

THE EFFECT OF INTUITIVE REFLECTIVE AL-FATIHAH READING TRAINING TOWARDS REDUCING POST-TRAUMA ANXIETY LEVEL IN LOMBOK EARTHQUAKE VICTIMS

Mayreyna Nurwardani, Very Julianto , Navia Fathona Handayani

Universitas Islam Negeri Sunan Kalijaga Yogyakarta

Universitas Gadjah Mada Yogyakarta

Corresponding Email: mayreyna.nurwardani@uin-suka.ac.id

ABSTRACT

Al-Fatihah is one of the surahs in the Al-Qur'an that must be memorized by all Muslims. The role of Al-Qur'an, especially Surah Al-Fatihah as a non-pharmacological therapy has begun and widely studied because of the benefits, not only for physical but also psychological health. This study aim to examine the effect of Al-Fatihah reflective intuitive reading training to Post-trauma anxiety level of Lombok's earthquake victims in 2018. The study using an experimental method with pretest-posttest control group design. Each group consist of 12 adult woman. Post-trauma anxiety level was measured using anxiety sub-test from Depression Anxiety Stress Scale 42 (DASS). The result of Wilcoxon statistical test aim to examine the difference level of anxiety before and after treatment from one group. The result of Wilcoxon analysis showed that Al Fatihah reflective-intuitive reading training could reduce anxiety level significantly after training in experimental group ($p = 0.002$; $p < 0.05$). Furthermore, Man-Whitney U analysis showed that the difference of anxiety level between control and experiment group ($p = 0.001$; $p < 0.05$). This study showed that Al Fatihah reflective-intuitive reading training decrease anxiety level of Lombok's earthquake victims.

Keywords: Anxiety, Reflective Intuitive, Surah Al-Fatiha

Submission	Review Process	Revised	Accepted	Published
July 19, 2020	August 13, 2020 – June 15, 2022	June 21, 2022	June 23, 2022	June 30, 2022

INTRODUCTION

Indonesia is a disaster-prone country. Based on data from the National Disaster Management Agency (BNPB), Indonesia's natural disaster incidence reached 3,058 throughout 2021 (Dihni, 2021). Earthquakes are one of the natural disasters that often occur in Indonesia

One of the factors that causes earthquakes to often occur in Indonesia is because of its position in the Pacific Ring of Fire (Dyah & Prasajo, 2020). There are 240 volcanoes in Indonesia, 70 of which are still active and spread throughout Indonesia, especially in the eastern part.

Earthquakes occur without warning and occur over long periods of time, last for days, and sometimes years accompanied by

continuous aftershocks. Aftershocks become a stimulus that brings back terror, uncertainty, helplessness, and confusion in victims (Dorahy et al., 2016). A strong earthquake also occurred in West Nusa Tenggara, precisely on the island of Lombok, on July 29 2018, an earthquake measuring 6.4 magnitude. Another aftershock occurred on 5 and 19 August 2018 with a magnitude of 6.9 (Tim Pusat Studi Gempa Nasional, 2018).

The earthquake that occurred caused various physical, social and psychological conditions for the victims. There was a feeling of fear and worry felt by the earthquake victims because the aftershocks were still happening. The victims of the earthquake also had an overconfidence in the occurrence of aftershocks and the inability of victims to

avoid a sudden earthquake. This makes earthquake victims experience anxiety, stress and post-traumatic stress (Haqi et al., 2019; Thoyibah et al., 2019).

Disasters such as earthquakes also affect the mental health of victims such as experiencing emotional instability, stress reactions, anxiety, and trauma (Makwana, 2019), depression, fear, suicide, Post-traumatic stress disorder (PTSD) (Novia et al., 2020). These problems can have an impact on a person's ability and functioning in everyday life (Dorahy et al., 2016).

One of the psychological problems experienced by many victims of the Lombok earthquake is anxiety with a severe category. This causes disaster victims to be unable to think clearly and only focus on things that can be done right away (Haqi et al., 2019).

Many of the victims of the earthquake experienced anxiety. Anxiety itself is an emotion characterized by feelings of tension, worry, and accompanied by physical changes such as an increase in blood pressure (Kazdin et al., 2000). Anxiety is a psychological condition characterized by physical, behavioral and cognitive symptoms (Nevid et al., 2019).

