

## **Asmaul Husna Murottal Therapy on Anxiety in Islamic Psychotherapy**

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### **ABSTRACT**

Nowadays, the cost of living is rising, leading to a rise in social disparity and almost everyone is looking for solutions to their life problems because they are experiencing a lot of anxiety, especially among teenagers. The cases of anxiety experienced by many teenagers are one of those caused by bad experiences and traumatic events in the past. Therefore, the study aims to explore individual experiences and perceptions of the use of Asmaul Husna's murottal therapy in managing anxiety through Islamic psychotherapy. The research methods used are qualitative descriptive, data-gathering techniques with observations and interviews. Subjects are selected through purposive sampling techniques with defined criteria. Thus, the results are obtained that there is an exaggeration of the level of anxiety against the subject carefully using Murottal Asmaul Husna Therapy. The results of the research is expected to give a deeper understanding of the potential of murottal asmaul husna therapy as an effective Islamic psychotherapy intervention in reducing anxieties.

**Keywords:** Anxiety, Traumatic, Teenagers, Asmaul Husna

### **Introduction**

Mental health according to Law No. 18/2014 is a person's physical, spiritual and social well-being so that he realizes his abilities and is able to cope with stress and pressure. A person can be productive and contribute to work if their mental state is healthy, meaning that mental health affects a person's physical performance. However, today most people have anxiety disorders and depression because they cannot cope with the pressure. Depression is characterized by prolonged stress and anxiety, leading to reduced activity and physical deterioration. Depression can be prevented by managing stress, of course everyone deals with stress in different ways. It can be by doing preferred activities such as hobbies, refreshing activities, telling stories to others and getting closer in a religious spiritual context (Ani Nurhaeni. Dkk, 2022).

Then, anxiety is a subjective feeling of tension, fear, nervousness and apprehension associated with nervous system arousal (Spielberger, 1983). Anxiety can occur in varying degrees of intensity. These levels are categorized as mild anxiety, moderate anxiety, or severe anxiety and can cause panic and, in some cases, interfere with the ability to do work. Crow and Crow (Hartanti, 1997) indicate

that anxiety is an unpleasant state experienced by a person and affects their physical well-being. It is closely related to one of the important groups in the academic community, namely students. Student consists of two words, namely "maha" which means big and "student" which means a person who is doing learning, so a student is someone who undergoes a higher level of education than a student. According to Sarwono (1978), students are everyone who is officially registered to take lessons in higher education with an age limit of around 18-30 years. Students are prospective scholars who, in their involvement with universities (which are increasingly integrated with society), are educated and expected to become intellectual candidates (Knopfemacher in Suwono, 1978).

According to Hurlock (1980), adolescence is also referred to as a period of change, the level of change in attitudes and behavior during adolescence is parallel to physical changes. Individuals physically and psychologically change from childhood to adulthood. This stage is accompanied by changes in somatic growth and psychological perspectives (Hurlock, 1980). It has many effective aspects that are more or less related to adolescence, including significant intellectual changes, characteristic changes in the way adolescents think, and adult social relationships that can be integrated. This is actually a characteristic feature of the developmental period. Adolescence has certain characteristics that distinguish it from the period before and after. These characteristics are briefly stated by Hurlock (1997), some of which are: adolescence as a period of transition, change, a troubled age, causing fear, an unrealistic period and as a threshold to adulthood.

Furthermore, it is also completed by Gunarsa and Gunarsa (2001), in explaining the characteristics of adolescence as follows:

- a) Early adolescence. Characterized by an unstable and more emotional state, facing many problems, experiencing a critical period, starting to be interested in other people, losing confidence and like to build new ideas, restlessness, fantasizing and being alone.
- b) Middle adolescence. Has characteristics such as desperate need for friends, narcissistic and self love, a great desire to explore everything he doesn't know and is in a state of unrest due to conflicts that occur within himself.
- c) Late adolescence. Characterized by stable psychological and physical aspects, increased realistic thinking, more mature in dealing with problems, increased emotional calmness and more attention to the symbols of maturity.

In adolescents, especially those who are pursuing SI education, anxiety can affect their lives. This anxiety can arise from various events related to student life, such as academic problems, especially the accumulation of assignments and unsatisfactory GPA scores. It can also arise from various events related to student life, for example, love problems such as breaking up with their partner, problems in their family, and problems with their family members. It is not uncommon for students to overthink the problems that arise. These events can cause students to experience failure, worry, and other negative thoughts.

