

The Relationship Between Reciting The Al-Quran, Practicing Zikir And Stress Management Among Mpob Staf During The Covid 19 Pandemic

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Abstract: During This Current Covid 19 Pandemic, The Zikir Approach, Which Acts As A Shield, Should Be A Practice Carried Out By Every Muslim. Zikir Is A Form Of Worship That Has Been The Focus Of Studies Related To Stress In An Individual's Life. Zikir Is Actually A Form Of An Effective Form Of Psychiatric Therapy That Should Be Entrenched In A Man's Soul. One Study Aimed To Show The Significant Aspect Of Spirituality Through The Practice Of Zikir When Treating Pregnant Women To Lower Their Stress Levels Can Also Be Used To Lower Stress In Women Who Have Just Undergone Divorce Or A Marital Separation found that The Zikir Approach (Reciting Surah Al-Fatihah) Can Be An Alternative For Overcoming Stress In An Individual. This Study Was Deemed A Success Because The Zikir Approach Was Able To Lower The Pulse Rate Of An Individual Experiencing Stress

Keywords: Al-Quran Recital Approach, Covid 19 Patients, Mpob Staf In Malaysia

The Practice Of Zikir Reduces Stress

The Practice Of Zikir Is An Alternative For Muslims During The Covid 19 Pandemic (Abdollahzadeh, F., (2000); Al-Galal, Alshaikhli, Rahman And Dzulkifli (2016); Mirbagher & Ranjbar, 2010; Allameh Et Al., 2013; Sharifi Et Al., 2013 & Bayrami & Ebrahimipour, 2014; Ab Rahman Et Al, 2018; Ismail Et Al 2018; Ahmad Zaki Et Al 2020). This Practice Is One Way Of Getting Closer To Allah Swt And Turning A Chaotic Heart And Soul Into One That Is Calm And Relaxed. Allah Swt Exhorted In Surah Al-Ahzaab, Verse 56, Meaning;

“Indeed, Allah Shows His Blessings Upon The Prophet, And His Angels Pray For Him. O Believers! Invoke Allah's Blessings Upon Him, And Salute Him With Worthy Greetings Of Peace”

In One Hadith, The Prophet Saw Exhorted, Meaning:

“Whoever Invokes Salutations To Me, 10 Times In The Morning And 10 Times In The Evening, He Will Receive My Help On The Day Of The Resurrection” (Riwayat Tabrani).

The Approach Of Invoking Salutations To The Prophet Saw Is Strongly Emphasised When Strengthening The Soul, Especially In The Current Pandemic Situation Where People Are Living In Fear (Salam, Wahab & Ibrahim, 2013; Zaizul, Et Al 2019; Ab Rahman, Z. Et Al 2020; (Ahmad Sharifuddin, 2020)

During This Current Covid 19 Pandemic, The Zikir Approach, Which Acts As A Shield, Should Be A Practice Carried Out By Every Muslim. Zikir Is A Form Of Worship That Has Been The Focus Of Studies Related To Stress In An Individual's Life. Zikir Is Actually A Form Of An Effective Form Of Psychiatric Therapy That Should Be Entrenched In A Man's Soul (Rahayu, 2019). One Study Aimed To Show The Significant Aspect Of Spirituality Through The Practice Of Zikir When Treating Pregnant Women To Lower Their Stress Levels ((Ab Rahman Et Al. 2020; Cohen Et Al. 2009; George Et Al. 2000; Koenig 2009; Powell, Shahabi & Thoreson 2003; Wahyuni, Anis, Soejoenoes, Putra, & Syukur, 2018). Zikir Can Also Be Used To Lower Stress In Women Who Have Just Undergone Divorce Or A Marital Separation (Hamid, Anwar, & Fasikhah, 2012)

