

Asmaul Husna-based Hypnotherapy to Reduce Anxiety, Stress, and Depression in New College Student

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ABSTRACT

Adolescence is a very important developmental period marked by significant physical, emotional, and cognitive changes, which can lead to increased susceptibility to stress, anxiety, and depression. This study aims to test the effectiveness of Asmaul Husna Hypnotherapy in reducing anxiety, stress, and depression in new students. Asmaul Husna, the 99 names of Allah, has long been known to have spiritual and psychological benefits in the Islamic tradition. One method of hypnotherapy is the Islamic hypnotherapy method. A branch of psychology known as Islamic hypnotherapy studies how suggestion can help overcome problems of thoughts, feelings, and behaviors related to Islamic values. This study used a quantitative experimental method using a control group design without treatment, involving dependent pretest and posttest samples for data collection. This study consisted of four variables, namely Asmaul Husna Hypnotherapy, depression, anxiety, and stress. The main benefit of this study is to provide a potential therapeutic alternative for individuals experiencing psychological disorders, such as depression, anxiety, and stress. The main data source in this study was the results of a questionnaire distributed to students. Data analysis was performed using an independent paired t-test. The results showed a significant decrease in the level of depression, anxiety, and stress ($p < 0.001$) after intervention using Asmaul Husna Hypnotherapy was conducted on new students of Universitas X Yogyakarta with an average age of 19 years who initially had levels of depression, anxiety and stress in the moderate to high category, based on examinations conducted using the DASS scale (depression, anxiety scale).

INTRODUCTION

Adolescence is one of the crucial developmental stages in human life, marked by significant changes in physical, emotional, and cognitive aspects (Shrestha et al., 2023). One of the important phases is late adolescence (ages 18–21 years), where individuals generally begin higher education. As new students, they begin to become active in campus social activities and strive to achieve emotional and financial independence. However, this transition often brings psychological stress. Feelings of anxiety and talking about the future can have a negative impact on self-esteem and self-

confidence, potentially leading to academic difficulties, social isolation, and long-term mental health problems.

For new students who are about to enter college, late adolescence is a significant and often challenging transition period (Fajrussalam et al., 2022). The demands of the campus environment and the pressure to adapt can give rise to negative thoughts, such as worry and feelings of failure (Salsabillah et al., 2024). The process of adapting to a new academic environment, increasing academic demands, and social changes can trigger stress, anxiety, and depression in new students (Gerliandi et al., 2021). Stress is a pressure that encourages organisms to adapt (Nevid et al., 2018). According to Atkinson et al. (2018) moderate stress can increase alertness and interest in tasks because the nervous system requires certain stimuli to function optimally. However, excessive and prolonged stress can have a negative impact on physical and mental health. Stress is a natural response to pressure in everyday life, but it can have a negative impact if it begins to interfere with a person's daily activities and functions (Iqra, 2024).

Ghufron and Risnawita (2017) define anxiety as a subjective experience that causes discomfort, characterized by feelings of restlessness, tension, and emotional stress. Common physical symptoms of anxiety include rapid breathing and heart rate, sweating, trembling, cold fingers, weakness, shortness of breath, and restlessness (Pihasniwati et al., 2024). Individuals with high anxiety traits prioritize threatening information over non-threatening information and have difficulty adapting to new information (Knowles & Olatunji, 2020). From a religious perspective, anxiety arises when a person loses purpose and direction in life which is exacerbated by the influence of modern scientific advances. This condition can cause individuals to distance themselves from religious teachings, resulting in a loss of inner peace and tranquility in life (Indriani et al., 2024). According to Kasome (2020), depression is a common psychological condition characterized by persistent sadness, decreased interest or pleasure in activities, feelings of guilt, low self-esteem, disturbed sleep patterns, changes in appetite, fatigue, and difficulty concentrating. In such situations, the discomfort experienced can have a negative impact on a person's health. Therefore, coping strategies are important. Coping refers to a person's ability to manage and resolve problems effectively (Herawati et al., 2023). Al-Balkhi recommends a number of methods for dealing with individuals experiencing anxiety and fear. One such method involves the use of positive self-dialogue, which has similarities to the idea of autonomy in contemporary psychology (Raudah et al., 2023). Given the complexity of the mental health challenges faced by new college student, a holistic approach that is in line with their cultural and religious values is needed to address this problem.

