

BUKTI KORESPONDENSI
ARTIKEL JURNAL AKREDITASI SINTA 2

Judul Artikel : AL-QUR'AN AND DZIKIR: ARE THEY EFFECTIVE TO OVERCOME ANXIETY CAUSED BY COVID-19 AS A PANDEMIC CONDITION?

Nama Jurnal/e-ISSN : Psikis : Jurnal Psikologi Islami/ 2549-6468.

Penulis : Bahril Hidayat, Azhar Abdul Rahman, Sigit Nugroho, Anna V Leybina, Rahmad Muliadi, Nilla Listyani, Layla Takhfa Lubis.
Penulis Korespondensi: Sigit Nugroho

No	Perihal	Tanggal
1	Bukti Submit Artikel, Ethic Statement, dan Cek Turnitin	29 Maret 2023
2	Bukti hasil Reply review Editorial Desk	3 April 2023
3	Bukti Feedback dari Peer Reviewers	19 April 2023
4	Bukti Hasil Submit Hasil Revisi Review dan Kinerja Tim Penulis	25 April 2023
5	Bukti Penerimaan Artikel (Accepted Article/LoA)	5-9 Mei 2023
6	Bukti Artikel di Published Online	10 Mei 2023

**1. Bukti Submit Artikel, Ethic Statement, dan Cek Turnitin
(29 Maret 2023)**

Comments for the Editor

Participants

Sigit Nugroho (sigitnugroho)

Messages

Note	From
Dear Editor, Please find attached the file, article with title AL-QUR'AN AND DZIKIR: ARE THEY EFFECTIVE TO OVERCOME ANXIETY CAUSED BY COVID-19 AS A PANDEMIC CONDITION? and we adding the Ethic Statement from 1st author too. Thank you. Kind regards, Assalamualaikum. Sigit Nugroho. (Corresponding author, Universitas Islam Riau)	sigitnugroho29-03-2023 04:16 PM

[Add Message](#)

[Review Report](#)

iredhofr03-04-2023 03:27 AM



Ethic Statement Form



Participants

Sigit Nugroho (sigitnugroho)

Messages

Note	From
Dear Editor. Assalamualaikum. The attached file is Ethic Statement form signed by 1st Author, Bahril Hidayat, Universitas Islam Riau, for article entitled AL-QUR'AN AND DZIKIR: ARE THEY EFFECTIVE TO OVERCOME ANXIETY CAUSED BY COVID-19 AS A PANDEMIC CONDITION? Thank you. Kind regards. Sigit Nugroho. (Corresponding author, Universitas Islam Riau, Indonesia)	sigitnugroho29-03-2023 04:36 PM
 sigitnugroho, Author, Ethics Statement Sigit Corr Author Psikis Jurnal 2023.pdf	

[Add Message](#)

STATEMENT OF ETHICS
(Ethics Statement)

Dear.

Editorial Board

Psikis : Jurnal Psikologi Islami

Program Studi Psikologi Islam, Fakultas Psikologi, Universitas Islam Negeri Raden Fatah Palembang

in

the place

The manuscript entitled : AL-QUR'AN AND DZIKIR : ARE THEY EFFECTIVE TO OVERCOME ANXIETY CAUSED BY COVID-19 AS PANDEMIC CONDITION?

Author's name : Bahril Hidayat (1st author)

Address : Department of Pscyhology, Universitas Islam Riau, Indonesia.

E-mail : bahrilhidayat@fis.uir.ac.id

No. HP / Whatsaap : 081268338782.

Corresponding Author's name : Sigit Nugroho.

Address : Department of Pscyhology, Universitas Islam Riau, Indonesia.

E-mail : sigit.nugroho@psy.uir.ac.id

No. HP / Whatsaap : 081227416754.

I declared that :

1. Our articles that have been submitted to Psikis : Jurnal Psikologi Islami to be assessed are original or free from fabrication, falsification, plagiarism, duplication, fragmentation/salam and copyright infringement of data/content.
2. This article has not been published elsewhere or is not being considered for publication by another journal, and during the assessment process by this journal it will not be withdrawn and submitted to another journal for evaluation.
3. The author is willing to improve the manuscript that has been assessed and not withdraw it unilaterally without notifying the editor, especially if the manuscript is in the process of being reviewed.
4. Our articles do not contain any unlawful, defamatory or other statements and do not contain material that violates the personal rights or property rights of any other person or entity.

Thus, I make this statement honestly and responsibly.

Pekanbaru, March 29, 2023.

Author (1st author)



(Bahril Hidayat)

Last Check Submission article AL-QUR'AN AND DZIKIR: ARE THEY EFFECTIVE TO OVERCOME ANXIETY CAUSED BY COVID-19 AS A PANDEMIC CONDITION?

by Bahril Et Al Sigit Corr Auth Azhar Rahmad Nilla Layla

Submission date: 29-Mar-2023 11:11PM (UTC+0700)

Submission ID: 2050071238

File name: 06_APPROVE_Final_Submit_Article.docx (109.81K)

Word count: 6103

Character count: 36249

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

Bahril Hidayat¹, Azhar Abdul Rahman², Sigit Nugroho³, Anna V Leybina⁴,
Rahmad Muliadi⁵, Nilla Listyani⁶, Layla Takhfa Lubis⁷

^{1,3,5,6} Department of Psychology, Universitas Islam Riau, Indonesia.

³⁶ ² Universiti Teknologi MARA (UiTM) Perlis, Malaysia.

⁴ Lo²²nosov Moscow State University, Moscow, Russian Federation.

⁷ Department of Psychology, State Islamic University of Sultan Syarif Kasim, Indonesia.

³ Corresponding author: sigit.nugroho@psy.uir.ac.id

ABSTRACT

³³ The Covid-19 outbreak in addition to causing a health emergency also affects psychologically. 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 (dzikir) every day can reduce a person's anxiety level and provide continuous calm which turns out to be a very effective therapy for a person in dealing with life stressors. This research is 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. The articles analyzed in this study were 13 articles. The results showed that the provision of therapy using the Al-Qur'an and dhikr ²³es 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

³⁷

INTRODUCTION

The Covid-19 pandemic has become a worldwide hit, affecting ⁸ not only physical but also psychological conditions (Castellano-Tejedor et al., 2022). Covid-19 is 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 declared a pandemic (Supriatna, 2020).

⁹ Covid-19 cases have spread to 193 nations, resulting in 69,176 cases in Italy, 42,058 cases ⁴¹ 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 16,490 ⁸ 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 the ²⁸ 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 (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 demonstrates that people are highly curious about information about Covid-19; nevertheless, this also results in an increased level of worry for a person.

Every effort is 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, 1717), 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), produces 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.

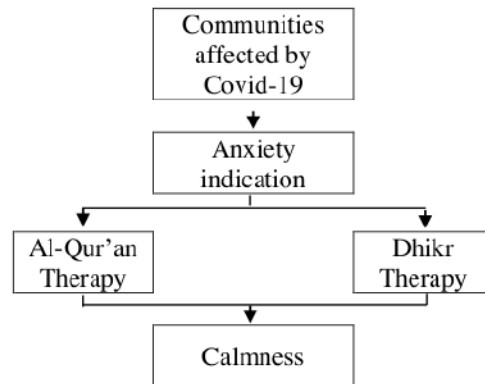


Figure 1. Research Framework

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 article³⁵ 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.

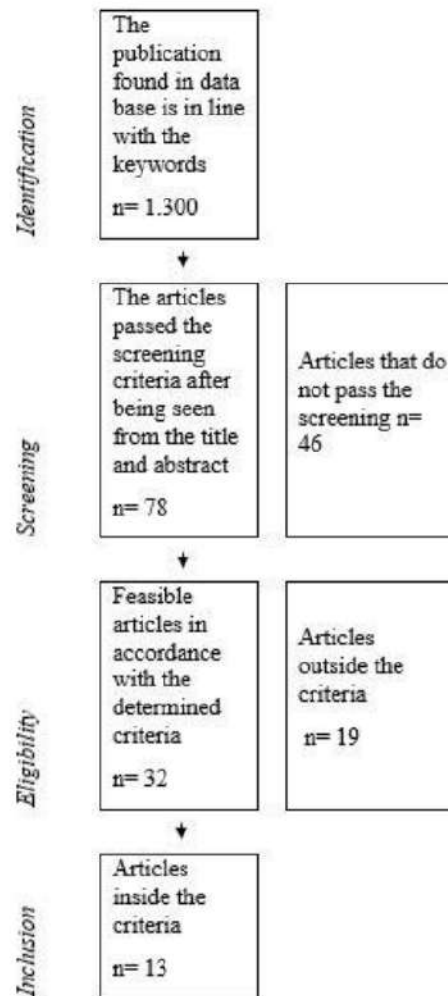


Figure 2. Literature Criteria Tracking Flow Diagram (Liberati et al., 2009)

In the amount of 13 publications were 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 is 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; Asfiah, 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 Asfiah, 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) warn that unless the treatment effects or the dependant variable follow 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 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 who died of COVID-19. And there is greater effectiveness of God-Oriented Spiritual Counseling than grief counselling.

Table 1. Literature Search Results

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)	Before Light (1); Medium (14) After Normal (3); Light (12)
Asfiyah, Z., & Estria, S. R. (2021)	41 elderly at Homlet 02 Batusari village*	Media murottal video of QS Ar-Rad verses 1-28	-	Before Mean (10,14) After 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)	Before Quite Anxious (8); Anxious (74) After 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 <i>murottal</i> Al-Qur'an		Before Light (7); Medium (4); Anxious (4) (Mean 19,73) After Normal (8); Light (4); Medium (1); Anxious (2) (Mean 11,27)
Roebidin, R., Mamlukah, M.,	30 (n=60) workers of catering services in Cirebon	Given knowledge about Al-Qur'an and the therapy of	<i>Hamilton Anxiety Rating</i>	Before Medium (2); Severe (20); Strongly

Suparman, R., & Febriani, E. (2021)	Regency**	listening to <i>Murottal</i> Al-Qur'an	Scale (HARS).	Severe (8) (Mean 34,2) After Light (10); Medium (19); Severe (1) (Mean 22,17)
³⁴ Iriyati, 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).	²⁴ Scale of HARS (Hamilton Anxiety Rating Scale)	Before Light (8); Medium (25) After 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)	Before Severe (4); Strongly Severe (35) After 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)	Before Lowest Score (23); Highest Score (66) (Mean 22,67) After Lowest Score (20); Highest Score (55) (Mean 19,00)
⁶ Panahi, S., Ataeifar, R., Bahrami-Heideji, M., Havasi-Somar, N., & Tajeri, B. (2023)	⁶ (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)	Before (Mean = 8.88) After (Mean = 4.23)
Sonjati, E., Mamlukah, M., Susianto, S., & Supratman,	15 (n=30) pregnant women in New Pasanggrahan Village, Work Area of South	Dhikr Therapy for 12x, 2x in a week	Scale of HARS (Hamilton Anxiety Rating	Before Light (2); Medium (6); Severe (7) (Mean = 26,93) After

R. (2022)	Sumedang, Sumedang Regency**		Scale)	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).	Before Lowest Score 46 Highest Score 76 (Mean = 61,5) After Lowest Score 44 Highest Score 68 (Mean = 57,1)
N Siska Adrianty (2022)	32 elderly in KP Tipar 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)	Before Not Anxious (7); Light (25) (M = 46,28) After Not Anxious (29); Light (3) (M = 36,66)
¹³ Nurhayati, N., Reni, A., Musheer, M., Nisha, N., Totong, L. B., Suhendar, A., & Supardi, S. (2022)	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	Before - After Lowest Score (2); Highest Score (28) (Mean = 15,24). p – value < 0.05 for both of group.

* 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 anxiety⁷ was examined in the articles discussed in this study. An individual experiences anxiety as a psychological and ph⁷iological 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, c¹⁸ relief, 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 contract Covid-19, necessitating isolation therapy to prevent him from infecting others. Furthermore, the more coronavirus-related pain presents itself in people's

l¹¹s (for example, the loss of a loved one owing to the coronavirus), the more they fear death. (Gómez-Jalán, 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, alm¹² 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 majorit²⁹ 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 will lose his job.

The United States Public Health Institute also stated that the majority⁴ 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 *murotal* Al-Qur'an is a new relaxation therapy option for reducing anxiety, emotional instability, and sleep disruptions. Al-Qur'an *murotal* 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 letter 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 hoped³ 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, such as anxiety, such as reminiscence therapy, *murotal*, 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.

Acknowledgement

Thank you to Universiti Teknologi MARA Perlis, Malaysia and State Islamic University of Sultan Syarif Kasim Riau, Indonesia. This article was the output of altogether performance based on

Memorandum of Agreement (MoA) among universities who signed it. Besides, thank you to Anna V Leybina, Lomonosov Moscow State University, Moscow, Russian Federation, and Aleksandr N Veraksa, Yaroslavl State University, Russia. Two outstanding authors from Russia own the role of academic colleagues for the Psychology Department, Universitas Islam Riau. Thank you to Anna and Aleksandr for their continuous support in our publication performance.

