

Anxiety Management for New Normal Era: Hermeneutic Studies of *Kitab Kuning*

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ABSTRACT

The Covid-19 pandemic still give various problems, including in the education sector, especially in Pondok Pesantren which are a form of Islamic religious and boarding educational institutions. Problems in the form of anxiety symptoms are often experienced by *santri*, the students of *pondok pesantren*, in this new normal era. This study aims to examine the meaning of the contents of the *Kitab Kuning* (Book of Fathul Majid, Qami'ut Thughyan, Minhajul 'Abidin, Risalah Mustarsyidin, and Badzlul Ma'un fi Fadhli Tha'un) to obtain management forms of anxiety in the covid-19 outbreak. These books were chosen to be the source of the study based on the similarity of the plague events in the history of their creation. The results of the study on these *Kitab Kuning* content give rise to forms of anxiety management in the form of: (1) awareness of Allah provision; (2) calm attitude in taking action; (3) *muhasabah* and patience; (4) maintaining physical health; and (5) pray, *mujahadah*, and *dzikir*. These forms of anxiety management have been supported by various psychological theories and expected to be able to manage anxiety holistically on the spiritual aspects of *santri* in particular, students with Islamic religious backgrounds in general.

Keywords: anxiety management, covid-19, new normal era, *kitab kuning*, *pondok pesantren*

1. INTRODUCTION

The corona virus disease 2019 (covid-19) outbreak has had a massive and global impact [1]. Indonesia is one of the countries that affected by the Covid-19 pandemic in various sectors. The health, industry, transportation, food, and education sectors in Indonesia have felt the impact of the Covid-19 pandemic, which has caused material, physical and psychological losses [2].

Pondok Pesantren as one of the Islamic religious education institutions have also felt the impact of this pandemic. Some of the *pondok* have locked down their residents to prevent the spread of the Covid-19 outbreak in their institutions. Physical distancing and restrictions on participants in *pondok* activities limit various routine activities of the cottage such as rowan, general recitation, and so on. This condition of course limits the access to self-development of the students inside and outside the *pondok*.

Currently, one alternative solution to the problem has been implemented by the government in the Covid-19 pandemic situation. The new normal era with the implementation of health protocols is a way to contain

the spread of covid-19. The new normal era provides an opportunity to hold *pondok* routine activities, but the physical distance, type and number of activity participants remains a concern in implementing health protocols [3]. However, some problems arise when some people do not meet the health protocol in this new normal era. The use of masks, physical distance to crowd restrictions are parts of health protocols that are often violated by the public.

Violation and neglect of health protocols basically ignores solutions to the prevention and control of the Covid-19 pandemic. This situation opens opportunities for physical losses in the form of covid-19 transmission, to psychological losses in the form of anxiety in the community, including students. *Santri* anxiety arises in situations where students have to carry out routine activities of the *pondok*, self-development by dealing with interactions with various parties, especially people who tend to ignore health protocols.

The existence of *santri* anxiety can have an impact on the implementation of their activities which have been limited to becoming less and less optimal. Thus, students need to have self-defense in physical, psychological and

spiritual forms. Physical defense of students can be done by steadfastly implementing health protocols. The psychic and spiritual defense of the *santri* can be carried out by carrying out the *sunna*hs in the face of the plague and anxiety that the Prophet Muhammad SAW exemplified in the Al-Qur'an and Hadith [4], [5]. One form of psychological and spiritual defense that can be implemented by students include recitation of dhikr such as *Sholawat Thibbil Qulub*, *Li Khomsatun*, and *Qunut Nazilah*.

