anxiety due to COVID-19. Among the 13 articles discussed in this study, 7 articles used interventions in the form of murottal Al-Qur'an (Wardani, S. N., et al. 2022; Asfiyah, Z., & Estria, S. R. 2021; Karimah, N., & Maulana, N. 2022; Roebidin, R., et al. 2021; Indriyati, I., et al. 2021; Hidayat, H. et al. 2022; Mardiah, W., et al. 2022), 1 article in the form of Al-Qur'an reading intervention (Firdaus, F., et al., 2021) and 5 studies using interventions in the form of dhikr (Sonjati, E., et al., 2022; Panahi, S., et al.,

2023; Umamy, F., et al., 2021; N Siska Adrianty 2022; Nurhayati, N., et al.. (2022)

Three categories make up the experimental method: (1) randomised experiments, (2) quasi-experiments, and (3) single-case/single-subject experiments. According to Shadish et al. (2002), there are four main categories of quasi-experimental designs: (1) designs without a control group or those without pre-treatment measurements; (2) designs with control groups and pre-treatment measurements; (3) time-series designs; and (4) design with regression discontinuity. The 13 articles that were the subject of this study can generally be classified as follows: designs with and without control groups.

Research conducted by Asfiyah, Z., et al. (2021); Firdaus, F., et al. (2021); Indriyati, I., et al. (2021); Hidayat, H. et al (2022); Mardiah, W., et al. (2022); Umamy, F., et al. (2021); and N Siska Adrianty (2022) used a one-group pre-test-posttest design. According to Hastjarjo, T. D. (2019), pre-treatment measurements give information about (albeit somewhat flimsy) counterfactual principles relating to what might have happened to the subject in the absence of the treatment, but the difference between O1 and O2 could be caused by the influence of factors other than the treatment. In this instance, examples of risks to internal validity include maturation, history, testing, and other issues.

Shadish et al. (2002) warned that unless the treatment effects or the dependant variable follows a regular pattern and the gap between pre-and post-treatment measurements is small, social scientists in field settings will rarely be able to confidently construct causal knowledge when using a pre-post-treatment single-group design. The Qur'an and Dhikr were found to be effective treatments for lowering anxiety levels across all of the articles that used this methodology, and the results were statistically significant.

The rest, Karimah, N., et al. (2022); Roebidin, R., et al. (2021); Panahi, S., et al. (2023); Sonjati, E., et al. (2022); Nurhayati, N., et al. (2022); and Wardani, S. N., et al. (2022) conducted a study using a control group design (control group design with dependent pretest and posttest samples). The differences between the two groups indicated the effectiveness of the intervention (Al-Qur'an and Dhikr). The implementation of a pre-treatment measurement with a control group, according to Hastjarjo, T. D. (2019), will make it easier to examine potential risks to the experiment's validity. A selection bias was thought to exist since the treatment and control groups were not equal.

There is a chance that selection bias will interact or combine additively with other risks to the internal validity of the experiment if pre-treatment measurements differ between the treatment and control groups. For instance, the interaction between selection and maturation demonstrates that the experimental and control groups are not equal as a result of the subjects being placed in non-random locations (threat of selection), which is exacerbated by the possibility that subjects in

one group may mature, tyre, or become bored more quickly than subjects in another group (threat of maturation).

Wardani, S. N., et al. (2022) provided the murottal audio-visual relaxation therapy experimental group and the audio music therapy control group, in contrast to other research utilising a design with an untreated control group. Patients with Covid-19 who suffer from anxiety can reduce their anxiety levels thanks to the results of both types of intervention. The two groups that received the intervention differed significantly, and murottal audio-visual relaxation therapy was shown to be more successful. Panahi, S., et al. (2023) divided the participants into 2 experimental groups and 1 control group. The treatment given was in the form of grief counselling in the first group and God-Oriented Spiritual Counseling in the second group. In general, the results were obtained that the second counselling reduced the anxiety of death in survivors of COVID-19. Furthermore, there is greater effectiveness of God-Oriented Spiritual Counseling than grief counselling

Study	Intervention Participant	Intervention Form	Anxiety Measurement Instrument	Anxiety Level
Wardani, S. N., Handayani, V. W., & Sudarto, S. (2022)	15 (n=30) Covid-19 patients at Isolation House of UPT Health Training in West Borneo**	Murottal Audio Visual Therapy with a duration of 10 minutes	Depression Anxiety Stress Scale (DASS)	<b>Before</b> Light (1); Medium (14) <b>After</b> Normal (3); Light (12)
Asfiyah, Z., & Estria, S. R. (2021)	41 elderly at Homlet 02 Batarsari village*	Media murottal video of QS Ar-Rad verses 1-28	-	<b>Before</b> Mean (10,14) <b>After</b> Mean (3.65)