The symptoms of anxiety such as fast heart beat, difficulty breathing, dry mouth and throat, restlessness, shaking limbs or hands, headache and stomach pain, difficulty speaking, cold hands. Symptoms of anxiety can also be seen in behavior such as avoidant behavior, clinging and dependent behavior on others, restless behavior, and seeking reassurance. Anxiety can also be seen in cognitive conditions, namely the emergence of worry about something such as the future and dire situations. This anxiety makes the person unable to control himself and full of feelings of inadequacy (Nevid et al., 2019).

Anxiety needs to be treated immediately so that it is not dangerous and has a worse impact on one's psychological

condition (Ali, Ismail, Jusoh, et al., 2018). Anxiety is not easy to get rid of. However, anxiety can be eliminated with comprehensive therapy (Suryaningrum, 2013).

Spiritual healing can be used as a treatment heal disaster survivors. Currently, spiritual healing methods are starting to be widely used, one of which is the Koran (Al-Quran). Al-Quran can be used by public health practitioners, especially in the Muslim community population to maintain healthy living behaviors (Aboul-Enein, 2016). Several studies have been conducted to prove that spiritual therapy using the Qur'an can reduce anxiety (Mar et al., 2016).

The effect from reading and understanding the meaning of the verses of the Qur'an can last a long time when it is done every day and continuously (Khan, Ahmad, et al., 2010). Al-Quran provides certainty, comfort, and keeps people away from worry and anxiety and depression (Hammad, 2009; Nayef & Wahab, 2018).

On the other hand, almost 95% of the population of Lombok are Muslims (Tahir, 2008). This is the basis for using the letter Al-Fatihah for handling Lombok disaster survivors.

Reciting Al-Quran can be used as a non-pharmacological treatment, for example by practicing al-Fatihah as spiritual healing. Reading al-Fatihah perfectly can relax stress and reduce anxiety. This will certainly have a positive impact on those who recite it, this surah was chosen because of its many features (Ali, Ismail, Jusoh, et al., 2018; Ghiasi & Keramat, 2018).

Tafsir Ibn Katsir (in Andy, 2019) revealed that Al-Fatihah is the key to a servant in dealing with life's problems with closeness to Allah Almighty, ease in achieving peace of life and ease in dealing with various problems.

Reading al-Fatihah continuously can cause peace of mind. Al-Fatihah will also remind the blessings that Allah has given to

His servants since the beginning of time, for example, air, water, food, drink and so on (Ali, Ismail, Jusoh, et al., 2018). The same reference explains that Al-Fatihah describes the strong relationship between the Creator and His servants. This is the main point in the surah. Strong dependence on the creator is believed to relieve anxiety from the human soul. These verses contain views to replace anxiety with peace of mind.

The training technique used was an intuitive reflective technique in studying Al Fatihah. This technique is basically reading Al Fatihah, understanding and reflecting on that meaning in life. When reading Al Fatihah, they should believe that all trials are God's decree and only Him is the place to ask for help (Julianto & Subandi, 2015). This can give the victims peace of mind and can slowly reduce and even heal the anxiety of the victim.

The motivation theory by Riyono et al (2012) explains that hoping and depending on God is the most important element of human motivation in facing many uncertainties and problems experienced, this can provide psychological peace to humans. Hope in God is something that must be owned by a Muslim. Because the essence of worship is to make Allah the only one who is deified and who is asked for help in all conditions. Thus, the soul will become calmer because it believes that all the trials experienced are the best from Allah. The research hypothesis proposed is that training in reading Al Fatihah with the reflective-intuitive method can reduce post-traumatic anxiety levels in survivors of the 2018 Lombok earthquake.

Intuitive reflective reading training is reading the Koran by reflecting on its meaning to oneself repeatedly (Julianto & Subandi, 2015). Reflective understanding is that individuals can understand the meaning of the verses of Al Fatihah and can reflect them into everyday life. The intuitive process is that

individuals can feel the meaning of each verse of Al Fatihah while reading.



Gambar 1. Pelatihan Membaca Al Fatihah Reflektif Intuitif

RESEARCH METHODS

Research subject

The subjects in this study were 24 women with each control group and the experimental group consisting of 12 people. Subject criteria were as follows: (1) Anxiety Score on the Depression Anxiety Stress Scale (DASS) which was in the moderate to very severe category; (2) Early Adults aged 18-40 years (3) Victims of the 2018 Lombok earthquake.

