



Urgency of Islamic psychotherapy in decreasing physical and psychological stress

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Article Information:

Received:
9 March 2023
Revised:
17 May 2023
Accepted:
29 June 2023

JID | 28

JURNAL
ILMU DAKWAH



Keywords:

Islamic
Psychotherapy,
physical stress,
psychological stress.

Jurnal Ilmu Dakwah
Vol. 43 No. 1 (2023)
1693-8054 (p)
2581-236X (e)
28-48
<https://doi.org/10.2158/jid.43.1.16125>

Abstract

Purpose - This paper aims to prove that Islamic psychotherapy of LPSNU Pagar Nusa Branch Jombang is able to decrease stress, and to prove that Islamic Psychotherapy of LPSNU Pagar Nusa Branch Jombang is able to decrease physical and psychological stress.

Method - Population and sample of the research, population of the research was 500 people, while 20 was taken as sample using Non-Probability sample design with purposive sample sampling technique. Data analysis used comparative analysis using T-test for small groups (less than 30).

Result - the result of Paired sample test was $t = -4,810$, $p = 0.000$, from the data, it was further consulted to table T with df: 19 significance of 0.05 where the score of 2.093 was obtained and at the significance level of 0.001, a score of 2.861 was obtained which meant that T_o is bigger than T_t , $2.093 < 4.810 > 2.861$. Therefore, it could be concluded that there is a significant influence between Islamic Psychotherapy of LPSNU Pagar Nusa branch Jombang towards the decreasing level of stress.

Implication - The researcher recommended to future researchers develop more specific research related to the aspect of self-control and spirituality as its dependent variable for such aspect represents mental health factor.

Originality - This is the first research to apply Islamic psychotherapy towards the decreasing level of stress among the members of LPSNU Pagar Nusa branch Jombang.

For citation: Bachtiar, et al. (2023). Urgency of Islamic psychotherapy in decreasing physical and psychological stress. *Jurnal Ilmu Dakwah*. 43(1). 28-48.
<https://doi.org/10.2158/jid.43.1.16125>

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Kata kunci:

Psikoterapi Islam,
stress fisik, stress
psikis.

Abstrak

Tujuan - 1). Untuk membuktikan bahwa psikotrapi Islami LPSNU Pagar Nusa Cabang Jombang dapat menurunkan stres. 2). Untuk membuktikan bahwa psikoterapi Islami LPSNU Pagar Nusa Cabang Jombang dapat menurunkan stres fisik dan psikis.

Metode - Populasi dan sampel penelitian, populasi penelitian berjumlah 500 orang, sedangkan yang diambil menjadi sampel sebanyak 20 orang dengan menggunakan rancangan sampel Non-Probabilitas dengan teknik pengambilan sampel purposif. Analisis data menggunakan analisis komparasional dengan menggunakan Uji T untuk kelompok kecil (kurang dari 30).

Hasil - hasil Paired samples test adalah $t: -4,810, p= 0,000$, dari data tersebut selanjutnya dikonsultasikan pada tabel T dengan $df: 19$ signifikasi $0,05$ diperoleh nilai $2,093$ dan pada taraf signifikasi $0,001$ diperoleh nilai $2,861$. berarti T_0 lebih besar dari T_t , $2,093 < 4,810 > 2,861$. Jadi, dapat disimpulkan bahwa ada pengaruh yang signifikan antara psikoterapi islami LPSNU Pagar Nusa cabang Jombang terhadap penurunan stres.

Implikasi – Peneliti merekomendasikan kepada peneliti berikutnya untuk mengembangkan penelitian berikutnya secara lebih spesifik yang berkaitan dengan aspek self control dan spiritualitas sebagai variabel terikatnya, karena aspek tersebut merepresentasikan unsur kesehatan mental.

Orisinalitas – penelitian ini merupakan penelitian pertama yang menerapkan psikoterapi islam terhadap penurunan tingkat stres pada anggota LPSNU Pagar Nusa cabang Jombang.

Introduction

Pressure in human lives is inevitable, therefore efforts have been made in order to avoid pressures in life. If pressures are neglected and they pile up, in terms of quantity or quality, it will become a harder and more difficult problem to solve. Commonly, pressures in life are connected one to another. Thus, it takes comprehensive solutions so that they could be overcome and stress could be avoided.

Everyone feels stressed. In small doze, stress may be good for everyone as an energy booster. However, if it is too much or if it takes a long time, it may not affect good to the body. Stress is influenced by social change and it affects individual values either in their family or in the community. Not everyone is able to adapt themselves to such change which consequently causes stress (Hawari, 1998).

Stress may cause someone fatigue, sadness, nervousness, anger, or easily offended. It could cause headaches, muscle tension, stomachache, sick, dizziness, or desperation, and it could also make some eat more or less than usual. Therefore, basically, stress does not only affect psychologically but also physically. Physical stress includes headache, stomachache, pain in the nerves and veins of the body, such as in the arm, feet, neck, etc. While the effect of stress psychologically includes: anxiety, nervousness, fear, phobia, desperation, etc. Both stresses, physics and psychology tend to influence each other and it depends on the condition of the individual.

The development of knowledge is highly influenced by the characteristics and the pattern as well as the lifestyle of where the knowledge was invented. The discovery of Islam psychology was indeed anticipated by Islam community as it was considered relevant and representative. Islam is a religion that can touch all aspects of human lives, including in the field of therapy, either physical or psychological one. As commanded by Allah SWT in surah Al-Insyirah 1-8:

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾ وَوَضَعْنَا عَنكَ وِزْرَكَ ﴿٢﴾ الَّذِي أَنْقَضَ ظَهْرَكَ ﴿٣﴾ وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٤﴾ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾ إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾ فَإِذَا فَرَغْتَ فَانصَبْ ﴿٧﴾ وَإِلَىٰ رَبِّكَ فَارْغَبْ ﴿٨﴾

Have We not uplifted your heart for you O Prophet, relieved you of the burden, which weighed so heavily on your back, and elevated your renown for you? So, surely with hardship comes ease. Surely with that hardship comes more ease. So once you have fulfilled your duty, strive in devotion, turning to your Lord alone with hope.