Bibliography

- Anam, A., Khasanah, U., & Isworo, A. (2019). Terapi audio dengan murottal Alquran terhadap perilaku anak autis: Literature Review. *Journal of Bionursing*, 1(2), 163-170. DOI: <https://doi.org/10.20884/1.bion.2019.1.2.21>
- Aizid, U. R. (2016). *Tartil al-Qur'an untuk Kecerdasan dan Kesehatanmu*. DIVA PRESS. [https://books.google.com/books?hl=id&lr=&id=p7xYEAAAQBAJ&oi=fnd&pg=PA5&dq=Aizid,+R.+\(2016\).+Tartil+Al-Qur%27%80%99an+Untuk+Kecerdasan+dan+Kesehatan.+Yogyakarta:+Diva++Press.&ots=ZdtptssvFvw&sig=DVzyDoOtaLTJRdxYKqCB5SVArqo](https://books.google.com/books?hl=id&lr=&id=p7xYEAAAQBAJ&oi=fnd&pg=PA5&dq=Aizid,+R.+(2016).+Tartil+Al-Qur%27%80%99an+Untuk+Kecerdasan+dan+Kesehatan.+Yogyakarta:+Diva++Press.&ots=ZdtptssvFvw&sig=DVzyDoOtaLTJRdxYKqCB5SVArqo)
- Adrianty, N Siska (2022) Pengaruh Terapi Relaksasi Dzikir Terhadap Tingkat Kecemasan Pada Lansia Di Masa Pandemi COVID-19 Di KP Tipar Desa Hegarmanah Tahun 2021. *Indonesian Scholar Journal of Nursing and Midwifery Science*, 2(2). 531-539.
- Asfiah, Z., & Estria, S. R. (2021). The Effect of Voice Record (Murottal) of Surah Ar-Rad Verses 1-28 with Video on Elderly Anxiety Level in RW 02 Batusari Village in Covid-19 Times. *Proceedings Series on Health & Medical Sciences*, 2, 91-97. DOI: <https://doi.org/10.30595/pshms.v2i.228>
- Awaad, R., Kouser, T., Raza, L., & Umarji, O. (2021). The Need for Deen: Muslim Mental Health During the COVID-19 Pandemic. *The Journal of the British Islamic Medical Association*, 7(3), 1-5. <https://jbima.com/article/the-need-for-deen-muslim-mental-health-during-the-Covid-19-pandemic/>
- Brooks, S. K., Webster, R. K., Smith, L. E., Woodland, L., Wessely, S., Greenberg, N., & Rubin, G. J. (2020). The psychological impact of quarantine and how to reduce it: rapid review of the evidence. *The lancet*, 395(10227), 912-920. DOI: [https://doi.org/10.1016/S0140-6736\(20\)30460-8](https://doi.org/10.1016/S0140-6736(20)30460-8)
- Cao, W., Fang, Z., Hou, G., Han, M., Xu, X., Dong, J., & Zheng, J. (2020). The psychological impact of the COVID-19 epidemic on college students in China. *Psychiatry research*, 287, 112934. DOI: <https://doi.org/10.1016/j.psychres.2020.112934>
- Castellano-Tejedor, C., Torres-Serrano, M., & Cencerrado, A. (2022). Psychological impact in the time of COVID-19: A cross-sectional population survey study during confinement. *Journal of health psychology*, 27(4), 974-989. DOI: <https://doi.org/10.1177/1359105320985580>
- El Hafiz, S. (2019). Religiusitas dan Moralitas: Teori Hukuman Tuhan untuk Meningkatkan Peran Agama dalam Moralitas. *Jurnal Ilmiah Penelitian Psikologi: Kajian Empiris & Non-Empiris*, 5(2), 105-112. <https://jipp.uhamka.ac.id/index.php/jipp/article/view/62>
- Fauzan, N., & Shahidan, S. N. (2015). Quran for mind therapy and healing: a research using quantitative electroencephalograph qEEG. *GLOBAL JOURNAL AL-THAQAFAH*, 5(2), 99-109. <http://site.gjat.my/main/3074/index.asp?pageid=176485>
- Firdaus, F., Hardiningrum, A., & Nurjannah, S. (2021). Penurunan Kecemasan pada Anak Sekolah dengan Membaca Alquran Selama Pandemi Covid 19. *Jurnal Keperawatan*, 13(1), 209-214.

- Fitriani, A., & Supradewi, R. (2019). Desensitisasi Sistematis dengan Relaksasi Zikir untuk Mengurangi Gejala Kecemasan pada Kasus Gangguan Fobia. *PHILANTHROPY: Journal of Psychology*, 3(2), 75-88. <https://journals2.usm.ac.id/index.php/philanthropy/article/view/1689>
- Gómez-Galán, J., Lázaro-Pérez, C., Martínez-López, J. Á., & Fernández-Martínez, M. D. M. (2020). Burnout in Spanish Security Forces during the COVID-19 pandemic. *International journal of environmental research and public health*, 17(23), 8790. DOI: <https://doi.org/10.3390/ijerph17238790>
- Guslinda, G., Fridalni, N., & Minropa, A. (2020). Faktor yang Berhubungan dengan Tingkat Kecemasan Lansia pada Masa Pandemi Covid 19. *Jurnal Keperawatan*, 12(4), 1079-1088. <https://doi.org/https://doi.org/10.32583/keperawatan.v13i4.1212>
- Hamid, A. (2017). Agama dan kesehatan mental dalam perspektif psikologi agama. *Healthy Tadulako Journal (Jurnal Kesehatan Tadulako)*, 3(1), 1-14. <https://jurnal.fk.untad.ac.id/index.php/htj/article/download/34/34>
- Hastjarjo, T. D. (2019). Rancangan eksperimen-kuasi. *Buletin Psikologi*, 27(2), 187-203. DOI: <https://doi.org/10.22146/buletinpsikologi.38619>
- Hidayat, H. (2022). Pengaruh Pemberian Terapi Murottal terhadap Tingkat Kecemasan Pasien Covid 19. *Media Husada Journal Of Nursing Science*, 3(3), 236-244. <https://mhjns.widyagamahusada.ac.id>
- Huang, Y., & Zhao, N. (2020). Chinese mental health burden during the COVID-19 pandemic. *Asian journal of psychiatry*, 51, 102052. <https://doi.org/10.1016/j.ajp.2020.102052>
- Hulu, E. K., & Pardede, J. A. (2016). Dukungan Keluarga Dengan Tingkat Kecemasan Pasien Pre Operatif Di Rumah Sakit Sari Mutiara Medan. *Jurnal Keperawatan*, 2(1), 12.
- Indriyati, I., Herawati, V. D., Sutrisno, S., & Putra, F. A. (2021, May). Pengaruh Terapi Komplementer Dengan Mendengarkan Murottal Al-Quran Terhadap Tingkat Kecemasan Pada Mahasiswa Tingkat Akhir Yang Menyusun Skripsi Pada Situasi Pandemi Covid-19. In *Prosiding University Research Colloquium* (pp. 997-1011).
- Karimah, N., & Maulana, N. (2022). Pengaruh terapi komplementer dengan mendengarkan murotal Al-Qur'an terhadap tingkat kecemasan pada mahasiswa tingkat akhir yang menyusun skripsi dimasa pandemi Covid-19. *Health Sciences and Pharmacy Journal*, 6(3), 103-109.
- Karnianto, S. (2013). *Kemampuan Berpikir Positif Mutadabbirin Al Qur'an* (Doctoral dissertation, Universitas Muhammadiyah Surakarta).
- Kemenkes RI. (2020). *Begini Aturan Persalinan di Masa Pandemi COVID 19*. <https://www.kemkes.go.id/article/view/20072000001/begini-aturan-persalinan-di-masa-pandemi-Covid-19.html>
- Liberati, A., Altman, D. G., Tetzlaff, J., Mulrow, C., Gøtzsche, P. C., Ioannidis, J. P., ... & Moher, D. (2009). The PRISMA Statement for Reporting Systematic Reviews and Meta-Analyses of Studies That Evaluate Health Care Interventions: Explanation and Elaboration. *Journal of Clinical Epidemiology*, 62(10), 31-34. <https://doi.org/10.7326/0003-4819-151-4-200908180-00136>
- Mardiah, W., Hastuti, H., & Nugraha, B. A. (2022). Efektivitas Murottal pada Kecemasan Mahasiswa selama Pandemi Covid-19 di Fakultas Keperawatan Universitas Padjadjaran. *SENTRI: Jurnal Riset Ilmiah*, 1(4), 996-1013. <https://doi.org/10.55681/sentri.v1i4.317>

- Mar'ati, R., & Chaer, M. (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/pipp.v1i1.966>
- Mulyadi, Hidayah, R. & Mahfur, M. (2012). Model psikoterapi al-Qur'an menanggulangi kecemasan santri lembaga tinggi pesantren luhur dan pondok pesantren Baiturrahmah di kota Malang. *Jurnal Universitas Islam Negeri Maulana Malik Ibrahim*.
- Norsiah, F., & Siti Naqiah, S. (2015). Al-Qur'an Untuk Terapi Minda dan Penyembuhan: Kajian menggunakan Quantitative Electroencephalograph (qEEG). *Global Journal Al-Thaqafah*, 5(2), 99-110.
- Nugraha, A. D. (2020). Memahami Kecemasan: Perspektif Psikologi Islam. *IJIP: Indonesian Journal of Islamic Psychology*, 2(1), 1-22. <https://www.e-journal.iainsalatiga.ac.id/index.php/ijip/article/view/4706>
- Nurhayati, N., Reni, A., Musheer, M., Nisha, N., Budi Totong, L., Suhendar, A., & Supardi, S. (2022). The Effectiveness of Religious Therapy on the Psychological Condition of COVID-19 Patients in Isolation Treatment at a Regional Public Hospital in Indonesia. *KnE Medicine*, 2(2), 250–258. <https://doi.org/10.18502/kme.v2i2.11088>
- Panahi, S., Ataefar, R., Bahrami-Heideji, M., Havasi-Somar, N., & Tajeri, B. (2023). Comparison of the effectiveness of grief counseling and god-oriented spiritual counseling on death anxiety and perceived spirituality in individuals with COVID-19 grief. *Chronic Diseases Journal*, 11(1). Retrieved from <http://cdjournal.muk.ac.ir/index.php/cdj/article/view/751>
- Passchier, J., Setyowibowo, H., Hunfeld, J. A., Iskandarsyah, A., Yudiana, W., Sadarjoen, S. S., ... & Suardi, D. R. (2020). Make self-help psychoeducational programs for breast cancer patients COVID-19 proof. *Asian Pacific Journal of Cancer Care*, 5(S1), 123-125. [10.31557/APJCC.2020.5.S1.123-125](https://doi.org/10.31557/APJCC.2020.5.S1.123-125)
- Piwko, A. M. (2021). Islam and the COVID-19 Pandemic: Between religious practice and health protection. *Journal of religion and health*, 60(5), 3291-3308. <https://doi.org/10.1007/s10943-021-01346-y>
- Ridwan, M., AM, S., Ulum, B., & Muhammad, F. (2021). Pentingnya Penerapan Literature Review pada Penelitian Ilmiah. *Jurnal Masohi*, 2(1), 42-51. doi:10.36339/jmas.v2i1.427
- Romanov, K. B. (2020). Coronavirus disease COVID-2019. *Safety and Risk of Pharmacotherapy (E-Journal)/Безопасность и риск фармакотерапии*, 03-Aug. <https://pesquisa.bvsalud.org/global-literature-on-novel-coronavirus-2019-ncov/resource/pt/covidwho-71631>
- Rocbidin, R., Mamlukah, M., Suparman, R., & Febriani, E. (2021). Pengaruh Terapi Murattal Al-Quran terhadap Kecemasan pada Pekerja Layanan Jasa Boga di Kabupaten Cirebon pada era Pandemi Covid 19 tahun 2020. *Journal of Public Health Innovation*, 1(2), 149–159. <https://doi.org/10.34305/jphi.v1i2.306>
- Shadish, W. R., Cook, T. D., & Campbell, D. T. (2002). *Experimental and quasi-experimental designs for generalized causal inference*. Boston: Houghton Mifflin Co.
- Sari, D. N. A., Setyawan, A., Supriyadi, S., & Purwitaningtyas, R. Y. (2020). Freshman Undergraduate Nursing Student Knowledge Towards Covid-19 Protocol. *Jurnal Keperawatan*, 12(4), 711-718. <https://doi.org/10.32583/keperawatan.v12i4.989>
- Sonjati, E., Mamlukah, M., Susianto, S., & Supratman, R. (2022). Pengaruh Terapi Dzikir Terhadap Kecemasan dan Tekanan Darah pada Ibu Hamil di Desa Pasanggrahan Baru Wilayah Kerja Puskesmas Sumedang Selatan Kabupaten Sumedang pada Era Pandemi Covid-19. *2-TRIK: TUNAS-TUNAS RISET KESEHATAN*, 12(2), 141-146. <http://dx.doi.org/10.33846/2trik12207>

- Sumarni, S. (2020). Proses Penyembuhan Gejala Kejiwaan Berbasis Islamic Intervention of Psychology. *Al-Tazkiah : Jurnal Bimbingan Dan Konseling Islam*, 9(1), 1–18. <https://doi.org/10.20414/altazkiah.v9i1.1379>
- Supriatna, E. (2020). Wabah Corona Virus Disease Covid 19 Dalam Pandangan Islam. *SALAM: Jurnal Sosial Dan Budaya Syar-I*, 7(6), 555-564. <https://scholar.archive.org/work/wu6gzpzcag5plrtpx43z7mi/access/wayback/http://journal.uinjkt.ac.id/index.php/salam/article/download/15247/pdf>
- Umamy, F., Nopisanti, N., & Munawarah, R. (2021). Pengaruh Terapi Dzikir terhadap Kecemasan pada Ibu Bersalin pada Masa Pandemi Covid-19 di RS. Setio Husodo. *Jurnal Kebidanan*, 13(01), 128-138. Retrieved from <https://ejurnal.stikeseub.ac.id/index.php/jkeb/article/view/538>.
- Usman, M. H., Aswar, A., & Sam, Z. (2020). Covid-19 Dalam Perjalanan Akhir Zaman: Sebab, Dampak Dan Anjuran Syariat Dalam Menghadapinya. *BUSTANUL FUQAHA: Jurnal Bidang Hukum Islam*, 1(2), 137-155. <https://doi.org/10.36701/bustanul.v1i2.142>
- Wang, G., Zhang, Y., Zhao, J., Zhang, J., & Jiang, F. (2020). Mitigate the effects of home confinement on children during the COVID-19 outbreak. *The Lancet*, 395(10228), 945-947. [https://doi.org/10.1016/S0140-6736\(20\)30547-X](https://doi.org/10.1016/S0140-6736(20)30547-X)
- Yanti, N. (2019). Tafakkur dalam Kehidupan Perspektif Al-Qur'an dan Hadits. *Journal of Da'wah and Communication Studies*, 1(2), 11-20 <https://doi.org/10.47902/mauidhoh.v1i2.67>
- Yono, Y., Rusmana, I., & Noviyanty, H. (2020). Psikoterapi Spiritual dan Pendidikan Islam dalam mengatasi dan menghadapi gangguan Anxiety Disorder di saat dan pasca Covid 19. *SALAM: Jurnal Sosial Dan Budaya Syar-I*, 7(7), 649-658. <https://scholar.archive.org/work/jxsn7yx4ovfotkbs62vbimgewe/access/wayback/http://journal.uinjkt.ac.id/index.php/salam/article/download/15801/pdf>
- Yudhani, E., Suharti, V., Adya, A., & Utami, E. S. (2017). Efektivitas Membaca dan Mentadabburi Al-Qur'an dalam Menurunkan Kecemasan Siswa yang akan Menghadapi Ujian Sekolah. *Psikoislamedia: Jurnal Psikologi*, 2(1), 23-31. <https://jurnal.ar-raniry.ac.id/index.php/Psikoislam/article/view/1821>

Last Check Submission article AL-QUR'AN AND DZIKIR: ARE THEY EFFECTIVE TO OVERCOME ANXIETY CAUSED BY COVID-19 AS A PANDEMIC CONDITION?