Research procedure

The research was started by conducting an ethical clearance process through the Research and Community Service Institute (LPPM) of UIN Sunan Kalijaga Yogyakarta as well as submitting a funding grant (No SK. 106.12 Year 2019 dated June 13, 2019). This research process was carried out in June-October 2019. The next process was to select research subjects. Researchers distributed the DASS scale to victims of the Lombok earthquake. The incoming data was then categorized according to the DASS manual book.

The results of the categorization become the basis for determining the research subjects. Subjects included in the research category were given informed consent and an initial explanation regarding the training process to be carried out. There were 24 subjects who are willing. The subjects were then randomly grouped into 2 groups, namely the experimental group and the control group. The two groups were also measured for initial conditions to ensure that both groups had the same conditions (see table 4).

The training process for reading Al Fatihah Reflective Intuitive was prepared by adapting the module compiled by Julianto (2015). The methods used in this training are interactive lectures, sharing, discussions, reading, listening, contemplating, and reflecting on the verses of the Koran.

Table 1

Training materials

Session	Training materials (60minutes each session)
1	Recognition of anxiety and reflective-intuitive interventions
2	Verse 1, in the name of Allah, the most merciful, the most merciful
3	Verse 2, Praise be to Allah, Lord of the worlds
4	Verse 3, the most merciful, the most merciful
5	Verse 4, who rules the day of vengeance
6	Verse 5, to you alone we worship and to you alone we ask for help
7	Verse 6, guide us to the straight path
8	Verse 7, (i.e.) the path of those whom you have bestowed favors, and not (the path) of the wrathful and not (the way) of those who have gone astray.

The experimental group received training for 2 days with a total of eight sessions. One session was used for an introduction to anxiety, the virtues of Surah Al-Fatihah, and intuitive reflective reading of Al Fatihah. The other seven sessions discussed the verses of Al Fatihah with one verse per session.

The post-test was given immediately after the last session. Post-test was used to determine the condition of the subject after the intervention. The collected data was then analyzed by the researcher.

Research Instruments.

The measuring instrument used in this study is an anxiety sub-test to measure anxiety in the DASS instrument. This instrument has a level of validity and reliability with a cronbach alpha coefficient of 0.888 (Henry & Crawford, 2005; Imam, 2008; Julianto & Subandi, 2015).

DASS is known to be used to measure post-traumatic anxiety in earthquake victims (Bavafa et al., 2019). Categorization of anxiety levels DASS 42 (Lovibond & Lovibond, 1995), as follows:

Table 2

DASS 42 . Anxiety Level Categorization

Cattegoy	Anxiety Score
Normal	0-7
Light	8-9
Average	10-14
Severe	15-19
Very severe	20+

Data analysis

This study consists of two analyzes, namely the first analysis using the Wilcoxon Analysis Test which aims to test whether there is a difference in 1 dependent variable that is interval or ratio caused by one nominal or ordinal independent variable. Data comes from the same 1 group. This statistical test is used to see the difference between pre-test and post-test data in the experimental group with less than 30 subjects (Suseno, 2012).

The second analysis uses the Mann Whitney U analysis test which aims to test whether there is a difference in 1 dependent variable that is interval or ratio caused by 1 nominal or ordinal independent variable. Data comes from 2 different groups. This statistical test was used to see differences in the data of the control group and the experimental group with the number of subjects less than 30 people (Suseno, 2012).

RESULTS AND DISCUSSION

Research Result

Table 3

Description of Research Subject

Participant demographic data

Sex	
Women	24
Men	-
Education	
Senior high	18
Diploma	3

Bachelor	3
Age	
18-25	2
26-35	15
36-40	7
Occupation	
Housewife	10
Private Worker	8
Government employees	6
Anxiety Level	
Medium	12
Severe	8
Very Severe	4

Description of Research Data

Descriptions of research data are presented to determine the characteristics of the main data related to the research conducted (see Table 4). Based on Table 4, it can be seen that the anxiety level of the experimental group at the time of the post-test was lower (M = 6.83) than the pre-test (M = 14.83). In the control group, there was a change but not significant between the pre-test (M=16.5) and post-test (M=14.9) scores. An illustration of the comparison of anxiety levels in the control and experimental groups can be seen in graph 1.

