



The Effectiveness of Murottal on the Anxiety Level of Pregnant Women Using HARS (Hamilton Anxiety Rating Scale)

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Abstract

The recitation of the Qur'an (Murottal Al-Qur'an) can be a solution for anxious souls, especially for pregnant women. The anxiety levels of pregnant women can be measured using the Hamilton Anxiety Rating Scale (HARS). The research objective was to determine the effectiveness of Murottal on the anxiety levels of pregnant women using HARS at the Kassi-Kassi Community Health Center. The research method involved analytical observational combined with a quasi-experimental research approach and a series of Pre-test and Post-test to determine the effectiveness of Murottal on the anxiety levels of pregnant women using HARS at the Kassi-Kassi Community Health Center. Results showed a significant effectiveness of Quranic Murottal therapy on the anxiety levels experienced by pregnant women at the Kassi-Kassi Community Health Center with a p-value of 0.000. Conclusion: Quranic Murottal therapy can influence the reduction of anxiety levels among pregnant women at the Kassi-Kassi Community Health Center.

Keywords

murottal, anxiety, pregnant women, HARS

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Introduction

Pregnancy is an eagerly awaited event for almost every married couple. Pregnancy is a normal and natural process characterized by the growth and development of the intrauterine fetus, beginning from conception until childbirth (Longo, 2018). Pregnancy brings about physical, psychological, and stress-related changes for women. In the early stages of pregnancy, mothers already experience anxiety and worry due to a lack of knowledge and support from family, society, and the environment, as well as existing maternal illnesses (Atif et al., 2020). If left unchecked, this situation can lead to an increase in morbidity and mortality rates among pregnant women. Anxiety escalates as childbirth approaches, especially in the third trimester. In Indonesia, around 28.7% of 107,000,000 pregnant women experience anxiety, and in Java Island, approximately 52.3% or 355,873 out of 679,765 pregnant women in the third trimester experience anxiety in facing childbirth. (Abdullah et al., 2021; Rahayu Widiarti & Yulviana, 2022)

Anxiety disorder is one of the most commonly encountered psychiatric disorders. According to The National Comorbidity Study report, one in four individuals is diagnosed with an anxiety disorder (Asp et al., 2020). Anxiety disorders also occur more frequently in females (30.5%) compared to males (19.2%). Anxiety is an unpleasant feeling arising as a manifestation of various emotional states during times of emotional pressure (frustration) and internal conflicts. Anxiety in pregnant women can arise, especially during the third trimester until childbirth. During this period, pregnant women may feel anxious about various aspects such as the normalcy of the baby's birth, the pain they will experience, and so on. As the delivery date approaches, especially in first pregnancies, it is common for feelings of anxiety or fear to arise due to the new experience of pregnancy. However, anxiety will have negative impacts on pregnant women from preg-

nancy to childbirth, such as fetal restlessness hindering growth, weakening uterine muscle contractions, among others. These impacts can endanger both the mother and the fetus. (Sari et al., 2023)

In the Quran, many verses related to the human psyche are found, which theoretically can serve as a basis for psychotherapeutic reference to address anxiety (Eric & Rothman, 2019). The Quran offers solutions for anxious souls to find tranquility, both through recitation and writing. Various Quranic verses also provide guidance on how to face life's problems without anxiety. Religious therapy through Quranic recitation works on the brain, stimulating the production of chemicals called neuropeptides, which provide feedback in the form of relaxation or comfort. (Kamila, 2020; Meiyuni, 2020)

Based on research conducted by Wiu-lin Setiowati in 2020, it was proven that the highest level of anxiety among respondents in the third trimester of pregnancy before being given Quranic recitation therapy was severe anxiety, with 14 people (70%) (Indrawati et al., 2022). The highest level of anxiety among respondents in the third trimester of pregnancy after being given Quranic recitation therapy was moderate anxiety, with 9 people (45%). From the statistical test results, it was found that Quranic recitation therapy has an effect on the level of anxiety in pregnant women in the third trimester with a p-value of 0.000. The conclusion drawn was that there is an effect of providing Quranic recitation therapy, specifically Surah Maryam, on the level of anxiety in pregnant women in the third trimester in the working area of the Pagatan Health Center. (Iryani et al., 2023; Setiowati & Asnita, 2020)

This serves as a basis for researchers to analyze the effectiveness of Quranic verses in addressing anxiety issues experienced by primigravida and multigravida pregnant women before facing childbirth at the Kassi-Kassi Health Center.