Firdaus, F., Hardiningrum, A., & Nurjannah, S. (2021)	82 kids at TPQ (Qur'an Education Park), SD (Elementary School) and SMP (Junior High School)*	Al-Qur'an reading was conducted 7 days in a row which was listened to by Ustadzah	Screen For Child Anxiety Related Disorders (SCARED)	<b>Before</b> Quite Anxious (8); Anxious (74) <b>After</b> Not Anxious (78); Quite Anxious (4)
Karimah, N., & Maulana, N. (2022)	15 (n=30) nursing students in semester VII at STIKes (Health Institute) Surya Global Yogyakarta which were working on their undergraduate thesis**	Therapy of murottal Al-Qur'an		<b>Before</b> Light (7); Medium (4); Anxious (4) (Mean 19,73) <b>After</b> Normal (8); Light (4); Medium (1); Anxious (2) (Mean 11,27)
Roebidin, R., Mamlukah, M., Suparman, R., & Febriani, E. (2021)	30 (n=60) workers of catering services in Cirebon Regency**	Given knowledge about Al-Qur'an and the therapy of listening to Murottal Al-Qur'an	Hamilton Anxiety Rating Scale (HARS).	<b>Before</b> Medium (2); Severe (20); Strongly Severe (8) (Mean 34,2) <b>After</b> Light (10); Medium (19); Severe (1) (Mean 22,17)
Indriyati, I., Herawati, V. D., Sutrisno, S., & Putra, F. A. (2021)	33 students in their eighth semester at The Science and Health Technology Faculty of Sahid University Surakarta who were working on their undergraduate thesis*	Listening to Murottal of QS Al Hasyr by Qori Syekh Ismail An Nouri for 10 minutes after Ashar prayer (for a week).	Scale of HARS (Hamilton Anxiety Rating Scale)	<b>Before</b> Light (8); Medium (25) <b>After</b> Light (18); Medium (15)
Hidayat, H. dkk (2022).	39 patients of Covid 19 in HCU Incovid Room of Public Regional Hospital (RSUD) of dr. Saiful Anwar Malang*	Murottal Therapy for 30-60 minutes.	STAI (State-Trait Anxiety Inventory)	<b>Before</b> Severe (4); Strongly Severe (35) <b>After</b> Medium (1); Severe (14); Strongly Severe (24)
Mardiah, W., Hastuti, H., & Nugraha, B. A. (2022)	46 students of Nursing Faculty at Padjadjaran University batch 2020 and 2021*	Intervention in the form of listening to Murottal of QS Ar Rahmand with Qori Muzzamil for 16 minutes.	Zung Self-rating Anxiety Scale (SAS)	<b>Before</b> Lowest Score (23); Highest Score (66) (Mean 22,67) <b>After</b> Lowest Score (20); Highest Score (55) (Mean 19,00)

Panahi, S., Ataefar, R., Bahrami- Heideji, M., Havasi-Somar, N., & Tajeri, B. (2023)	17 (n=51) people of Shahr-e-Rey, Iran who lost their family members because of Covid- 19 in year 2021**	God-Oriented Spiritual Counseling	Templer's Death Anxiety Scale (DAS)	<b>Before</b> (Mean = 8.88) <b>After</b> (Mean = 4.23)
Sonjati, E., Mamlukah, M., Susianto, S., & Supratman, R. (2022)	15 (n=30) pregnant women in New Pasanggrahan Village, Work Area of South Sumedang, Sumedang Regency**	Dhikr Therapy for 12x, 2x in a week	Scale of HARS (Hamilton Anxiety Rating Scale)	<b>Before</b> Light (2); Medium (6); Severe (7) (Mean = 26,93) <b>After</b> Not Anxious (1); Light (10); Medium (4) (Mean = 18,87)
Umamy, F., Nopisanti, N., & Munawarah, R. (2021)	20 maternity women in Setio Husodo Hospital*	Dhikr therapy 1 times for 12 minutes by reading tasbih, tahlil, tahmid, takbir, and basmalah	SRAS (Self- Rating Anxiety Scale).	<b>Before</b> Lowest Score 46 Highest Score 76 (Mean = 61,5) <b>After</b> Lowest Score 44 Highest Score 68 (Mean = 57,1)
N Siska Adrianty (2022)	32 elderly in KP Tigar Hegarmanah Village*	Dhikr relaxation therapy was conducted for 7 days, conducted 2 times a meeting with a duration of 20 minutes. After doing the prayer and conducting 100x a day.	Zung Self- Rating Anxiety Scale (ZSAS)	<b>Before</b> Not Anxious (7); Light (25) (M = 46,28) <b>After</b> Not Anxious (29); Light (3) (M = 36,66)
Nurhayati, N., Reni, A., Musheer, M., Nisha, N., Totong, L. B., Suhendar, A., & Supardi, S. (202)	17 (n=34) isolation patients of Covid- 19 in Orchid room of Syamsudin SH Hospital, West Java**	Therapy of religious dhikr	Beck Anxiety Inventory (BAI) dan Monte Carlo test	<b>Before</b> - <b>After</b> Lowest Score (2); Highest Score (28) (Mean = 15,24)