ORIGINALITY REPORT

12%

SIMILARITY INDEX

9%

INTERNET SOURCES

6%

PUBLICATIONS

2%

STUDENT PAPERS

PRIMARY SOURCES

1	Zulfatul Asfiyah, Suci Ratna Estria. "The Effect of Voice Record (Murottal) of Surah Ar-Rad Verses 1-28 with Video on Elderly Anxiety Level in RW 02 Batusari Village in Covid-19 Times", Proceedings Series on Health & Medical Sciences, 2022 Publication	1%
2	www.jbima.com Internet Source	1%
3	ejournal.iainpurwokerto.ac.id Internet Source	1%
4	elearning.medistra.ac.id Internet Source	1%
5	www.ncbi.nlm.nih.gov Internet Source	<1%
6	ijbmc.org Internet Source	<1%

7	Effendi Effendi, Fatima Nuraini Sasmita, Neni Triana, Wenny Hartati et al. "The Relationship of The Implementation of The Covid-19 Vaccine with The Level of Patient's Anxiety in The Work Area of Puskesmas "X"", Jurnal Aisyah : Jurnal Ilmu Kesehatan, 2022 Publication	<1 %
8	www.daily-review.com Internet Source	<1 %
9	download.atlantis-press.com Internet Source	<1 %
10	journal.universitaspahlawan.ac.id Internet Source	<1 %
11	revista.methaodos.org Internet Source	<1 %
12	Submitted to CICM North Luzon Student Paper	<1 %
13	knepublishing.com Internet Source	<1 %
14	www.repo.uni-hannover.de Internet Source	<1 %
15	Jessica L. Gust, John V. Logomarsino. "The Association Between Cartenoid Status and Body Composition in Children 2 – 18 Years of Age – A Systematic Review", International	<1 %

16

Submitted to Wigan and Leigh College

Student Paper

<1 %

17

iciip.ums.ac.id

Internet Source

<1 %

18

Nurhayati Nurhayati, Anggraeni Reni, Musheer Musheer, Nisha Nisha, Laksana Budi Totong, Alamsyah Suhendar, Supradi Supardi. "The Effectiveness of Religious Therapy on the Psychological Condition of COVID-19 Patients in Isolation Treatment at a Regional Public Hospital in Indonesia", KnE Medicine, 2022

Publication

<1 %

19

agrojournal.rudn.ru

Internet Source

<1 %

20

hpt.faperta.ugm.ac.id

Internet Source

<1 %

21

Baidi Bukhori, Ema Hidayanti, Dominikus David Biondi Situmorang. "Religious coping strategies for people with HIV/AIDS (PLWHA) Muslims in Indonesia: A qualitative study with a telling-the-stories", Heliyon, 2022

Publication

<1 %

22

Milla, Mirra Noor, Faturachman, and Djamaludin Ancok. "The impact of leader-

<1 %

follower interactions on the radicalization of terrorists: A case study of the Bali bombers : The impact of leader follower interactions on the radicalization of terrorists", Asian Journal Of Social Psychology, 2013.

Publication

23

Rudi Haryadi, Aminah Aminah, Sri Ayatina Hayati. "Cognitive Distortion While Attending Online Class: Study on Banjar College Student", Psychocentrum Review, 2022

Publication

<1 %

24

dspace.uvic.cat

Internet Source

<1 %

25

journal2.stikeskendal.ac.id

Internet Source

<1 %

26

mrt.greatlakes.edu.in

Internet Source

<1 %

27

www.researchsquare.com

Internet Source

<1 %

28

Bella Bella, Santa Maria Pangaribuan, Sri Hunun Widiastuti. "Stress and Sleep Quality among the Elderly During The COVID-19 Pandemic: A cross-sectional study", Jurnal Berita Ilmu Keperawatan, 2023

Publication

<1 %

29

garuda.kemdikbud.go.id

Internet Source

<1 %

30	ise-prodnr-eu-west-1-data-integration.s3-eu-west-1.amazonaws.com Internet Source	<1 %
31	link.springer.com Internet Source	<1 %
32	www.the-ins.org Internet Source	<1 %
33	Cuiyan Wang, Riyu Pan, Xiaoyang Wan, Yilin Tan et al. "A longitudinal study on the mental health of general population during the COVID-19 epidemic in China", Brain, Behavior, and Immunity, 2020 Publication	<1 %
34	ejournal.nusantaraglobal.ac.id Internet Source	<1 %
35	ejournal.unisayogya.ac.id Internet Source	<1 %
36	events-siteplex.confcats.io Internet Source	<1 %
37	journal.konselor.or.id Internet Source	<1 %
38	journal.uinjkt.ac.id Internet Source	<1 %
39	www.researchgate.net Internet Source	<1 %

40

Bowling, Ann. "Research Methods in Health",
Research Methods in Health, 2023

Publication

<1 %

41

"Coronavirus Disease 2019 (COVID-19)",
Springer Science and Business Media LLC,
2020

Publication

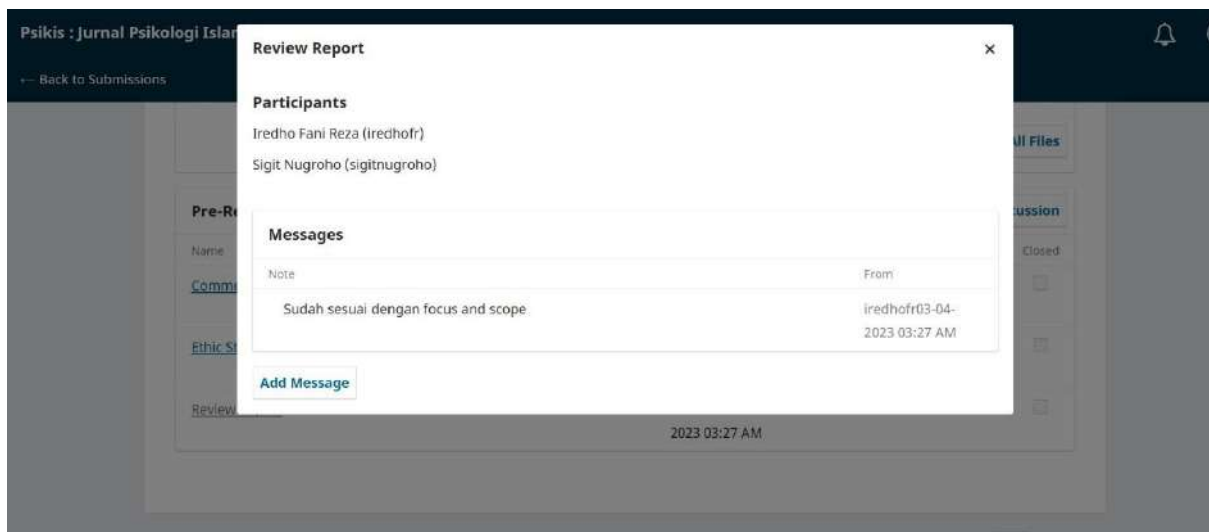
<1 %

Exclude quotes On

Exclude matches Off

Exclude bibliography On

2. Bukti hasil Reply review Editorial Desk (3 April 2023)



3. Bukti Feedback dari Peer Reviewers
19 April 2023

REVIEWERS REPORT

Journal Name	:	Psikis : Jurnal Psikologi Islami
Title Article	:	AL-QUR'AN AND DZIKIR: ARE THEY EFFECTIVE TO OVERCOME ANXIETY CAUSED BY COVID-19 AS A PANDEMIC CONDITION?

Description and Instructions

Please provide a comprehensive assessment of the evaluation sheet and provide answers to the questions on the evaluation sheet. Give a recommendation recommendation on the prepared table. In addition to giving an assessment on this journal draft review form. Please provide comments directly in the journal manuscript using the comment column in detail.

Evaluation of Paper

NO	EVALUATION	YES	NO
1	Are the titles of journal articles in accordance with the focus and scope of psychic journals?	X	
2	Is it clearly presented, well organized and clearly written?	X	
3	Does it contain excessive material?	X	
4	Are the methods used by the author adequate and well used?	X	
5	Is enough information included or quoted to support statements made and conclusions drawn?	X	
6	Are the references cited adequate, current and available?	X	
7	Is the picture and table information complete and accurate?	X	
8	Are the conclusions satisfying, good and right?		X

* Give mark (X)

* It is expected to make comments directly in the journal manuscript

Remarks/Additonal Comments (if any)

(in Indonesia or in English)

Revisi :

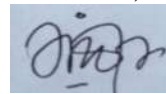
1. Untuk pengantar -> dikurangi info terkait covid
2. Fokus ke dampak covid -> kecemasan
3. Perlu ada penjelasan/ dasar yang kuat kenapa memilih untuk menelaah terapi islami (Zikir dan Quran)
4. Hasil analisis perlu diexplore lagi, tidak hanya sekedar memaparkan hasil penelitian sebelumnya

Reviewer Recommendation

Reviewer Recommendation	Give mark (X)
Acceptable in present form	
Acceptable with grammatical revision	X
Acceptable with minor technical revision	
Acceptable with major technical revision	

19 April 2023

Reviewer,



(Rr. Indahria Sulistyarini)

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

ABSTRACT

The Covid-19 outbreak in addition to causing a health emergency also affects psychologically. 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 (dzikir) every day can reduce a person's anxiety level and provide continuous calm which turns out to be a very effective therapy for a person in dealing with life stressors. This research is 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. The articles analyzed in this study were 13 articles. 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

INTRODUCTION

The Covid-19 pandemic has become a worldwide hit, affecting not only physical but also psychological conditions (Castellano-Tejedor et al., 2022). Covid-19 is 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 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 (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

Commented [MOU1]: Pengantar terkait covid perlu dikurangi
--> fokus ke dampak covid

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.

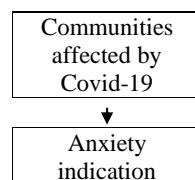
Furthermore, news of an increasing number of patients exposed to Covid-19 has made people increasingly concerned about their safety. The results of a survey of 3,686 participants in Indonesia conducted by Passchier et al. (2020) on how frequently people access Covid-19 information revealed that 44.9%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

Every effort is 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), produces 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.



Commented [MOU2]: Perlu ada penjelasan kecemasan yang seperti apa

Commented [MOU3]: Perlu ada dasar yang kuat kenapa memilih telaah terapi islam? Disbanding terapi lainnya

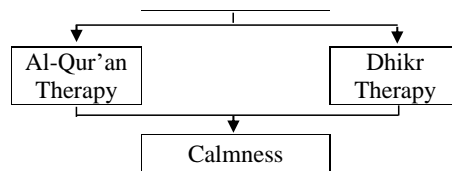


Figure 1. Research Framework

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.

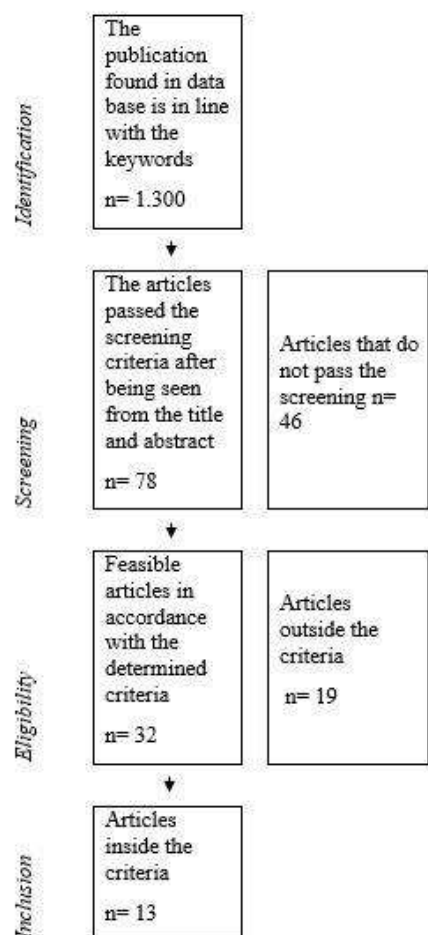


Figure 2. Literature Criteria Tracking Flow Diagram (Liberati et al., 2009)

In the amount of 13 publications were 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 is 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; Asfiah, 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 Asfiah, 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) warn that unless the treatment effects or the dependant variable follow 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, tire, 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 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 who died of COVID-19. And there is greater effectiveness of God-Oriented Spiritual Counseling than grief counselling.

Table 1. Literature Search Results

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)	Before Light (1); Medium (14) After Normal (3); Light (12)
Asfiyah, Z., & Estria, S. R. (2021)	41 elderly at Homlet 02 Batusari village*	Media murottal video of QS Ar-Rad verses 1-28	-	Before Mean (10,14) After 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)	Before Quite Anxious (8); Anxious (74) After 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 <i>murottal</i> Al-Qur'an		Before Light (7); Medium (4); Anxious (4) (Mean 19,73) After 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 <i>Murottal</i> Al-Qur'an	<i>Hamilton Anxiety Rating Scale</i> (HARS).	Before Medium (2); Severe (20); Strongly Severe (8) (Mean 34,2) After 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 (<i>Hamilton Anxiety Rating Scale</i>)	Before Light (8); Medium (25) After 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)	Before Severe (4); Strongly Severe (35) After 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)	Before Lowest Score (23); Highest Score (66) (Mean 22,67) After Lowest Score (20); Highest Score (55) (Mean 19,00)

Panahi, S., Ataeifar, 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)	Before (Mean = 8.88) After (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 (<i>Hamilton Anxiety Rating Scale</i>)	Before Light (2); Medium (6); Severe (7) (Mean = 26,93) After 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 (<i>Self- Rating Anxiety Scale</i>).	Before Lowest Score 46 Highest Score 76 (Mean = 61,5) After Lowest Score 44 Highest Score 68 (Mean = 57,1)
N Siska Adrianty (2022)	32 elderly in KP Tipar 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)	Before Not Anxious (7); Light (25) (M = 46,28) After Not Anxious (29); Light (3) (M = 36,66)
Nurhayati, N., Reni, A., Musheer, M., Nisha, N., Totong, L. B., Suhendar, A., & Supardi, S. (2022)	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	Before - After Lowest Score (2); Highest Score (28) (Mean = 15,24). p – value < 0.05 for both of group.

