

The Effect of Listening to Murottal Al-Quran on Reducing Academic Anxiety in Students

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ABSTRACT

Academic worry is something commonly experienced by many people. One of the frequently used ways to overcome academic worry is to listen to Murottal Al-Quran. Study This aims to evaluate how effective listening to Murottal Al-Quran is in reducing anxiety among students in the city of Palembang. Research methods This uses a design experiment with technique taking random samples One pretest-posttest group. A total of 15 students in the city of Palembang became the subjects of this study. Anxiety scale from Isthiyfa (2011) is used in this study. Research results show that therapeutic listening to Murottal Al-Quran is not valid and has a significant impact in reducing academic worry in students.

Introduction

The term anxiety in English is anxiety which comes from the Latin *angustus*, which means stiff, and *ango*, *anci*, which means to strangle (Trismiati, in Yuke Wahyu Widosari, 2010). Steven Schwartz, S (2000) further stated, "anxiety is a negative emotional state characterized by premonitions and signs of somatic tension, such as a fast heartbeat, sweating, and often difficulty breathing, (anxiety comes from the Latin word *anxius*, which means constriction or strangulation). Anxiety is similar to fear but with a less specific focus. If fear is usually a response to an urgent threat, then anxiety is characterized by worry about unpredictable dangers that lie in the future . " Steven Schwartz, S (2000) suggests that anxiety comes from the Latin word *anxius* , which means constriction or strangulation. Anxiety is similar to fear but with a less specific focus, Fear is usually a response to some immediate threat, whereas anxiety is characterized by worry about unexpected dangers that lie in the future. Anxiety is a negative emotional state characterized by somatic tension and tension, such as a racing heart, sweating, and difficulty breathing.

According to Syamsu Yusuf (2000), anxiety is a feeling of neurotic helplessness, insecurity, immaturity, and a lack of ability to face reality (the environment), difficulties, and the pressures of daily life. Kartini Kartono (1989) emphasized that anxiety is a form of fearlessness coupled with worry about things that are not clear. Sarlito Wirawan Sarwono (2012) also describes anxiety as fear whose object and reasons are unclear.

The definition that most emphasizes anxiety is also presented by Jeffrey S. Nevid, et al (2005) "anxiety is an emotional state characterized by physiological arousal, unpleasant feelings of tension, and feelings of worry that something bad will happen." In line with the previous opinion, Gail W. Stuart (2006) explains, "anxiety is a vague and diffuse worry, which is related to feelings of uncertainty and helplessness".

Universities are the highest educational institutions that aim to produce competitive graduates in all fields. Therefore, students are expected to work hard in completing various tasks and responsibilities in higher education. However, students often complain about the workload given. This is caused by a lack of effective strategies in overcoming the problems faced, such as adjustment difficulties, academic stress, and academic anxiety. Muharomy (2012) explains that initial level students must be able to adapt to a new environment as the first step in adaptation. In addition, anxiety often appears in response to stimuli from environments that are new for students (Muharomy, 2012).

Allah SWT says in QS. Al-Isra: 82 "And We sent down from the Koran something that is a remedy and mercy for those who believe and the Koran does not add anything to the wrongdoers other than loss." This shows that the Koran is an antidote to disease and a blessing for those who believe in it and only increases losses for those who ignore it. Shamaa (El & Emara, 2013) explains that the language in the Al-Quran has its own characteristics and is different from other languages in terms of writing and is easy to recognize. The Koran is also more different from modern Arabic than the writing of the Koran in its time. What distinguishes the language of the Koran lies in the careful choice of words and expressions. The Koran is a guide for Muslims who continue to carry out the commands of Allah SWT and stay away from His prohibitions.

