The Relationship between Listening to Murottal Al-Qur'an and Improving Adolescent Mental Health

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Abstract

According to WHO, health is a state where not only physically perfect but mentally and socially free from any disease or disability. WHO also explains that mental health in the world affects around 24 million people, and this is more common in adolescents around their 20s. Adolescent boys are the ones who tend to experience these mental health. Meanwhile, according to the Basic Health Research (Riskesdas) in 2018, it was stated that the population aged > 15 years experienced mental and emotional disorders as many as 19 million people and also experienced depression as many as 12 million people. The writing of this literature review was conducted to find out about the notion of mental health, whether there is a relationship between listening to the Murottal Al-Qur'an and improving health in adolescents, and to find out what the effects are after listening to the Murottal Al-Qur'an. The method used is analysis through several pieces of literature. 8 articles are used as references which are considered to represent the entire scientific article. The literature used is in the form of research journals or scientific articles with a span of 2017-2021. From several literature reviews, with various methods used by researchers, such as the pretest-posttest method, pre-experimental design, case studies, etc. It can be concluded that there is a relationship between listening to murottal Al-Qur'an and improving mental health in adolescents

Keywords: murottal Al-Qur'an, mental health, adolescent

Introduction

According to WHO, health is a state where not only physically perfect but mentally and socially free from any disease or disability. Meanwhile, Law No. 36 of 2009 states that health is a healthy condition physically, mentally, spiritually, and socially that allows everyone to live socially and economically productive. Law NO. 18 of 2014 states that mental health is the condition of an individual who can develop physically, mentally, spiritually, and socially so that they can realize their abilities, can cope with pressure, can work productively, and can contribute to their community.1

Based on WHO data, mental health in the world affects about 24 million people, and this is more common in adolescents around 20 years. Adolescent boys are the ones who tend to experience this mental health.2 According to the Basic Health Research (Riskesdas) in 2018 it was stated that the population aged
> 15 years experienced mental-emotional disorders as many as 19 million people and also experienced depression as many as 12 million people. Many people associate mental health problems with personal, family, social, educational, and work problems. Due to the many problems regarding mental health, WHO created a program called WHO's Mental Health Gap Action Program (mhGAP). The program focuses on a prioritized set of conditions including psychosis, directing capacity-building toward non-specialized healthcare providers in an integrated approach that promotes mental health at all levels of care.

Mental health conditions in Indonesia can be said to be quite bad because the people themselves are getting closer to the modern world where there is a lot of material competition in various fields, but this is what keeps us from religious values. Therefore, the values of religiosity are needed to overcome the pressures and tensions felt by society, especially adolescents today. One therapy, namely non-pharmacological therapy can reduce anxiety, this therapy is applied by listening to audio or music. An example of this therapy is listening to murottal Al-Quran. Murottal itself is a recitation of the holy verses of the Qur'an which is read by the reader of the Qur'an or commonly called qori. Al-Qur'an and Al-Hadith itself as the main source of Islamic religious teachings that provide guidance and guidance for humans in maintaining their nature to achieve true happiness. Al-Qur'an introduces the term calm soul (an-nafsu al-muthmainnah), while Al-hadith mentions the word al-fitrah, both of which are conditions for mental health that must be owned by a Muslim.

According to WHO, adolescents are people in the age range of 10-19 years. In 1974, WHO gave a more conceptual understanding of adolescents, this includes three criteria, namely biological, psychological, and socio-economic. So WHO sets the age limit for adolescents between 10-20 years, and divides the age period into two parts, namely early adolescents 10-14 years, and late adolescents 15-20 years. In addition, adolescence is also marked by physical development and psychological changes. Meanwhile, according to the Regulation of the Minister of Health of the Republic of Indonesia number 25 of 2014, a adolescent is someone in the age range of 10-18 years.

The purpose of this study was to find out about the notion of mental health, whether there is a relationship between listening to the Murottal Al-Qur'an and improving health in adolescents, and to find out what the effects are after listening to the Murottal Al-Qur'an.