- * 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 contract 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 will lose 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

Commented [MOU4]: Akan lbh baik jika langsung fokus ke hasil analisis datanya -> terutama yang terakik dengan terapi zikir dan Quran

SWT. (Yono et al, H. 2020). This is as Allah explained in the Qur'an letter 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, such as 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.

Acknowledgement

Thank you to Universiti Teknologi MARA Perlis, Malaysia and State Islamic University of Sultan Syarif Kasim Riau, Indonesia. This article was the output of altogether performance based on Memorandum of Agreement (MoA) among universities who signed it. Besides, thank you to Anna V Leybina, Lomonosov Moscow State University, Moscow, Russian Federation, and Aleksandr N Veraksa, Yaroslavl State University, Russia. Two outstanding authors from Russia own the role of academic colleagues for the Psychology Department, Universitas Islam Riau. Thank you to Anna and Aleksandr for their continuous support in our publication performance.

Bibliography

- Anam, A., Khasanah, U., & Isworo, A. (2019). Terapi audio dengan murottal Alquran terhadap perilaku anak autisme: Literature Review. *Journal of Bionursing*, 1(2), 163-170. DOI: <https://doi.org/10.20884/1.bion.2019.1.2.21>
- Aizid, U. R. (2016). *Tartil al-Qur'an untuk Kecerdasan dan Kesehatanmu*. DIVA PRESS. [https://books.google.com/books?hl=id&lr=&id=p7xYEAAAQBAJ&oi=fnd&pg=PA5&dq=Aizid,+R.+\(2016\).+Tartil+Al-Qur%E2%80%99an+Untuk+Kecerdasan+dan+Kesehatan.+Yogyakarta:+Diva++Press.&ots=ZdtpsvFvw&sig=DVzyDoOtaLTJRdxyKqCB5SVArqo](https://books.google.com/books?hl=id&lr=&id=p7xYEAAAQBAJ&oi=fnd&pg=PA5&dq=Aizid,+R.+(2016).+Tartil+Al-Qur%E2%80%99an+Untuk+Kecerdasan+dan+Kesehatan.+Yogyakarta:+Diva++Press.&ots=ZdtpsvFvw&sig=DVzyDoOtaLTJRdxyKqCB5SVArqo)
- Adrianty, N Siska (2022) Pengaruh Terapi Relaksasi Dzikir Terhadap Tingkat Kecemasan Pada Lansia Di Masa Pandemi COVID-19 Di KP Tipar Desa Hegarmanah Tahun 2021. *Indonesian Scholar Journal of Nursing and Midwifery Science*, 2(2). 531-539.
- Asfiah, Z., & Estria, S. R. (2021). The Effect of Voice Record (Murottal) of Surah Ar-Rad Verses 1-28 with Video on Elderly Anxiety Level in RW 02 Batusari Village in Covid-19 Times. *Proceedings Series on Health & Medical Sciences*, 2, 91-97. DOI: <https://doi.org/10.30595/pshms.v2i.228>
- Awaad, R., Kouser, T., Raza, L., & Umarji, O. (2021). The Need for Deen: Muslim Mental Health During the COVID-19 Pandemic. *The Journal of the British Islamic Medical Association*, 7(3), 1-5. <https://jbima.com/article/the-need-for-deen-muslim-mental-health-during-the-Covid-19-pandemic/>
- Brooks, S. K., Webster, R. K., Smith, L. E., Woodland, L., Wessely, S., Greenberg, N., & Rubin, G. J. (2020). The psychological impact of quarantine and how to reduce it: rapid review of the evidence. *The lancet*, 395(10227), 912-920. DOI: [https://doi.org/10.1016/S0140-6736\(20\)30460-8](https://doi.org/10.1016/S0140-6736(20)30460-8)

- Cao, W., Fang, Z., Hou, G., Han, M., Xu, X., Dong, J., & Zheng, J. (2020). The psychological impact of the COVID-19 epidemic on college students in China. *Psychiatry research*, 287, 112934. DOI: <https://doi.org/10.1016/j.psychres.2020.112934>
- Castellano-Tejedor, C., Torres-Serrano, M., & Cencerrado, A. (2022). Psychological impact in the time of COVID-19: A cross-sectional population survey study during confinement. *Journal of health psychology*, 27(4), 974-989. DOI: <https://doi.org/10.1177/1359105320985580>
- El Hafiz, S. (2019). Religiusitas dan Moralitas: Teori Hukuman Tuhan untuk Meningkatkan Peran Agama dalam Moralitas. *Jurnal Ilmiah Penelitian Psikologi: Kajian Empiris & Non-Empiris*, 5(2), 105-112. <https://jipp.uhamka.ac.id/index.php/jipp/article/view/62>
- Fauzan, N., & Shahidan, S. N. (2015). Quran for mind therapy and healing: a research using quantitative electroencephalograph qEEG. *GLOBAL JOURNAL AL-THAQAFAH*, 5(2), 99-109. <http://site.gjat.my/main/3074/index.asp?pageid=176485>
- Firdaus, F., Hardiningrum, A., & Nurjannah, S. (2021). Penurunan Kecemasan pada Anak Sekolah dengan Membaca Alquran Selama Pandemi Covid 19. *Jurnal Keperawatan*, 13(1), 209-214.
- Fitriani, A., & Supradewi, R. (2019). Desensitisasi Sistematis dengan Relaksasi Zikir untuk Mengurangi Gejala Kecemasan pada Kasus Gangguan Fobia. *PHILANTHROPY: Journal of Psychology*, 3(2), 75-88. <https://journals2.usm.ac.id/index.php/philanthropy/article/view/1689>
- Gómez-Galán, J., Lázaro-Pérez, C., Martínez-López, J. Á., & Fernández-Martínez, M. D. M. (2020). Burnout in Spanish Security Forces during the COVID-19 pandemic. *International journal of environmental research and public health*, 17(23), 8790. DOI: <https://doi.org/10.3390/ijerph17238790>
- Guslinda, G., Fridalni, N., & Minropa, A. (2020). Faktor yang Berhubungan dengan Tingkat Kecemasan Lansia pada Masa Pandemi Covid 19. *Jurnal Keperawatan*, 12(4), 1079-1088. <https://doi.org/https://doi.org/10.32583/keperawatan.v13i4.1212>
- Hamid, A. (2017). Agama dan kesehatan mental dalam perspektif psikologi agama. *Healthy Tadulako Journal (Jurnal Kesehatan Tadulako)*, 3(1), 1-14. <https://jurnal.fk.untad.ac.id/index.php/htj/article/download/34/34>
- Hastjarjo, T. D. (2019). Rancangan eksperimen-kuasi. *Buletin Psikologi*, 27(2), 187-203. DOI: <https://doi.org/10.22146/buletinpsikologi.38619>
- Hidayat, H. (2022). Pengaruh Pemberian Terapi Murottal terhadap Tingkat Kecemasan Pasien Covid 19. *Media Husada Journal Of Nursing Science*, 3(3), 236-244. <https://mhjns.widyagamahusada.ac.id>
- Huang, Y., & Zhao, N. (2020). Chinese mental health burden during the COVID-19 pandemic. *Asian journal of psychiatry*, 51, 102052. <https://doi.org/10.1016/j.ajp.2020.102052>
- Hulu, E. K., & Pardede, J. A. (2016). Dukungan Keluarga Dengan Tingkat Kecemasan Pasien Pre Operatif Di Rumah Sakit Sari Mutiara Medan. *Jurnal Keperawatan*, 2(1), 12.
- Indriyati, I., Herawati, V. D., Sutrisno, S., & Putra, F. A. (2021, May). Pengaruh Terapi Komplementer Dengan Mendengarkan Murottal Al-Quran Terhadap Tingkat Kecemasan Pada Mahasiswa Tingkat Akhir Yang Menyusun Skripsi Pada Situasi Pandemi Covid-19. In *Prosiding University Research Colloquium* (pp. 997-1011).
- Karimah, N., & Maulana, N. (2022). Pengaruh terapi komplementer dengan mendengarkan murottal Al-Qur'an terhadap tingkat kecemasan pada mahasiswa tingkat akhir yang menyusun skripsi dimasa pandemi Covid-19. *Health Sciences and Pharmacy Journal*, 6(3), 103-109.
- Karnianto, S. (2013). *Kemampuan Berpikir Positif Mutadabbirin Al Qur'an* (Doctoral dissertation, Universitas Muhammadiyah Surakarta).

- Kemenkes RI. (2020). *Begini Aturan Persalinan di Masa Pandemi COVID 19*. <https://www.kemkes.go.id/article/view/20072000001/begini-aturan-persalinan-di-masa-pandemi-Covid-19.html>
- Liberati, A., Altman, D. G., Tetzlaff, J., Mulrow, C., Gøtzsche, P. C., Ioannidis, J. P., ... & Moher, D. (2009). The PRISMA Statement for Reporting Systematic Reviews and Meta-Analyses of Studies That Evaluate Health Care Interventions: Explanation and Elaboration. *Journal of Clinical Epidemiology*, 62(10), 31–34. <https://doi.org/10.7326/0003-4819-151-4-200908180-00136>
- Mardiah, W., Hastuti, H., & Nugraha, B. A. (2022). Efektivitas Murottal pada Kecemasan Mahasiswa selama Pandemi Covid-19 di Fakultas Keperawatan Universitas Padjadjaran. *SENTRI: Jurnal Riset Ilmiah*, 1(4), 996-1013. <https://doi.org/10.55681/sentri.v1i4.317>
- Mar'ati, R., & Chaer, M. (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>
- Mulyadi, Hidayah, R. & Mahfur, M. (2012). Model psikoterapi al-Qur'an menanggulangi kecemasan santri lembaga tinggi pesantren luhur dan pondok pesantren Baiturrahmah di kota Malang. *Jurnal Universitas Islam Negeri Maulana Malik Ibrahim*.
- Norsiah, F., & Siti Naqiah, S. (2015). Al-Qur'an Untuk Terapi Minda dan Penyembuhan: Kajian menggunakan Quantitative Electroencephalograph (qEEG). *Global Journal Al-Thaqafah*, 5(2), 99-110.
- Nugraha, A. D. (2020). Memahami Kecemasan: Perspektif Psikologi Islam. *IJIP: Indonesian Journal of Islamic Psychology*, 2(1), 1-22. <https://www.e-journal.iainsalatiga.ac.id/index.php/ijip/article/view/4706>
- Nurhayati, N., Reni, A., Musheer, M., Nisha, N., Budi Totong, L., Suhendar, A., & Supardi, S. (2022). The Effectiveness of Religious Therapy on the Psychological Condition of COVID-19 Patients in Isolation Treatment at a Regional Public Hospital in Indonesia. *KnE Medicine*, 2(2), 250–258. <https://doi.org/10.18502/kme.v2i2.11088>
- Panahi, S., Ataefar, R., Bahrami-Heideji, M., Havasi-Somar, N., & Tajeri, B. (2023). Comparison of the effectiveness of grief counseling and god-oriented spiritual counseling on death anxiety and perceived spirituality in individuals with COVID-19 grief. *Chronic Diseases Journal*, 11(1). Retrieved from <http://cdjournal.muk.ac.ir/index.php/cdj/article/view/751>
- Passchier, J., Setyowibowo, H., Hunfeld, J. A., Iskandarsyah, A., Yudiana, W., Sadarjoen, S. S., ... & Suardi, D. R. (2020). Make self-help psychoeducational programs for breast cancer patients COVID-19 proof. *Asian Pacific Journal of Cancer Care*, 5(S1), 123-125. [10.31557/APJCC.2020.5.S1.123-125](https://doi.org/10.31557/APJCC.2020.5.S1.123-125)
- Piwko, A. M. (2021). Islam and the COVID-19 Pandemic: Between religious practice and health protection. *Journal of religion and health*, 60(5), 3291-3308. <https://doi.org/10.1007/s10943-021-01346-y>
- Ridwan, M., AM, S., Ulum, B., & Muhammad, F. (2021). Pentingnya Penerapan Literature Review pada Penelitian Ilmiah. *Jurnal Masohi*, 2(1), 42-51. doi:10.36339/jmas.v2i1.427
- Romanov, K. B. (2020). Coronavirus disease COVID-2019. *Safety and Risk of Pharmacotherapy (E-Journal)/Безопасность и риск фармакотерапии*, 03-Aug. <https://pesquisa.bvsalud.org/global-literature-on-novel-coronavirus-2019-ncov/resource/pt/covidwho-71631>