Remolda (Handayani, Fajarsari, Asih, & Rohmah, 2014) quotes the research results of Dr. Al Qadhi, a principal director at the Islamic Medicine Institute for Education and Research in Florida, United States, who researches the effect of listening to the Koran on human physiological and psychological conditions. These findings show that just by listening to the recitation of verses from the Koran, humans can experience significant changes in physiological and psychological conditions. This research confirms that listening to the holy verses of the Koran can bring a sense of calm and reduce reflective nerve tension by up to 97%.

Based on this explanation, researchers are interested in examining the extent of the effectiveness of murottal Al-Quran on academic anxiety. This research aims to determine the effect of listening to Al-Quran murottals on reducing academic anxiety in students.

According to O'Connor (quoted in Isthifa, 2011), academic anxiety often arises when participants are instructed to achieve optimal levels of performance or show the best performance in certain tasks or activities. Huberty (cited in Dobson, 2012) stated that academic anxiety can have a more detrimental impact on students as time goes by, especially for those who experience a decline in academic achievement.

A. Types of anxiety

According to Freud (in Feist & Feist, 2012) distinguishes anxiety into three types, namely:

1. Anxiety neurosis

Anxiety neurosis is a feeling of anxiety due to unknown danger. These feelings are in the ego but arise from the impulse of the id. Anxiety neurosis is not fear of the instincts themselves, but fear of the punishment that might occur if an instinct is satisfied.

2. Moral anxiety

This anxiety is removed from the conflict between ego and superego. This anxiety can arise from a failure to be consistent with what they believe is morally right. Moral anxiety is fear of one's conscience. Moral anxiety also has a basis in reality, In the past, the individual was punished for violating moral norms and could be punished again.

3. Realistic anxiety

Realistic anxiety is an unpleasant, non-specific feeling that includes the possibility of danger itself. Realistic anxiety is a fear of real dangers originating from the outside world

B. Characteristics of anxiety

According to Jeffrey S. Nevid, et al (2005) there are several characteristics of anxiety, namely.

1. Physical characteristics of anxiety include: restlessness, nervousness, trembling or trembling of hands or body parts, sensation of a tight band tied around the forehead, tightness in the pores of the skin of the stomach or chest, profuse sweating, sweaty palms, dizziness or fainting, mouth or throat feeling dry, difficulty speaking, difficulty breathing, shortness of breath, heart that beats hard or beats fast, voice trembles, fingers or body parts that become cold, dizziness, feeling weak or numb, difficulty swallowing, the throat feels blocked, the neck or back feels stiff, a sensation like being choked or stuck, the hands are cold and damp, there is stomach ache or nausea, hot and cold, frequent urination, the face feels red, diarrhea, and feeling sensitive or "irritable" .
2. The behavioral characteristics of anxiety include: avoidance behavior, clingy and dependent behavior, and agitated behavior.
3. Cognitive characteristics of anxiety include: worrying about something, disturbed feelings of fear or apprehension about something that will happen in the future, belief that

something terrible will happen soon, without any clear explanation, focused on bodily sensations, hypervigilance bodily sensations, feeling threatened by people or events that normally receive little or no attention, fear of losing control, fear of promises to solve the problem, thinking that the world is collapsing, thinking that everything is out of control, thinking that everything feels very confusing beyond control, worrying about trivial things, thinking about the same disturbing things over and over again, thinking that you have to escape from the crowd, otherwise you will definitely faint, thoughts feeling jumbled or confused, unable to get rid of thoughts disturbed thoughts, thinking about dying soon, even though the doctor found nothing medically wrong, worrying about being left alone, and having difficulty concentrating or concentrating.

C. Factors influencing anxiety

Adler and Rodman (in M. Nur Ghufon & Rini Risnawita, S, 2014) state that two factors can cause anxiety, namely.

1. Negative experiences in the past

The main cause of feelings of anxiety returning to childhood is the emergence of unpleasant feelings about events that could happen again in the future, when individuals face the same situation, and also cause discomfort, such as the experience of failing a test.

2. Irrational thoughts

Irrational thoughts are divided into four forms, viz.