Treatment using the Qur'an has proven to be very effective, especially in treating serious diseases that cannot be cured by medical personnel. This is because the Qur'an is a miracle that goes beyond religious knowledge alone (Hapsari et al., 2024). Research conducted by Pihasniwati et al. (2024) shows that relaxation dhikr is effective in reducing anxiety, indicated by a decrease in breathing frequency using the Nexus Biofeedback device. Through dhikr therapy, adolescents with anxiety disorders began to show changes in their lives for the better, including feeling calmer, motivated to continue to improve themselves, seeing themselves more positively, and being more confident (Maslahat & Laila, 2022). In line with these findings, this study optimizes an innovative approach: Asmaul Husna Hypnotherapy. Asmaul Husna is a condition when a person consciously directs his soul, mind, and behavior based on the understanding and experience of the presence of Allah through the meaning of His names (Dewi et al., 2024). Asmaul Husna, which refers to the 99 names of Allah, has long been known in Islamic tradition for its spiritual and psychological benefits. By reading, individuals hope for Allah's help, creating positive suggestions that reduce anxiety

(Apriyati et al., 2022). Physiologically, reading or listening to Asmaul Husna can stimulate the brain to produce neuropeptides that create a sense of comfort. Strong belief in something will facilitate relaxation, which occurs because of the connection between the mind and body. Therefore, reading the Qur'an can be considered a form of religious relaxation (Imardiani, 2019).

Therapy using the Qur'an has proven to be very effective, especially for treating serious illnesses that cannot be cured by medical personnel (Hapsari et al., 2024). One form of spiritual therapy that is increasingly being applied is Asmaul Husna Hypnotherapy, which combines the power of hypnosis with the recitation of the beautiful names of Allah. This technique helps instill positive suggestions, calm the mind, and strengthen belief in the healing process. Practices such as dhikr (remembering Allah), repeating istighfar (asking for forgiveness), tasbih (glorification), takbir (praising Allah), hamdalah (praising Allah), and reciting Asmaul Husna function as methods that aim to foster positive thinking patterns in a person (Haq & Rohmadani, 2023). As a miracle that is not limited to religious knowledge, the Qur'an and Asmaul Husna have significant potential in supporting mental and physical health, helping individuals overcome anxiety, stress, and depression.

Meanwhile, hypnotherapy can be interpreted as a method of mind therapy that utilizes hypnosis. In addition, hypnotherapy refers to the application of hypnosis in treating mental disorders and alleviating symptoms of physical illness (Cahyadi, 2017). One method of hypnotherapy that has been proven effective is *future pacing hypnotherapy* which has shown significant results in reducing anxiety in new students (Rohmadani, 2017). Hypnotherapy as a therapeutic method that works by creating a state of deep relaxation and high suggestibility, allowing individuals to access their subconscious mind to overcome stress, anxiety, and depression (Rothman & Coyle, 2018). Hypnosis helps deepen the state of relaxation and strengthens the imagination, making it possible to be used therapeutically to access and recover forgotten memories (Mordeniz, 2020). By combining hypnotherapy with Asmaul Husna, this approach is expected to offer a more comprehensive and effective way to improve mental well-being among young Muslims. Asmaul Husna Hypnotherapy is a therapeutic technique that combines the principles of hypnosis with the reading of Asmaul Husna (the beautiful names of Allah) to increase relaxation, calmness, and mental balance. The use of Asmaul Husna has the potential to have a positive impact on mental health, including reducing anxiety levels and increasing focus and concentration (Hafil, 2023). This therapy is designed to help individuals overcome stress, anxiety, and various psychological disorders by instilling positive suggestions through spiritual vibrations and the deep meaning of Asmaul Husna. This method is believed to stimulate the brain to produce a calming neurobiological response, strengthen faith, and improve emotional and spiritual well-being.