Qunut Nazilah is echoed in several mosques and *pondok pesantren* such as in the Ma'badul A'dhom Mosque and the Madrasah Miftahussalam in Ponorogo. The reading of *Qunut Nazilah* is done in the form of adding *Qunut Nazilah* after reading *Qunut Subuh* to ask for protection from the spread of the Covid-19 virus which is carried out at five daily prayers. The results of an interview with one of the students at Al Mardhiyyah Tambak Beras Jombang who was an affected *santri* in the form of repatriation because the Covid-19 Pandemic stated:

“Since there was Corona, the dhikr in the *pondok* was getting longer, there were *Qunut Nazilah* during prayers, *shalawat thibbil Qulub*, *Li Khomsatun*, as well as verses from the Qur'an's Ayay too.” (Ifada/Interview/Juni 8th 2020).

The origin of *Qunut Nazilah* is told at the time of the Prophet Muhammad who at that time sent 70 Qori 'or often called Al-Qurra' to visit the people. As a result of the sudden attack on Al-Qurra', all the al-Qurra' delegates from the Prophet Muhammad SAW were killed. The above incident saddened the Prophet Muhammad. Therefore, the Prophet Muhammad SAW then recited the *Qunut* prayer at each prayer for one month [6]. The aim was to curse the actions of Bani Sulaym. Prophet Muhammad SAW begged Allah SWT, to destroy them. However, the Prophet Muhammad SAW also asked for faith for the generation of Bani Sulaym. This *qunut* that the Prophet Muhammad SAW reads is called *Qunut Nazilah*. *Qunut Nazilah* is not only read when Muslims are attacked or in the context of revenge, but more than that, namely where the stability and security of society are declared threatened or less secure [7].

As for *Qunut Nazilah*, it can be read when in an area there is someone who is influential such as the Alim, the President, the teacher who when that person is caught by the enemy will have an impact on the crowd, when there are disaster, *thaun*, fatigue in an area, worry, something it is frightening, when there is a sin, a policy that is used in the wrong place, the life-test, the chaotic economic situation, both visible and invisible [8]. As in the conditions of the Covid-19 Pandemic, there was a time when Umar bin Khattab was called *thaun* [5].

The results of interviews with *Ustadz* who are experts in the field of the Kitab Kuning who graduated from the Pondok Pesantren of Lirboyo, Kediri and at the same time implementing the *Qunut Nazilah* at the Pondok Pesantren Darul Huda Mayak, Madrasah Miftahussalam, Ma'badul A'dhom Ponorogo Mosque where he practiced his knowledge.

“If prayer to cure illness has been a long time ago, non-Muslims have also cured illness with recitation, there are already many mantras, are they influential, really have an effect, there are people who are not able to debus, are hurt by anything just by reading prayers because of their belief, illness is the same Of course, prayer is part of an endeavor, a person is not said to be *tawakal* if he does not make an effort, reading a prayer asking for help from Allah is also an endeavor. As an example; a person who is destined to be rich, he will work diligently, often pray for wealth, someone who is destined to have high knowledge, he is diligent in studying and praying for intelligence.” (Ustadz Choiruddin/Interview/Juni 1st 2020).

As with the spread of the plague that occurred in 2020, the same conditions also occurred at the time of the Prophet Muhammad. At that time, the most well-known plagues were Pes and Leprosy. The Prophet also forbade his followers to enter areas affected by the plague, whether it was bubonic plague, leprosy, or other infectious diseases. Rasulullah said: “If you hear about plagues in a country, then don't enter it. But if there is an epidemic in a place where you are, then don't leave that place.” (Bukhari and Muslim Hadith). In many accounts, it is stated that the meaning of staying out of a place is more than just reducing the risk of spread or transmission, but rather restraint, meditation, *muhasabah*, be patient, because there is a martyrdom reward for people who die while protecting themselves from the plague [4].