- a. Catastrophic failure, namely the individual's assumption that something bad will happen to him. Individuals experience anxiety as well as feelings and inability to overcome their problems.
- b. Perfection, Individuals expect themselves to behave perfectly and have no defects. Individuals make the measure of perfection a target and a source that can inspire.
- c. Agreement
- d. Inappropriate generalization, that is, overgeneralization, occurs in people who have little experience.

Heru (Apriyani, 2015) explains that the murottal chanting of the Koran is sung by qori' which contains elements of the human voice and is a very amazing healing tool because it can reduce stress hormones, activate natural endophrin hormones, and can increase feelings of relaxation. Ernawati (2013) states that the Al-Quran has several benefits because it contains several aspects that can influence health, namely, elements of reproduction, autosuggestion, and relaxation.

With the explanation above, the hypothesis proposed in this research is that listening to murottal Al-Quran is effective in reducing academic anxiety in students.

Method

A. Research design

Researchers used an experimental design known as the one-group pretest-posttest. Before the intervention was given, they measured the level of academic anxiety in students. Then, the intervention consists of listening to the Murottal Al-Qur'an Surah Ar-Rahman for around ± 10 minutes. After that, the subjects' academic anxiety level was measured using the same instrument.

B. Research subject

The subjects in this research had the following criteria: (1) Students who were at the initial/final level at Palembang City University. (2) Students who experience moderate or high levels of anxiety. Based on the analysis data, 15 subjects experienced high or moderate anxiety.

C. Method of collecting data

The method used to collect data in this research was a psychological scale. To assess the level of academic anxiety, this study used the academic anxiety scale developed by Ishtifa (2011).

D. Intervention

In this research, the intervention involved the activity of listening to the Murottal Al-Qur'an, which is a form of therapy. Details of the intervention procedure are explained as follows: On the first day, March 25, 2024, the researcher gave the academic anxiety pretest scale to 15 research subjects.

The second day, March 26, 2024. Researchers provided intervention in the form of listening to Murottal Al-Qur'an Surah Ar-Rahman for ± 10 minutes.

The third day, March 27, 2024. This was the last day the researchers provided intervention in the form of listening to a murottal of the Koran and providing a post-test scale for students' academic anxiety.

E. Data analysis technique

Research data was analyzed using JASP, using the results of statistical analysis with the Wilcoxon test.

Results and Discussion

Descriptive analysis was carried out to get an overview of the research variables, namely treatment to reduce academic finances for students through providing therapy to listen to murottal Al-Qur'an. This was done to determine the difference between before and after receiving therapy, listening to Murottal Al-Qur'an, to reduce student academic financial burdens in Palembang City. The pretest given to research subjects serves to determine differences in posttest results. Providing therapy for listening to murottal Al-Qur'an is considered effective if the posttest score is higher when compared with the initial test score. In line with standard research methodology, descriptive analysis is essential in identifying the patterns, tendencies, and initial conditions of the data before proceeding to inferential testing. In this study, the focus lies on assessing the level of academic anxiety

experienced by students before and following the implementation of the therapy. The administration of the pretest serves to establish a baseline, while the posttest is intended to reveal any changes attributable to the intervention. This approach provides empirical grounds to evaluate the effectiveness of murotal Al-Qur'an as a therapeutic method for students who experience psychological burdens due to academic pressures.

Academic anxiety refers to the unexplained presence of threat in a person's emotional experience, which can include feelings of fear, danger, and threat that disrupt thought patterns and physical responses. This often disrupts student behavior, leading to difficulties in processing information and retaining academic material. Holmes (1991) states that academic anxiety can be observed through mood disorders, such as anxiety, fear, restlessness, tension, nervousness, and feelings of insecurity, which can affect the academic performance of students who will face exams. These emotional disturbances not only hinder students' concentration and confidence but also interfere with their ability to organize, retain, and apply academic knowledge effectively. Academic anxiety can become a chronic barrier that impairs academic performance, reduces motivation, and ultimately leads to academic burnout or disengagement. The condition is especially prevalent during high-stakes assessments or when students feel overwhelmed by expectations, whether self-imposed or external. Thus, it is crucial to implement interventions that address the root of this anxiety and promote emotional resilience and focus among students.