Graph 1

Comparison of anxiety levels of control and experimental groups



Based on the pre-test and post-test data that have been obtained, then the hypothesis was tested using the Wilcoxon analysis technique, namely the non-parametric test for the results before and after treatment in the experimental group. The results of the Wilcoxon analysis will be explained in table 5 below:

Table 5

Wilcoxon Analysis Test Results

	Z	Sig.	P	Result
Pre-post test	-3.063 ^a	0,002	P<0,05	Significant

Table 5 showed that at the pre-test and post-test stages, there is a significant difference in the level of subject anxiety in the experimental group after reading the intuitive reflective letter of Al-Fatihah with Sig (p) = 0.002 (p < 0.05) where the subject's level of anxiety before treatment was higher (M = 14.83) compared to the level of anxiety after being given treatment (M = 6.83) (see table 4).

Table 4

The anxiety level of the experimental and control groups after training

Skor	Eksperimen				Kontrol			
	Mean	SD	Max	Min	Mean	SD	Max	Min
CemasPre	14,83	3,07	20	11	16,5	4,6	26	10
CemasPost	6,83	4,72	18	2	14,9	4,03	25	10

Based on the post-test data of the control group and the experimental group that has been obtained, the hypothesis then tested using the Man Whitney-U Analysis Test, which is a non-parametric test to determine the difference in anxiety between the control group and the experimental group. The results of the Man Whitney-U Analysis Test will be explained in table 7 below

Table 7

Man Whitney U Analysis Test Results

MW-U	Sig.	P	Result
15.500	0,001	P<0,05	Signifikan

On table 7 there is a significant difference in anxiety between the control group and the experimental group after reading the letter Al-Fatihah with the intuitive reflective method with MW-U = 15,500 and Sig (p) = 0.001 (p < 0.05) where the level of anxiety of the subject being in the control group was higher (M = 14.9) compared to the anxiety of the subjects in the experimental group (M = 6.83) (see table 4)

Discussion

This study aims to examine the effect of reading the Intuitive Reflective Al-Fatihah on the level of post-traumatic anxiety in Lombok earthquake victims. The results of this study indicate that there is a significant reduction in anxiety levels in the victims of the 2018 Lombok earthquake after being given training to read the Intuitive Reflective Al-Fatihah.

The decrease in the level of anxiety in participants after being given training to read Al-Fatihah with intuitive reflection because reading the Qur'an can be an individual strategy to solve problems that are experienced or called religious coping. Religious coping is using belief in religion or religious practice as a problem solving strategy (Pargament et al., 2005).

The problems that the subject experienced were caused by the subject's concerns about life. Humans have vulnerabilities in their lives that are always worrying about risk, uncertainty, and hope for life in the future. However, humans as individuals have the freedom to choose what they will do to overcome these vulnerabilities. One thing that can be done is to find something to depend on in order to survive and remain stable which in this case is referred to as "anchor" (Riyono et al., 2012).

Reading Al-Fatihah with the reflective-intuitive method can help the subject to find and strengthen the ancor. Ancor is something that can be someone's guide to face future uncertainty, face risks, and give hope. As a person who believes in God, then God is the main ancor. There will be no doubt in it for an individual who believes in the existence of God (Riyono et al., 2012).

Based on the results of the participants' diaries, it was found that before the training, many subjects felt headaches, tired easily, couldn't sleep, had nightmares, had trouble concentrating, got angry easily, didn't calm down, and so on. However, after the training the subjects felt calmer, the body felt better, tried to be more prejudiced, did not get angry easily, was more grateful for the blessings of Allah SWT, appreciated everything they had at this time, and was more patient when faced with difficulties.

The calmness that the subject feel was also due to the fact that during this training, the subject was given a view and his belief was strengthened through the meanings contained in Surah Al-Fatihah that Allah is the only one to depend on. Depending everything on God will create a stable psychological condition for the individual and at the same time will bring up a brave attitude to face all challenges. However, for individuals who still have not made God an anchor, they will feel confused

and feel helpless in their lives (Riyono et al., 2012).

Neuroscience research conducted by Fauzan & Rahim (2015) to see the dominant brain waves when someone reads and listens to the Qur'an shows that the brain waves of someone who reads or listens to verses of the Qur'an are in a delta and theta state. It can be concluded that reading while understanding the verses of the Qur'an can have a relaxing and calming effect on the subject. Meanwhile, in research conducted by Iskandar & Dirhamsyah (2019) the subject's brain waves are in an alpha state when doing remembrance which indicates that the subject is in a calm and relaxed state.