Salam, Wahab & Ibrahim, 2013; Zaizul, Et Al 2019; Ab Rahman, Z. Et Al 2020; Ali, 2018) Found That The Zikir Approach (Reciting Surah Al-Fatihah) Can Be An Alternative For Overcoming Stress In An Individual. This Study Was Deemed A Success Because The Zikir Approach Was Able To Lower The Pulse Rate Of An Individual Experiencing Stress. A Study On The Influence Of Zikir To Lower Stress Levels Was Carried Out Among Students Pursuing The *Magister Psikologi Profesi Uii* (Sucinindyasputeri, Mandala, Zaqiyatuddinni, & Adityas, 2017) And *Ilmu Kesehatan Universitas Respati Yogyakarta* Abdurrochman (2012); Ab Rahman, Et Al (2020); Wahyu Rochdiat, Hestu, & Lestiawati, 2019).

Zikir That Is Routinely Implemented For A Certain Period Can Influence The Formation Of A Habit To Practice The Zikir On A Daily Basis. Ab Rahman, Z. Et Al. (2020) And Wulandari & Huriyaty (2015) Investigated The Practice Of Zikir Carried Out Consistently Until The Patient Experienced Peacefulness And A Relaxed Mind And These Feelings Had A Positive Effect In Reducing Stress Hormones Produced By The Body When Under Stress, Especially During The Covid 19 Pandemic. The Practice Of Zikir And Wirid Carried Out By The *Salafussoleh* Can Act As A Shield Against All Sorts Of Diseases Or Negative Elements (Ahmad Sharifuddin, 2020). According To Azwar (2010), Attitude Is An Element In An Individual's Personality That A Person Should Possess In Order To Determine The Person's Actions And Behaviour Towards An Object, Followed By Positive Or Negative Feelings. This Feeling Is The Consequence Of A Process Involving The Analysis, Evaluation And Consideration Of Knowledge By The Human Mind Until It Finally Influences A Person's Emotions To Act Or Behave In A Certain Manner. This Explains The Importance Of Zikir And Its Influence In Reducing Stress Levels In Students (Sucinindyasputeri Dkk., 2017). Besides That, The Treatment Method That Applies Zikir Consistently Shows A Reduction In Stress Levels And An Increase In The Balance Of The Cortisol Hormone Among Patients (Amir, Mastutik, Taat Putra, & Hasinuddin, 2018; Ab Rahman Et Al, 2018; Ismail Et Al 2018; Ahmad Zaki Et Al, 2020).

The Concept Of The Al-Quran As A Form Of Psychotherapy

Al-Quran Is Form Of Psychotherapy For Muslims Who Are Facing The Covid 19 Pandemic (Ahmad Zaki Et Al 2020; Ab Rahman, Z Et Al 2020). It Is Also A Form Of A Cure For Humans Who Are Experiencing All Kinds Of Ailments Except Death. Allah Swt Exhorted In Surah Al-Isra' Verse 82, Meaning:

"When We Grant People Our Favours, They Turn Away, Acting Arrogantly. But When Touched With Evil, They Lose All Hope"

Overall, Reciting Verses Of The Al-Quran Are A Form Of Cure For Humans, As Mentioned By Allah Swt In The Previous Verse (Ab Rahman, Z. Et Al. (2020); Sharifi Et Al., 2013 & Bayrami & Ebrahimipour, 2014; Ab Rahman Et Al, 2018; Ismail Et Al 2018; Ahmad Zaki Et Al 2020). The Al-Quran Is A Cure For The Heart From Ailments Such As Ignorance, Suspicion And Doubtfulness (Ab Rahman Et Al, 2018; Ismail Et Al 2018; Ahmad Zaki Et Al 2020). Allah Swt Has Bestowed From The Skies (Healing Powers) That Are More Comprehensive, Beneficial, Supreme And Effective For Eliminating Ailments And Diseases In Humans (Ibn Qayyim, 1992).