Surah Yunus verse 57:

يَأَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

O Human! Indeed, there has come to you a warning from your Lord, a cure for what is in the hearts, a guide, and a mercy for the believers.

Besides what has been mentioned by Al Qur'an, there are also hadith supporting such statements from Al Qur'an, as the following:

ما انزل الله داء الا انزل له شفاء

"Allah did not give diseases but give them the cure" (Al-Asqalani, 1996).

According to Ibnu Qayyim al-Jauziyah, reciting Al Qur'an is able to cure diseases suffered by the human soul and body. Furthermore, he suggests that the source of soul diseases is damaged knowledge and life goals. The damage to knowledge cause misguiding, and the damage to life goals cause anger. The most effective medicine to cure both diseases is the guidance from Al Qur'an (Mujib & Mudzakir, 2001).

The efforts of Islam intellectuals to formulate knowledge is called the Islamization of knowledge. Among Islam intellectual who actively returns to Islamic knowledge is Sayyed Hosein Nasr, a contemporary intellectual born in Iran, says:

Islam is not only a religion, but it is also a vast foundation of civilization from the Atlantic to the Pacific and it covers various ethnic groups covering Arab countries, Persia, Indo-Pakistan, Malay, China, Africa, Turkey, and many more. Such a huge civilization was produced by many spiritual encouragement (Nasr, 1994).

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The above statement means that Muslims should try their best to explore the potential of Islam itself because Islam besides a religious ritual also contains various items related to human civilization, and the civilization in Islam is based on spiritual values (Ilahiyah).

Psychology is one of the sciences created by the West and currently is in the process of Islamization. The reason for the Islamization of this science according to Malik B. Badri (a Moslem Psychologist) is that many psychology therapy developed by the West was irrelevant and not representative to be developed in the East. It was explicitly explored in his work entitled *The Dilemma of Muslim Psychology* (Muhyidin (in Badri, 1994)). Malik B. Badri's statements obtain positive responses among Muslim intellectuals, many of which left Western Psychology and made more Islamic psychology formulation. Some of the statements are:

" I talked about some real and potential threads of modern Western psychology towards Islamic ideology. After suggesting some compulsive copying behavior by some Muslim scholars, I felt obliged to put down my pen before answering two difficult questions. First, where is the position of a small number of Muslim psychologists outside the lizard hole? Second, what can they do to the majority of their colleagues who just copy Western psychologists? (Badri, 1994).

In the last two decades, Islam's psychology discourse receives special attention from many. This discourse is an inseparable part of the science Islamization movement, one of the central themes of the Islam resurrection movement of the XV¹ Hijriyah.

Based on the above description, the author is interested to participate to find an Islamic psychotherapy pattern that is relevant to the condition of the current Islam community. Therefore, the author conducted research at a martial art institution, Pencak Silat Nahdlatul Ulama Pagar Nusa Branch District Jombang. This institution lies beneath the biggest religious organization in Indonesia, Nahdlatul Ulama. This reason is based on the author's observation that the institution has conducted martial arts activity containing the nuance of psychotherapy. It can be seen from the members of the organization who constantly look healthy both physically and psychologically and they have good morals.

Problem formulation of the research: 1. Is Islamic psychotherapy of LPSNU Pagar Nusa branch Jombang able to decrease stress? 2. Is Islamic psychotherapy of LPSNU Pagar Nusa branch Jombang able to decrease physical and psychological stress? On the other hand, the objectives of this research are: 1. To prove that Islamic Psychotherapy of LPSNU Pagar Nusa Branch Jombang is able to decrease stress. 2. To prove that Islamic psychotherapy of LPSNU Pagar Nusa Branch Jombang is able to decrease physical and psychological stress.

The definition of psychotherapy in terms of epistemological as suggested by May that psychotherapy is a specific intervention, private and individual added above or beyond the maintenance and therapeutic administration related as required. To treat all psychiatric patients, she highlighted personally and individually the sensitivity of patients towards their life experiences she tries specifically for her patients to strengthen their willingness to face themselves and their reactions; she tries to make her patients master the ability to overcome their lives (Lubis, 1977).

Psychotherapy cannot be separated from the organ-biology context (or they stand side by side). Psychotherapy is more comprehensively related to the substance of humanity. Disease is one of the things that could decrease the feeling of wealth and happiness, which also decreases the ability to work and hinder creativity. While the one being suffered by disease is a value supported by a huge consensus so that it could be seen as a universal value. The value is freedom from suffering, wealth, productivity, and creativity (Lubis, 1977).

Not all sufferings are "diseases". They are only called diseases in terms of medical definition if one or a group of organic processes could be appointed as the cause, the companion, or the consequences. Even if the organic process could not be shown, it could still be made the hypothesis or its equivalent construct with organic understanding; this is what is normally done in psychopathology (Lubis, 1977). Psychological stress is an unpleasant common situation after an event and followed by responses to that very event along with physiological, emotional, cognitive, and behavioral changes (Kathryn, 1994).

Stressor is a stimulus or pressure that causes stress. Examples of stressors are; noise, decrease in oxygen intake, pain, malnutrition, heat, cold, trauma, long excretion, response to events such as; anxiety, depression, anger, fear, happiness, radiation, obesity, aging, medicine, disease, surgery, and nursery are the example of stressors that may cause a stress response.

