

## THE EFFECT OF LISTENING MUROTTAL AL-QUR'AN IN STRESS ON ADOLESCENTS IN RUMAH PIATU MUSLIMIN CENTRAL OF JAKARTA ORPHANAGE AND HARAPAN REMAJA EAST OF JAKARTA ORPHANAGE

Zuhdi Amir<sup>1</sup>, Nisrin Nur Aisyah<sup>2</sup>, Hendrika Retno Utami H. Jusuf<sup>3</sup>  
zuhdimr@gmail.com<sup>1</sup>, nisrinaisyah@gmail.com<sup>2</sup>, tamijusuf14@gmail.com<sup>3</sup>  
Program Study Masters Psychology Professional (PSMPP)  
Persada Indonesia University YAI Jakarta, INDONESIA

### ABSTRACT

Adolescents in an orphanage vulnerable subjected to stress, because adoptive parents have limitations in fulfilling what adolescents need. The purpose of this research to know the influence of listening murottal Al-Qur'an in stress on adolescents in an orphanage. This is an experimental research with controlled laboratory experiment type and Pretest-Posttest Control Group Design. This research have done in Rumah Piatu Muslimin Central of Jakarta Orphanage and Harapan Remaja East of Jakarta Orphanage. Total sampels were 30 people, as the distribution of 15 people for experimental group and 15 for control group. The experiment group given treatment of listening murottal Q.S. Yasin by Shaikh Mishary 17:53 and four days in a row. The result of the analysis data on the research indicated that the experiment group that given listening murottal Al-Qur'an not dropped stress significantly. The indicated was  $H_a$  rejected and  $H_0$  accepted. But, based on final score obtained from the difference score of pretest scale and posttest scale, shows that the experiment group have lower stress than control group. So, we can conclude that adolescents given listening murottal Al-Qur'an not dropped stress significantly, but they have lower stress than control group in end research.

**Keywords:** Listening Murottal Al-Qur'an, Stress, Adolescent.

### PRELIMINARY

Adolescence is a period of transition from childhood to adulthood. According to Santrock (2007), stress is an individual's response to stressors, namely situations and events that threaten them and demand their coping abilities. adolescents managed to find their own identity in a positive way. According to Santrock (2007) regarding the fifth stage of Erikson, namely identity versus identity confusion that takes place in adolescence, explaining that if they explore such roles in a healthy way and arrive at a positive path to follow in life, then the positive identity that is will be achieved. However, in some cases, individual adolescents are forced to grow and develop in an orphanage environment due to various causes.

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Adolescents who thrive in an orphanage must be tolerant. This is because foster parents have to share love with all children. The orphanage also implements rules that must be obeyed by all children in the orphanage. A situation like this if it continues to be responded negatively by adolescents does not rule out stress. Researchers found that adopted children and adolescents tended to experience more psychological and school problems, compared to biological children (Brodzinsky & Pinderhughes in Santrock, 2007).

The impact of excessive stress on adolescents will have bad consequences, in addition to causing physical illness, adolescents can also fall into promiscuity or commit suicide. One of the efforts so that adolescents do not fall into things that have bad consequences, of course, teenagers must be able to think in a calm condition in order to find a good solution, namely being in a relaxed state.

The Qur'an has a feature known as Syifa 'or healer. The explanation of Al-Qur'an as Syifa ', one of which is in the Q.S. Jonah (10:57).

*"O people! Indeed, has come to you the lesson of the Qur'an from your Lord, a cure for diseases that are in the chest and guidance and mercy for those who believe "*

According to the interpretation of Zakaria (2013) the above verse contains the meaning of three functions of the Qur'an, namely (1) healer of spiritual and physical diseases, (2) guidance, and (3) grace or compassion.