Method

The research design used in this study is an observational analytical design with a Quasi-Experimental research approach. This research was conducted using a Pre-test and Post-test method to determine the Effectiveness of Quranic Recitation on the Anxiety Level of Pregnant Women Using the HARS (Hamilton Anxiety Rating Scale) at the Kassi-Kassi Health Center. After the pre-test, the researcher provided instructions to the mothers regarding the routine of Quranic recitation therapy, free to choose any Surah. After that, a post-test was conducted to measure the mothers' anxiety level again. The study was conducted at the Kassi-Kassi Health Center, Makassar, in November 2021. The population of this study is all third-trimester pregnant women at the Kassi-Kassi Health Center in Makassar. The sampling technique used is purposive sampling, which has met the inclusion and exclusion criteria, with a total sample of 25 people. In this study, data analysis uses the Wilcoxon signed-rank test.

Result and Discussion

The characteristics of respondents in this study based on the parity type of pregnant women at the Kassi-Kassi Health Center are as follows: Primigravida consists of 12 individuals (48%) and Multigravida consists of 13 individuals (52%) (Table 1). The distribution of anxiety level data before Quranic Recitation therapy for Pregnant Women at the Kassi-Kassi Health Center is as follows: Pregnant Women without anxiety (0%), Pregnant Women with Mild Anxiety: 11 individuals (44%), Pregnant Women with Moderate Anxiety: 12 individuals (48%), Pregnant Women with Severe Anxiety: 2 individuals (8%) (Table 2). Meanwhile, for the anxiety level after Quranic Recitation therapy, the data obtained are as follows: Pregnant Women without anxiety: 12 individuals (48%), Pregnant Women with Mild Anxiety: 11 individuals (48%), Pregnant Women with Moderate

Anxiety (0%), Pregnant Women with Severe Anxiety (0%) (Table 2).

Based on the bivariate analysis conducted, the researcher found that there is effectiveness of Quranic recitation therapy on the anxiety level of pregnant women at the Kassi-Kassi Health Center (Table 2). The results of the correlation test show a p-value of 0.000, which is smaller than the alpha of 5% or 0.05.

Based on the findings of this research, it was found that there is an influence in reducing the anxiety level before and after Quranic therapy. This is supported by the discussion in Wiulin's (2020) research on the effect of Quranic recitation of Surah Maryam on the anxiety level of third-trimester pregnant women, which also yielded similar results, indicating a significant influence. Wiulin's study focused specifically on Surah Maryam and had a smaller total sample size of 20 individuals, while this study did not limit to a specific surah, and the sample size was larger, consisting of 25 individuals. (Setiowati & Asnita, 2020)

The results of this research are in line with the theory that listening to the recitation of the Quran with proper tajweed (rules of Quranic recitation) brings tranquility to the soul. The recitation of the Quran physically contains elements of human voice, and the human voice is an incredible healing instrument and the most easily accessible tool. Sound can reduce stress hormones, activate natural endorphins, enhance relaxation, and divert attention from feelings of fear, anxiety, and tension, improving the body's chemical system to lower blood pressure and slow down respiration, heart rate, pulse, and brain wave activity. This indicates that Quranic recitation leads to a decrease in depression, sadness, and tranquility of the soul. This theory is also supported by research conducted by Asrul (2023) on the effectiveness of Quranic recitation therapy for anxiety, which found that listening to Quranic recitation is one of the alternatives that brings comfort and serves as a reminder. (Asrul, 2023; Dianti & Indrawijaya, 2021)