Research Methods

The method used is analysis through several pieces of literature. The literature used is in the form of research journals or scientific articles with a range of 2017-2021. As well as the latest data to support the analysis. The literature used was obtained through several available sources with the keywords "The Relationship between Listening to the Murottal Al-Qur'an and Improving Adolescent Mental Health".
literature is expected to be able to assist in working on the discussion, results, and conclusions from the title that we raise.

### Table 1 List of Literature Used in Research

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<th>No</th>
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<th>Research methods</th>
<th>Results</th>
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| 1  | Can Listening to Murottal Al-Qur'an Reduce Academic Anxiety in Students? (2017) | Azmul Fuady I, Andi Ahmad R                 | Experimental design used                  | 1. Through the responses on the pretest scale, it can be seen that 29% of subjects experienced high academic anxiety while 71% of participants experienced moderate levels of academic anxiety.  
2. On the posttest scale, it can be seen that 52% of subjects showed moderate academic anxiety and 43% of participants showed low academic anxiety, while 5% of subjects showed very low academic anxiety. |
| 2  | The Effect of Listening to Murottal Al-Quran on Anxiety Levels of Drug Users in the Rehabilitation Program at Class IIA Narcotics Prison Jelekong Bandung | Sherin Septiani, Roselina Tambunan and Linda Hotmaida | The method in this research is quantitative with a PreExperimental Designs approach with One-Group Pretest-Posttest Design. | 1. The results of the Wilcoxon test analysis for the anxiety level variable obtained a P-Value value of 0.011 0.05. It can be concluded that there is an effect of listening to the Murottal Al-Qur'an on the level of anxiety in drug users at the Narcotics Prison Class IIA Jelekong Bandung. |
| 3  | The Effectiveness of Mozart's Classical Music Therapy and Surah Ar-Rahman Murotal Therapy on Reducing Adolescent Academic Stress Levels | Anisaul Chusnia, Sunarko, Bambang Sarwono, and Sunarmi | according to the research criteria, the type of research used is Quasi Experiment. In this study using the Pre and Post Test Two Group Design without Control | 1. Based on the results of the study entitled The Effectiveness of Mozart's Classical Music Therapy and Surah Ar-Rahman's Murotal Therapy Against Reducing Adolescent Academic Stress Levels, it was concluded that Mozart's classical music therapy was more effective in reducing adolescent academic stress levels. |
| 4  | Application of Al-Quran Murottal Therapy to Anxiety | Tendy Arma Yudha, Ludiana,                  | The design of this scientific paper uses a case study design. | 1. The results of the application showed that after the application of murottal Al-Qur'an for 3 |
Levels of Kidney Failure Patients Undergoing Hemodialysis IN Metro City

5 The Effect of Murottal Al-Quran on Anxiety in Pre-Operational Patients at Bogor Medical Center Hospital

6 The Effect of Murattal Quran on Stress Levels of Muslim Students in Yogyakarta (2019)

7 The Effect of Murottal Al-Quran Therapy on Reducing Stress Levels in Adolescent Girls (Age 12-15 Years) at the Pancasila Orphanage Foundation for the Spiritual Education of Allah's Religion (SPMAA) Turi Village, Turi District, Lamongan Regency

Days, there was a decrease in the level of anxiety in subjects with kidney failure undergoing hemodialysis.

1. The results showed that there was an effect of murottal Al-Quran therapy on the patient's anxiety level, the P-value = 0.000.

2. The methodology used is a quasi-experimental design that will be used in this study is the one group pretest-posttest design.

The design of this study was a randomized pretest and posttest control group design. In this design, there are two groups, namely, the experimental group and the control group, with the distribution of subjects in each group at random.

1. The results of the analysis showed the value of F = 10.386 (p < 0.05). That is, there is a significant change after listening to the murottal of the Koran.

2. Changes in the pretest and post-test scores in the experimental group were indicated by the value of F = -5.957 (p < 0.05) and the control group had a value of F = -1.136 (p > 0.05), meaning that there was a significant difference in the decrease in the score of the second stress level group.