Concept of stress was developed by Hans Selley in 1950. Selley saw the different shapes of chronic suffering in the body (for instance, heat, cold, wounds, and diseases) are the common results of psychological reactions, which she called General Adaptation Synchronic (GAS). Symptom of GAS enters an enlarged adrenal gland and the shrinking of the timus gland. Selley correlates General Adaptation Syndrome with the forebrain system repairment cortex adrenal. Stressor stimulates the output of adrenocorticotrophic hormone from the forebrain which boosts fast reaction to stimulate glucocorticoid from the adrenal cortex. Glucorticord (for example, cortisol) is a steroid hormone that adds mobilization to the source of energy, slows down inflammation, and fastens the healing. On the level of glucocorticoid spread, it is more common to use psychology towards stress treatment (Pinel, 1993).

As the analog of pain in the body, of course, there are diseases, pains, psychological disorders, or mental disorders. If the pain includes all body abnormalities, organs, tissues, cells, and

physiology processes, therefore mental disorder includes mental abnormality (Moelyono & Latipun, 2002). Physicists define stress as a power imposed on an object or a system causing change or damage to the said object. Herbert and Benson in their book *The Relaxation Response* provides limitation as the environment demands that requires behavioral adjustment. Both limitations provide a common definition: there was influencing external factor and demand changes (Hidayat, 1998).

According to Sarafino (1990), stress could be conceptualized from many points of view. Stress as a stimulus. This view focuses on the environment and describes stress as an independent variable. Stress is considered a response. This second view focuses on the individual reaction toward stressors. Stress is described as a response or stress as a dependent variable. Stress is an interaction between an individual and the environment. This view describes stress as a process including stressor and strain not only a stimulus or response, rather a process where an individual is an active agent that could influence the stressor through cognitive and emotional strategy (Sholeh, 2002).

From the descriptions above about stress, it could be concluded an understanding that the definition of stress in general is a disorder in psychological and physical condition from the response, stimulus, or stressor and it requires immediate efforts to heal. Factors Causing the Stress. There must be something that causes stress, some of which are factors that are suspected to play roles in the pathogenesis of schizophrenia (stress) which is psychological genetic factor, endocrinologic, metabolic, environmental, virus, auto-immunologic, neurotransmitter, and brain structure disorder. These factors may work as a predisposition or precipitating factor or function as an intermediary (Amir, 1983).

From the above explanation, it could be identified that there are many factors causing stress, however, to make it easy to understand, those factors could be classified as follows: First, genetic factors, second, psychological factors, third, social (environmental) factors, fourth, immunologic factors, fifth, metabolic factors, and sixth brain structure disorder factors. With various factors causing the stress, different therapy processes are required accordingly.

Stress Mechanism. Stress is a consequence of a personal judgment process, judgment, if someone's common sense, is adequate to accept community demands. Stress then is a process to judge moments (such as dangerous, threatening, or challenging, burdening the potential response (Shelley, 1991). Stress, either physical or psychological causes many body fluids and rapid evaporation, it responds to the form of blood vessel dilation as in cell membrane damage, mitochondria organ damage, and enzyme denaturation (Sholeh, 2011).

Dominant stress symptom is behavior deviation which could be categorized into three categories:

1. Individual with the behavior of "trouble maker" which is harmful and destructive for others, but harmless for themselves.
2. Individual with deviating behavior become "problem" for themselves, but harmless for other people.
3. Individual with deviating behavior become "problem" for themselves, and others (Kartono, 1992).

According to Selley, referring to something complex within the organism towards the influence or non-specific effect of the environment (stressor). The response towards stressor could be divided into three stages; they are:

Stage of Alarm (Alert)

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1. It occurs in a very short period and immediate.
2. It has a very high tension.
3. The body reacts as: an increase in heartbeat/pulse, higher frequency in breathing, rise in blood pressure, and rise in glucose, cholesterol, and adrenaline.

Stage of Resistance

If stress keeps going on, the initial symptoms will disappear or decrease since there will be an adaptation to the environment and improving the stress resistance. The effect of stress on organisms is reduced or neutralized.

Stage of Collapse

At this stage, the body is no longer able to overcome stress. Energy used to adapt themselves has decreased and exhausted, which consequently disorders emerge leading to death.

After paying attention to the stress mechanism, everyone should also pay attention to always be alert and careful when they feel the symptoms of stress as described above. Because, if the correct treatment was not undergone, someone will likely lose their feeling of happiness and wealth or even they will die (collapse).

Holding on the response towards stress according to Selley, namely; stage of alert, the resistance of adaptation, and exhaustion, as a matter of fact, there are gaps between those three stages, it is when an individual is stressed, in reflect, the individual would perform coping mechanism or adapt to the stressor, if the effort to adapt succeeded, stress would instead increase the level of health in terms of physical or psychological. Such stress is called eustress (achievement). However, if the level of stress kept increasing but the physical/psychological condition did not turn out to be better or even worse kept decreasing, then it is called distress. This is what people call stress. Too little or too much stress is dangerous either way.

Coping Mechanism is a mechanism to overcome change or weight received. If the coping mechanism succeeded, then the person managed to adapt to the change or will feel that the heavy burden becomes light. The ability to coping mechanism of each person depends on individual temperament and the perception as well as cognition of the stressor received (Carlson (in Sholeh, 2011)). In other definition, coping is a process to perform (external or internal) demand considered a burden or beyond self-capacity "Coping is consistent in the effort of either self-adaptation or psychological adaptation (namely: mastering, holding, reducing, minimizing) the environment and internal demand as well as conflict among them" (Taylor & Selley, 1991; Lazarus & Launier, 1978; Lazarus, 1984).