- Roebidin, R., Mamlukah, M., Suparman, R., & Febriani, E. (2021). Pengaruh Terapi Murattal Al-Quran terhadap Kecemasan pada Pekerja Layanan Jasa Boga di Kabupaten Cirebon pada era Pandemi Covid 19 tahun 2020. *Journal of Public Health Innovation*, 1(2), 149–159. <https://doi.org/10.34305/jphi.v1i2.306>
- Shadish, W. R., Cook, T. D., & Campbell, D. T. (2002). *Experimental and quasi-experimental designs for generalized causal inference*. Boston: Houghton Mifflin Co.
- Sari, D. N. A., Setyawan, A., Supriyadi, S., & Purwitaningtyas, R. Y. (2020). Freshman Undergraduate Nursing Student Knowledge Towards Covid-19 Protocol. *Jurnal Keperawatan*, 12(4), 711-718. <https://doi.org/10.32583/keperawatan.v12i4.989>
- Sonjati, E., Mamlukah, M., Susianto, S., & Supratman, R. (2022). Pengaruh Terapi Dzikir Terhadap Kecemasan dan Tekanan Darah pada Ibu Hamil di Desa Pasanggrahan Baru Wilayah Kerja Puskesmas Sumedang Selatan Kabupaten Sumedang pada Era Pandemi Covid-19. 2-*TRIK: TUNAS-TUNAS RISET KESEHATAN*, 12(2), 141-146. <http://dx.doi.org/10.33846/2trik12207>
- Sumarni, S. (2020). Proses Penyembuhan Gejala Kejiwaan Berbasis Islamic Intervention of Psychology. *Al-Tazkiah : Jurnal Bimbingan Dan Konseling Islam*, 9(1), 1–18. <https://doi.org/10.20414/altazkiah.v9i1.1379>
- Supriatna, E. (2020). Wabah Corona Virus Disease Covid 19 Dalam Pandangan Islam. *SALAM: Jurnal Sosial Dan Budaya Syar-I*, 7(6), 555-564. <https://scholar.archive.org/work/wu6gzpzczag5plrtbpx43z7mi/access/wayback/http://journal.uinjkt.ac.id/index.php/salam/article/download/15247/pdf>
- Umamy, F., Nopisanti, N., & Munawarah, R. (2021). Pengaruh Terapi Dzikir terhadap Kecemasan pada Ibu Bersalin pada Masa Pandemi Covid-19 di RS. Setio Husodo. *Jurnal Kebidanan*, 13(01), 128-138. Retrieved from <https://ejurnal.stikesub.ac.id/index.php/jkeb/article/view/538>.
- Usman, M. H., Aswar, A., & Sam, Z. (2020). Covid-19 Dalam Perjalanan Akhir Zaman: Sebab, Dampak Dan Anjuran Syariat Dalam Menghadapinya. *BUSTANUL FUQAH: Jurnal Bidang Hukum Islam*, 1(2), 137-155. <https://doi.org/10.36701/bustanul.v1i2.142>
- Wang, G., Zhang, Y., Zhao, J., Zhang, J., & Jiang, F. (2020). Mitigate the effects of home confinement on children during the COVID-19 outbreak. *The Lancet*, 395(10228), 945-947. [https://doi.org/10.1016/S0140-6736\(20\)30547-X](https://doi.org/10.1016/S0140-6736(20)30547-X)
- Yanti, N. (2019). Tafakkur dalam Kehidupan Perspektif Al-Qur'an dan Hadits. *Journal of Da'wah and Communication Studies*, 1(2), 11-20 <https://doi.org/10.47902/mauidhoh.v1i2.67>
- Yono, Y., Rusmana, I., & Noviyanty, H. (2020). Psikoterapi Spiritual dan Pendidikan Islam dalam mengatasi dan menghadapi gangguan Anxiety Disorder di saat dan pasca Covid 19. *SALAM: Jurnal Sosial Dan Budaya Syar-I*, 7(7), 649-658. <https://scholar.archive.org/work/jxsn7yx4ovfotkbs62vbimgewe/access/wayback/http://journal.uinjkt.ac.id/index.php/salam/article/download/15801/pdf>
- Yudhani, E., Suharti, V., Adya, A., & Utami, E. S. (2017). Efektivitas Membaca dan Mentadabburi Al-Qur'an dalam Menurunkan Kecemasan Siswa yang akan Menghadapi Ujian Sekolah. *Psikoislamedia: Jurnal Psikologi*, 2(1), 23-31. <https://jurnal.ar-raniry.ac.id/index.php/Psikoislam/article/view/1821>

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

ABSTRACT

The Covid-19 outbreak in addition to causing a health emergency also affects psychologically. 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 (dzikir) every day can reduce a person's anxiety level and provide continuous calm which turns out to be a very effective therapy for a person in dealing with life stressors. This research is 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. The articles analyzed in this study were 13 articles. 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

INTRODUCTION

The Covid-19 pandemic has become a worldwide hit, affecting not only physical but also psychological conditions (Castellano-Tejedor et al., 2022). Covid-19 is 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 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 (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.

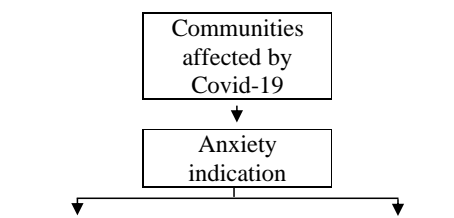
Furthermore, news of an increasing number of patients exposed to Covid-19 has made people increasingly concerned about their safety. The results of a survey of 3,686 participants in Indonesia conducted by Passchier et al. (2020) on how frequently people access Covid-19 information revealed that 44.9%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

Every effort is 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), produces 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.



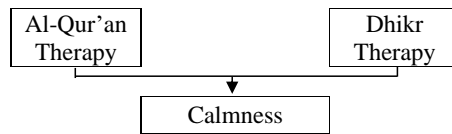


Figure 1. Research Framework

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.

Commented [n1]: Perbaiki lagi untuk gambarnya

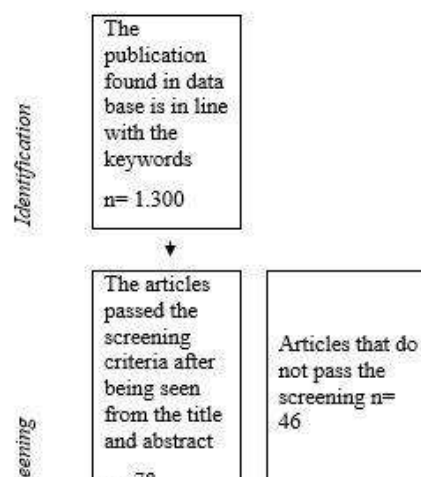


Figure 2. Literature Criteria Tracking Flow Diagram (Liberati et al., 2009)

In the amount of 13 publications were 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 is 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; Asfiah, 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 Asfiah, 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) warn that unless the treatment effects or the dependant variable follow 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 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 who died of COVID-19. And there is greater effectiveness of God-Oriented Spiritual Counseling than grief counselling.

Table 1. Literature Search Results

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)	Before Light (1); Medium (14) After Normal (3); Light (12)
Asfiah, Z., & Estria, S. R. (2021)	41 elderly at Homlet 02 Batusari village*	Media murottal video of QS Ar-Rad verses 1-28	-	Before Mean (10,14) After 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)	Before Quite Anxious (8); Anxious (74) After 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 <i>murottal</i> Al-Qur'an		Before Light (7); Medium (4); Anxious (4) (Mean 19,73) After 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 <i>Murottal</i> Al-Qur'an	<i>Hamilton Anxiety Rating Scale</i> (HARS).	Before Medium (2); Severe (20); Strongly Severe (8) (Mean 34,2) After 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 (<i>Hamilton Anxiety Rating Scale</i>)	Before Light (8); Medium (25) After 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)	Before Severe (4); Strongly Severe (35) After 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)	Before Lowest Score (23); Highest Score (66) (Mean 22,67) After Lowest Score (20); Highest Score (55) (Mean 19,00)
Panahi, S., Ataieifar, 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)	Before (Mean = 8.88) After (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 (<i>Hamilton Anxiety Rating Scale</i>)	Before Light (2); Medium (6); Severe (7) (Mean = 26,93) After 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 (<i>Self- Rating Anxiety Scale</i>).	Before Lowest Score 46 Highest Score 76 (Mean = 61,5) After Lowest Score 44 Highest Score 68 (Mean = 57,1)
N Siska Adrianty (2022)	32 elderly in KP Tipar 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)	Before Not Anxious (7); Light (25) (M = 46,28) After Not Anxious (29); Light (3) (M = 36,66)
Nurhayati, N., Reni, A., Musheer, M., Nisha, N., Totong, L. B., Suhendar, A., & Supardi, S. (2022)	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	Before - After Lowest Score (2); Highest Score (28) (Mean = 15,24). p – value < 0.05 for both of group.

* 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 contract 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 will lose 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 letter 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, such as 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.

Acknowledgement

Thank you to Universiti Teknologi MARA Perlis, Malaysia and State Islamic University of Sultan Syarif Kasim Riau, Indonesia. This article was the output of altogether performance based on Memorandum of Agreement (MoA) among universities who signed it. Besides, thank you to Anna V Leybina, Lomonosov Moscow State University, Moscow, Russian Federation, and Aleksandr N Veraksa, Yaroslavl State University, Russia. Two outstanding authors from Russia own the role of academic colleagues for the Psychology Department, Universitas Islam Riau. Thank you to Anna and Aleksandr for their continuous support in our publication performance.

Bibliography

Commented [n2]: Perhatikan Paragrafnya

Commented [n3]: Saya menyarankan untuk peneliti menambahkan saran kepada peneliti selanjutnya

Commented [n4]: Saya Sarankan untuk menggunakan referensi terbaru (5 tahun terakhir)

- Anam, A., Khasanah, U., & Isworo, A. (2019). Terapi audio dengan murottal Alquran terhadap perilaku anak autisme: Literature Review. *Journal of Bionursing*, 1(2), 163-170. DOI: <https://doi.org/10.20884/1.bion.2019.1.2.21>
- Aizid, U. R. (2016). *Tartil al-Qur'an untuk Kecerdasan dan Kesehatanmu*. DIVA PRESS. [https://books.google.com/books?hl=id&lr=&id=p7xYEAAAQBAJ&oi=fnd&pg=PA5&dq=Aizid,+R.+\(2016\).+Tartil+Al-Qur%20%80%99an+Untuk+Kecerdasan+dan+Kesehatan.+Yogyakarta:+Diva++Press.&ots=ZdtpssvFvw&sig=DVzyDoOtaLTJRdxYKqCB5SVArqo](https://books.google.com/books?hl=id&lr=&id=p7xYEAAAQBAJ&oi=fnd&pg=PA5&dq=Aizid,+R.+(2016).+Tartil+Al-Qur%20%80%99an+Untuk+Kecerdasan+dan+Kesehatan.+Yogyakarta:+Diva++Press.&ots=ZdtpssvFvw&sig=DVzyDoOtaLTJRdxYKqCB5SVArqo)
- Adrianty, N Siska (2022) Pengaruh Terapi Relaksasi Dzikir Terhadap Tingkat Kecemasan Pada Lansia Di Masa Pandemi COVID-19 Di KP Tipar Desa Hegarmanah Tahun 2021. *Indonesian Scholar Journal of Nursing and Midwifery Science*, 2(2). 531-539.
- Asfiah, Z., & Estria, S. R. (2021). The Effect of Voice Record (Murottal) of Surah Ar-Rad Verses 1-28 with Video on Elderly Anxiety Level in RW 02 Batusari Village in Covid-19 Times. *Proceedings Series on Health & Medical Sciences*, 2, 91-97. DOI: <https://doi.org/10.30595/pshms.v2i.228>
- Awaad, R., Kouser, T., Raza, L., & Umarji, O. (2021). The Need for Deen: Muslim Mental Health During the COVID-19 Pandemic. *The Journal of the British Islamic Medical Association*, 7(3), 1-5. <https://jbima.com/article/the-need-for-deen-muslim-mental-health-during-the-covid-19-pandemic/>
- Brooks, S. K., Webster, R. K., Smith, L. E., Woodland, L., Wessely, S., Greenberg, N., & Rubin, G. J. (2020). The psychological impact of quarantine and how to reduce it: rapid review of the evidence. *The Lancet*, 395(10227), 912-920. DOI: [https://doi.org/10.1016/S0140-6736\(20\)30460-8](https://doi.org/10.1016/S0140-6736(20)30460-8)
- Cao, W., Fang, Z., Hou, G., Han, M., Xu, X., Dong, J., & Zheng, J. (2020). The psychological impact of the COVID-19 epidemic on college students in China. *Psychiatry research*, 287, 112934. DOI: <https://doi.org/10.1016/j.psychres.2020.112934>
- Castellano-Tejedor, C., Torres-Serrano, M., & Cencerrado, A. (2022). Psychological impact in the time of COVID-19: A cross-sectional population survey study during confinement. *Journal of health psychology*, 27(4), 974-989. DOI: <https://doi.org/10.1177/1359105320985580>
- El Hafiz, S. (2019). Religiusitas dan Moralitas: Teori Hukuman Tuhan untuk Meningkatkan Peran Agama dalam Moralitas. *Jurnal Ilmiah Penelitian Psikologi: Kajian Empiris & Non-Empiris*, 5(2), 105-112. <https://jipp.uhamka.ac.id/index.php/jipp/article/view/62>
- Fauzan, N., & Shahidan, S. N. (2015). Quran for mind therapy and healing: a research using quantitative electroencephalograph qEEG. *GLOBAL JOURNAL AL-THAQFAH*, 5(2), 99-109. <http://site.gjat.my/main/3074/index.asp?pageid=176485>
- Firdaus, F., Hardiningrum, A., & Nurjannah, S. (2021). Penurunan Kecemasan pada Anak Sekolah dengan Membaca Alquran Selama Pandemi Covid 19. *Jurnal Keperawatan*, 13(1), 209-214.
- Fitriani, A., & Supradewi, R. (2019). Desensitisasi Sistematis dengan Relaksasi Zikir untuk Mengurangi Gejala Kecemasan pada Kasus Gangguan Fobia. *PHILANTHROPY: Journal of Psychology*, 3(2), 75-88. <https://journals2.usm.ac.id/index.php/philanthropy/article/view/1689>
- Gómez-Galán, J., Lázaro-Pérez, C., Martínez-López, J. Á., & Fernández-Martínez, M. D. M. (2020). Burnout in Spanish Security Forces during the COVID-19 pandemic. *International journal of environmental research and public health*, 17(23), 8790. DOI: <https://doi.org/10.3390/ijerph17238790>