Nurhayati (1997) Investigated The Effect Of Reciting The Al-Quran To Babies (48 Hours Old) Who Then Became More Relaxed And Responded With A Smile. Murottal Not Only Influences A Person's Intellectual Maturity (Iq) And Emotional Maturity (Eq) But Also A Person's Spiritual Maturity (Sq) (Nurhidayah, 2010). Norsiah Fauzan (2019) Stated That The Intonations When Reciting The Al-

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Quran Can Change The Structure And Relationship Between Neurons Or Each Lobe In The Brain By Activating The Part Of The Brain, Which Has Been Impacted By The Various Sounds From Various Frequencies That Emanate When Reciting Surah From The Al-Quran. Moreover, Each Cell In Our Body Contains Atoms That Are Surrounded By Negative Electrons And Their Vibrations Produce Electrical And Magnetic Fields. What Stimulates Our Thinking Is The Existence Of This System That Has An Effect On Our Body By Maintaining A Balanced Body Through Sound Vibrations And Waves, Which Then Returns The Body To A Harmonious State (Zulkurnaini, Kadir, Murat, And Isa, 2012, Al-Galal & Alshaikhli, 2017, Shekha, Hassan, Othman, Hassan, & Othman, 2013).

According To Norsiah Fauzan (2015); Mahjoob, Nejati, Hosseini, & Bakhshani (2016); Ab Rahman Et Al, 2018; Ismail Et Al 2018; Ahmad Zaki Et Al 2020) Vibrations In The Air Can Reach Speeds Of 340 Meters Per Second. Vibrations Or Waves That Affect Human Hearing Are Around 20 To 20,000 Vibrations Per Second. When The Wave Goes Through The Ear, A Process Known As 'Transduction' Occurs. These Electrical Signals Become Electrical Energy Signals That Are Measured In Hertz And Move Through The Auditory Nerve To The Centre Of The Brain Until It Receives A Response From Cells Located At Various Parts Of The Brain, Which Simultaneously Interpret The Signal Received In A Language Understood By Cells In The Human Body (Daud & Sharif, 2018); (Norsiah Fauzan (2015); Mahjoob, Nejati, Hosseini, & Bakhshani (2016).

These Signals Will Instruct Parts Of The Body To Obtain A Response. Generally, When Cells In The Human Body Feel Vibrations From Sounds Or Voices It Will React To Make Adjustments To A More Normal Frequency (Abdurrochman, A., Et Al, (2007); Norsiah Fauzan Et Al, (2015); (Elvina M & Aisyah H, 2020). This Paper Also Discusses The Recording Of Brain Waves When Listening To Surah Al-Fatihah. Recordings Show That The Dominant Waves Are The Delta Waves, Which Are Duped As The Healing Waves. Delta Waves Can Produce Growth Hormones And Increase The Amount Of Melatonin, Which Can Heal Defective Cells, Just Like Surah Al-Fatihah Acts Like A Healing Verse (Ganjou & Akbari, 2013; Zulkurnaini Et Al., 2012; (Mirbagher & Ranjbar, 2010; Allameh Et Al., 2013; Sharifi Et Al., 2013 & Bayrami & Ebrahimipour, 2014); Aris Setyawan Et Al., 2021).

Al Qadhi (1984) Carried Out A Study In A Florida Clinic In America And Found That A Person Reciting Verses Of The Al-Quran Can Feel Prominent Changes In The Physiology, Depression, And Sadness Levels As Well As Greater Calmness Of The Mind (Majidi, 2004; Khatoni, 1997; Al-Galal & Alshaikhli, 2017; Shekha Et Al., 2013). The Study Also Found That Reciting The Al-Quran Has A Huge Effect (97%) In Producing A Calm Mind And Healing Diseases In Humans.