Table 1. Distribution of respondent characteristics based on parity type

Variable	Number of Respondents	Percentage (%)
Parity Type		
Primigravida	12	48.0
Multigravida	13	52.0
Total	25	100

Table 2. Bivariate Analysis Results of Quranic Recitation Therapy on the Anxiety Level of Pregnant Women

Anxiety	Before		After		P Value
	n	%	n	%	
No Anxiety	0	0	12	48.0	0.000
Mild Anxiety	11	44.0	13	52.0	
Moderate Anxiety	12	48.0	0	0.0	
Severe Anxiety	2	8.0	0	0.0	
Total	25	100	25	100	

The limitations of this study include the lack of division between sample and control groups. Additionally, there are several factors other than Quranic recitation therapy that can influence the anxiety level of pregnant women, but were not addressed in the research. For instance, the provision of information and knowledge prior to childbirth and the signs of anxiety experienced by pregnant women were not discussed. Spousal support can reduce anxiety, enabling third-trimester pregnant women to feel calm and mentally strong in facing childbirth. Specifically, factors influencing anxiety in pregnant women include decision-making, maternal age, family's ability and readiness, health, and history of previous childbirth. Therefore, variables such as age, psychological factors, level of knowledge, medical history, childbirth history, family support, and spiritual support may also play a role in the level of anxiety experienced by pregnant women. These variables could introduce bias into the research. (Anggraeni S, 2023; Hastanti et al., 2021; Krámská et al., 2023)

The advantage of this study lies in the use of a standardized questionnaire to measure the level of anxiety, ensuring more accurate data collection. Furthermore, the Quranic recitation therapy is not limited to specific chapters. This is based on the verse

from Surah *Al-Isra'*:82 which states as follows.

يقومحروءالفدش وهلم إن أرقبلا نيم طيزننو
لرلسخ للإننيمل لظلالا دي زي للو وني نمؤمهل

“And We send down of the Qur’an that which is healing and mercy for the believers. And the Quran does not increase the wrongdoers except in loss.” (Q.S *Al-Isra'* :82). (TafsirQ, 2024)

The term “syifa” (meaning healing or cure in Bahasa Indonesia) is used in the Qur’an instead of “dawa” (which means medicine) because its results are tangible, whereas medicine may or may not have an effect. (Syawal et al., 2022)

In the annals of Islamic history, the practice of using the Qur’an or specific verses from it in daily life dates back to the time of the Prophet, and it is said that such practices were indeed performed by the Prophet himself. According to the narration from ‘*Aisyah Radiyallahu’anha*, it is mentioned that the Prophet Muhammad (peace be upon him) would recite the *Mu’awwizat* (Surah *An-Nas* and *Al-Falaq*) upon himself when he fell ill nearing his demise. As his illness worsened, I [*Aisyah*] would recite these two surahs and rub them with his own hand, seeking blessings from them. (Fitriyan, 2021)

If practices like these existed during the time of the Prophet, where the Qur'an not only served as a guide for life but also as a form of treatment, then the Qur'an would be regarded as having a role beyond its capacity as a text. It would not be limited to specific verses but encompass the entire Qur'an. For example, semantically, Surah *Al-Fatihah* may not be directly related to illness, yet it is used for functions beyond its semantic function. Therefore, based on this theory, Quranic recitation therapy can be utilized as a core treatment, especially for anxiety in pregnant women. (Ainiyah, 2019)

Conclusion

After conducting a study on Quranic recitation therapy regarding the anxiety level of pregnant women at the Kassi-kassi health center, the researchers concluded that there is a correlation between recitation therapy and the anxiety level of pregnant women. This is evidenced by the reduction in anxiety levels before and after Quranic recitation therapy.

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