- Guslinda, G., Fridalni, N., & Minropa, A. (2020). Faktor yang Berhubungan dengan Tingkat Kecemasan Lansia pada Masa Pandemi Covid 19. *Jurnal Keperawatan*, 12(4), 1079-1088. <https://doi.org/https://doi.org/10.32583/keperawatan.v13i4.1212>
- Hamid, A. (2017). Agama dan kesehatan mental dalam perspektif psikologi agama. *Healthy Tadulako Journal (Jurnal Kesehatan Tadulako)*, 3(1), 1-14. <https://jurnal.fk.untad.ac.id/index.php/htj/article/download/34/34>
- Hastjarjo, T. D. (2019). Rancangan eksperimen-kuasi. *Buletin Psikologi*, 27(2), 187-203. DOI: <https://doi.org/10.22146/buletinpsikologi.38619>
- Hidayat, H. (2022). Pengaruh Pemberian Terapi Murottal terhadap Tingkat Kecemasan Pasien Covid 19. *Media Husada Journal Of Nursing Science*, 3(3), 236-244. <https://mhjns.widyagamahusada.ac.id>
- Huang, Y., & Zhao, N. (2020). Chinese mental health burden during the COVID-19 pandemic. *Asian journal of psychiatry*, 51, 102052. <https://doi.org/10.1016/j.ajp.2020.102052>
- Hulu, E. K., & Pardede, J. A. (2016). Dukungan Keluarga Dengan Tingkat Kecemasan Pasien Pre Operatif Di Rumah Sakit Sari Mutiara Medan. *Jurnal Keperawatan*, 2(1), 12.
- Indriyati, I., Herawati, V. D., Sutrisno, S., & Putra, F. A. (2021, May). Pengaruh Terapi Komplementer Dengan Mendengarkan Murottal Al-Quran Terhadap Tingkat Kecemasan Pada Mahasiswa Tingkat Akhir Yang Menyusun Skripsi Pada Situasi Pandemic Covid-19. In *Prosiding University Research Colloquium* (pp. 997-1011).
- Karimah, N., & Maulana, N. (2022). Pengaruh terapi komplementer dengan mendengarkan murottal Al-Qur'an terhadap tingkat kecemasan pada mahasiswa tingkat akhir yang menyusun skripsi dimasa pandemi Covid-19. *Health Sciences and Pharmacy Journal*, 6(3), 103-109.
- Karnianto, S. (2013). *Kemampuan Berpikir Positif Mutadabbirin Al Qur'an* (Doctoral dissertation, Universitas Muhammadiyah Surakarta).
- Kemendes RI. (2020). *Begini Aturan Persalinan di Masa Pandemi COVID 19*. <https://www.kemkes.go.id/article/view/20072000001/begini-aturan-persalinan-di-masa-pandemi-Covid-19.html>
- Liberati, A., Altman, D. G., Tetzlaff, J., Mulrow, C., Gøtzsche, P. C., Ioannidis, J. P., ... & Moher, D. (2009). The PRISMA Statement for Reporting Systematic Reviews and Meta-Analyses of Studies That Evaluate Health Care Interventions: Explanation and Elaboration. *Journal of Clinical Epidemiology*, 62(10), 31-34. <https://doi.org/10.7326/0003-4819-151-4-200908180-00136>
- Mardiah, W., Hastuti, H., & Nugraha, B. A. (2022). Efektivitas Murottal pada Kecemasan Mahasiswa selama Pandemi Covid-19 di Fakultas Keperawatan Universitas Padjadjaran. *SENTRI: Jurnal Riset Ilmiah*, 1(4), 996-1013. <https://doi.org/10.55681/sentri.v1i4.317>
- Mar'ati, R., & Chaer, M. (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>
- Mulyadi, Hidayah, R. & Mahfur, M. (2012). Model psikoterapi al-Qur'an menanggulangi kecemasan santri lembaga tinggi pesantren luhur dan pondok pesantren Baiturrahmah di kota Malang. *Jurnal Universitas Islam Negeri Maulana Malik Ibrahim*.
- Norsiah, F., & Siti Naqiah, S. (2015). Al-Qur'an Untuk Terapi Minda dan Penyembuhan: Kajian menggunakan Quantitative Electroencephalograph (qEEG). *Global Journal Al-Thaqafah*, 5(2), 99-110.

- Nugraha, A. D. (2020). Memahami Kecemasan: Perspektif Psikologi Islam. *IJIP: Indonesian Journal of Islamic Psychology*, 2(1), 1-22. <https://www.e-journal.iainsalatiga.ac.id/index.php/ijip/article/view/4706>
- Nurhayati, N., Reni, A., Musheer, M., Nisha, N., Budi Totong, L., Suhendar, A., & Supardi, S. (2022). The Effectiveness of Religious Therapy on the Psychological Condition of COVID-19 Patients in Isolation Treatment at a Regional Public Hospital in Indonesia. *KnE Medicine*, 2(2), 250–258. <https://doi.org/10.18502/kme.v2i2.11088>
- Panahi, S., Ataefar, R., Bahrami-Heideji, M., Havasi-Somar, N., & Tajeri, B. (2023). Comparison of the effectiveness of grief counseling and god-oriented spiritual counseling on death anxiety and perceived spirituality in individuals with COVID-19 grief. *Chronic Diseases Journal*, 11(1). Retrieved from <http://cdjournal.muk.ac.ir/index.php/cdj/article/view/751>
- Passchier, J., Setyowibowo, H., Hunfeld, J. A., Iskandarsyah, A., Yudiana, W., Sadarjoen, S. S., ... & Suardi, D. R. (2020). Make self-help psychoeducational programs for breast cancer patients COVID-19 proof. *Asian Pacific Journal of Cancer Care*, 5(S1), 123-125. [10.31557/APJCC.2020.5.S1.123-125](https://doi.org/10.31557/APJCC.2020.5.S1.123-125)
- Piwko, A. M. (2021). Islam and the COVID-19 Pandemic: Between religious practice and health protection. *Journal of religion and health*, 60(5), 3291-3308. <https://doi.org/10.1007/s10943-021-01346-y>
- Ridwan, M., AM, S., Ulum, B., & Muhammad, F. (2021). Pentingnya Penerapan Literature Review pada Penelitian Ilmiah. *Jurnal Masohi*, 2(1), 42-51. doi:10.36339/jmas.v2i1.427
- Romanov, K. B. (2020). Coronavirus disease COVID-2019. *Safety and Risk of Pharmacotherapy (E-Journal)/Безопасность и риск фармакотерапии*, 03-Aug. <https://pesquisa.bvsalud.org/global-literature-on-novel-coronavirus-2019-ncov/resource/pt/covidwho-71631>
- Roebidin, R., Mamlukah, M., Suparman, R., & Febriani, E. (2021). Pengaruh Terapi Murattal Al-Quran terhadap Kecemasan pada Pekerja Layanan Jasa Boga di Kabupaten Cirebon pada era Pandemi Covid 19 tahun 2020. *Journal of Public Health Innovation*, 1(2), 149–159. <https://doi.org/10.34305/jphi.v1i2.306>
- Shadish, W. R., Cook, T. D., & Campbell, D. T. (2002). *Experimental and quasi-experimental designs for generalized causal inference*. Boston: Houghton Mifflin Co.
- Sari, D. N. A., Setyawan, A., Supriyadi, S., & Purwitaningtyas, R. Y. (2020). Freshman Undergraduate Nursing Student Knowledge Towards Covid-19 Protocol. *Jurnal Keperawatan*, 12(4), 711-718. <https://doi.org/10.32583/keperawatan.v12i4.989>
- Sonjati, E., Mamlukah, M., Susianto, S., & Supratman, R. (2022). Pengaruh Terapi Dzikir Terhadap Kecemasan dan Tekanan Darah pada Ibu Hamil di Desa Pasanggrahan Baru Wilayah Kerja Puskesmas Sumedang Selatan Kabupaten Sumedang pada Era Pandemi Covid-19. 2-*TRIK: TUNAS-TUNAS Riset KESEHATAN*, 12(2), 141-146. <http://dx.doi.org/10.33846/2trik12207>
- Sumarni, S. (2020). Proses Penyembuhan Gejala Kejiwaan Berbasis Islamic Intervention of Psychology. *Al-Tazkiah : Jurnal Bimbingan Dan Konseling Islam*, 9(1), 1–18. <https://doi.org/10.20414/altazkiah.v9i1.1379>
- Supriatna, E. (2020). Wabah Corona Virus Disease Covid 19 Dalam Pandangan Islam. *SALAM: Jurnal Sosial Dan Budaya Syar-I*, 7(6), 555-564. <https://scholar.archive.org/work/wu6gzpzczag5plrtbpx43z7mi/access/wayback/http://journal.uinjkt.ac.id/index.php/salam/article/download/15247/pdf>
- Umamy, F., Nopisanti, N., & Munawarah, R. (2021). Pengaruh Terapi Dzikir terhadap Kecemasan pada Ibu Bersalin pada Masa Pandemi Covid-19 di RS. Setio Husodo. *Jurnal*

- Kebidanan*, 13(01), 128-138. Retrieved from <https://ejurnal.stikesub.ac.id/index.php/jkeb/article/view/538>.
- Usman, M. H., Aswar, A., & Sam, Z. (2020). Covid-19 Dalam Perjalanan Akhir Zaman: Sebab, Dampak Dan Anjuran Syariat Dalam Menghadapinya. *BUSTANUL FUQAHA: Jurnal Bidang Hukum Islam*, 1(2), 137-155. <https://doi.org/10.36701/bustanul.v1i2.142>
- Wang, G., Zhang, Y., Zhao, J., Zhang, J., & Jiang, F. (2020). Mitigate the effects of home confinement on children during the COVID-19 outbreak. *The Lancet*, 395(10228), 945-947. [https://doi.org/10.1016/S0140-6736\(20\)30547-X](https://doi.org/10.1016/S0140-6736(20)30547-X)
- Yanti, N. (2019). Tafakkur dalam Kehidupan Perspektif Al-Qur'an dan Hadits. *Journal of Da'wah and Communication Studies*, 1(2), 11-20 <https://doi.org/10.47902/mauidhoh.v1i2.67>
- Yono, Y., Rusmana, I., & Noviyanty, H. (2020). Psikoterapi Spiritual dan Pendidikan Islam dalam mengatasi dan menghadapi gangguan Anxiety Disorder di saat dan pasca Covid 19. *SALAM: Jurnal Sosial Dan Budaya Syar-I*, 7(7), 649-658. <https://scholar.archive.org/work/jxsn7yx4ovfotkbs62vbimgewe/access/wayback/http://journal.uinjkt.ac.id/index.php/salam/article/download/15801/pdf>
- Yudhani, E., Suharti, V., Adya, A., & Utami, E. S. (2017). Efektivitas Membaca dan Mentadabburi Al-Qur'an dalam Menurunkan Kecemasan Siswa yang akan Menghadapi Ujian Sekolah. *Psikoislamedia: Jurnal Psikologi*, 2(1), 23-31. <https://jurnal.ar-raniry.ac.id/index.php/Psikoislam/article/view/1821>

4. Bukti Hasil Submit Hasil Revisi Review dan Kinerja Tim Penulis

25 April 2023



ARTICLE REVISION REPORT

Journal/e-ISSN : Psikis : Jurnal Psikologi Islami / 25496468.

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

Authors : Bahril Hidayat¹, Azhar Abdul Rahman², Sigit Nugroho³, Anna V Leybina⁴, Rahmad Muliadi⁵, Nilla Listyani⁶, Layla Takhfa Lubis⁷
^{1, 3, 5, 6} Department of Psychology, Universitas Islam Riau, Indonesia.
² Universiti Teknologi MARA (UiTM) Perlis, Malaysia.
⁴ Lomonosov Moscow State University, Moscow, Russian Federation.
⁷ Department of Psychology, State Islamic University of Sultan Syarif Kasim, Indonesia
³ Corresponding author: sigit.nugroho@psy.uir.ac.id
¹ bahrilhidayat@fis.uir.ac.id, ² azharabdulrahman@uitm.edu.my
⁴ leybina@yandex.ru, ⁵ damanikrahmad@student.uir.ac.id, ⁶ nillalistyani14@student.uir.ac.id, ⁷ 12260121257@students.uin-suska.ac.id

Submission Date : March 29th, 2023.

Reviewers Feedback : April 20th, 2023 (Revision Required).

Authors Discussion : April 20th – April 25th, 2023.

Upload Revision File : April 26th, 2023.

Authors Signed
April 25th, 2023.

1st Author



Bahril Hidayat
(Universitas Islam Riau)

Corresponding Author



Sigit Nugroho
(Universitas Islam Riau)

Co-Author Signature:

1. Azhar Abdul Rahman :

Contribution: grammatical, religion perspective, and data display in manuscript before submission and revise the paper after peer review.

2. Anna V Leybina :

Contribution: grammatical, abstract, data display, references in manuscript before submission and revise the paper after peer review.



3. Rahmad Muliadi :
Contribution: Writing the idea, layout the manuscript, revise the paper after peer review.
4. Nilla Listyani :
Contribution: Writing the idea, layout the manuscript, revise the paper after peer review.
5. Layla Takhfa Lubis :
Contribution: Layout the manuscript and revise the paper after peer review.





[ENG] ARTICLE REVISION REPORT IN PSIKIS : JURNAL PSIKOLOGI ISLAMI AFTER DOUBLE BLIND PEER REVIEW [ID] LAPORAN REVISI ARTIKEL DI PSIKIS : JURNAL PSIKOLOGI ISLAMI SETELAH MENDAPATKAN TELAHAH DARI MITRA BEBESTARI			
No	[ENG] Reviewer Code [ID] Kode Mitra Bestari	[ENG] Reviews [ID] Hasil Telaah	[ENG] Correction made by the author [ID] Tindakan Revisi yang dilakukan oleh penulis
1	01	ID: Pada bagian Pendahuluan, halaman 1 paragraf 3, perlu ditambahkan penjelasan tentang dampak Covid-19 pada Kecemasan. (Kategori Substansi Artikel) ENG: In the Introduction section, page 1 paragraph 3, it is necessary to add more explanation about the impact of Covid-19 on Anxiety. (Article Substance Category)	Rencana Tindakan revisi: Tim penulis akan menambahkan 1-3 referensi terbitan 5 tahun terakhir tentang dampak Covid-19 pada Kecemasan. PiC (Person in charge): Bahril Hidayat, Sigit Nugroho, and Rahmad Muliadi. [ID] Revisi: Penambahan referensi sudah ditambahkan ke dalam artikel. [ENG] Revision: Theoretical explanation and references has been added to the article.
2	01	Pada bagian Pendahuluan, halaman 2 paragraf 3, perlu menambahkan dasar teori sebagai argumen penulis memilih telaah Psikoterapi Psikologi Islam, khususnya pada Zikir dan Membaca al-Qur'an. (Kategori Substansi Artikel). ENG: In the Introduction section, page 2, paragraph 3, it is necessary to add more theoretical reference as the argument to choose the study of Islamic Psychotherapy, especially in Remembrance/dhikr and Reading the Qur'an. (Article Substance Category).	Rencana Tindakan revisi: Tim penulis akan menambahkan 1-3 referensi terbitan 5 tahun terakhir tentang dampak Covid-19 pada Kecemasan. PiC: Bahril Hidayat, Sigit Nugroho, and Rahmad Muliadi [ID] Revisi: Penambahan penjelasan dasar teori sudah ditambahkan ke dalam artikel. [ENG] Revision: Theoretical explanation and references has been added to the article.