Based on previous research, the researchers found that when respondents listened to the verses of the Qur'an, their brain waves shifted from fast moving (12-13 db per second) to slower (8-18 db per second), which describes the condition a very calm soul (Elzaky, 2001). Other research shows that the Al-Qur'an as a Syifa 'or healer, namely by Al Qadhi (in Julianto, Dzulqaidah, & Salsabila, 2014) through his long and serious research at the Florida Big Clinic in the United States, succeeded in proving only by listening to the reading of the verse. The Qur'an, whether those who speak Arabic or not, can experience a profound psychological change. Decreasing depression, sadness, mental calmness, warding off various diseases are general influences felt by the people who are the object of his research. His research is supported by the help of the latest electronic equipment to detect blood pressure, heart rate, muscle resistance and skin resistance to electric currents. From the results of his ordeal, he concluded, reading the Al-Qur'an has a big effect, up to 97%, can give rise to peace of mind and cure diseases.

The results of the above studies are in accordance with the opinion of Carl G. Jung, a psychoanalyst, who said: "During the past thirty years, individuals from various nations of the world have conducted counseling with me and I have also cured many patients. I did not find a single patient among the patients who were in the second cut of their ages - that is, over thirty-five years - whose essential problem was not the need for a religious insight into life. I can say that each of them has fallen prey to disease. Because they have lost something that has been given by the religions of every age. Indeed, none of them became cured except after he returned to religious insight about life "(Najati, 1985).

## RESEARCH PURPOSES

The purpose of this study was to determine the effect of listening to the murottal Al-Qur'an on stress on adolescents who live in the Muslim Orphanage, Central Jakarta and the Harapan Remaja East Jakarta Orphanage.

## LITERATURE REVIEW

### Stress

According to Santrock (2007), stress is an individual's response to stressors, namely situations and events that threaten them and demand their coping abilities. According to Atkinson, Atkinson, Smith, & Bem (2010) stress occurs when people are faced with events that they perceive as threatening their physical or psychological health. In contrast to the opinion according to Smet (1994) that stress is not only a stimulus or response, but also a process in

which a person is an active agent who can influence stressors through behavioral, cognitive, and emotional strategies.

The factors that influence stress according to Smet (1994) include:

- a. Variable under individual conditions  
Variables in individual conditions include: age, life stage, sex, temperament, genetic factors, intelligence, education, ethnicity, culture, economic status, and physical condition.
- b. Personality characteristics  
Personality characteristics include: introvert-extrovert, general emotional stability, type A, "hardiness" personality, locus of control, immunity, resilience.
- c. Socio-cognitive variables  
Social-cognitive variables include: perceived social support, social networks, and perceived personal control.
- d. Relationship with the social environment  
Relationship with the social environment is received social support and integration in interpersonal relationships.
- e. Coping strategy  
According to Sarafino and Smith (2012) Stress consists of 2 aspects, namely:
- f. Biological Aspects  
The biological aspect of stress is physical. Physical symptoms of stress that an individual experiences include: headaches, sleep disturbances, eating disorders, and excessive sweating.
- g. Psychological Aspects  
The psychological aspect of stress is in the form of psychological symptoms. Psychic symptoms of stress include:
  - 1) Symptoms of cognition  
Stressful conditions can interfere with individual thought processes. Individuals who experience stress tend to experience memory, attention and concentration disorders.
  - 2) Emotional symptoms  
Stress conditions can disrupt individual emotional stability. Individuals who experience stress will show symptoms of irritability, excessive anxiety about everything, feeling sad and depressed.
  - 3) Symptoms of behavior  
Stress conditions can affect daily behavior which tends to be negative, causing problems in interpersonal relationships.

### **Listening to the Murottal Al-Qur'an**

According to Purna (in Yana, Utami, & Safri, 2015) the murottal Al-Qur'an is a sound recording of the Al-Qur'an that is sung by the qori '. According to Zakaria (2011) regarding Q.S. Al-Muzammil (73:04).

*"... and read the Al-Qur'an with tartil"*

This verse means that the Qur'an should not be read hastily. These words must be studied, and their meaning is so deep that they should be considered carefully, until they get valuable inspiration.