Another neuroscience research that also uses EEG analysis when the research subject reads the Qur'an shows that when the subject reads the Qur'an, the brain waves are in an alpha state, namely waves when a person feels relaxed and comfortable, besides reading the Qur'an. can also reduce stress and make the mind calmer (Kamal et al., 2013).

Intuitive reflective reading training can also help the subject find a new spirit in living his life because it forms a new, more positive perspective on the subject in seeing all problems and events in his life. (Julianto & Subandi, 2015).

These situation can be appeared because when reading the verses of the Qur'an, especially Al-Fatihah, the subject also interprets each verse. In addition, Al-Fatihah also includes remembrance so as to make the individual who reads it feel calm (Ali, Ismail, Hishamudin, et al., 2018).

The results of this study are in line with previous studies which explain that reciting the Qur'an, namely reading and understanding the verses of the Qur'an can also reduce anxiety in students who will undergo national exams (Sustring & Wijaya, 2019), anxiety in mothers pregnant and patients undergoing significant hemodialysis and cancer (Agusmita &

Effendy, 2019; Al-Jubouri et al., 2021; Yuni Fitri Hamidiyanti & Gumilang Pratiwi, 2019)

According to the level of information processing theory, something will be easy to remember when the information is in the form of meaning (Craik & Lockhart, 1972). As happened in this training, after the subject understood the meaning of each verse, the subject was then asked to interpret the meaning and relate it to events that had been experienced so far. Lahey (2012) also states that information will be remembered longer when the information is related to oneself because memory is the easiest to access information related to oneself.

In addition, according to Hammad (2009) tranquility can also be realized because the subject believes that Allah SWT created a definite disease with a cure and believes that the Qur'an as Ash Syifaa (medicine) can help to reduce anxiety levels (Hammad, 2009). Previously, the subject had been given material related to the glory of Surah Al-Fatihah, namely Ash-Syifa or medicine so that it could increase the belief that reading the Qur'an could be a solution to psychological problems.

During the training, the researcher asked each subject to read Surah Al-Fatihah by making a sound 3 times. Listening to subject own voice is better than listening to other subjects voices because the subject's own voice is very effective in encouraging relaxation (Khan, Beg, et al., 2010).

Relaxation is a skill, it can be learned and practiced. Everyone has the ability to learn how to relax. The subject may not feel any change during relaxation. However, at that time physiological changes were taking place. When the subject understands the meaning of the verse that is read and becomes God as an anchor and a place to hang one's life (Khan, Beg, et al., 2010).

Reading and understanding the meaning of Al-Fatihah which is done many times makes the subject remember the meaning of the verse

for a long time. Repeated reading is known as rehearsal. According to McNeal & Dwyer, new information will last longer in short-term memory when using rehearsal techniques and make it more likely to be stored in long-term memory (Suparmi, 2010).

Judging from the results of research in the experimental group, as many as 10 participants experienced a significant decrease in anxiety levels and 2 others experienced a less significant decrease in terms of the post-test results of participants compared to other participants in the experimental group.

Based on observations, HM and RO's participation was less active during the training, as seen from the participants chatting with friends beside them, especially during the intuitive process where participants were asked to relate the meaning of the verse to life or problems they had experienced. HM and RO participants did not talk about previous life experiences related to the verse that has been explained. According to Salas et al (2012) one of the factors that causes training activities to not provide significant results is the active participation of participants.

According to previous research, the best results in training can be achieved when trainees focus their thoughts on a word, phrase, or idea and completely let go of other thoughts so that negative thoughts disappear and positive thoughts come to mind (Khan, Beg, et al., 2010). Therefore, active participation plays a very important role in the success of a research.

Furthermore, from the post-test scores it can be concluded that in the control group there is also a decrease in anxiety levels but not significant even though they are not given training to read Al-Fatihah intuitively, it is assumed that reading Al-Fatihah when performing the five daily prayers is able to reduce anxiety.

The weakness of this study is that the number of subjects who meet the requirements

and are willing to participate in the training is only 24 people and less than the number expected in experimental research, which is a minimum of 30 people. Researchers also did not control much on the independent variables that can affect the validity of the research results.

CONCLUSION

Based on the results of the analysis that has been carried out, it can be concluded that reading Al-Fatihah with the intuitive reflective method can reduce the level of anxiety in the victims of the 2018 Lombok earthquake. It can be seen that there is a significant decrease in anxiety scores between before and after being given treatment.