<p align="center">[ENG] ARTICLE REVISION REPORT IN PSIKIS : JURNAL PSIKOLOGI ISLAMI AFTER DOUBLE BLIND PEER REVIEW</p> <p align="center">[ID] LAPORAN REVISI ARTIKEL DI PSIKIS : JURNAL PSIKOLOGI ISLAMI SETELAH MENDAPATKAN TELAAH DARI MITRA BEBESTARI</p>			
No	<p align="center">[ENG] Reviewer Code <i>[ID] Kode Mitra Bestari</i></p>	<p align="center">[ENG] Reviews <i>[ID] Hasil Telaah</i></p>	<p align="center">[ENG] Correction made by the author <i>[ID] Tindakan Revisi yang dilakukan oleh penulis</i></p>
3	01	<p>ID:</p> <p>Pada bagian Result and Discussion, halaman 9, penulis sangat disarankan memaparkan hasil analisis data yang dirujuk, khususnya hasil riset yang bisa mendiskusikan atau membahas tentang efektivitas Zikir dan membaca Al-Qur'an dari analisis referensi lainnya. Jadi tidak sekadar memaparkan hasil literatur yang dikutip sebelumnya. (Kategori Substansi Artikel)</p> <p>ENG:</p> <p>In the Discussion section, page 9, it is strongly recommended that the authors present the results of the referenced data analysis, especially research results that can discuss the effectiveness of Dhikr and reading the Qur'an from other reference analysis. So it's not just explaining the results of the literature cited in the result section. (Article Substance Category)</p>	<p>Rencana Tindakan revisi:</p> <p>Tim penulis akan menambahkan 1-3 referensi terbitan 5 tahun terakhir tentang dampak Covid-19 pada Kecemasan.</p> <p>PiC: Bahril Hidayat, Sigit Nugroho, and Rahmad Muliadi.</p> <p>[ID] Revisi:</p> <p>Penambahan referensi sudah ditambahkan ke dalam artikel.</p> <p>[ENG] Revision:</p> <p>The addition of the references has been added to the article.</p>
4	02	<p>ID:</p> <p>Pada halaman 4, penyajian gambar 2 agar disajikan dengan benar. (Kategori Tata Tulis)</p> <p>ENG:</p> <p>On page 4, the presentation of Figure 2 should be presented correctly. (Writing Revision Category)</p>	<p>[ID]</p> <p>Penyajian gambar sudah diperbaiki.</p> <p>PiC: Rahmad Muliadi Damanik, Nilla Listyani, and Layla Takhfa Lubis.</p> <p>[ENG] Revision:</p> <p>Figure 2 has revised.</p>
5	02	<p>ID:</p> <p>Pada halaman 11, penulisan antarparagraf agar dirapikan. (Kategori Tata tulis).</p> <p>ENG:</p> <p>On page 11, writing between paragraphs should be revised. (Writing Revision Category)</p>	<p>[ENG]</p> <p>Penyajian antarparagraf sudah diperbaiki.</p> <p>PiC: Anna V Leybina.</p> <p>[ENG] Revision:</p> <p>The paragraph has revised.</p>

<p align="center">[ENG] ARTICLE REVISION REPORT IN PSIKIS : JURNAL PSIKOLOGI ISLAMI AFTER DOUBLE BLIND PEER REVIEW</p> <p align="center">[ID] LAPORAN REVISI ARTIKEL DI PSIKIS : JURNAL PSIKOLOGI ISLAMI SETELAH MENDAPATKAN TELAAH DARI MITRA BEBESTARI</p>			
No	<p align="center">[ENG] Reviewer Code [ID] Kode Mitra Bestari</p>	<p align="center">[ENG] Reviews [ID] Hasil Telaah</p>	<p align="center">[ENG] Correction made by the author [ID] Tindakan Revisi yang dilakukan oleh penulis</p>
6	02	<p>ID:</p> <p>Pada bagian kesimpulan, penulis disarankan menambahkan saran kepada peneliti selanjutnya.</p> <p>ENG:</p> <p>In the conclusion section, the authors should write the suggestions to further researchers.</p>	<p>Revision:</p> <p>Saran kepada peneliti selanjutnya sebenarnya sudah dituliskan dengan kalimat sehingga tidak perlu ditambahkan lagi ke dalam bagian Simpulan/Conclusion, “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.”</p> <p>PiC: Azhar Abdul Rahman</p>
7	02	<p>ID:</p> <p>Pada bagian Bibliography atau References, disarankan menambahkan referensi 5 tahun terakhir.</p> <p>ENG:</p> <p>In the Bibliography or References section, it would be better to cited more references which has published in the last 5 years.</p>	<p>Rencana Tindakan revisi:</p> <p>Tim penulis akan menambahkan 1-3 referensi terbitan 5 tahun terakhir tentang dampak Covid-19 pada Kecemasan. Sumber referensi ditelusuri dari Jurnal terakreditasi Nasional dan Jurnal Bereputasi Internasional yang menjadi satu kesatuan dengan feedback dari Reviewer 01 yang menyarankan perbaikan di bagian Pendahuluan dan Discussion.</p> <p>PiC: Bahril Hidayat, Sigit Nugroho, and Rahmad Muliadi.</p> <p>Revisi:</p> <p>Penambahan referensi sudah ditambahkan ke dalam artikel.</p> <p>Revision:</p> <p>The addition of the references has been added to the article.</p>

5. Bukti Penerimaan Artikel (Accepted Article/LoA)
(5-9 Mei 2023)

Number : B-350/Un.09/IX/HM.02.2/5/2023
Attachment : 1 Files
Subject Matter : Letter of Acceptance

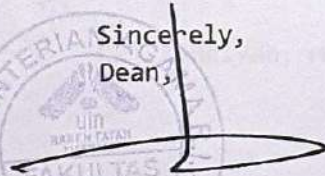
Dear Bahril Hidayat, Azhar Abdul Rahman, Sigit Nugroho, Anna V
Leybina, Rahmad Muliadi, Nilla Listyani, SettingsLayla
Takhfa Lubis

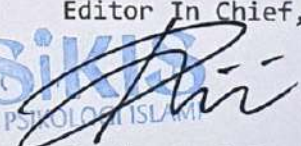
I am pleased to inform you that Psikis : Jurnal Psikologi Islami would like to publish your manuscript ID Article : 16634, title : Al-Qur'an And Dzikir: Are They Effective To Overcome Anxiety Caused By Covid-19 As A Pandemic Condition?, In Issue Vol 9 No 1 June 2023. I Am Attaching a document with some basic required edits that need to be applied to your manuscript before it's published.

Once your manuscript is moved to publishing, our production editor will keep you informed of your article's progress in the production process.

We're excited to move forward with your submission. Please feel free to email me with any questions.

Palembang, May 9th, 2023

Sincerely,
Dean,

Dr. Zuhdiyah, M.Ag

Editor In Chief,

Iredho Fani Reza, MA.Si

6. Bukti Artikel di Published Online
(10 Mei 2023)

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

Bahril Hidayat¹, Azhar Abdul Rahman², Sigit Nugroho³, Anna V Leybina⁴, Rahmad Muliadi⁵, Nilla Listyani⁶, Layla Takhfa Lubis⁷

^{1, 3, 5, 6} Department of Psychology, Universitas Islam Riau

² Universiti Teknologi MARA (UiTM) Perlis, Malaysia

⁴ Lomonosov Moscow State University, Moscow, Russian Federation

⁷ Department of Psychology, Universitas Islam Negeri Syarif Kasim Riau

³ Corresponding author: sigit.nugroho@psy.uir.ac.id

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

Submission	Review Process	Revised	Accepted	Published
March 29, 2023	March 30 – April 20, 2023	April 25, 2023	May 5, 2023	May 10, 2023

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.

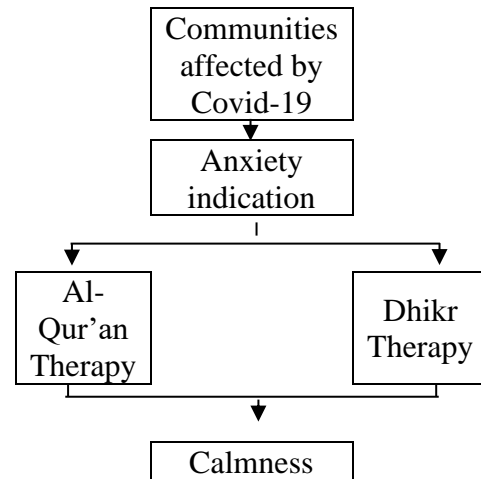


Figure 1. Research Framework

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.

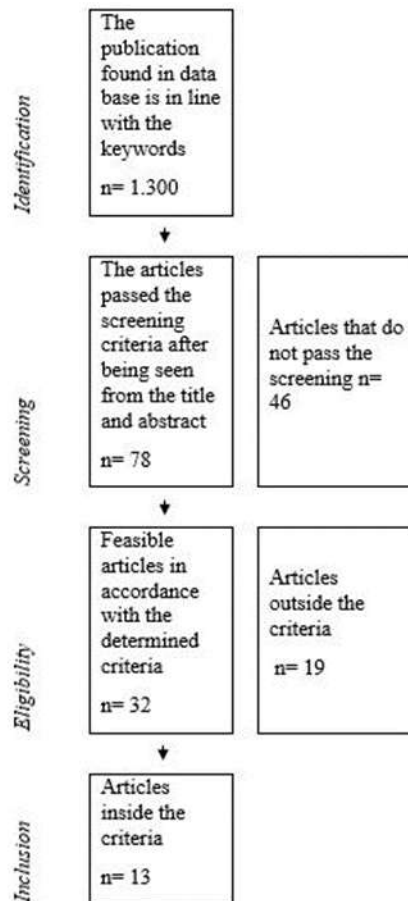


Figure 2. Literature Criteria Tracking Flow Diagram (Liberati et al., 2009)

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)	Before Light (1); Medium (14) After Normal (3); Light (12)
Asfiyah, Z., & Estria, S. R. (2021)	41 elderly at Homlet 02 Batusari village*	Media murottal video of QS Ar-Rad verses 1-28	-	Before Mean (10,14) After 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)	Before Quite Anxious (8); Anxious (74) After 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		Before Light (7); Medium (4); Anxious (4) (Mean 19,73) After 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).	Before Medium (2); Severe (20); Strongly Severe (8) (Mean 34,2) After 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)	Before Light (8); Medium (25) After 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)	Before Severe (4); Strongly Severe (35) After 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)	Before Lowest Score (23); Highest Score (66) (Mean 22,67) After Lowest Score (20); Highest Score (55) (Mean 19,00)

Panahi, S., Ataeifar, 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)	Before (Mean = 8.88) After (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)	Before Light (2); Medium (6); Severe (7) (Mean = 26,93) After 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).	Before Lowest Score 46 Highest Score 76 (Mean = 61,5) After Lowest Score 44 Highest Score 68 (Mean = 57,1)
N Siska Adrianty (2022)	32 elderly in KP Tidar 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)	Before Not Anxious (7); Light (25) (M = 46,28) After 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	Before - After 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.

Acknowledgement

Thank you to Universiti Teknologi MARA Perlis, Malaysia and State Islamic University of Sultan Syarif Kasim Riau,

Indonesia. This article was the output of altogether performance based on Memorandum of Agreement (MoA) among universities who signed it. Besides, thank you to Anna V Leybina, Lomonosov Moscow State University, Moscow, Russian Federation, and Aleksandr N Veraksa, Yaroslavl State University, Russia. Two outstanding authors from Russia own the role of academic colleagues for the Psychology Department, Universitas Islam Riau. Thank you to Anna and Aleksandr for their continuous support in our publication performance.

REFERENCES

- Anam, A., Khasanah, U., & Isworo, A. (2019). Terapi audio dengan murottal Alquran terhadap perilaku anak autisme: Literature Review. *Journal of Bionursing*, 1(2), 163-170. DOI: <https://doi.org/10.20884/1.bion.2019.1.2.21>
- Aizid, U. R. (2016). *Tartil al-Qur'an untuk Kecerdasan dan Kesehatanmu*. DIVA PRESS. [https://books.google.com/books?hl=id&lr=&id=p7xYEAAAQBAJ&oi=fnd&pg=PA5&dq=Aizid,+R.+\(2016\).+Tartil+Al-Qur%E2%80%99an+Untuk+Kecerdasan+dan+Kesehatan.+Yogyakarta:+Diva+Press.&ots=ZdtpssvFvw&sig=DVzyDoOtaLTJRdxyKqCB5SVArqo](https://books.google.com/books?hl=id&lr=&id=p7xYEAAAQBAJ&oi=fnd&pg=PA5&dq=Aizid,+R.+(2016).+Tartil+Al-Qur%E2%80%99an+Untuk+Kecerdasan+dan+Kesehatan.+Yogyakarta:+Diva+Press.&ots=ZdtpssvFvw&sig=DVzyDoOtaLTJRdxyKqCB5SVArqo)
- Adrianty, N Siska (2022) Pengaruh Terapi Relaksasi Dzikir Terhadap Tingkat Kecemasan Pada Lansia Di Masa Pandemi COVID-19 Di KP Tipar Desa Hegarmanah Tahun 2021. *Indonesian Scholar Journal of Nursing and Midwifery Science*, 2(2). 531-539.
- Ali, I. (2020). The covid-19 pandemic: Making sense of rumor and fear: Op-ed. *Medical anthropology*, 39(5), 376-379. <https://doi.org/10.1080/01459740.2020.1745481>

- American Psychiatric Association (2013). Diagnostic and statistical manual of mental disorders (DSM-5®). Arlington, VA: American Psychiatric Pub.
- Asfiyah, Z., & Estria, S. R. (2021). The Effect of Voice Record (Murottal) of Surah Ar-Rad Verses 1-28 with Video on Elderly Anxiety Level in RW 02 Batusari Village in Covid-19 Times. *Proceedings Series on Health & Medical Sciences*, 2, 91-97. DOI: <https://doi.org/10.30595/pshms.v2i.228>
- Asmundson, G. J. G., & Taylor, S. (2020). Coronaphobia: Fear and the 2019-nCoV outbreak. *Journal of anxiety disorders*, 70, 102196. <https://doi.org/10.1016/j.janxdis.2020.102196>
- Awaad, R., Kouser, T., Raza, L., & Umarji, O. (2021). The Need for Deen: Muslim Mental Health During the COVID-19 Pandemic. *The Journal of the British Islamic Medical Association*, 7(3), 1-5. <https://jbima.com/article/the-need-for-deen-muslim-mental-health-during-the-Covid-19-pandemic/>
- Brooks, S. K., Webster, R. K., Smith, L. E., Woodland, L., Wessely, S., Greenberg, N., & Rubin, G. J. (2020). The psychological impact of quarantine and how to reduce it: rapid review of the evidence. *The lancet*, 395(10227), 912-920. DOI: [https://doi.org/10.1016/S0140-6736\(20\)30460-8](https://doi.org/10.1016/S0140-6736(20)30460-8)
- Cao, W., Fang, Z., Hou, G., Han, M., Xu, X., Dong, J., & Zheng, J. (2020). The psychological impact of the COVID-19 epidemic on college students in China. *Psychiatry research*, 287, 112934. DOI: <https://doi.org/10.1016/j.psychres.2020.112934>
- Casale, S., & Flett, G. L. (2020). Interpersonally-Based Fears During the Covid-19 Pandemic: Reflections on the Fear of Missing Out and the Fear of Not Mattering Constructs. *Clinical neuropsychiatry*, 17(2), 88–93. <https://doi.org/10.36131/CN20200211>
- Castellano-Tejedor, C., Torres-Serrano, M., & Cencerrado, A. (2022). Psychological impact in the time of COVID-19: A cross-sectional population survey study during confinement. *Journal of health psychology*, 27(4), 974-989. DOI: <https://doi.org/10.1177/1359105320985580>
- El Hafiz, S. (2019). Religiusitas dan Moralitas: Teori Hukuman Tuhan untuk Meningkatkan Peran Agama dalam Moralitas. *Jurnal Ilmiah Penelitian Psikologi: Kajian Empiris & Non-Empiris*, 5(2), 105-112. <https://jipp.uhamka.ac.id/index.php/jipp/article/view/62>
- Erku, D. A., Belachew, S. A., Abrha, S., Sinnollareddy, M., Thomas, J., Steadman, K. J., & Tesfaye, W. H. (2021). When fear and misinformation go viral: Pharmacists' role in deterring medication misinformation during the 'infodemic' surrounding COVID-19. *Research in Social and Administrative Pharmacy*, 17(1), 1954-1963. <https://doi.org/10.1016/j.sapharm.2020.04.032>
- Fauzan, N., & Shahidan, S. N. (2015). Quran for mind therapy and healing: a research using quantitative electroencephalograph qEEG. *GLOBAL JOURNAL AL-THAQAFAH*, 5(2), 99-109. <http://site.gjat.my/main/3074/index.asp?pageid=176485>
- Firdaus, F., Hardiningrum, A., & Nurjannah, S. (2021). Penurunan Kecemasan pada