In Islam, one of the ways that can be done is Islamic Psychotherapy. Islamic psychotherapy is a process of healing disorders and diseases, including physical, mental, spiritual, and personality disorders, based on Islamic values sourced from the Qur'an and Hadith. The term "Psychotherapy" comes from two words, "Psycho" and "therapy". "Psycho" means psychiatric or mental and "therapy" is healing or effort. Watson & Morse (1997), argue that Psychotherapy is a special form of interaction between two patients and a therapist. Islamic psychotherapy purifies the human soul (spirit) from

ugliness, evil, and all bad elements that damage the soul, keep people away from God (Allah SWT), and cause disturbances to humans. As is known, Islamic teachings contain instructions so that human life is free from anxiety, tension, depression, and so on. (Mutiara Andini, Dkk, 2021).

Islamic psychotherapy is also a term that refers to the practical aspect or application of Islamic spiritual psychology. It aims to develop a harmonious, healthy and balanced personality or character, thus leading to the formation of a Muslim personality that focuses on emotions and thoughts to achieve happiness from Allah SWT. (Syafirah, B. S. M., & Che, S. A., 2013). It can be concluded that Islamic psychotherapy is the process of healing someone from various diseases such as mental, personality, and spiritual disorders based on Islamic teachings sourced from the Qur'an and Hadith.

In Islamic teachings, in addition to worldly psychotherapy, there is also ukrawi psychotherapy ukrawi psychotherapy is a guide (Guidance) and a gift from Allah SWT. Worldly psychotherapy is the result of human *ijtihad* (effort), in the form of psychological engagement techniques based on the rules of *insaniyah* rules. Both models of psychotherapy are equally important. Based on the above description, it appears that the Islamic psychotherapy search approach is based on the omnipotence of God and human efforts. One form of distraction technique that is often used is auditory distraction. Auditory distraction is usually done by listening to nature sounds or meditation instructions and can also be in the form of sounds that contain spiritual elements in accordance with the beliefs held (Perry & Potter, 2008).

One that contains other spiritual elements to overcome anxiety is *asmaul husna* therapy by listening to the chanting of *asmaul husna* (Potter & Perry, 2010). *Asmaul Husna* chanting therapy is a form of Quranic *dhikr* therapy which in the process will create calmness and will have an effect on the healing process (Lestanti & Rejeki, 2023). Physiologically, when listening to *Asmaul Husna*, the brain will work and produce chemicals that will provide a sense of comfort called *neuropeptides*. After producing these substances, these substances will be absorbed by the body and will then provide feedback in the form of comfort and pleasure (Aprianti, 2022).

The chanting of *Asmaul Husna* physically contains the element of human voice, which can reduce stress hormones, and activate natural endorphins, increase feelings of relaxation, and distract from fear, anxiety, tension, thereby lowering blood pressure and slowing breathing, heart rate, pulse and brain wave activity (Potter & Perry, 2010). By chanting *Asmaul Husna*, a person hopes that Allah can help solve all life problems experienced. In this condition there is a kind of suggestion in a person about the possibility of Allah granting his prayer, so that this can reduce the intensity of anxiety experienced. From a psychological point of view, the element of suggestion is a good expression or also known as *ahsanu alhadis* which is able to provide a positive suggestion effect for listeners and readers, so that it can cause feelings of calm and peace (Anwar, 2010).

Previous research conducted by Anis Ika N. R, et al (2021) with the research title *The effect of the combination of chanting Asma'ul Husna and slow deep breathing on anxiety levels in hemodialysis patients*. It was found that there was an effect of the *Asmaul Husna* *murottal* on the anxiety level of hemodialysis patients where the *Asmaul Husna* *murottal* chant was considered successful as a factor in reducing anxiety. Further previous research conducted by Matuty A. Dkk (2022), with the research title *The Effect of Dhikr on the Anxiety Level of Preoperative Patients in the IBS Room (Central Surgical Installation) of Praya Hospital*, obtained significant research results that the *Asmaul Husna* *dhikr* can reduce the level of preoperative anxiety. The recitation of the *dhikr*

of Asmaul Husna has a good impact / influence on the anxiety level of preoperative patients in the central surgical installation of Praya Hospital.