Based on the subject's diary also found that participants felt the benefits of reading the intuitive reflective letter of Al-Fatihah, such as feeling calmer, feeling better, having good prejudices, not getting angry easily, being grateful for the blessings of Allah SWT, appreciating everything that is currently owned, and being more patient when face difficulties. Therefore, training to read Al-Fatihah with intuitive reflective methods can be an intervention to reduce post-traumatic anxiety in earthquake victims.

REFERENCES

- Aboul-Enein, B. H. (2016). Health-Promoting Verses as mentioned in the Holy Quran. *Journal of Religion and Health*, 55(3), 821–829. <https://doi.org/10.1007/S10943-014-9857-8>
- Agusmita, A., & Effendy, E. (2019). An Anxiety Case Report with Murotal Alqur'an Approach in Woman Who Got Hemodialysis in Universitas Sumatera Utara Hospital, Medan. *Open Access Macedonian Journal of Medical Sciences*, 7(16), 2695. <https://doi.org/10.3889/OAMJMS.2019.420>
- Al-Jubouri, M. B. A., Isam, S. R., Hussein, S.

- M., & Machuca-Contreras, F. (2021). Recitation of quran and music to reduce chemotherapy-induced anxiety among adult patients with cancer: A clinical trial. *Nursing Open*, 8(4), 1606. <https://doi.org/10.1002/NOP2.781>
- Ali, M. S., Ismail, M. S., Jusoh, W. H. W., Omar, S. H. S., Abdullah, M. S., & Razak, R. A. (2018). Anxiety Therapy By Practising And Reciting Al-Fatiha Sura : An Alternative Remedy. *International Journal of Academic Research in Business and Social Sciences*, 8(7). <https://doi.org/10.6007/IJARBS/V8-I7/4519>
- Ali, M. S., Ismail, S., Hishamudin, W., Jusoh, W., Syed, H., Syed, O., Razak, R. A., & Abdul, R. (2018). Healing Stress Through Surah al-Fatihah: An Alternative. *International Journal of Civil Engineering and Technology (IJCIET)*, 9(8), 175–180.
- Bavafa, A., Khazaie, H., Khaledi, B., & Rezaie, L. (2019). The relationship of severity of symptoms of depression, anxiety, and stress with sleep quality in earthquake survivors in Kermanshah. *Journal of Injury and Violence Research*, 11(2). <https://doi.org/10.5249/JIVR.V11I2.1203>
- Craik, F. I. M., & Lockhart, R. S. (1972). Levels of processing: A framework for memory research. *Journal of Verbal Learning and Verbal Behavior*, 11(6), 671–684. [https://doi.org/10.1016/S0022-5371\(72\)80001-X](https://doi.org/10.1016/S0022-5371(72)80001-X)
- Dihni, V. A. (2021). BNPB: Kejadian Bencana Alam Indonesia Capai 3.058 Sepanjang 2021. *Databoks.Katadata.Co.Id/*. <https://databoks.katadata.co.id/datapublish/2021/12/29/bnpb-kejadian-bencana-alam-indonesia-capai-3058-sepanjang-2021>
- Dorahy, M. J., Renouf, C., Rowlands, A., Hanna, D., Britt, E., & Carter, J. D. (2016). Earthquake Aftershock Anxiety: An Examination of Psychosocial Contributing Factors and Symptomatic Outcomes. *Journal of Loss and Trauma*, 21(3), 246–258. <https://doi.org/10.1080/15325024.2015.1075804>
- Dyah, S. W., & Prasajo, E. (2020). Tata Kelola Kolaboratif Dalam Upaya Penanggulangan Pasca Gempa di Wilayah Jawa Bagian Barat. *JIAP | Jurnal Ilmu Administrasi Publik*, 8(2).
- Fauzan, N., Normardina, & Rahim, A. (2015). BRAIN WAVES IN RESPONSE TO AL-QURAN & DHIKR.
- Ghiasi, A., & Keramat, A. (2018). The Effect of Listening to Holy Quran Recitation on Anxiety: A Systematic Review. *Iranian Journal of Nursing and Midwifery Research*, 23(6), 411–420. https://doi.org/10.4103/IJNMR.IJNMR_173_17
- Hammad. (2009). PERAN TERAPI AL QUR'AN TERHADAP KECEMASAN DAN IMUNITAS PASIEN HOSPITALISASI (The Role of The Koran Therapy on Anxiety and Immunity of Hospitalized Patients). *Jurnal Ners*, 4(2). https://www.researchgate.net/publication/327392782_PERAN_TERAPI_AL_QU_R'AN_TERHADAP_KECEMASAN_DAN_IMUNITAS_PASIEN_HOSPITALISASI_The_Role_of_The_Koran_Therapy_on_Anxiety_and_Immunity_of_Hospitalized_Patients
- Haqi, M. H., M.Has, E. M., & Bahiyah, K. (2019). GAMBARAN STATUS MENTAL (STRES, KECEMASAN, DAN DEPRESI) PADA KORBAN PASCA GEMPA BERDASARKAN PERIODE PERKEMBANGAN (REMAJA, DEWASA, DAN LANSIA) DI DESA PENDUA KABUPATEN LOMBOK UTARA. *Psychiatry Nursing Journal (Jurnal Keperawatan Jiwa)*, 1(1), 29. <https://doi.org/10.20473/PNJ.V1I1.13013>
- Henry, J. D., & Crawford, J. R. (2005). The short-form version of the Depression Anxiety Stress Scales (DASS-21): construct validity and normative data in a large non-clinical sample. *The British Journal of Clinical Psychology*, 44(Pt 2), 227–239. <https://doi.org/10.1348/014466505X296>