According to Salim (in Amin, 2017) to sing the Qur'an, the qori 'in Indonesia divides 7 (seven) types, namely: Bayyati Song, Nahawand Song, Hijaz Song, Rost Song, Sika Song, Jiharkah Song, and Shabaa Song .

## FRAMEWORK OF THINKING

Listening to the murottal Al-Qur'an is an effective method to reduce tense or stressful mental conditions, including for adolescents living in orphanages, because adolescents living in orphanages are prone to stress. Based on previous research by Hafifah (2014), it shows that the majority of adolescents at the Orphanage Muhammadiyah Gedeg and Muhammadiyah 2 Meri experience moderate stress, namely with a percentage of 60%. Research on the effectiveness of Listening to Murottal Al-Qur'an is proven by research from Baharudin & Sumari (2011) that the second type of sound therapy (reading the Koran) shows better results than the first type of sound therapy (sounds from nature). Other research was also conducted by Ramiz Thaha (in Elzaky, 2011), a jowa medical expert from al-Azhar University, showing that therapy carried out by reading and listening to the recitation of the verses of the Qur'an has a major impact on the healing process of people with disorders. psychiatric. The success rate of this therapy is up to 80%. This research is corroborated by another study by Muhammad Salim published in Boston. The object of his research was 5 volunteers consisting of 3 men and 2 women. The five people did not understand Arabic at all and they were not told that what they were going to hear was the Qur'an. This research, which was conducted 210 times, was divided into two sessions, namely reading the Al-Qur'an with tartil and reciting Arabic which is not from the Al-Qur'an. In conclusion, respondents get up to 65% calm when listening to Al-Qur'an recitation and only 35% get calm when listening to Arabic that is not from the Al-Qur'an (in Julianto, Dzulkaidah, & Salsabila, 2014). This research is in line with the opinion according to Syekh Abdurrahmad al-Sa'di (in Elzaky, 2011), explaining the interpretation of Q.S. Yunus (10:57) states that the phrase "healer for (disease) in the heart" in that verse implies that the Koran can really cure various kinds of diseases that often reside in humans in the form of lust, doubt, anxiety, restlessness, as well as anger and hatred.

Based on the above studies, it can be concluded that listening to the murottal Al-Qur'an has positive psychological benefits which indirectly also provide benefits for physical health. Because, a healthy psychological condition will affect the physical health of the individual.

## RESEARCH METHODOLOGY

### Research Respondents

In this study, the population used was young men / woman at the Central Jakarta Muslim Orphanage and the Harapan Remaja East Jakarta Orphanage. The total population was 70 people, and a sample of 40 people was taken using the Simple Random Sampling technique. A sample of 40 people was divided into two groups. The sample from the Central Jakarta Muslim Orphanage Orphanage was selected as the experimental group and the sample from the Harapan Remaja East Jakarta Orphanage was selected as the control group. All samples were given the A / B Personality Type measurement scale by Goliszek and a survey sheet to generalize the characteristics of the two groups. The sample for the study amounted to 30 people, based on the generalization of characteristics divided into two groups.

### Data Collection Technique

In collecting data, this study used a Likert scale for stress variables which were divided into pretest and posttest, and supported by the A / B personality type scale by Goliszek and a survey sheet whose results were used as a benchmark for generalizing characteristics between the experimental group and the control group.

### Research Data Analysis Methods

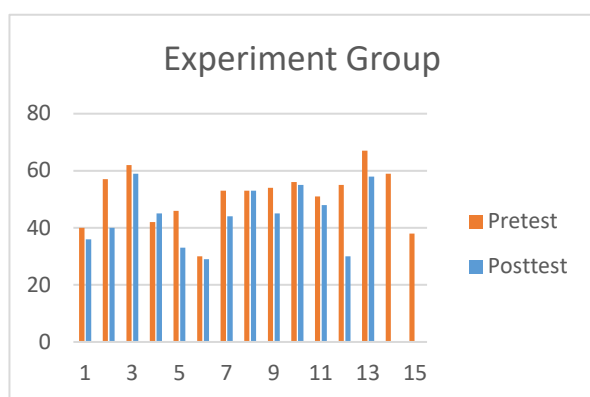
To test the hypothesis and analyze the data in this study using the Paired Sample T-Test method which is assisted by the SPSS version 15.0 for Windows program.