This study aims to provide an overview of the effectiveness of Asmaul Husna murottal therapy in reducing student anxiety through an Islamic Psychotherapy approach at the University. Asmaul Husna Murottal Therapy, which uses 99 names of Allah, is expected to be able to provide significant changes in the anxiety levels of students before and after this therapy. This study does not only focus on knowing changes in anxiety levels, but also aims to evaluate the overall impact of the application of this therapy on the mental health of students. The provision of appropriate and structured therapy will provide positive results in reducing anxiety in students.

### **Method**

This research only involves 1 individual. The research subject is a 20-year-old teenager who lives in Palembang, and is currently studying at one of the universities in Palembang city. The subject is willing to be a participant in this study by selecting subjects using purposive sampling, namely research based on the criteria 1). Adolescents aged 18-22 years, 2). Students, 3). Have experienced traumatic events, 4). Experiencing anxiety disorders. In this study, researchers intervened with Asmaul Husna murottal therapy in an effort to reduce anxiety in these adolescents, namely clients doing murottal therapy for 7 days for 5-15 minutes. The focus of this research is "Reduction of adolescent anxiety that gets intervention from Asmaul Husna murottal therapy".

This research uses a qualitative descriptive method, this method is one of the research methods to be studied which is descriptive in nature (Wiwin, Y & Siliwangi, I, 2018). Although the number of subjects tends to be small, the number of variables studied is very broad. The data collection strategy of QD studies is carried out by interviews involving individuals and/or groups guided by interview guidelines ranging from semi structured to minimally structured (Sandelowski, 2000; Neergaard et al., 2009). Therefore, the selection of this method is suitable for the research being studied about the effectiveness of Murottal Asmaul Husna on anxiety associated in Islamic Psychotherapy. Observation data collection technique is to carry out an observation of the object under study where observation can be done in two ways, namely direct observation and indirect observation. When the interview took place, visual recording and audio recording were carried out with the intention that after the interview none of the data would be missed. Furthermore, indirect observation can also be done through the results of recordings at the time of ongoing research, as well as those that have been recorded in the past, especially those that have been stored as library collections which include collections of books or non-books. (Subandi, 2011).

### **Results**

The initial stage of the research was to meet face to face between the researcher and the subject who wanted to be researched, conducted at the Laboratory of the Faculty of Psychology Uin Raden Fatah Palembang, at this meeting an interview was conducted regarding anxiety and traumatic events that had been experienced by the subject, after obtaining the desired data, the researcher provided an understanding of anxiety and self-therapy that would be carried out by the subject for the next 1 week, the subject was given a flyer module and murottal Asmaul Husna as a medium for self-therapy. The

results obtained from interviews conducted in the counseling room of the Faculty of Psychology Uin Raden Fatah Palembang, obtained the results that after conducting self-therapy the subject who initially experienced anxiety disorders caused by traumatic events that disrupted the subject's daily activities, as stated by the subject.

*"Hemm, if I remember the incident, I often feel nauseous, stomach pain, dizziness"*

After the interview stage where the subject expressed the anxiety and problems that the subject felt, which greatly disturbed the subject's mental health. The subject again told how the changes the subject felt when undergoing therapy for 1 week regularly after maghrib, isya, and before bed for 5-15 minutes.

*"Alhamdulillah, I feel calmer and better than before, although it takes a bit of coercion to get used to listening to the Asmaul Husna murottal because I'm not used to it, but because it helps my mental health, so I really intend to, not after praying I listen, sometimes if I'm on assignment I also listen to the 2 versions of murottal that you have sent, I'm happy with both. At first I was easily overthinking, restless suddenly eemm fierce hand tremors, alhamdulillah with the benefits of this therapy I became easier to control my emotions anyway, hopefully this new good habit I can still rutinke."*

From the results stated by the subject, it can be concluded that the Asmaul Husna murottal is effective for reducing the level of anxiety experienced by the subject STR, through therapy carried out for one week, not only that the subject also chanted istigfar and sholawat nabi 5 times each before listening to the murottal according to the Flayer module given by the researcher to the subject.