1. The results showed that before being given treatment, almost half of the 20 adolescents (40%) experienced moderate stress. After being given more treatment, most (75%) did not experience stress (normal).

2. Based on the results above with a significance value of p sign = 0.000 and a value of Z = -3.520. This means that there is an effect of murottal Al-Qur'an therapy on reducing stress levels in adolescent girls (Age 12-15 years) at the Pancasila Orphanage, SPMAA Foundation, Turi Village, District Lamongan Regency Tour.
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| 7    | The Effectiveness of Al-Qur'an Murottal Therapy on Students’ Anxiety Levels Before the Skill Laboratory Exam (2020) | Efriza Resti R, Yesi H, and Sri Wahyuni | This study uses a design quasi-experiment with experimental and control groups with pre-test and post-test. | 1. The results of the univariate analysis showed that the majority of respondents were 18 years old as many as 37 people (54.4%) and the highest level of severe anxiety was at the age of 18 years.  
2. The majority of female sex as many as 66 people (97.1%) and the highest level of severe anxiety in the female sex.  
3. The results of statistical analysis showed that murottal Al-Qur'an therapy was effective in reducing student anxiety levels before the skill laboratory test with a p-value = 0.000 (<0.05). |
| 8    | The Effect of Listening to Murottal Al-Qur'an on Reducing Insomnia in Level 3A and 3C Students at Stikes Yatsi Tangerang (2021) | Dinny Ary W, Yuliani             | The design of this study is a quantitative study using a pre-experimental design, one group pretest-posttest design. | 1. From the results of the bivariate test analysis using the paired t-test, the results of the pre-test and post-test showed a significant value or p-value of 0.00 (<0.05), which means that there is an effect of listening to murottal Al-Qur'an on decrease insomnia in female students at levels 3a and 3c at STIKes Yatsi Tangerang. |
| 9    | The Effect of Murottal Therapy on Anxiety Reduction in Patients Preoperative Open Reduction Internal Fixation (ORIF) in the Central Surgical Installation Room, Siaga Medika Hospital Banyumas (2021) | Priyo Suparyadi, Rahmaya Nova H, Tri Sumarni | This research design uses quasi-experiment with the type of pre-posttest control group design. | 1. The results showed that preoperative patient anxiety before being given treatment was at a moderate level (44.4%) and after treatment at a mild level (27.8%).  
2. There was a difference in the level of anxiety before and after being given murottal therapy (p-value: 0.001) and there was no difference in the level of anxiety in the control group respondents (p-value: |
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<td>10</td>
<td>Murottal Al-Qur'an Therapy Method in Handling Stress Case Study of EEPIS Students of Internet Engineering Technology 2021 (2021)</td>
<td>Riyadh Hadinah AL, Imamul Arifin, and M. Fathurrahman.</td>
<td>The research method used in this research is quantitative and descriptive using a questionnaire. 1. The level of stress that occurs is generally occasional (55.8%) and quite frequent (27.9%). 2. Respondents have a lack of interest in reading and listening to Al-Quran readings as a healing medium, even though the murottal Al-Quran therapy method has been used since the time of the Prophet and has psychological and physiological benefits.</td>
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<td>11</td>
<td>The Effect of Complementary Therapy by Listening to Murottal Al-Qur'an on Anxiety Levels in Final Year Students Writing Thesis in the COVID-19 Pandemic Situation (2021)</td>