Several studies have proven the efficacy of dhikr Asmaul Husna in overcoming psychological disorders, for example, a study conducted at RSU PKU Muhammadiyah Yogyakarta found that listening to Dhikr Asmaul Husna can significantly reduce anxiety in pre-operative patients (Nurfadillah, 2014). According to research by Hidayat et al. (2023), therapy that combines reading the Qur'an and dhikr has been shown to provide a sense of calm, happiness, and security that can help reduce anxiety levels during Covid-19. In a study by Munir et al., (2021) showed that there was a decrease in stress in students after being given therapy with verses of the Qur'an.

Although there have been many studies on the effectiveness of hypnotherapy and Asmaul Husna in overcoming mental health problems, there has been no specific study that examines the effectiveness of combining hypnotherapy with Asmaul Husna for new students in Indonesia. Therefore, this study offers an innovative and spiritually-based approach to help new students overcome mental health challenges through Asmaul Husna Hypnotherapy. Asmaul Husna

Hypnotherapy Husna is considered to be able to reduce depression, anxiety, and stress disorders. This method combines the principles of hypnotherapy with Islamic spiritual values, with the aim of providing comprehensive psychological support during their transition period. The main objective of this study is to disseminate the effectiveness of Asmaul Husna Hypnotherapy in reducing stress, anxiety, and depression levels in new students at Universitas X Yogyakarta. The hypothesis in this study is that Asmaul Husna Hypnotherapy can reduce stress, anxiety, and depression for new students.

METHOD

This research was conducted at University X Yogyakarta in July 2024. The type of research used was quantitative experimental research, with an untreated control group design, with pretest and posttest dependent samples. According to Azwar (2022), quantitative research is an inferential research method used in hypothesis testing and can raise awareness of possible errors in rejecting the null hypothesis. By using a quantitative approach, significant evidence of differences between groups can be obtained. More specifically, there is a statistically significant relationship between the two variables involved.

This study used an instrument in the form of a psychological scale DASS (Depression, Anxiety, Stress Scale) to measure the level of depression, anxiety, and stress in new students. The instrument used was a questionnaire compiled based on aspects of depression, anxiety, and stress that were relevant to the new student population. This scale was developed and tested first to ensure its validity and reliability before being used in the main study. This study consisted of four variables, namely Asmaul Husna Hypnotherapy, depression, anxiety, and stress. The primary data source in this study was the results of a questionnaire distributed to new students of Universitas X Yogyakarta. The questionnaire included the eligibility criteria for research participants, consent to participate, and measurement instruments.

Participants in this study were selected based on inclusion criteria: New college student aged 18–21 years who showed moderate to high levels of stress, anxiety, or depression based on the results of the DASS pretest. In addition, the spiritual background of the participants was also considered. The majority of participants were Muslim students, and most of them already had basic knowledge of Asmaul Husna, although not all of them understood the deep meaning behind each name of Allah. The data collection procedure in this study was carried out in several stages. The first stage was by distributing questionnaires to the population of potential subjects to measure basic levels of depression, anxiety, and stress using the DASS Scale. Prospective subjects who met the criteria, namely showing scores in the moderate to high category on the three parameters, would then be contacted by the researcher. At this stage, the researcher verified their willingness to participate through informed consent, which explained in detail the purpose of the study, benefits, data confidentiality, and participant rights according to psychological ethics guidelines. Furthermore, subjects who had met the requirements and expressed their willingness to participate in this study would be given an intervention in the form of Asmaul Husna Hypnotherapy. Then, the levels of depression, anxiety, and stress of the subjects were measured again to see the results of the intervention given.

The hypnotherapy procedure begins with a pre-induction stage, which is building trust (rapport) between the therapist and the subject, understanding of the subject's condition, goals, and expectations. Furthermore, the subject is given education about the basic concepts of hypnotherapy and the treatment process that will be carried out. The therapist also conducts a suggestibility test to

assess the subject's response to simple suggestions. Before starting, the subject is asked to go to the bathroom if necessary and drink enough water. This stage is closed by praying that the process runs smoothly and the subject's hopes are achieved. Then the induction stage is carried out by relaxing the subject's body and mind, reducing brain waves from beta to alpha. After that, the next stage is the deepening stage, namely the subject is guided towards deeper relaxation through techniques such as counting or visualizing a peaceful place. The goal is for the subject to remain in control when facing traumatic memories emotionally.