Nurhidayah (2010); (Abdurrochman, A., Et Al, (2007); Norsiah Fauzan Et Al, (2015); (Elvina M & Aisyah H, 2020) Also Stated That Reciting The Holy Verses Of The Al-Quran Is Like An Extraordinary Healing Tool For Chronic Patients In Hospitals. The Voice That Emanates When Reciting The Al-Quran Can Reduce Cortisol Levels, Which Is A Hormone Produced By The Body Under Stress In The Form Of A Compensatory Response. Whereas, The Hormone Endorphin Becomes Active And Produces A Calming Effect, Distracts Attention During Emergencies And The Feeling Of Fear, Repairs Four Chemical Systems In The Body Leading To An Immediate Reduction In Blood Pressure As Well As Delays Breathing, Heartbeat, Pulse And Brain Wave Activities. Breathing Becomes More Relaxed, Thus Creating Calmness, Control Emotions And Increases Metabolism (Elvina M & Aisyah H, 2020).

When Going Into The Pregnancy Phase, A Mother Is Encouraged To Frequently Recite Certain Surah From The Al-Quran, Such As Surah Maryam, As A Form Of Worship (*Tabarruk*) And Seeking Good Fortune (Ahmad, 2015). Hence, There Is Not A Single Illness Or Disease, Either Emotional Or Physical, That Cannot Be Overcome By Methods Found In The Al-Quran, Which Act A Medicine And Has The Ability To Heal (Ibn Qayyim, 1992). Allah Swt Exhorted In Surah Al-Rad, Verse 28, Meaning:

“Those Who Believe And Whose Hearts Find Comfort In The Remembrance Of Allah. Surely In The Remembrance Of Allah Do Hearts Find Comfort”

Psychotherapy, Based On The Al-Quran, Assumes That The Verse Above Is A Recovery And Treatment Method Because The Heart Is An Organ Whose Soul Embraces Allah Swt. Allah Swt Exhorted In Surah Qaf Verse 16, Meaning:

“And We Have Already Created Man And Know What His Soul Whispers To Him, And We Are Closer^l To Him Than [His] Jugular Vein”

The Main Object When Treating A Problem And Illness Is The Heart. Therefore, Psychotherapy Based On The Al-Quran Is Of The View That Verses Of The Al-Quran Can Educate The Heart And Human Instincts.

According To Abdul Mujib & Jusuf Mudzakir (2001); (Ahmad Zaki Et Al 2020; Ab Rahman, Z Et Al 2020)., Psychotherapy, From An Islamic Perspective, Is Capable Of Curing All Aspects Of Psychopathology, Either Characteristic Of This World, The Afterlife Or Modern Human Ailments. This Refers To The Views Of `Ali Bin Abi Talib Ra, As Mentioned Below.

“There Are Five Types Of Medicine For The Heart, Namely Reciting The Al-Quran While Trying To Understand Its Meaning, Performing Night Prayers, Mixing With Good-Natured People Or People Who Are Soleh, Fasting More And Performing Lengthy Night Zikir. Whoever Is Able To Perform One Of These Five Types Of Medicinal Healings For The Heart, Then Allah Swt Will Grant The Person His Wishes (Request To Heal The Person From Diseases He Is Suffering From)”

According To Norsiah Fauzan (2015); Mahjoob, Nejadi, Hosseini, & Bakhshani (2016); (Yunitasari Et Al., 2020) Reciting The Al-Quran Provides The Highest Amplitude In Spectrum Power Distribution Observed In Delta Waves, Especially In The Frontal (F1, F2, F4, F7 And F8), Occipital (O1, O2) And Parietal Lobes Of The Brain. Conversely, Listening To Recitals Of The Al-Quran Shows That The Highest Delta Amplitude Was Found In The Prefrontal (F3, Fz, F4 And F8), And Temporal Lobes. Although Both, Listening And Reciting The Al-Quran, Will Surely Activate The Brain Differently; However, Reciting The Al-Quran Itself Provides The Highest Amplitude In Spectrum Distribution Compared To Listening To Recitals Of The Al-Quran. Hence, Both Situations Produce Delta Waves That Stimulate The Production Of High Levels Of Growth Hormones