Academic anxiety in students is often caused by a lack of self-management in learning, which arises from rushing and doubting their abilities. Research by Pratiwi (2009) found that academic anxiety can be caused by a lack of self-regulation learning in students. Apart from that, a lack of focused attention can also trigger anxiety. Self-regulated learning refers to a learner's ability to effectively plan, monitor, and evaluate their learning process. Students who struggle with time management, goal setting, and sustained attention are more prone to academic stress and anxiety. Additionally, in the current digital era, where distractions are abundant and multitasking is normalized, students often find it more difficult to concentrate and remain mentally disciplined, which further aggravates their anxiety. Without strong self-regulation, students are more likely to feel unprepared and fearful of failure, especially in academic contexts that demand sustained mental effort. Therefore, improving students' self-regulatory abilities and mental clarity becomes an important foundation for reducing academic anxiety.

Therapy using Murrotal Al-Qur'an is a healing method for health problems, both psychological and physical. There are several ways to use the Koran as therapy, such as reading, writing (khat), and listening to the recitation of holy verses, which is called Murottal. Murottal Al-Qur'an is part of a new alternative therapy that can reduce tension and anxiety with a combination of relaxation and dhikr. Listening to murotal provides a

rhythmic and calming auditory stimulus that can slow down heart rate, improve focus, and trigger a relaxation response in the nervous system. Unlike general forms of music therapy, murotal Al-Qur'an combines auditory pleasure with spiritual significance, making it particularly impactful for Muslim students seeking inner peace and spiritual strength. The soothing recitations are believed to carry divine blessings and healing properties, which may induce tranquility and reduce emotional burdens. The act of listening can also be viewed as a form of meditative dhikr (remembrance), reinforcing spiritual awareness and psychological calmness simultaneously.

The Qur'an is (kalamu Allah), which through the angel Gabriel was revealed to the Prophet Muhammad SAW. The Koran was revealed in stages over up to 23 years. As a Muslim, reading the Koran is an obligation so that you can understand, reflect on, and practice what is contained in it and then use it as a guide to life. Al-Qur'an therapy is healing through the Al-Qur'an as a service medium for psychological and physical health disorders. The Qur'an, as a source of divine guidance, not only provides moral direction but also serves as a source of emotional support and healing. Many verses in the Qur'an emphasize its function as a shifā' (cure) and rahmah (mercy), especially for those who believe. Its recitation, when done with reflection and sincerity, has the potential to harmonize one's inner state, aligning mental, emotional, and spiritual dimensions. For this reason, the therapeutic use of the Qur'an is not simply a religious act but a holistic approach to healing that integrates faith-based practices with contemporary understandings of psychological well-being. In educational settings, this form of therapy can offer a non-invasive, culturally relevant, and spiritually enriching way to help students manage academic anxiety and enhance overall mental health.

Tables, Figures, and Formulas

Table 1. Data Normality Test Results
Normality Test

Normality Test (Shapiro-Wilk)

		W	P
initial test	- Posttest	0.901	0.060

Notes. Significant results indicate a deviation from normality.

Based on the table above, the results of the normality test using Shapiro-Wilk show that the financial significance value for the pretest is 0.901 and the posttest results are 0.060, which means that the pretest and posttest results of the anxiety data are normally distributed.

**Table 2. Descriptive Analysis Test
Paired Sample Statistics**

Descriptive

	N	Means	elementay school	S.E	Coefficient of variation
Prates	18	110,500	26,378	6,217	0.239
Posttest	18	93,722	23,527	5,545	0.251

Based on the table above, the descriptive test results obtained *pretest value* = 110,500 and *posttest value* = 93.722. This shows that there was a decline in academic finances for students after being given therapy to listen to murotal Al-Qur'an.