\* quasi-experimental with One Group design (no control group)

\*\* quasi-experimental with control group design

Participants with Covid-19, residents who had relatives who died from Covid-19, students, the elderly, pregnant women and delivery mothers, workers, and Covid-19 patients were some of the characteristics of the participants whose anxiety was examined in the articles discussed in this study. An

individual experiences anxiety as a psychological and physiological response to unpleasant conditions or as a response to potentially dangerous situations (Hulu, E. K., & Pardede, J. A. 2016). When the patient was first diagnosed with Covid-19, he experienced anxiety, disbelief, and sadness. Furthermore, when it was revealed that he was undergoing



seclusion therapy, it felt as if all hope and happiness had been lost, and the gravity of death always haunted his thoughts. This is because the coronavirus is notorious for wreaking havoc on an afflicted person's health, and it never occurs to him that he will be contracted with Covid-19, necessitating isolation therapy to prevent him from infecting others. Furthermore, the more coronavirus-related pain presents itself in people's lives (for example, the loss of a loved one owing to the coronavirus), the more they fear death. (Gómez-Galán, J., Lázaro-Pérez, C., Martínez-López, J. Á., & Fernández-Martínez, M. D. M. 2020)

The Covid-19 pandemic has created its own set of issues for students. During the Covid-19 pandemic, almost 25% of students in China reported symptoms of anxiety, which is positively connected with increased concerns about scholastic delays, the economic cost of the pandemic, and the impact on daily life (Cao et al., 2020). Similarly, the majority of employees/workers will lose their jobs as a result of work activities that require physical, and mental readiness, level, and good working environment conditions, as well as the rapid and widespread spread of the Covid-19 pandemic, which is causing significant changes in all aspects of people's lives and spreading fear, anxiety, and panic, including feeling anxious of losing his job.

The United States Public Health Institute also stated that the majority of Covid-19 deaths occurred in people aged 65 and up, accounting for more than 60% of all deaths as of May 20, 2020, whereas in Indonesia, according to data from the Covid-19 task force, the age group who died the most was those aged > 60 years (elderly), accounting for as much as 44%, those aged 46-59 years accounting for 40% and as much as 11.6% between the ages of 31 and 45. Anybody over the age of 60 is considered elderly (Guslinda, G., Fridalni, N., & Minropa, A. 2020). There

was also an upsurge in maternal deaths in 2020 because individuals, including pregnant women, were afraid to approach health institutions during the Covid-19 pandemic. Mothers' dread produces excessive anxiety during the pregnancy and birthing process (RI Ministry of Health, 2020).

Audio therapy with murottal Al-Qur'an is a new relaxation therapy option for reducing anxiety, emotional instability, and sleep disruptions. Al-Qur'an murottal therapy can produce delta waves in the frontal lobe, which serves as a centre for intellectual and emotional control, as well as the ability to speak and connect socially, and in the central lobe, which serves as a centre for movement control. Delta waves are brain waves with big amplitudes and low frequencies (less than 4 Hz). While a person is in a deep, dreamless slumber, the brain produces these waves. While sleeping, the body will also perform self-healing, repair tissue damage, and actively manufacture new cells (Anam, A., Khasanah, U., & Isworo, A. 2019).