Research Methods

This research used a quantitative method with an experimental quasi-approach on a single group. This experimental approach is addressed to be determined by independent variable effect on the dependent variable, the influence of other variables is eliminated in a controllable way. The experimental quasi-approach used a pre-test and post-test with equivalent material on the single group. Meanwhile, the research design used one single group which was given two treatments, experimental treatment in round one and control treatment in round two, each round has a pre-test and post-test.

First stage: perform screening and training for the members of LPSNU Pagar Nusa Jombang who were taken as a sample of the research with the following criteria: 1). Training continuity, 2) Common age or peers, 3). Training level and 4). Do not practice other martial arts. Second Stage: sample was given physical practice material (control material) for four weeks and given the pre-test and post-test.

Third stage: experimental treatment was given for four weeks, pre-test and post-test were also given. Population and sample of the research. Population of the research was 500 people, while 20 people were taken as a sample using a Non-Probability sample design with a purposive sampling technique, a sample determined purposely by the researcher based on certain criteria and considerations.

Purposive Sampling is a nonprobability sampling technique used by researchers to choose a sample of the subject/unit of a population. Even though nonprobability sampling has many limitations since it is subjective in taking the sample and therefore it does not represent the population well, it is useful especially when randomization was not possible to be performed as when the population was huge (Etikan, Sulaiman, & Rukayya 2016).

The definition of operational variable, research independent variable: Islamic psychotherapy of LPSNU Pagar Nusa Jombang is operationally defined as: breathing, stance movement, prayer, and fasting. Dependent variable is stress decreasing, physical stress is operationally defined as: cold sweating, muscle soreness or exhaustion, dislocation, and muscle tension, while psychological stress is operationally defined as anxiety, upset, daydreaming, and fear.

Data collecting techniques used interview, observation, questionnaire, and documents. Interview is performed to obtain the description of the activity on the field, documentation is performed to obtain organization data, and questionnaires are used to obtain the main data by providing a list of questions. Data analysis used comparison analysis with T-Test for a small group (of less than 30). Research Hypothesis: 1. Islamic psychotherapy of LPSNU Pagar Nusa Branch Jombang influences decreasing the stress level. 2 Islamic Psychotherapy of LPSNU Pagar Nusa Branch Jombang influences the decrease of physical and psychological stress.

Results and Discussion

Based on the result of an interview with Ustad Sa'I, (Advisor of LPSNU Pagar Nusa Branch Jombang) on 25 August 2001, LPSNU Pagar Nusa Branch Jombang is a martial arts institution beneath the biggest religious organization in Indonesia Nahdlatul Ulama (NU). In general, the material of LPSNU Pagar Nusa Branch Jombang could be divided into two, pure inner power and

asma' inner power. Pure inner power is the generation of electro-magnetic power independently by breathing technique and stance movement of enhancement and internalization. While asma' inner power is electro-magnetic power generation by the help of a mentor. It covers the stance of charging and dzikir practice.

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In LPSNU Pagar Nusa Branch Jombang divides breathing into two: breathing to generate electromagnetic power or inner power which is performed by inhaling air through the nose, storing it in the core, and exhaling it through the nose. While the second one is breathing for health or to stabilize mental and physics by breathing air through a hose, storing it in the core, and exhaling through the mouth. Such breathing is commonly used for relaxation activities or meditation which aim to relax or to loosen the tension of the nerves and normalize the bloodstream as well as to stabilize organs.

Breathing exercise in this organization is categorized into four:

- 1) Common breathing: air inhaled through the nose, hold in the core for ten seconds, and exhale through the nose slowly.
- 2) Triangle breathing: it is similar to common breathing but in each inhaling, holding the air in the stomach, and exhaling the air each by counting for nine seconds while reciting nine *asma'ul husnah*.
- 3) Noise quick breathing: inhale the air quickly and loudly, hold it in the core, and exhale it through the nose loudly.
- 4) Silent quick breathing: inhale the air quickly silently, hold it in the core, and exhale it through the nose silently.

Natural Power

Before performing the stance movement, an inner power exercise should first be performed for new members who join the practice. It is performed by generating electromagnetic power within their body. The material of inner power consists of:

Stage I

Stance position, concentration to Allah, air is inhaled through the nose and held in the core, the stance should be strong and the hands were pointed to the air as if they were about to take something such as the moon, stars, cloud, etc (imaginary). Then withdraw the hands to the side touching the right and left hips and enter the energy to the core to touch the electromagnetic power in the core. When withdrawing something, it should be followed by concentration and belief that, that thing could be withdrawn. Usually, the reaction perceived is that the body is staggered for the electromagnetic power starts to react and the body falls to the ground.

Stage II

The movement is similar to Stage I but, after perceiving the vibration within the body, it is used to walk and try not to fall for at least four steps.

Stage III

The movement is also similar to Stage I but when the huge vibration is perceived, the body directly follows the movement even though the movement directs us to roll on the ground until we run out of energy.

Stage IV

The movement is also similar to Stage I, when the vibration perceived was huge, then it must be followed and fought against or controlled. It means that each movement is controlled and tries not to fall down, if we fell down, then we should stand back up again and try to control the movement.

For members who still have not felt the result of the stages, they could be helped by stage V material: stance position, concentration to Allah, air is inhaled through the nose and held in the core, body weight to the left leg, right leg makes a circular movement to the back 180°, try to stabilize the body not to fall down until vibration from within the body is perceived. Usually, at this stage, someone will throw up.

After performing the stages to generate electromagnetic power (inner power), the next stage is to try or to practice pushing nature: perform stage I movement. Stance position, hands move as if they were to pick up something then pulled them to the right and left side of the hips and push the hands forward strongly to the target. At that moment, one will usually feel that something is coming out of their hands and it could direct to the target. Once one could really feel that the power functions, then they will receive further material: movement exercise or commonly called stance.