<td>Indriyati, Vitri Dyah H, Sutrisno, Fajar Alam P</td>
<td>This research design uses Pre Experiment Design by using The group Pretest-Posttest Design 1. The level of anxiety of respondents before listening to murottal Al-Quran in as many as 25 people (75.8%) in the medium category 2. After listening to murottal Al-Quran the level of anxiety in the mild category was 18 people (54.5%). 3. There is a significant effect of listening to the effect of complementary therapy by listening to murottal al-quran on the level of anxiety in final year students who are writing a thesis on the COVID-19 pandemic situation.</td>
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<td>12</td>
<td>The Effectiveness of Al-Quran Murottal Therapy Against Anxiety in Children With Leukemia &quot;Literature Review&quot;</td>
<td>Ricky Zainuddin and Rahma La Maru</td>
<td>This study explores quantitative evidence published in the PubMed electronic database, google scholar. Using a search strategy we found 73 articles with a potential of 10 studies included in the final analysis. 1. We found a significant post-intervention improvement in anxiety reduction in participants receiving murottal Al-Qur'an therapy compared to all control groups. 10</td>
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<td>13</td>
<td>The Effect of the Murottal Ar-Rahman Method on the Spiritual Health of the Elderly in the Elderly Rehabilitation Social Institution, Mulia Dharma</td>
<td>Daryani, Wahyu Kirana, Ardi Wahyudi</td>
<td>This study used a pre and post-test design without control. The sample in this study was 16 elderly people who were selected according to the inclusion criteria using a quasi-experimental method. Data was collected by collecting observation sheets and processed and analyzed using Shapiro Wilk's statistical test to determine the effect of the Murottal Ar-Rahman method on the spiritual health of the elderly at the Mulia Dharma Elderly Rehabilitation Social Institution with a 95% confidence level (α = 0.005). 2. The results of Shapiro Wilk test showed that the pretest and post-test p values were above 0.005 which could be concluded that the data were normally distributed. Results 3. The results of the Shapiro Wilk test were normal, so the bivariate test in this study used the paired sample T-test with a p-value &lt; 0.005 4. There is a significant effect of the Murottal Ar-Rahman method on the spiritual health of the elderly at the Mulia Dharma Elderly Rehabilitation Social Institution.</td>
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<td>14</td>
<td>The Effect of Murottal Al-Quran Therapy on Stress Levels in Abortion Patients in RSUD dr. Soekardjo Tasikmalaya City in 2018</td>
<td>Mutia Putri Rahmayani, Etin Rohmatin, Qanita Wulandara</td>
<td>This research method uses a pre-experiment with one group pretest-posttest design. The population in this study were all patients who had abortions and were treated in Room 7 of RSUD dr. Soekardjo, City of Tasikmalaya. The sampling technique in this study used Accidental Sampling and the samples obtained for this study were 33 people. 1. The results of statistical tests using the Wilcoxon test obtained a significant value of the value of 0.000 less than (0.05) which means that there is an effect of murottal Al-Qur'an therapy on stress levels in aborted patients at RSUD dr. Soekardjo, City of Tasikmalaya in 2018. 2. This means that the provision of murottal Al-Qur'an therapy is effective in reducing stress levels, especially in abortion patients.</td>
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Result