At the suggestion stage, the subject receives suggestions tailored to their condition. In Asmaul Husna Hypnotherapy, this involves presenting Asmaul Husna as positive affirmations, which encourage the subject to believe that Allah will give them positive income because of the attributes of Rahman and Rahim. The subject also practices reading Asmaul Husna; and the deepening stage, where the subject experiences the benefits of reading Asmaul Husna for himself and his environment. The process ends with the termination stage, which is when the subject is gradually awakened to prevent psychological shock. The therapist provides post-hypnosis suggestions to strengthen the effects of therapy and asks about the subject's experiences during the session, including physical or psychological complaints after therapy and their solutions. This is so that the process runs safely and the results last a long time.

The data analysis method used is *paired sample t-test statistical analysis* to test the differences in *pre-test* and *post-test conditions* in one group (Suseno, 2012). The data analysis process was assisted by SPSS version 23 for windows.

RESULTS AND DISCUSSION

Depression

Table 1. Wilcoxon Test Results for Depression

	Coefficient of Difference (z)	Sig (p)
Results	-4294	0.000

In this context, this study aims to determine how the components of the hypnosis method affect the decrease in depression levels in students. Comparison of scores before and after the intervention was carried out using the Wilcoxon test and obtained a p value of 0.000. If the calculated p value is less than 0.05, it indicates a significant difference between the two variables studied. Thus, it can be concluded that Asmaul Husna Hypnotherapy has a significant effect on reducing depression levels in new students of class X of Yogyakarta University.

This finding is supported by previous studies, for example, research conducted by Prabandari (2020) at Ungaran Regional Hospital showed that reading Asmaul Husna can increase a person's emotional intelligence. Husna has a significant effect in reducing the level of depression in hemodialysis patients. Although the context and population in this study were different, especially new students and chronic patients, both studies produced consistent results. This may be due to the similarity of spiritual aspects in the interventions used, which can have a relaxing effect and increase the meaning of life in participants. However, differences in health conditions, psychosocial backgrounds, and therapeutic environments (hospitals vs campuses) can be factors that affect the level of effectiveness of therapy. Variations in the duration and intensity of interventions can also

explain small differences in the achievement of results. Therefore, it is important to consider the characteristics of the context and participants when comparing results between studies.

Likewise, research by Ulum et al. (2022) showed that before the Al-Quran murottal therapy was carried out, most respondents experienced mild depression. However, after therapy, most respondents showed a decrease in depression levels in HIV/AIDS sufferers at the Puskesmas. These findings collectively highlight the effectiveness of Asmaul Husna hypnotherapy and similar spiritual interventions in reducing depression in various populations, including students, patients with chronic diseases, and individuals with HIV/AIDS. Consistent results across studies strengthen the potential of integrating spiritual and therapeutic approaches to address mental health challenges.

Anxiety

Table 2. Wilcoxon Test Results for Anxiety

	Coefficient of Difference (z)	Signature (p)
Results	-4218	0.000

In this context, this study aims to determine how the components of the hypnosis method affect the reduction of anxiety in students. Comparison of scores before and after the intervention was carried out using the Wilcoxon test, and a p value of 0.000 was obtained. If the calculated p value is less than 0.05, it indicates a significant difference between the two variables studied. Thus, it can be concluded that Asmaul Husna has a significant influence on reducing anxiety in students. Husna Hypnotherapy has a significant influence in reducing anxiety in new students at Universitas X Yogyakarta.