Stance of Enhancement

At this stage, members will receive twenty stances summed up in fifteen stances, where stance one to five consist of two types while stance six to fifteen has only one type so the total number of stances is twenty. Every initial movement of the stance is always begun with the left leg and alternately takes a turn in harmony on each even number counting.

Each stance is begun with stance position, concentration on Allah then taking a breath, storing it in the core, and performing certain movements for ten steps. While performing the movement, exhale slowly. The function of each stance is as follows:

- Stance 1a functions to hold and attack small numbers of opponent
- Stance 1b functions to pull the opponent to their own direction and then attacked, usually for a far opponent.
- Stance 2a functions to squeeze and press the opponent onto the ground.
- Stance 2b functions to squeeze and press the opponent to the ground and throw them up.
- Stance 3a functions to attack opponents who are behind us
- Stance 3b functions to attach opponents who are in front of us in large numbers.
- Stance 4a functions to drop the opponent, especially the one from above and pull them to the ground and break their bones.
- Stance 4b functions to drop the opponent, especially the one from above and pull them to the ground and break their bones and throw them up.
- Stance 5a functions to squeeze the opponent.
- Stance 5b functions to squeeze the opponent and slash them.

- Stance 6 functions to protect the body from opponents' attacks.
- Stance 7 functions to drop opponents' weapons.
- Stance 8 functions to grab the opponents, throw them up and press them down.
- Stance 9 functions to crush the opponents' liver, intestines, and heart, usually used in forceful conditions in order to drop a large number of opponents down.
- Stance 10 functions to face a large number of opponents, pull the opponents from all directions, and crush them.
- Stance 11 functions to pull the opponents in our direction, press them down and crush them.
- Stance 12 functions to attack opponents' eyes.
- Stance 13 functions to break opponents' bodies or bones.
- Stance 14 functions the same as stance eight but is performed with one hand.
- Stance 15 functions to paralyze the opponents by tying them with inner power to crush them.

Stance of Charging

This stance has a similar movement to the enhancement stance, but the movement of the leg should be stomped instead of dragged to the ground, each stance is begun with an odd step of the left leg which moves while holding breath until the stance is finished and commenced the movement by stomping the right leg first in even number stance. At this stage, there is help from the mentor and trainer, the charging of inner power to the member from the mentor and trainer.

Stance of Internalization

At this stage, the movement of the stance is also similar to the charging stance, but the intensity of the movement is slowed down while perceiving each movement. Air is inhaled, held, and exhaled using the triangle method in similar counting and usually is begun with the counting adjusted to the ability of breath holding. At this stage, usually, the level of sensitivity and the member are huge and could be perceived, tranquility will also be able to be perceived. Usually at this level, self-control is very strong, and the condition of the soul and mind tend to be stable so that at this stage, the members are always calm and alert in facing all problems in life.

Dzikir and Fasting

In this part, each member is suggested to fast once a month for three days or one week starting from Tuesday *Kliwon* by applying the practice that has been given in order.

Research result. After the questionnaire was given, the next step is processing and analyzing the data, the first step was performing a validity and reliability test. Validity test. Through a validity test using the statistic technique of system computer SPSS 20.0, a result was obtained: from 54 questionnaire statements, the ones claimed to be valid were only 40 statements, while 14 others were considered invalid. With the significance value of $p < 0.05 = \text{valid}$. A score above a significance score of 0.05 is considered invalid. Reliability Test. Reliability test uses scale alpha with the number of case 20, number of items: 40 is obtained the result of Alpha: 0.9646 = very valid.

Table 1. Result of Statistic Test

Mean	t	Sig
Yf, yi: -20.55	-4.810	.000
Yd,yg: -11.25	-4.624	.000
Ye,yh: -9.30	-4.399	.000

Table 2. Paired Samples Correlations

	N	Correlation	Sig.
<i>Pair 1: yes= psychological stress (pre-test) & yd= psychological stress (post-test I)</i>	20	.825	.000
<i>Pair 2: yes=psychological stress (pre-test) & yg= psychological stress (post-test II)</i>	20	.311	.181
<i>Pair 3: yd= psychological stress (post-test I)& yg=psychological stress (post-test II)</i>	20	.195	.410
<i>Pair 4: yb= physical stress(pre-test) & ye=physical stress (post-test I)</i>	20	.820	.000
<i>Pair 5: yb= physical stress(pre-test) & yh=physical stress (post-test II)</i>	20	.379	.099
<i>Pair 6: ye= physical stress (post-test I) & yh=physical stress (post-test II)</i>	20	.471	.036
<i>Pair 7: yc=stress (pre-test) & yf=stress (post-test I)</i>	20	.875	.000

Pair 8: yc=stress (<i>pre-test</i>) & yi=stress (<i>post-test</i> II)	20	.356	.123
Pair 9: yf=stress (<i>post-test</i> I) & yi=stress (<i>post-test</i> II)	20	.343	.138

Table 3. Paired Samples Test

	t	Sig
Yes= psychological stress (pre test) & yd= psychological stress (post test I)	-4.108	.001
ya=stress psychological (pre-test) & yg=stress psychological (post-test II)	-6.327	.000
yd=psychological stress (post-test I) & yg=psychological stress (post-test II)	-4.624	.000
yb= physical stress (pre-test) & ye= physical stress (post-test I)	-3.649	.002
yb= physical stress (pre-test) & yh=physical stress (post-test II)	-5.549	.000
ye=physical stress (post-test I) & yh=physical stress (post-test II)	-4.399	.000
yc=stress (pre-test) & yf=stress (post-test I)	-4.329	.000
yc=stress (pre-test) & yi=stress (post-test II)	-6.241	.000
yf=stress (post-test I) & yi=stress (post-test II)	-4.810	.000