Based on the results of some of the literature that we found, it was found that there is a relationship between listening to murottal Al-Qur'an with mental health in adolescents. According to research conducted by Azmul Fuady I and Andi Ahmad R (2017) with a research design in the form of the one group pretest-posttest with random sampling data collection techniques. This study used 21 respondents from the 2015 psychology faculty students. From the results of this study, the pretest results obtained that as many as 29% of respondents experienced high academic anxiety and as many as 71% experienced moderate academic anxiety. While the post-test results obtained as many as 52% of respondents experienced moderate levels of academic anxiety and as many as 43% experienced low levels of anxiety and 5% of respondents experienced very low levels of academic anxiety. It can be concluded that listening to murottal Al-Quran is effective in reducing academic anxiety in students.11

Research conducted by Anisaul Chusnia, Sunarko, Bambang Sarwono, and Sunarmi entitled "The Effectiveness of Mozart Classical Music Therapy and Surah Ar-Rahman Murotal Therapy on Reducing Adolescent Academic Stress Levels" resulted in Mozart's classical music therapy being more effective in reducing adolescent academic stress levels than murottal Surat. The beneficent. This proves that Mozart's classical music is more influential than the murottal of Ar-Rahman's letters.12

Research conducted by Tendy Arma Yudha, Ludiana, Senja Atika Sari HS entitled "Application of Al-Quran Murottal Therapy Against Anxiety Levels of Kidney Failure Patients Undergoing Hemodialysis IN Metro City" resulted that after applying murottal Al-Qur'an for 3 days, there was a decrease in the level of anxiety in subjects with kidney failure undergoing hemodialysis. Based the research above, proves that murottal Al - Quran affects the level of anxiety in patients with kidney failure.13

Research by Anisa Zahra WN and Sri K (2019) was conducted using the randomized pretest and posttest control group design method. The population used by the researcher was 45 participants aged 18-22 years and divided into the experimental group and the control group. The stress level was measured by the Depression, Anxiety, Stress Scale (DASS) stress subscale. Data were analyzed using mixed method ANOVA. The results of the analysis showed the value of $F = 10.386$ (p < 0.05). That is, there is a significant change after listening to the murottal of the Koran. In addition, changes in pretest and post-test scores in the experimental group were indicated by the value of $F = -5.957$ (p < 0.05) and the control group had a value of $F = -1.136$ (p > 0.05), meaning that there was a significant difference in the decrease in scores. stress levels of the two groups.

Research conducted by Moh. Saifudin and Ihda Fihris HA (2019) with a pre-experimental research method with a One Group Pretest Posttest design. The population was as many as 41 adolescents, using the Simple Random Sampling technique obtained as many as 20 adolescents. The research data was taken using the DASS questionnaire. After tabulating the data were analyzed using the Wilcoxon Sign Rank Test with
a significance level of $p < 0.05$. The results of this study indicate that before being given treatment there were as many as 20 respondents (40%) who experienced moderate stress and as many as 75% of respondents who had been given treatment-experienced normal stress. Based on the results above, the significance value of $p_{\text{sign}} = 0.000$ and $Z$ value = -3.520.

Research by Efriza Resti R, Yesi H, and Sri W (2020) used a quasi-experimental research method and a pretest-posttest design with a control group research design with a sampling technique using simple random sampling with 68 respondents. The results of the analysis obtained that the majority of respondents were 18 years old with a total of 37 respondents (54.4%) and had a severe level of anxiety. And the majority are female with a total of 66 respondents (97.1%) whose anxiety level is also severe. The average level of anxiety in the pre-test experimental group was 60.35 and the post-test was 36.41, while the pre-test control group was 54.06 and the post-test was 54.56. The results of statistical analysis showed that murottal Al-Qur'an therapy was effective in reducing student anxiety levels before the skill laboratory test with a $p$-value = 0.000 < 0.05. Al-Qur'an murottal therapy can be recommended as an alternative therapy for students in overcoming anxiety in facing the laboratory skill test.

The research was conducted by Priyo Suparyadi, Rahmaya Nova H, and Tri Sumarni (2021) with the type of research design that is quasi-experiment with the type of pre-posttest control group design. The sample in this study was 36 patients who were divided into two groups, namely the experimental group, which consisted of 18 respondents, and the control group, which consisted of 18 respondents. Sampling was done by consecutive sampling technique. The results obtained in this study for the level of anxiety of patients before surgery as much as 44.4% experienced a moderate level of anxiety and as many as 27.8% experienced a mild level of anxiety. This shows that the level of anxiety before and after being given murottal therapy is different ($p$-value: 0.001) and there was no difference in the level of anxiety in the control group respondents ($p$-value: 1.000). This study concludes that murottal therapy affects the anxiety of preoperative ORIF patients.

Research conducted by Riyadh Hadinah AL, Imamul Arifin, and M. Fathurrahman (2021) with a quantitative and descriptive research design using a questionnaire distributed to 27 Muslim students at the Surabaya State Electronics Polytechnic (PENS). From the results of the study, it was found that 39.4% of respondents experienced stressful events sometimes, 31.1% experienced stress quite often, 20.5% of respondents experienced stress very rarely, and 4.5% of respondents never experienced stress. 5% very often experience stressful events. Regarding the murottal Al-Quran, in general, it is known by the respondents, but the approach taken as a therapy to reduce stress levels caused by various things is not yet in demand but is more likely to be done with other things in relieving stress.
From several literature reviews, with various methods used by researchers, such as the pretest-posttest method, pre-experimental design, case studies, etc. It can be concluded that there is a relationship between listening to murottal Al-Qur'an and improving mental health in adolescents.