This finding is supported by previous studies. For example, a study conducted by Parazqia et al. (2024) found that before Asmaul Husna Therapy, respondents experienced moderate anxiety. However, after therapy, most respondents showed a decrease in anxiety levels to mild. This shows the effect of Asmaul Husna Therapy on reducing anxiety levels in students. The second study showed that a spiritual approach has a positive impact on reducing anxiety symptoms. However, there are some differences that need to be considered. In terms of methodology, Parazqia et al (2024) used an observational approach, while this study used a quantitative design with the Wilcoxon statistical test. Another difference lies in the characteristics of the research subjects. Parazqia et al (2024) studied active students domiciled in Palembang, while this study focused on new students at a college. In addition, the interventions used are also different. This study uses Asmaul Husna Hypnotherapy which combines elements of hypnosis with Asmaul Husna Reading, while Parazqia's research (2024) only applies murottal Asmaul Husna. Differences in implementation methods and participant characteristics can be factors that influence the results of the intervention. Therefore, although the results show the same tendency, the context and approach used still need to be considered in comparing the effectiveness of the intervention.

Likewise, Apriyati's research (2020) revealed that before Asmaul Husna Therapy, most respondents experienced moderate anxiety. After therapy, most respondents showed mild levels of anxiety. This shows the effectiveness of Asmaul Husna Therapy in reducing anxiety levels in pre-anesthesia spinal patients at PKU Muhammadiyah Hospital Yogyakarta.

These findings collectively highlight the effectiveness of Asmaul Husna Hypnotherapy in reducing anxiety in a variety of populations, including college students and pre-operative patients. The consistent results across studies reinforce the potential of integrating spiritual and therapeutic approaches, such as Asmaul Husna Hypnotherapy, to address anxiety and improve mental health

outcomes. This approach is particularly relevant for individuals undergoing significant life transitions or stressful situations, such as new college students adjusting to college life.

Emphasize

Table 3. Wilcoxon Test Results for Stress

	Coefficient of Difference (z)	Sig(p)
Results	-4354	0.000

In this context, this study aims to determine how the components of the hypnosis method affect stress reduction in students. Comparison of scores before and after the intervention was carried out using the Wilcoxon test, and the data obtained was a p -value of 0.000. If the calculated p-value is less than 0.05, it indicates a significant difference between the two variables studied. Thus, it can be concluded that Asmaul Husna Hypnotherapy has a significant effect on reducing stress in new students of Universitas X Yogyakarta.

This finding is consistent with previous research evidence, for example, research conducted by Adiguna et al. (2022) found that before Asmaul Husna Therapy, 4 respondents experienced mild stress. After undergoing therapy, most respondents showed a decrease in stress levels. These results show the effect of Asmaul Husna Therapy Husna on Reducing Stress Levels in Respondents at the Tresna Budi Pertiwi Bandung Wredha Social Home. Before the intervention, some respondents experienced mild stress, and after undergoing therapy there was a significant decrease in stress levels. The similarity of these results shows that spirituality-based interventions are effective in various age groups and backgrounds. However, there are also differences that need to be considered. Adiguna et al. (2022) research was conducted on the elderly, while this study focused on new students who were in the late adolescent development phase towards early adulthood. In addition, the context of implementing therapy is also different; Adiguna et al. (2022) conducted therapy in a social care environment with certain routines and social conditions, while in this study the intervention was carried out in a campus environment that has different academic and social dynamics. The method used is also the same, namely Asmaul Husna reading therapy, but does not explicitly combine hypnotic elements as applied in Asmaul Husna Hypnotherapy in this study. Differences in sample characteristics and intervention approaches provide an illustration that the effectiveness of spiritual therapy can be influenced by the context of application and the psychological profile of participants, so it is important to adjust the approach to the conditions of each target group.

Likewise, research by Rohmadani and Khoiryasdien (2022) shows that Islamic Hypnotherapy is effective in reducing stress in late adolescents. These results are in line with the findings of this study, which show that Asmaul Husna Hypnotherapy can significantly reduce stress levels in new students. However, there are some important differences that need to be considered. Rohmadani and Khoiryasdien's (2022) study was specifically aimed at the general population of late adolescents, while this study targeted new students who were in the academic and social transition phase in college. In terms of implementation, although both studies used an Islamic-based hypnotherapy approach, the form of technique and structure of the therapy session used were not explained in detail in Rohmadani and Khoiryasdien's (2022) study, making it difficult to make direct comparisons regarding the implementation method. Differences in environmental context, namely between adolescents in the general community and students in a college environment, can also affect the response to intervention. Thus, the similarity of results in these two studies strengthens the

effectiveness of the spiritual approach in dealing with stress, but differences in sample characteristics and intervention designs indicate the importance of adjusting therapy to the needs and conditions of the participants.