## Discussion

### A. Asmaul Husna

Asmaul Husna is one of the sciences, which is related to Islamic sciences. By studying Asmaul Husna we can know the names of Allah which are good, and great and beautiful in accordance with His attributes. What we know so far is that there are 99 names, but actually the scholars differ in opinion about the number. There are those who argue 100, 132, 200, 1000 even 4000 and maybe even more. But what is more important than all of that is not the number, but His Essence, the Essence of Allah that we must recognize as the creator, the ruler, and the owner of the universe and everything in it. (Sri, A. & Titik M, 2016). As has also been clarified about the beauty of Asmaul Husna in the Al-Quran At- Tha-haa (20):8, which reads:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ

Meaning: *"(He is) Allah, there is no god but He, who has the best of names (Asmaul Husna)."*

The verse explains that the true existence of good names (Asmaul Husna) is only reserved for HIM. No one other than Allah SWT deserves to have 99 good names. The next verse is QS: Ar- Araf: 180

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِيَّ اسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ط

It means: *"Allah has Asmaul husna (the best names). So, supplicate to Him by mentioning them and forsake those who misinterpret His names. They will be rewarded for what they have done."*



The verse explains that the name of the good name (Asmaul Husna) is as a human container to ask for the request that the servant wants, and do not also misuse the good names, as is done in this study Asmaul Husna can be applied as a medicine to reduce anxiety by asking for help and requests to Allah SWT. By practicing His good names. According to Abu Shala (2010), there are three pillars that are dubbed to believe in Asmaul Husna, namely, 1). Believing in the name, 2). Believing in the meaning shown by the name of the name, 3). Believing in all the consequences in the names associated with Asmaul Husna.

## **B. Sholawat Nabi And Istighfar**

In addition to Asmaul Husna in this therapy using the application of chanting istighfar and sholawat prophet Prayer and sholawat to the Prophet Muhammad SAW is a religious commandment for believers and one of the simple forms of worship but the reward is high. However, many prayer texts in today's society are not in line with the guidance of the Prophet SAW. These prayers and sholawat are known by various names and are believed to be beneficial if recited. Such prayers, if undertaken carefully, contain many praises to the Prophet that should be prayed only to Allah SWT. with bersholawat able to clean the heart of the soul and purify the human self in order to avoid heart disease, namely envy, spite, restlessness, and restlessness. Another benefit of frequent recitation of sholawat will get a blessing both in work, age and benefit, because with bersholawat it is an intermediary in asking Allah SWT which is conveyed to the Prophet through sholawat and towards the Arsh Allah making the effectiveness of prayers that are quickly answered. (Farah, A. K, & Jauhar F, 2020).

The Sholawat used in this therapy is:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ

Meaning: "O Allah have mercy on our lord Prophet Muhammad and on the family of our lord Prophet Muhammad"

The scholars argue that sholawat is the easiest charity to fulfill, making the condition of the heart clean, and through sholawat various blessings are revealed and prayers are answered. People who practice sholawat can also help reduce and even eliminate feelings of restlessness, anxiety (anxiety) and in difficult situations. (Rima Olivia, 2016).

In addition to Sholawat, the thing that the subject does before doing therapy is to say istighfar first 5 times or as many times as the subject can. Judging from the origin of the word, istighfar comes from the word رَفَعِ يَرْفَعُ (ghofaro yaghfiru) which means to forgive and pardon. This word refers to the wazan اِسْتَفْعَلُ يَسْتَفْعِلُ (istaf'ala yastaf'ilu istif'al), Therefore, istighfar means asking for forgiveness. "Istighfar comes from the word ghafara, which means to close or suppress. With istighfar man tries to close or suppress the impulses and thoughts that hinder the path to Allah Ta'ala. "The word (رَفَعْنَا) in Arabic means to ask maghfirah (رَفَعْنَا لِبَطِّ) and word (رَفَعْنَا) It means protection from the evil of sin or expiation of sin and its substitution. (Syahar M. 2019).

Listening to the murottal Asmaul Husna is one of the worship services that will be recorded by angels, but humans are creatures that are not free from mistakes and negligence and forgetfulness. Satan will always blow fire into our hearts that will spoil the pleasure of human worship, even Satan

can greatly damage our worship intentions before we perform the worship (M. Anggoro & M. Muhyudin, 2019). Therefore, in this research, the use of istighfar is highly recommended for the perfection of worship through this therapy, when the subject says istighfar first before listening to the chanting of Asmaul Husna, in order to avoid disturbances and whispers of demons that will affect the enjoyment of a worship, especially the therapy being undergone by the subject, when saying istighfar will keep away from bad things as well as provide peace of mind for humans who practice it.