Hypothesis Test. Test of Hypothesis A. Hypothesis A says: there is a significant influence between Islamic Psychotherapy of LPSNU Pagar Nusa branch Jombang and stress decreasing. From the calculation result, it was obtained correlation coefficient result between Islamic psychotherapy towards stress decreasing between post-test 1 and post-test 2 was 0.343, $p = 0.138$. Furthermore, the result of paired sample test was $t: -4.810, p=0.000$, from the data above, it was then consulted to table T with df: 19 significance of 0.05 where the score of 2.093 was obtained and at the level of significance of 0.001 the score of 2.861 was obtained. It means that T_0 is bigger than T_t , $2.093 < 4.810 > 2.861$. Therefore, it could be concluded that there is a significant influence between Islamic psychotherapy of LPSNU Pagar Nusa Branch Jombang towards stress decreasing.

Test of Hypothesis B. Hypothesis B says: there is an influence between Islamic psychotherapy of LPSNU Pagar Nusa branch Jombang towards the decreasing physical and psychological stress. The comparison analysis result of the T-Test of physical stress post-test 1 and post-test 2 was mean: -9.30, standard error mean of 2.11, 95% confidence interval of the difference lower: -13.72, upper: -4.88, $t: -4.399, df: 19$ and significance: 0.000. if it is consulted to Table T with df 19 and significance level of 0.005, the result of 2.093 was obtained, and at the significance level of 0.01, the score of 2.861 was obtained, therefore, t_0 is bigger than t_t : $0.093 < 4.88 > 2.861$. It could be concluded that there is a very significant influence between Islamic Psychotherapy of LPSNU Pagar Nusa branch Jombang towards physical stress decrease.

Meanwhile, from the calculation result, psychological t-test comparison test result of post-1 and post-test 2 with mean of -11,25, standard deviation of 10.99, standard error mean of 2.43, 95% confidence interval of the difference lower -16,34 upper 16.16, t-4.624, df 19 and significance (2-tailed: 0.000). The result was consulted to T table with df: 19 and the level of significance of 0.05, the result of 2.093 was obtained and at the level of significance of 0.01 was 2.861, it means that T_0 is bigger than T_t $2.093 < 4.624 > 2.861$. It could be concluded that there was a very significant influence between Islamic psychotherapy of LPSNU Pagar Nusa branch Jombang towards psychological stress decreasing. From the result of both calculations above, it could be concluded that there is a very significant influence between Islamic Psychotherapy of LPSNU Pagar Nusa branch Jombang towards physical and Psychological stress decreasing.

It proves that the material taught at LPSNU Pagar Nusa branch Jombang truly contains aspects or elements of Islamic Psychotherapy and it plays a huge role in decreasing stress both physically and psychologically.

Essentially, all materials taught at LPSNU Pagar Nusa Branch Jombang function well or it aims to normalize all body organs, therefore, the condition either physical or psychological is always in good and healthy condition.

Islamic psychotherapy is a medication and healing process towards the disturbance of a disease in terms of mental, spiritual, moral, or physical by the guidance of Al Qur'an, Sunnah, and Prophet Muhammad SAW, or empirically is through guidance and teaching from Allah SWT, His angels, prophets or prophet's heir (Hamdani, 2001).

Islamic Psychotherapy is a part of applied Islamic psychology that tries to describe and explain the cause of mental disease and individual and group abnormal behavior as well as how to heal it. Such a branch of psychology describes and explains the cause of mental disease and individual and group abnormal behavior as well as how to heal it (Vahab, 1996).

The functions of Islamic Psychotherapy are: understanding function; control function; prediction function; development function; education function; prevention function; healing and treatment function; sterilization function; purification function (Hamdani, 2001).

Islamic psychotherapy approach is preventive medication performed through spiritual practice application of Islamic teaching. The application of Islamic psychotherapy approach led to facing problems based on the guidance of Al Quran and Hadith. The psychotherapy method that could be applied was religious practice and soul purification. Muslim regulates spiritual practice as stipulated by God as a sign of belief in God and prevent themselves from illegal and forbidden actions. Spiritual and good moral practice (mahmudah) enable soul purification and led to peace of mind to help Muslims to face psychological and mental conflict (Sham, 2015).

That research on stress is based on the model theory. Three levels of stress process were suggested in the model developed by Carson and Kuipers (1998): stressor, a moderator from stress process, and stress result. This model shows that there are three main sources of external stress. First. Varied specific work stress depends on the specific pressure faced by each group of professionals. Second, the main source of external stressors is big moments in life. Third, it comes from 'dispute' or 'improvement'. It is not a big moment, but it triggers small stress that could affect cumulatively to an individual (Edwards & Burnard, 2003).

Critical factor in the process of stress is a moderator that could be contacted by someone to help to overcome external stressors befall them. Carson and Kuipers (1998) identified seven factors such as: high self-esteem, good social network, tough, good coping skill, personal control and mastery, emotional stability and good mechanism of physiological release (Edwards & Burnard, 2003). According to World Health Organization, stress is a significant problem in our time and it influences physical and mental health. Stress is defined as a situation where an organism of homeostasis is threatened or an organism considers the situation threatens. Stress coping method is cognitive, behavioral, and psychological efforts to overcome stress (Varvogli and Christina, 2011).

Some components could be made as therapy against stress, such as: 1. Guiding religious mental, 2. breathing relaxation and exercise, 3. Fasting, 4. Dzikir, etc.

Guiding religious mental

Religious mental guiding in LPSNU Pagar Nusa Branch Jombang is performed in the form of recitation of religious book, including Godness (Monotheism), worship (Sharia), and Moral (Sufism), then it is continued with *istighasah*. The objective of this activity is to stabilize the faith and piety to Allah SWT and in order to make the condition of the soul or mind of the members calm and steady so that if one day they face their problem, they could be patient and solve it with clear mind.