Based on the research conducted, the average age of respondents was 19 years, with the youngest being 18 years and the oldest being 22 years. As individuals age, they enter various phases of life that cannot be avoided. Late adolescence marks the beginning of the transition from childhood and early adolescence to adulthood. Entering the late adolescence phase, individuals often experience deep worries or fears about their future lives. This can trigger depression, anxiety, and stress in adolescents. This shows that the respondents in this study were in their late adolescence. Students are in a transition phase between late adolescence and early adulthood. Mental instability, conflict, increased demands, and mood swings are the impacts of this transition period (Fajrussalam et al., 2022).

This mental instability can cause various psychological problems in students, one of which is anxiety. Anxiety disorders can interfere with the teaching and learning process and reduce memory capacity which ultimately impacts students' academic achievement (Gerliandi et al., 2021). Among the various causes of depression, anxiety, and stress in students, there is one factor that is very influential but often overlooked, namely religiosity. Religiosity includes values, beliefs, attitudes, and behaviors that are manifested in religious practices and are one of the components that can influence an individual's anxiety level (Rahmy & Muslimahayati, 2021). The practical implications of this study emphasize the importance of a holistic approach that combines psychological and spiritual aspects in dealing with problems of depression, anxiety, and stress in new students. With proper implementation, Asmaul Husna Hypnotherapy can be an innovative solution in supporting the mental health of the younger generation in higher education environments.

Although the results of this study indicate a significant effect of Asmaul Husna Hypnotherapy in reducing stress, anxiety, and depression levels in new students, several limitations need to be considered in interpreting the results of this study as a whole. This study was conducted at one university, with a relatively short time frame, and relied on subjective measurement instruments, which can affect the external validity and generalizability of the results of the study. In addition, the effectiveness of this intervention is greatly influenced by the characteristics of the participants. Asmaul Husna Hypnotherapy tends to provide more optimal results in students who have a high level of religiosity, understand the spiritual meaning of Asmaul Husna, and have a high level of spirituality. Husna, and are open to spiritual and hypnosis-based approaches. Participants with moderate to high levels of suggestibility also showed a more positive response to therapy. Conversely, the effectiveness of this intervention appears to be lower in individuals who are less religious, unfamiliar with the concept of Asmaul Husna, or skeptical of spiritual methods. This intervention is also not intended for individuals with severe psychological disorders who require special clinical care. Therefore, these limitations should be important considerations when interpreting and generalizing the results of this study. Furthermore, more comprehensive studies include broader population coverage, longer intervention duration, and use of more diverse evaluation approaches.

CONCLUSION

Based on the results of the study and discussion, it can be concluded that the application of hypnotherapy with Asmaul Husna Hypnotherapy Technique is effective in reducing levels of depression, anxiety, and stress in new students of Universitas X Yogyakarta. The results of this study

indicate that this Islamic spiritual-based intervention not only has a positive impact on mental health, but can also be a promising alternative solution, especially for Muslim students who face psychological challenges during the transition period of college.

Therefore, it is recommended that universities consider integrating the Asmaul Husna Hypnotherapy Husna Program into counseling and psychological support services for new students. This approach is not only in line with the spiritual and cultural values of Islamic students, but also offers a holistic method that includes psychological and religious aspects. In doing so, universities can create a more inclusive and supportive environment that not only improves mental well-being but also strengthens students' spiritual resilience.

The implementation of this program is expected to be a strategic step in preventive and curative efforts against mental health problems among students. In addition, collaboration between counseling centers, mental health professionals, and spiritual experts can further optimize the effectiveness of this program. Thus, University X not only contributes to the academic development of students but also to the formation of a mentally resilient generation.

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