This Is Supported By A Hadith, Which States That Healing Can Be Found In Three Circumstances, Namely In Honey, Cupping (*Bekam*) And Cauterization (*Melecuhkan*) That Uses Heat Or Lasers (Abdollahzadeh, F., (2000); Al-Galal, Alshaikhli, Rahman And Dzulkifli (2016); Mirbagher & Ranjbar, 2010; Allameh Et Al., 2013; Sharifi Et Al., 2013 & Bayrami & Ebrahimipour, 2014; Ab Rahman Et Al, 2018; Ismail Et Al 2018; Ahmad Zaki Et Al 2020) Subhan Nur (2012). Another Hadith Narrated By Abu Sa'id Al-Khudari Stated That, *“A Man Came To See The Prophet Saw And Said, ‘My Brother Has Stomach Problems’. The Prophet Saw Then Said To Him, ‘Let Him Drink Honey’. The Man Came Back A Second Time And The Prophet Saw Said To Him, ‘Let Him Drink Honey’. He Came Back For The Third Time And The Prophet Saw Said, ‘Let Him Drink Honey’. He Then Came Back Again And Said He Had Done So. The Prophet Saw Exhorted, ‘Allah Has Spoken The Truth But Your Brother’s Stomach Has Lied. Let Him Drink Honey’”. Hence, The Man Made His Brother Drink Honey And He Was Eventually Healed”*. This Hadith Shows That Repeatedly Consuming Doses Of Medication Before A Person Can Be Cured Of His Sickness Is A Sunnah Of The Prophet Saw.

Ayyub As, One Of The Prophets Of Allah Swt, Experienced Some Physical, Mental And Spiritual Problems, One Of Them Being A Chronic Skin Problem. The Prophet Saw Prayed To Allah Swt, *“And (Remember) Ayyub; When He Exclaimed To His God, ‘Verily The Difficulties That Have Befallen Me But You Are The Most Beloved Of All That Love Me’*. His Prayers Were Answered Positively As Follows, *“Therefore We Have Listened To Them, We Eliminated The Difficulties That Had Befallen Him”*. As To How His Difficulties Were Eliminated Are Described In Other Verses Of The Al-Quran Where Allah Swt Exhorts, *“Remembering Our Subject Ayyub, Look How He Exclaims To His God. ‘Evil Has Descended Upon Me With Suffering And Hardship’* And The Following Commands Were Given. *“Stomp With Your Feet: This (The Water) Is Used To Clean, It Is Cold And Refreshing, And It (Water) Is For Drinking”*. Hence, Prophet Ayyub As Was Instructed To Stomp The Ground With His Feet And Water Flowed Out For Washing His Body And For Drinking And The Water Functioned As A Healing Agent For His Sickness And Suffering. It Can Be Observed That In An Implicit Manner, Prophet Ayub As Was Commanded To Wash His Body With That Water In Order To Eliminate The Organisms (On His Skin) And Then To Drink The Water To Eliminate The Organisms Inside His Body. In Contemporary Medical Treatment For Skin Conditions, External Ointment Or Dependencies And Oral Medication Or Injections, The Procedures And Instructions Are Given By A Doctor Such As This.

One Other Matter Is The Respect Given By Prophet Ayyub As To Allah Swt Because He Assumed That The Disease And Difficulties Were Directly Caused By The Devil And Not By Allah Swt, Especially When He Said, *“Evil People Have Brought Me Difficulties And Suffering”*. This Is Similar To What Was Said By Prophet Ibrahim As When He Preached To His Father And Society By Saying, *“When*

I Was Sick, He Healed Me". They Did Not Mention That When Allah Swt Gave Them Difficulties Or Diseases Since They Fully Well Knew That Allah Swt Is The One Who Determines What Happens To His Subjects.