## RESULTS AND FINDINGS

This research was conducted in two different places, namely the Central Jakarta Muslim Orphanage and the Harapan Remaja East Jakarta Orphanage. This research took place from 26 May 2017 - 1 June 2017. Before being given treatment to the experimental group, all samples were asked to answer the stress scale of the pretest section. The treatment is in the form of listening to Q.S. Yasin to the experimental group was carried out with a duration of 17:53 for four consecutive days, and continued by answering the stress scale in the posttest section. The data obtained were processed with the help of SPSS version 15.0 for Windows.

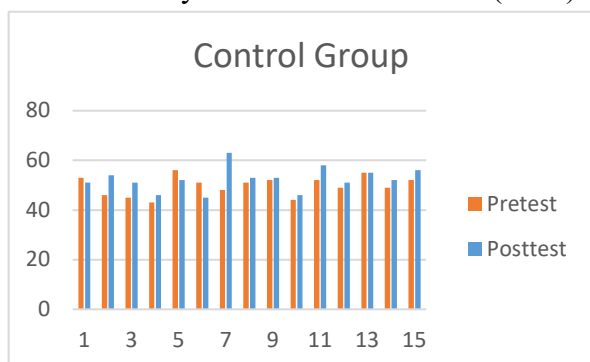
From the results of data analysis, the mean (x) value of the experimental group was 7,000, and the mean (x) value of the control group was -2.538. The results of this study show that the experimental group has a value of  $t = 3.227$ ;  $p = 0.07$  and the results of the control group are known to have a value of  $t = -1.682$ ;  $p = 0.118$ . Based on this explanation, it can be seen that  $H_0$  is accepted and  $H_a$  is rejected, so that "Teens who are heard by Murottal Al-Qur'an will not experience a significant reduction in stress". ( $p < 0.05$  means that  $H_0$  is rejected, and  $H_a$  is accepted).

## DISCUSSION



Based on the results of data processing described in the diagram above, it shows that the experimental group receiving treatment in the form of listening to murottal Q.S. Yasin for four consecutive days had most of the sample experiencing a reduction in stress. In contrast, the control group that did not receive treatment was listening to murottal Q.S. Yasin for four consecutive days has the majority of the sample experiencing increased stress.

conducted by Baharudin & Sumari (2011) which has significant results for the treatment of



Findings The hypothesis in this study has a slight difference with the findings of research conducted by Baharudin & Sumari (2011) which has significant results for the treatment of listening to the murottal Al-Qur'an in reducing stress. However, based on the difference in scores between the pretest and posttest scales, it was found that the experimental group had a much lower stress level than the control group at the end of the study.

The insignificant results in this study, presumably due to the lack of frequency of treatment in the form of listening to the murottal Al-Qur'an received by the subjects.

The results of the categorization in this study indicate the stress experienced by the experimental group both at the pretest and posttest was in the "medium" category. This can be seen by looking at the mean pre-test findings of the experimental group of 51.2308, and the mean of the post-test findings of the experimental group of 44.2308. Meanwhile, the stress experienced by the control group both at the pretest and posttest was in the "medium" category. This can be seen by looking at the mean pretest findings of the control group of 49.6154, and the mean of the control group's posttest findings of 52.1538.

## CONCLUSION

From the results of this study, it can be concluded that the teenagers at the Islamic Orphanage Rumah Piatu Muslimin Central Jakarta who were heard by Murottal Al-Qur'an did not experience a significant reduction in stress, (H0 accepted). However, when it is calculated statistically with a comparison of the pretest and posttest values, it shows that there is a decrease in stress in the group that is played murottal Al-Qur'an.

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