- Anak Sekolah dengan Membaca Alquran Selama Pandemic Covid 19. *Jurnal Keperawatan*, 13(1), 209-214.
- Fitriani, A., & Supradewi, R. (2019). Desensitisasi Sistematis dengan Relaksasi Zikir untuk Mengurangi Gejala Kecemasan pada Kasus Gangguan Fobia. *PHILANTHROPY: Journal of Psychology*, 3(2), 75-88. <https://journals2.usm.ac.id/index.php/philanthropy/article/view/1689>
- Gómez-Galán, J., Lázaro-Pérez, C., Martínez-López, J. Á., & Fernández-Martínez, M. D. M. (2020). Burnout in Spanish Security Forces during the COVID-19 pandemic. *International journal of environmental research and public health*, 17(23), 8790. DOI: <https://doi.org/10.3390/ijerph17238790>
- Guslinda, G., Fridalni, N., & Minropa, A. (2020). Faktor yang Berhubungan dengan Tingkat Kecemasan Lansia pada Masa Pandemi Covid 19. *Jurnal Keperawatan*, 12(4), 1079-1088. <https://doi.org/https://doi.org/10.32583/keperawatan.v13i4.1212>
- Hamid, A. (2017). Agama dan kesehatan mental dalam perspektif psikologi agama. *Healthy Tadulako Journal (Jurnal Kesehatan Tadulako)*, 3(1), 1-14. <https://jurnal.fk.untad.ac.id/index.php/htj/article/download/34/34>
- Hastjarjo, T. D. (2019). Rancangan eksperimen-kuasi. *Buletin Psikologi*, 27(2), 187-203. DOI: <https://doi.org/10.22146/buletinpsikologi.38619>
- Hidayat, H. (2022). Pengaruh Pemberian Terapi Murottal terhadap Tingkat Kecemasan Pasien Covid 19. *Media Husada Journal Of Nursing Science*, 3(3), 236-244. <https://mhjns.widyagamahusada.ac.id>
- Huang, Y., & Zhao, N. (2020). Chinese mental health burden during the COVID-19 pandemic. *Asian journal of psychiatry*, 51, 102052. <https://doi.org/10.1016/j.ajp.2020.102052>
- Hulu, E. K., & Pardede, J. A. (2016). Dukungan Keluarga Dengan Tingkat Kecemasan Pasien Pre Operatif Di Rumah Sakit Sari Mutiara Medan. *Jurnal Keperawatan*, 2(1), 12.
- Indriyati, I., Herawati, V. D., Sutrisno, S., & Putra, F. A. (2021, May). Pengaruh Terapi Komplementer Dengan Mendengarkan Murottal Al-Quran Terhadap Tingkat Kecemasan Pada Mahasiswa Tingkat Akhir Yang Menyusun Skripsi Pada Situasi Pandemi Covid-19. In *Prosiding University Research Colloquium* (pp. 997-1011).
- Karimah, N., & Maulana, N. (2022). Pengaruh terapi komplementer dengan mendengarkan murottal Al-Qur'an terhadap tingkat kecemasan pada mahasiswa tingkat akhir yang menyusun skripsi dimasa pandemi Covid-19. *Health Sciences and Pharmacy Journal*, 6(3), 103-109.
- Karnianto, S. (2013). Kemampuan Berpikir Positif Mutadabbirin Al Qur'an (Doctoral dissertation, Universitas Muhammadiyah Surakarta).
- Kemenkes RI. (2020). Begini Aturan Persalinan di Masa Pandemi COVID 19. <https://www.kemkes.go.id/article/view/20072000001/begini-aturan-persalinan-di-masa-pandemi-Covid-19.html>
- Liberati, A., Altman, D. G., Tetzlaff, J., Mulrow, C., Gøtzsche, P. C., Ioannidis, J. P., ... & Moher, D. (2009). The PRISMA Statement for Reporting Systematic Reviews and Meta-Analyses of Studies That Evaluate Health Care Interventions: Explanation and Elaboration. *Journal of Clinical*

- Epidemiology, 62(10),31–34.
<https://doi.org/10.7326/0003-4819-151-4-200908180-00136>
- Mardiah, W., Hastuti, H., & Nugraha, B. A. (2022). Efektivitas Murottal pada Kecemasan Mahasiswa selama Pandemi Covid-19 di Fakultas Keperawatan Universitas Padjadjaran. *SENTRI: Jurnal Riset Ilmiah*, 1(4), 996-1013.
<https://doi.org/10.55681/sentri.v1i4.317>
- Mar'ati, R., & Chaer, M. (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>
- Mertens, G., Gerritsen, L., Duijndam, S., Salemink, E., & Engelhard, I. M. (2020). Fear of the coronavirus (COVID-19): Predictors in an online study conducted in March 2020. *Journal of anxiety disorders*, 74, 102258.
<https://doi.org/10.1016/j.janxdis.2020.102258>
- Mulyadi, Hidayah, R. & Mahfur, M. (2012). Model psikoterapi al-Qur'an menanggulangi kecemasan santri lembaga tinggi pesantren luhur dan pondok pesantren Baiturrahmah di kota Malang. *Jurnal Universitas Islam Negeri Maulana Malik Ibrahim*.
- Norsiah, F., & Siti Naqiah, S. (2015). Al-Qur'an Untuk Terapi Minda dan Penyembuhan: Kajian menggunakan Quantitative Electroencephalograph (qEEG). *Global Journal Al-Thaqafah*, 5(2), 99-110.
- Nugraha, A. D. (2020). Memahami Kecemasan: Perspektif Psikologi Islam. *IJIP: Indonesian Journal of Islamic Psychology*, 2(1), 1-22.
<https://www.e-journal.iainsalatiga.ac.id/index.php/ijip/article/view/4706>
- Nurhayati, N., Reni, A., Musheer, M., Nisha, N., Budi Totong, L., Suhendar, A., & Supardi, S. (2022). The Effectiveness of Religious Therapy on the Psychological Condition of COVID-19 Patients in Isolation Treatment at a Regional Public Hospital in Indonesia. *KnE Medicine*, 2(2), 250–258.
<https://doi.org/10.18502/kme.v2i2.11088>
- Panahi, S., Ataeifar, R., Bahrami-Heideji, M., Havasi-Somar, N., & Tajeri, B. (2023). Comparison of the effectiveness of grief counseling and god-oriented spiritual counseling on death anxiety and perceived spirituality in individuals with COVID-19 grief. *Chronic Diseases Journal*, 11(1). Retrieved from <http://cdjournal.muk.ac.ir/index.php/cdj/article/view/751>
- Passchier, J., Setyowibowo, H., Hunfeld, J. A., Iskandarsyah, A., Yudiana, W., Sadarjoen, S. S., ... & Suardi, D. R. (2020). Make self-help psychoeducational programs for breast cancer patients COVID-19 proof. *Asian Pacific Journal of Cancer Care*, 5(S1), 123-125.
<https://doi.org/10.31557/APJCC.2020.5.S1.123-125>
- Piwko, A. M. (2021). Islam and the COVID-19 Pandemic: Between religious practice and health protection. *Journal of religion and health*, 60(5), 3291-3308.
<https://doi.org/10.1007/s10943-021-01346-y>
- Ridwan, M., AM, S., Ulum, B., & Muhammad, F. (2021). Pentingnya Penerapan Literature Review pada Penelitian Ilmiah. *Jurnal Masohi*, 2(1), 42-51.
[doi:10.36339/jmas.v2i1.427](https://doi.org/10.36339/jmas.v2i1.427)
- Romanov, K. B. (2020). Coronavirus disease COVID-2019. Safety and Risk of Pharmacotherapy (E-Journal)/Безопасность и риск

- фармакотерапии, 03-Aug.
<https://pesquisa.bvsalud.org/global-literature-on-novel-coronavirus-2019-ncov/resource/pt/covidwho-71631>
- Roebidin, R., Mamlukah, M., Suparman, R., & Febriani, E. (2021). Pengaruh Terapi Murattal Al-Quran terhadap Kecemasan pada Pekerja Layanan Jasa Boga di Kabupaten Cirebon pada era Pandemi Covid 19 tahun 2020. *Journal of Public Health Innovation*, 1(2), 149–159. <https://doi.org/10.34305/jphi.v1i2.306>
- Schimmenti, A., Billieux, J., & Starcevic, V. (2020). The Four Horsemen of Fear: An Integrated Model of Understanding Fear Experiences During the Covid-19 Pandemic. *Clinical neuropsychiatry*, 17(2), 41–45. <https://doi.org/10.36131/CN20200202>
- Sefidbakht, S., Lotfi, M., Jalli, R., Moghadami, M., Sabetian, G., & Iranpour, P. (2020). Methanol toxicity outbreak: when fear of COVID-19 goes viral. *Emergency medicine journal*, 37(7), 416-416. <http://dx.doi.org/10.1136/emered-2020-209886>
- Shadish, W. R., Cook, T. D., & Campbell, D. T. (2002). *Experimental and quasi-experimental designs for generalized causal inference*. Boston: Houghton Mifflin Co.
- Sari, D. N. A., Setyawan, A., Supriyadi, S., & Purwitaningtyas, R. Y. (2020). Freshman Undergraduate Nursing Student Knowledge Towards Covid-19 Protocol. *Jurnal Keperawatan*, 12(4), 711-718. <https://doi.org/10.32583/keperawatan.v12i4.989>
- Sonjati, E., Mamlukah, M., Susianto, S., & Supratman, R. (2022). Pengaruh Terapi Dzikir Terhadap Kecemasan dan Tekanan Darah pada Ibu Hamil di Desa Pasanggrahan Baru Wilayah Kerja Puskesmas Sumedang Selatan Kabupaten Sumedang pada Era Pandemi Covid-19. 2-TRIK: TUNAS-TUNAS RISET KESEHATAN, 12(2), 141-146. <http://dx.doi.org/10.33846/2trik12207>
- Sumarni, S. (2020). Proses Penyembuhan Gejala Kejiwaan Berbasis Islamic Intervention of Psychology. *Al-Tazkiah : Jurnal Bimbingan Dan Konseling Islam*, 9(1), 1–18. <https://doi.org/10.20414/altazkiah.v9i1.1379>
- Supriatna, E. (2020). Wabah Corona Virus Disease Covid 19 Dalam Pandangan Islam. *SALAM: Jurnal Sosial Dan Budaya Syar-I*, 7(6), 555-564. <https://scholar.archive.org/work/wu6gzpzlczag5plrtbpx43z7mi/access/wayback/http://journal.uinjkt.ac.id/index.php/salam/article/download/15247/pdf>
- Umamy, F., Nopisanti, N., & Munawarah, R. (2021). Pengaruh Terapi Dzikir terhadap Kecemasan pada Ibu Bersalin pada Masa Pandemi Covid-19 di RS. Setio Husodo. *Jurnal Kebidanan*, 13(01), 128-138. Retrieved from <https://ejurnal.stikeseub.ac.id/index.php/jkeb/article/view/538>.
- Usman, M. H., Aswar, A., & Sam, Z. (2020). Covid-19 Dalam Perjalanan Akhir Zaman: Sebab, Dampak Dan Anjuran Syariat Dalam Menghadapinya. *BUSTANUL FUQAHA: Jurnal Bidang Hukum Islam*, 1(2), 137-155. <https://doi.org/10.36701/bustanul.v1i2.142>
- Wang, G., Zhang, Y., Zhao, J., Zhang, J., & Jiang, F. (2020). Mitigate the effects of home confinement on children during the COVID-19 outbreak. *The Lancet*, 395(10228), 945-947. [https://doi.org/10.1016/S0140-6736\(20\)30547-X](https://doi.org/10.1016/S0140-6736(20)30547-X)
- Yanti, N. (2019). Tafakkur dalam Kehidupan Perspektif Al-Qur'an dan Hadits. *Journal of Da'wah and Communication*

Studies, 1(2), 11-20
<https://doi.org/10.47902/mauidhoh.v1i2.67>

Yono, Y., Rusmana, I., & Noviyanty, H. (2020). Psikoterapi Spiritual dan Pendidikan Islam dalam mengatasi dan menghadapi gangguan Anxiety Disorder di saat dan pasca Covid 19. SALAM: Jurnal Sosial Dan Budaya Syar-I, 7(7), 649-658.

<https://scholar.archive.org/work/jxsn7yx4ovfotkbs62vbimgewe/access/wayback/http://journal.uinjkt.ac.id/index.php/salam/article/download/15801/pdf>

Yudhani, E., Suharti, V., Adya, A., & Utami, E. S. (2017). Efektivitas Membaca dan Mentadabburi Al-Qur'an dalam Menurunkan Kecemasan Siswa yang akan Menghadapi Ujian Sekolah. Psikoislamedia: Jurnal Psikologi, 2(1), 23-31. <https://jurnal.ar-raniry.ac.id/index.php/Psikoislam/article/view/1821>