- Imam, S. S. (2008). Depression Anxiety Stress Scales (DASS): Revisited. *The Journal of Behavioral Science*, 3(1). <https://so06.tci-thaijo.org/index.php/IJBS/article/view/2167>
- Iskandar, I., & Dirhamsyah, M. (2019). The Effect of Dhikrullah on Brain Health According to Neuroscience. *Asian Social Work Journal*, 4(2), 71–77. <https://doi.org/10.47405/ASWJ.V4I2.92>
- Julianto, V., & Subandi. (2015). Membaca Al Fatihah Reflektif Intuitif untuk Menurunkan Depresi dan Meningkatkan Imunitas. *JURNAL PSIKOLOGI*, 42(1).
- Kamal, N. F., Mahmood, N. H., & Zakaria, N. A. (2013). Modeling Brain Activities during Reading Working Memory Task: Comparison between Reciting Quran and Reading Book. *Procedia - Social and Behavioral Sciences*, 97, 83–89. <https://doi.org/10.1016/J.SBSPRO.2013.10.207>
- Kazdin, A. E., Major, B., Cozzarelli, C., Mardi, A., Horowitz, J., Europaea, A., Colyer, P. J., Fuchs, L. S., Shapiro, E. S., Stoiber, K. C., Waldo, C. R., Coates, T. J., Grove, W. M., Personality, A., Shaffer, H. J., Checklist, A., Gough Adler, H. G., Alan, A., Stewart, E., ... Nelson, E. L. (2000). *Encyclopedia of Psychology: 8 Volume Set Main Topics with Contributors' Names Adulthood and Aging: Biological Processes and Physical Development Susan Krauss Whitbourne Adulthood and Aging: Cognitive Processes and Development Timothy A. Salthouse Adulthood and Aging: Personality Process and Development Susan Krauss Whitbourne Adulthood and Aging: Social Processes and Development*.
- Khan, N., Ahmad, N. B., Beg, A. H., Fakheraldin, M. A. I., Alla, A. N. A., & Nubli, M. (2010). Mental and spiritual relaxation by recitation of the holy Quran. 2nd International Conference on Computer Research and Development, ICCRD 2010, 863–867. <https://doi.org/10.1109/ICCRD.2010.62>
- Khan, N., Beg, A., Abdalla, A. N., & Nubli, M. (2010). Mental and Spiritual Relaxation by Recitation of the Holy Quran. Second International Conference on Computer Research and Development, May. <https://doi.org/10.1109/ICCRD.2010.62>
- Lahey, B. B. (2012). *An introduction apa undergraduate learning goals and outcomes (Eleventh E) (Eleventh)*. McGraw-Hill Publishing Company.
- Lovibond, S. ., & Lovibond, P. (1995). *Manual for the Depression Anxiety Stress Scales*. Psychology Foundation.
- Makwana, N. (2019). Disaster and its impact on mental health: A narrative review. *Journal of Family Medicine and Primary Care*, 8(10), 3090. https://doi.org/10.4103/JFMPC.JFMPC_893_19
- Mar, R., Islamiyah Karya Pembangunan, S., & Moh Toriqul Chaer, N. (2016). Pengaruh Pembacaan dan Pemaknaan Ayat-ayat al-Qur'an terhadap Penurunan Kecemasan pada Santriwati. *Psikohumaniora: Jurnal Penelitian Psikologi*, 1(1), 30–48. <https://doi.org/10.21580/PJPP.V1I1.966>
- Nayef, E. G., & Wahab, M. N. A. (2018). The Effect of Recitation Quran on the Human Emotions. *International Journal of Academic Research in Business and Social Sciences*, 8(2). <https://doi.org/10.6007/IJARBS/V8-I2/3852>
- Nevid, J. S., Greene, B., Knight, L. J., Jhonson, P. A., & Taylor, S. (2019). *Essentials of abnormal psychology: In a changing world (Fourth)*. Pearson.
- Novia, K., Hariyanti, T., & Yuliatun, L. (2020). The Impact of Natural Disaster on Mental Health of Victims Lives: Systematic Review. *International Journal of Science and Society*, 2(3), 65–85. <https://doi.org/10.54783/IJSOC.V2I3.128>
- Pargament, K. I., Magyar-Russell, G. M., & Murray-Swank, N. A. (2005). The sacred and the search for significance: Religion as a unique process. *Journal of Social Issues*, 61(4), 665–687. <https://doi.org/10.1111/J.1540-4560.2005.00426.X>