Aishah R.A Mentioned That When The Prophet Saw Was Ill, He Would Usually Recite The Mu'awwidhat (Surah Al-Nas And Surah Al-Falaq) And Then Blow His Breath To All Over His Body. Aishah Ra Usually Recites The Two Surah And Blows Her Breath And Rubs Her Hands All Over His Body In Order To Obtain His Blessings. (Ma'ar Asked Al-Zuhri: How Does The Prophet Saw Usually Exhale/Blow His Breath? Al-Zuhri Replied That The Prophet Saw Usually Exhaled His Breath Into The Palm Of His Hands And Wiped His Whole Face With The Palm Of His Hands). In Another Hadith, Aisyah R.A Mentioned That The Prophet Saw Usually Extended His Right Hand To The Place Where It Hurt (In Relation To His Wives) And Says, "*Allah, Relieve The Sickness And Cure This Patient Because You Are The Healer. There Is No Healing That Is More Beneficial Except The Healing By You: Healing That Does Not Leave Behind Any Sickness*"

Aisyah R.A Also Narrated That, "*Each Time The Prophet Saw Slept, He Would Usually Recite Surah Al-Ikhlâs, Surah Al-Falaq And Surah An-Nas And Then Breath Into Both His Palms And Wipe His Whole Face And Then The Other Parts Of His Body. And When He Fell Sick, He Usually Instructed Me To Do This To Him*".

Al-Kaheel (2010), Al-Galal & Alshaikhli, (2017); Shekha Et Al., 2013) Stated That The Al-Quran Is A Miraculous Cure (*I'jaaz Syifa'iy*). Allah Swt Has Included Verses In His Scripture; Information That Bridges The Ear, Brain And Then, Stimulates The Nerve Cells As Well As Accept Actual Data Information Input That Enables These Cells To Function Optimally. (Abdollahzadeh, F., (2000); Al-Galal, Alshaikhli, Rahman And Dzulkifli (2016); Mirbagher & Ranjbar, 2010; Allameh Et Al., 2013; Sharifi Et Al., 2013 & Bayrami & Ebrahimipour, 2014; Ab Rahman Et Al, 2018; Ismail Et Al 2018; Ahmad Zaki Et Al 2020) Subhan Nur (2012) Mentioned That "Listening To Recitals Of The Al-Quran Is The Best Medicine To Develop A Balance In An Injured Cell. The Tone And Rhythm Of The Recital Function As Electrical Impulses That Invigorate Dead Brain Cells And Normalise The Balance In The Brain's Functions. It Acts As The Brain's Nutrition Prepared Directly By Allah Swt To Ensure Stable Processing And Functioning Of The Brain. The Brain's Strength Can Be Enhanced Through Sound Waves Emitted When Reciting The Al-Quran, Listening To Recitals Of The Al-Quran, As Well As Pondering And "Feeling" The Verses In A Positive Manner. Reciting The Al-Quran In A Comprehensive And Fluent Manner Is The Best Alternative For Treating Mental Disorders (Zulkurnaini, Kadir, Murat, And Isa, 2012, Al-Galal & Alshaikhli, 2017, Shekha, Hassan, Othman, Hassan, & Othman, 2013; (Khairunneezam, 2018).

Acknowledgement

This Study Received The Support And Funding From The Universiti Kebangsaan Malaysia Through The Research Code Ep-2019 -007, Gup-2018-073 And Dcp-2018-001/3. Appreciation Is Also Conveyed To The Crim (Centre For Research And Instrumentation), Centre Of Aqidah And Global Peace, Faculty Of Islamic Studies, U.K.M., Faculty Of Economy, Mpob, Y.T.I., Faculty Of Engineering And Built Environment, Faculty Of Education, Faculty Of Medicine And Faculty Of Social Science And Humanities, U.K.M. And Usas (University Of Sultan Azlan Shah) As Well As All Those Who Have Made This Research A Success.

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