Discussion

A. Mental Health in Adolescents

1. Definition of Mental Health

According to WHO, mental health is a state of well-being when a person realizes his or her abilities, can manage stress and adapt well, can work productively, and contribute to the environment. Mental health is an important basis for a person because mental health will affect how a person perceives himself, the environment, and understands the surrounding environment.\(^{17}\)

According to Dr. Jalaluddin in his book "Religious Psychology": "Mental health is an inner condition that is always in a calm, safe and peaceful state, and efforts to find inner peace can be done, among others, through self-adjustment in resignation (complete surrender to God)"\(^{18}\) Meanwhile, according to a health expert Merriam Webster, is a state of emotional and psychological well-being, in which individuals can utilize cognitive and emotional abilities, function in their communities, and fulfill their daily needs.\(^{19}\)

2. Mental Health Determinants

Mental health is an integral and essential component of health. The WHO Constitution states: "Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity." An important implication of this definition is that mental health is more than the absence of mental disorders or disabilities. Mental health is a state of well-being in which individuals realize their abilities, can cope with the normal stresses of life, can work productively, and can make a contribution to their community.

Mental health is the basis for our collective and individual abilities as humans to think, feel, interact with one another, earn a living, and enjoy life. On this basis, the promotion, protection, and restoration of mental health can be considered a vital concern of individuals, communities, and societies around the world. Various social, psychological, and biological factors determine a person's level of mental health at any point in time. For example, violence and socio-economic pressures are constantly recognized as risks to mental health. The clearest evidence relates to sexual violence.

Poor mental health is also associated with rapid social change, stressful working conditions, gender discrimination, social exclusion, unhealthy lifestyles, poor physical health, and human rights violations.
There are certain psychological and personality factors that make people susceptible to mental health problems. Biological risk includes genetic factors.  

3. **Relationship Listening to Murottal Al-Qur'an**

Stress is a condition when a person feels tense, anxious, difficult to relax, sensitive, dizzy, afraid, loses appetite and has difficulty sleeping at night (Alatas, 2017). Psychologically, Brannon et al. (2013) explained that three ways can be used to manage stress, namely by practicing relaxation, behavioral cognitive therapy, and emotional disclosure, both positive and negative emotions.

Murattal Qur'an is a relaxation technique that provides calm and restores the body because it has the influence of religiosity and faith which is involved in reducing anxiety, and depression, and can reduce anxiety, improve sleep quality. Feelings of sadness, fear, anxiety and anxiety are important for the mental health of a Muslim because it makes him connect with God (al-Domi, 2015). When a person is not connected with himself, God, and his life, he will become an individual who is easily afraid, angry, anxious, and depressed. This feeling can also make him return to Allah, carry out His commands, stay away from His prohibitions, and make the realization of psychic peace because it raises the hope of forgiveness and the pleasure of Allah. This is also explained in the Qur'an Surah Az-Zumar verse 23 which reads:

Meaning: "Allah has sent down the best words (i.e.) the Qur'an that is similar (quality of its verses) over and over again, the skin of those who fear their Lord tremble, then their skin and hearts become calm at the remembrance of Allah."

**Conclusion**

Poor mental health is associated with rapid social change, stressful working conditions, gender discrimination, social exclusion, unhealthy lifestyles, poor physical health, and human rights violations. Feelings of sadness, fear, anxiety and anxiety are important for the mental health of a Muslim because it makes him connect with God. Murattal Qur'an is a relaxation technique that provides calm and restores the body because it has the influence of religiosity and faith which is involved in reducing anxiety, and depression, and can reduce anxiety, improve sleep quality.

**References**

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