Religion is something that at the development level of human civilization plays a critical role. It is a part of the development of human spiritual lives and it could play a significant role in the development of some individuals (Wibisono, 1998). By guiding the moral through recitation, the establishment of *ahlakul karimah* is expected. With it, it is expected that it would create healthy conditions. Performing good morals is mental health itself, while ignoring good morals means neurosis and psychosis (Al-Ghazali, n.d.).

Research conducted by Sun et al., (2018) concluded that most religious activities related to cognitive function as well as reversely related to the level of depression in Chinese Muslims. It means that the higher the level of religious activities frequency, the lower the potential for depression to occur. Besides, Ellison et al., (2001) in his research also mentioned that the activeness in religious activities such as recitation, religious speeches, worship, and all are proven positively related to wellbeing and negatively related to distress (Prabowo & Subarkah, 2020).

Breathing and Stance Movement

The second therapy technique is the breathing technique which is part of the relaxation technique, regulating the motion of inhaling, breath holding, and exhaling which usually is followed by exercise movement. There are various models of relaxation, some of them are 1) problem-solving-based relaxation, 2) technique-based relaxation, and 3) religious-based relaxation, etc. Progressive Muscle Relaxation Technique (PMRT) is a type of complementary therapy that has been used since it was first introduced in 1938 by Edmond Jacobson (Conrad & Roth 2006). This technique is one of the simplest relaxation techniques and is easy to learn with a positive effect on automatic balance (Somayeh, et al., 2009).

For the balance between psychological and physical health in LPSNU Pagar Nusa Branch Jombang, breathing techniques, and physical exercises are also taught to support the process of the

generation of inner power. Body resistance is highly required to maintain the wholeness of the micro-ecosystem of life (Putra, 1991), individual with low body resistance will be very easily attacked by diseases, and hardly adapt to the new situation or conditions. The burden faced could be in the form of a physical or psychological burden. If the burden is beyond the ability of the body to adapt, then the burden becomes stress (Reley, 1981). Such body resistance mechanism is revealed in detail through a psychoneuroimmunology approach involving mental condition (stress) in the mechanism of body change (Reley, 1991; Putra, 1993).

Relaxation practice implies the competence of self-healing for an individual. Self-healing is closely related to faith since the context of self becomes an important element in motivating one's condition. Besides, self-healing is also related to intrapersonal communication since the existence of an internal dialog process occurs within the *self* itself. Self itself could be limited as "individual known to individual" which contains several components and processes that could be identified such as cognition, perception, memory, feeling/desire, motivation, awareness, and conscience (Beck et al., 2002; Bachtiar & Faletahan, 2021).

Fasting

The next factor related to stress therapy is fasting. Some religions not only Islam, have something in common, one of which is fasting. Fasting is not only performed by Muslims but also by other religions such as Jews, Buddhists, Hindus, Christians, and Baha'i. Not only the followers of Prophet Muhammad SAW perform fasting, but also the followers of the previous prophets. The way they do it is the only thing distinguishing them (Aqilah, 2020).

Fasting material in this institution is meant to bring one closer to Allah so that they will always be given guidance and mercy. It is also useful to keep the balance of the body so that the risk of excess food that leads to the disorder function of organs. Besides, it also functions as self-control from destructive desires and loosens the nerves so that they are not too stiff.

Fasting has many benefits in terms of mental. As fasting is education and soul streamlining and healing for many mental and physical diseases. This is because of the prevention of the food and drink, since before dawn to sunset during the holly month of Ramadhan, it could be said that for humans it is a drill in fighting and to tame their desires. Therefore, the spirit of piety would be planted within them:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

O believers! Fasting is prescribed for you—as it was for those before you—so perhaps you will become mindful of Allah. (QS, al-Baqarah, 2 : 183) (Najati, 1985).

According to Islam's point of view, fasting is one of the bases or foundations of someone's faith (Fazar, 2010). Fasting in Arabic language is derived from a *shaum* word which means the middle and moderate (Ash-Shawi, 2006). Anis in his book entitled Al-Mu'jam Al Wasith (in Ash-Shawi, 2006). Fasting is derived from the word Shama, Shauman, Shiyaman which means to hold. Meanwhile, *shauman* in surah Maryam verse 26 is translated as kept silent. Fasting in terms of Islam regulation means holding themselves from anything canceling the fasting from dawn to the sun sets, it should be followed by the intention to perform fasting worship (Ayyub, 2008; Aqilah, 2020).

The great teacher of mankind, the great prophet Muhammad SAW sent a message to his people with a brief sentence, "*Shuumuu Tashihuu*" which means do fasting, and you will be healthy. His statement fourteen centuries ago is proven to be correct thanks to the research and findings by doctors. In many places currently either domestically or internationally, many doctors and health experts define the benefits of fasting for human health. The definition of healthy as the result of fasting stated by Rasulullah SAW does not only mean healthy physically, but also psychologically/mentally (Hilda, 2014).

Commenting on this hadith, al-Manawi as quoted by M. Sabil, stated that fasting is food for the heart as if he eats (food) for the body. Fasting is one of the inner practices that other people do not need to know. When fasting, someone must be able to hold their desires, such as the urge to eat, drink, be angry, have sex, etc. People who are fasting train themselves to lead or to control their desire and hold themselves from negative instinctive urges, or in terms of psychology is called self-control (Hilda, 2014).