### **C. Anxiety**

The existence of this study is to see how the effect of listening to Asmaul Husna therapy on subjects who are willing to become participants in this study, female STR aged 20 years, experiencing anxiety that is felt due to traumatic events in the past, as well as poor relationships, both in family and romantic relationships, after the subject did this therapy the subject said that there were changes that occurred before and after doing therapy for 1 week, the subject felt a decrease in anxiety on him. The subject is more able to control his emotions, this is not far from the subject's strong intention and desire to improve the subject's mental health.

Adolescence is a dynamic phase of development and experiences many changes and problems in life. These changes include physical, mental, social, and emotional changes (Stuart, 2013). Comprehensive anxiety disorder is a condition experienced by individuals that causes excessive feelings of anxiety and worry over a long period of time. (Alloy, Riskind, & Manos, 2005). Stuart, G. W. (2013). Loss of inner peace and tranquility is also something that shows the presence of anxiety in a person, because as stated above, anxiety makes a person feel alert and anticipate what is happening. So a therapy is needed that is not only able to reduce anxiety which is a liver disease, but is not hindered by constraints in individual differences and discomfort in learning new things and habits. (Dian Nugrahati, Dkk, 2018).

Meanwhile, according to Humaira (2019), spiritual peace is a feeling of peace that a person gets from being able to control their emotions professionally. On the other hand, fatigue is an emotion that often unsettles people and makes them feel stressed. Individuals who suffer from anxiety usually anticipate, or are very concerned about financial, health, family, work, education, and other problems. (Wulandari & Nashori, 2014).

Furthermore, there are several aspects of anxiety. One of them is the aspect of anxiety according to Clark and Beck in (Fadila, 2018), namely:

- a) Affective Aspects, which are the feelings of individuals who are feeling anxiety such as offense, nervousness, tension, anxiety disappointment and impatience.
- b) Physiological Aspects, are physical characteristics that appear such as shortness of breath, chest pain, rapid breathing, increased heart rate, nausea, diarrhea, etc.
- c) Cognitive Aspects, which are fear of not being able to solve problems, fear of getting negative comments, lack of attention, focus, lack of concentration and difficulty reasoning.
- d) Behavioral Aspects, which are responses that appear to avoid the situation, such as threatening, seeking protection, being silent, talking a lot or fixating.

The aspects that researchers use in accordance with the theme that researchers raise about anxiety, the subject STR, based on the results of interviews conducted on May 15, 2024, in the counseling room of the Faculty of Psychology Uin Raden Fatah Palembang, experienced a situation that was in

accordance with the aspects above, namely, the same Effectively, Physiologically, Cognitively, and Behaviorally. This research is also related to the elements that exist in Islamic Psychotherapy, In Islamic psychotherapy, the human soul (psyche) is cleansed of ugliness, evil, and all negative elements that damage the soul and keep humans away from God (Allah SWT), which causes disorder.

As is known, the teachings of Islam demand that human life be free from anxiety, tension, depression, and other such things. According to Theron, Psychotherapy is a method that helps clients to change unhappy life patterns by giving them a more satisfying feeling about themselves and their relationship with society. According to Arif (2020), Islam offers the concept of psychotherapy as a way to improve mental health and mental health through spirituality. Islamic principles, the Qur'an and Al-Hadith, provide guidance and direction for maintaining temperament to achieve true happiness.

### **Conclusion**

From the research that has been done on the subject by using Murottal Asmaul Husna therapy in Islamic Psychotherapy, the results show that there is a change in the level of anxiety reduction from high to low after the subject does routine self-therapy for 1 week, many changes that the subject feels after undergoing this therapy, with Qualitative Descriptive methods, data collection techniques in the form of observation and interviews. This helps the effectiveness of Asmaul Husna in mental health studied in Islamic Psychotherapy, where Islamic Psychotherapy is one of the psychological sciences that helps humans to leave bad things, helps reduce anxiety, anxiety which is often a problem especially in adolescents. Through this therapy has benefits such as helping to change unhappy life patterns for the better, anxiety disorders which are one of the psychiatric disorders are very disturbing to individuals who suffer from them, therefore further action must be taken immediately so that it does not get worse, one of which is by providing therapeutic therapy that instills Islamic knowledge, one of which is with knowledge in Islamic Psychotherapy, as well as helping to always be close to the creator.

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