- Riyono, B., Himam, F., & Subandi. (2012). In Search for Anchors The Fundamental Motivational Force in Compensating for Human Vulnerability. *Gadjah Mada International Journal of Business*, 14(3), 229–252.
<https://doi.org/10.22146/GAMAIJB.5475>
- Salas, E., Tannenbaum, S. I., Kraiger, K., & Smith-Jentsch, K. A. (2012). The Science of Training and Development in Organizations: What Matters in Practice. *Psychological Science in the Public Interest*, Supplement, 13(2).
- Suparmi. (2010). STUDI META ANALISA: STRATEGI REHEARSAL DAN MEMORI JANGKA PENDEK. *Jurnal Psikologi Tabularasa*, 5(2), 289–310.
<https://doi.org/10.26905/JPT.V5I2.182>
- Suryaningrum, C. (2013). COGNITIVE BEHAVIOR THERAPY (CBT) UNTUK MENGATASI GANGGUAN OBSESIF KOMPULSIF. *Jurnal Ilmiah Psikologi Terapan*, 1(1), 1–11.
<https://doi.org/10.22219/JIPT.V1I1.1352>
- Suseno, M. N. (2012). *Statistika*. Ash-Shaff.
- Sustring, H. F., & Wijaya, H. E. (2019). Tadabbur Al-Quran to Decrease Anxiety Among Students Facing National Examination. *International Summit on Science Technology and Humanity*.
- Tahir, M. (2008). Tuan Guru dan Dinamika Hukum Islam di Pulau Lombok. *Asy-Syir'ah: Jurnal Ilmu Syari'ah Dan Hukum*, 42(1), 85–115.
<https://doi.org/10.14421/AJISH.2008.42.1.85-115>
- Thoyibah, Z., Dwidiyanti, M., Mulianingsih, M., Nurmayani, W., Indra Wiguna, R., Studi Keperawatan, P., Yarsi Mataram, S., Ilmu Keperawatan, D., Kedokteran, F., Diponegoro, U., & Ilmu Keperawatan Fakultas Kesehatan, J. (2019). Gambaran Dampak Kecemasan dan Gejala Psikologis pada Anak Korban Bencana Gempa Bumi di Lombok. *Holistic Nursing and Health Science*, 2(1), 31–38.
<https://doi.org/10.14710/HNHS.2.1.2019.31-38>
- Tim Pusat Studi Gempa Nasional. (2018). *Kajian Rangkaian Gempa Lombok Provinsi Nusa Tenggara Barat*. Pusat Penelitian dan Pengembangan Perumahan dan Permukiman Badan Penelitian dan Pengembangan Kementerian Pekerjaan Umum dan Perumahan Rakyat.
- Yuni Fitri Hamidiyanti, B., & Gumilang Pratiwi, I. (2019). Effect of Listening to the Quran on Anxiety Level in Primipara. *Health, Spirituality and Medical Ethics*, 6(1), 52–56.
<https://doi.org/10.29252/JHSME.6.1.52>