Dzikir / Prayer

The next therapy is dzikir as spiritual therapy. Fulfilled spiritual aspect fosters a positive attitude it could reduce anxiety. Therefore, handling anxiety with dzikir is considered to be a precise action. This is supported by the research from Abidin (2006) who discovered that dzikir provides peace of mind and tranquility, as well as sincerity. Dzikir therapy is an effort of treatment covering the activities of recalling, mentioning names, and worshiping Allah SWT repeatedly, followed by the awareness that Allah SWT in order to heal pathological conditions (Widyastuti, Hakim, dan Lilik, 2019).

Besides, the result of this research could also be an assumption that in overcoming complex problems of life, one cannot only rely on intelligence and emotional capacity, but other essential skills are also required. Such skills are related to spiritual values because humans cannot forget the role of God the Almighty.

The lives of human in this modern era globally follows the tendency to uphold logical rational values and tend to deny metaphysics mystical or religious values. However, in reality, many people are not satisfied and they feel it is difficult to reach peace and tranquility, so many of them feel depressed, fearful, etc.

Dzikir at LPSNU Pagar Nusa Branch Jombang Nusa is functioning to stabilize the existing material. Besides, dzikir or worshiping function to generate energy within asma". A mukmin's habit of recalling Allah is either saying the *tasbih, takbir, istighfar, and worshiping* or by reciting the Al-Quran, the soul feels clean and clear and the feeling becomes calm and tranquil:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ۝

Those who believe and whose hearts find comfort in the remembrance of Allah. Surely in the remembrance of Allah do hearts find comfort. (QS, al-Ra'du : 28).

Rasulullah SAW said: "Remember that Allah is the cure of the soul. And He also said: "Those who gather and recall Allah, surely will be welcome by Angels and they would fulfill them with His blessings and provide them with tranquility. And so Allah will also remember them" (Sarqawi, n.d.).

As the evidence if Al Quran and Al Sunnah are effective therapy methods as illustrated, told by M. Quraish Shihab in his book "Mujizat Al Quran" (the miracle of Al Quran) reciting from the book "Al-I'jaz al- 'Ilmi fi Al-Qur'an" written by Muhammad Kamil Abdussamad who wrote more or less as the following:

Computerized electronic observatory tools have been used to measure physiology changes in several healthy volunteers who are listening to the verses of Al-Quran. They consist of several Muslims who speak Arabic and those who do not, Muslim and non-muslim. It was read to them chunks of Al-Qur'an verses (in Arabic) then the translation in English. This experiment proved that there is a tranquilizing influence of up to 97 percent. Such influence is even seen in the form of physiologic changes seen through the decrease of nerve tension level. Detail and the results of this experiment have been reported at the XVII annual conference organized by the Organization of Islamic Medicine of North America held in St. Louis in August 1984 (Shihab, 1998).

According to the material in LPSNU Pagar Nusa Branch Jombang, the members or clients will eventually reach physical and psychological stability. With such stable conditions, it is expected that the members have healthy physics and psychology. As mentioned by Allah:

الَّذِي خَلَقَكَ فَسَوَّبَكَ فَعَدَّلَكَ

Who created you, fashioned you, and perfected your design. (Al Infitaar: 7)

Among the therapy of LPSNU Pagar Nusa Branch Jombang Nusa that uses prayers, it has been in accordance with what has been done by the prophet's companions in the past. And look a community from their ancestors. When they wrote: the existence of Al-Quran verses, and consume it, and Mujahid said: there are no obstacles when he wrote Al-Quran then rinsed and drink it to the suffering people. Example was taken from Abi Qilabah. He elaborated it from Ibnu Abbas, actually, he instructed us when he wrote for a woman who had a hard time giving birth to her child, the verses of Al-Quran, he washed and drank it to the child. And Ayyub said I saw Abi Qilabah wrote writing from Al-Quran and then he washed with water and drank it to a sick man (Qayyum, n.d.).

Conclusion

The calculation, the correlation coefficient result between Islamic psychotherapy towards stress decrease is obtained between post-test 1 and post-test 2 was 0.343, $p= 0.138$. Then the result of Paired sample test is $t: -4,810$, $p= 0.000$, from the above data, it is further consulted to table T with $df: 19$ significance of 0.05, the score of 2.093 is obtained and in the level of significance of 0.001 the score of 2.861 was obtained. It means that T_0 is still higher than T_t , $2.093 < 4.810 > 2.861$. Therefore, it could be concluded that there is a significant influence between Islamic psychotherapy of LPSNU Pagar Nusa branch Jombang towards decreasing stress.

From the calculation, the T-test comparison analysis result of the physical stress of post-test 1 and post-test 2 is mean: -9.30, standard error mean 2.11, 95% of the confidence interval of the difference lower: -13.72, upper: -4.88, $t: -4.399$, $df: 19$ and significance of 0.000. If it is consulted to Table T with $df 19$ and a significance level of 0.005, the score 2.093 was obtained, and at the level of significance of 0.01, it was 2.861, which means that T_0 is bigger than T_t $2.093 < 4.624 > 2.861$. The

conclusion is that there is a significant influence between the Islamic psychotherapy of LPSNU Pagar Nusa branch Jombang towards decreasing physical stress. Meanwhile, the result of the T psychological test comparison of post 1 error means 2,43, 95% confidence interval of the difference lower -16,34 upper 16.16, $t=4.624$, $df=19$ and significance (2-tailed: 0.000). The result was consulted to t Table with $df=19$ and significance level of 0.05, the result of 2.093 was obtained and at the level of significance of 0.01, 2.861 means that T_o is bigger than T_t $2.093 < 4.624 > 2.861$. The conclusion is that there is a very significant influence between Islamic Psychotherapy of LPSNU Pagar Nusa branch Jombang towards the decreasing level of psychological and physical stress.

Based on this conclusion, the author recommends future researchers develop further research more specifically related to the aspect of self-control and spirituality as the dependent variable because such aspect represented the element of mental health.

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