**Table 3. T-Test Results
Paired Sample Test**

Paired Samples T-Test

Measure 1	Measure 2	Q	df	P	Cohen d	SE Cohen d
Prates	- post test	2,023	17	0.059	0.477	0.350

Notes. Student's t-test.

Based on the table above, the T-test results show that the p-value in the table is = 0.059.

The hypothesis in this study was to assess whether subjects who were given Murrotal Al-Qur'an therapy could reduce their financial levels or not. Based on the results of student tests, it shows that there is a difference between pretest anxiety and posttest anxiety, namely with a p-value of $0.059 > 0.05$. These results indicate that the intervention did not have a significant impact in reducing worry among participants. These results are not in line with research conducted by Andi Ahmad Ridha (2017) in his study of Psychology faculty students at "Z" University in Makassar.

This study aims to evaluate the effectiveness of using the Murrotal Al-Qur'an in reducing anxiety in students in Palembang. However, the results showed no statistical significance with a figure >0.05 , even though there was a decrease in the post-test score compared to the pre-test. In conclusion, there is no significant relationship between listening to Murrotal Al-Qur'an and students' academic anxiety.

Conclusion

Based on research conducted to test the effectiveness of listening to Murottal Al-Quran in reducing academic finances for students, it can be concluded that listening to Murottal Al-Quran therapy does not have a significant impact in reducing students in the city of Palembang. The results of this study indicate that the therapeutic effect of listening to Murottal Al-Quran on academic finances needs to be considered further. Although the hypothesis assumed a positive correlation between murottal therapy and the reduction of academic anxiety, the statistical data obtained from this study did not support the expected outcome. This suggests that while murottal listening may offer spiritual and emotional comfort on an individual level, its application as a consistent therapeutic method for reducing academic stress among students may require further exploration and refinement.

There are several possible reasons why the therapy showed no significant impact in this study. One important factor may lie in the individual differences among the participants, such as their level of religiosity, prior exposure to murottal recitations, emotional openness to spiritual-based interventions, and personal learning habits. Students who are less engaged with the spiritual dimension of the Qur'an may not respond strongly to murottal listening, whereas those who are more religiously observant might find greater solace in it. Additionally, the environment in which the therapy was delivered—whether it was structured, consistent, and free from distractions—also plays a critical role in influencing its effectiveness. It is also possible that the duration and frequency of the therapy were insufficient to generate a measurable psychological shift within the research timeframe.

Moreover, the complexity of academic anxiety itself should not be overlooked. It is a multidimensional construct influenced by various internal and external pressures, including personal expectations, peer competition, academic workload, familial demands, and socioeconomic conditions. A single intervention such as murottal listening may not be adequate in addressing all of these contributing factors. Instead, a more holistic approach that combines murottal therapy with counseling, time management training, mindfulness practices, and academic support systems might yield more meaningful results. Therefore, while this study did not find strong empirical evidence for the effectiveness of murottal Al-Qur'an therapy in reducing academic anxiety, it does not negate the potential of this intervention entirely. Rather, it highlights the need for further investigation, possibly through

a mixed-method approach that includes qualitative insights into the students' subjective experiences with the therapy.

In future research, it would be beneficial to examine how murottal therapy interacts with other variables such as emotional resilience, self-efficacy, and cognitive coping strategies. Understanding the psychological mechanisms behind the therapy—whether it operates through spiritual engagement, auditory relaxation, or meditative concentration—can help clarify the conditions under which it might be effective. Furthermore, longitudinal studies with more extended treatment periods and controlled environments may be able to capture the cumulative effects of murottal listening more accurately. As it stands, the findings of this study provide valuable feedback for educators, mental health practitioners, and researchers who are interested in integrating religious and cultural values into therapeutic practices. While the immediate results may not be statistically significant, the spiritual dimension of education remains a promising area for continued research and innovation in addressing student well-being.

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