Listening to, reading, and studying the Qur'an can be a therapeutic technique that offers tuma'ninah, or serenity and peace of mind, to a person struggling with a difficulty (Mulyadi, Hidayat & Mahfur 2012). According to Karnianto (2013)'s research, persons who practise Al-Qur'an tadabbur have high positive thinking skills. The person who performs tadabbur Al-Qur'an probably has inadequate positive thinking skills due to cognitive biases. This is likewise true of remembering Allah or dhikr (remembrance of Allah). Remembering Allah (dhikr) is an act of heart and mouth that has no time limit (Yanti, N. 2019). Dhikr is also remembering Allah SWT in all circumstances, whether happy or sad. This is because the practitioner will find serenity by remembering Allah SWT. (Yono et al, H. 2020). This is as Allah explained in the Qur'an Surah Ar Ra'd verse 28: Meaning: "(Specifically) those who believe and find

tranquilly in remembering Allah. Realize that only by remembering Allah will the heart be at peace." Ar-Rad: 28 (QS). The current Covid-19 pandemic is being felt not only by Indonesians but also by people all around the world. The entire community, particularly in Indonesia, has suffered a variety of losses, including not only material and physical health losses but also societal psychological losses, such as anxiety disorders, which have also engulfed the Indonesian people. Communities must adjust to a scenario in which there is no way of knowing when it will stop. Of course, as Muslims, we must take a different stance in response. That Covid-19 receives daily media exposure, along with social, cultural, and psychological factors, are all negatively impacted by this issue.

According to El Hafiz (2019), the psychology of religion explains how religion influences a person's mentality in times like these, and it is hoped that religion would promote individual moral behaviour. Additionally, Hamid (2017) asserts that the relationship between religion as faith and mental health may be evident in one's attitude of surrender to Allah SWT. This pandemic is supposed to serve as a warning to humanity, allowing them to draw closer to Allah SWT. This pandemic should not be viewed as an ordinary calamity but as a provision of Allah SWT that applies to mankind and the universe (Usman et al, 2020). As a result, as Muslims, we can reflect on ourselves and remain optimistic in the face of Covid-19.

Anxiety is not uncommon, especially in a pandemic situation like this. Covid-19 has had a significant impact on society, limiting all persons from diverse directions to all forms of activities that allow crowds. Of course, this causes concern in the community since individuals must be able to adapt to a new way of life (Romanov, 2020). Of course, anxiety is found in Islamic psychology based on the Qur'an and is characterised as the emotion of

fear, then Hasyim in (Cahyandari, 2019) notes that the word fear is mentioned 39 times in the Qur'an.

In reality, feeling anxious is our response to the situation we find ourselves in. But, if this persists and worsens, it will surely have a negative impact on someone's morning. While coping with anxiety, a technique is required to adapt and overcome it; this can be accomplished through Islamic psychotherapy. Islam offers numerous methods for dealing with unpleasant situations, like anxiety, such as reminiscence therapy, murottal, reading the Qur'an, and praying. All types of psychotherapy work to increase pleasure and happiness inside the individual. The delta wave stimulus in the brain, as well as the Qur'an's and dhikr's efficient therapeutic effects, cause the human neurotransmitter system to become a defence mechanism against anxiety in a variety of conditions, particularly anxiety during a pandemic such as Covid-19.

## CONCLUSION

Anxiety levels have risen as a result of the Covid-19 pandemic. This is because whenever there is an increase in cases, there are many factors that can affect a person's anxiety, such as the daily news reporting on an increase in cases and limiting interactions between communities, so people will become increasingly concerned about the security and safety of themselves and their families. There is no indication of any negative effect to the psychological state with Al-Qur'an and dhikr as intervention or psychotherapy uses in pandemic condition. So all the research conducted so far clearly illustrate a positive impact. This research has a significant impact in that it provides an overview of the literature as a reference for future research on the impact of the Al-Qur'an and dhikr on the clinical conditions of society during a pandemic, particularly the problem of anxiety. Different practitioners and researchers can create

therapeutic techniques based on the Qur'an and remembrance in practice and future study. As a curative or preventive measure during a pandemic, both in Indonesia and Malaysia, which are primarily Muslim, as well as other countries, government organisations, such as the ministries of health and disaster management in Indonesia, can apply a psychotherapy approach based on the Qur'an and Dhikr to patients and the public. Muslims are present in some countries, including the Russian Federation, despite being a minority there. The study and implementation of these religious interventions or treatments should be of interest to all parties involved in physical and mental health in their various countries. Thus, it is important to pay attention to researchers in the fields of physical and mental health who may propose the invention and use of study findings on the effectiveness of interventions based on religion following religious needs in their nations so that everyone in the general public experiences full physical and psychological health.

With public anxiety during a pandemic rising, it is important to adopt a strategy that can provide harmony, joy, and serenity to the neighbourhood. Reciting the Qur'an and performing prayers are two interventions or treatments that can be used to promote spiritual healing. It has been demonstrated that reading and reciting the Qur'an can reduce anxiety by bringing comfort and healing to the reader. Al-Qur'an and dhikr are instructions and therapeutic tools from Allah SWT that help readers, especially Muslims, boost happiness and overcome worry in a variety of threatening situations.

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