Another epidemic situation occurred during the time to Caliph Umar bin Khattab, namely the cholera epidemic that attacked the State of Syria. Caliph Umar and his entourage who were on their way to Syria were forced to stop their journey. There are many opinions from the *Muhajirin* and *Anshor*, both continuing their journey or staying and not continuing their journey to a city that is being attacked by an epidemic. However, there was still debate until the group of Abu Ubaidah bin Jarrah stated “Why did you run away from Allah's provisions?” he said. Umar also replied that what he had done was not to escape from Allah's provisions, but to go to His other provisions. This means that Umar bin Khatab chose destiny to be quiescent from the spread of the plague and left destiny to continue his journey to a city affected by the plague that might risk spreading. Umar bin Khatab decision was solid after hearing information from Abdurrahman bin Auf that one day the Prophet forbade

someone to enter an area affected by a disease outbreak [4].

Exposure to the data and ideas above has given researchers an interest in further examining the attitudes of the Prophets and Companions in dealing with the plague, which can be studied through classical books related to the Book that discusses *Thaun* and the *tawawuf* book which teaches inner welfare. This assessment process is expected to be able to identify forms of anxiety management based on the stories and recommendations of the Prophet and Friends so that it can be drawn into ways of students dealing with anxiety in the New Normal era. To achieve this goal, the researcher designed a study in the form of a hermeneutic study of the text of the *Kitab Kuning*.

2. METHODS

This study uses a qualitative method with a Gadamerian hermeneutic approach. Approach seeks to understand, describe and interpret the real world of reality hidden from the text. With the interaction between the meaning and interpretation of the author (text) and the agent (actor) in an emphatic and dialogical manner to produce event points along with full meanings.

The text that researchers are trying to interpret is the *Kitab Kuning* which is the main source of the students as a learning resource, especially the *Kitab Kuning Badzl Al-Ma'un fi Fadhli ath Tha'un* which means "Providing assistance to sufferers of *Tho'un's* disease" is one of the works. Al Imam Al Hafidz Ibn Hajar Al-'Asqallany who discussed the Plague of Thaun at the time of Sayyidina Umar bin Khatib and the Book of Tasawuf. Some of the discussions in this book discuss the attitudes recommended during an epidemic, the order to stay, the story of Umar bin Khatib when he was on his way to a city that was hit by the plague, about the plague that was a blessing for the faithful; The book *Mustarsyidin* written by Abi Abdillah Al Haris Ibn Sadil Muhasibil Bashri is a book of *tasawuf* which was studied from 1200 years ago until now. Of course, the classics of this book cannot be separated from the study of *tasawuf* which is full of spirituality coupled with rationality. What is more, the penchant of the author of the book is that he is often contemplating in the middle of the night contemplating the Qur'an and religious texts. Other articles related to *tasawuf* are the *Qami'ut Tughyan* Book and the *Fathul Majid* Book by Syekh Muhammad Nawawi Al Jawi Al Bantani and the *Minhajul 'Abidin* Book by Abu Hamid Muhammad bin Muhammad Al Ghazali At Thusiy he is equally concerned about the study of *tasawuf*, the purification of the human soul from bad things by improving our behavior and also building *dhohir* and inner happiness, including when exposed to life problems such as the plague that attacks not only the physical but the human heart and psychic.

The data analysis used to interpret and conclude the text is to use a part-ground pattern. Interpretation of the parts which the interpreter as the person who interprets the text reads from words, word series, sentences, sentences so that they become friends and sub-themes (the interpreted). This is followed by the interpretation of the whole as a whole in which the researcher frames the parts, themes, and sub-themes into complete meanings by ensuring that there is not much personal bias so that it narrows the meaning of a complete text. Finally, the researcher gets an understanding of the underlying meaning, which means that the researcher examines and pays attention to the interpreted part with the part in himself as the interpreter [9].

3. RESULTS

The results of the study of data sources in the form of the yellow book of the *Kitab Fathul Majid* (Imam Nawawi), the *Qami'ut Thughyan* (Syekh Muhammad Nawawi / Imam Nawawi), the *Minhajul 'Abidin* Book (Abu Hamid Muhammad bin Muhammad Al Ghozaly At Thusiy), the Book of *Risalah Mustarsyidin* (Abi Abdillah Al Haris Ibnu Sadil Muhasibil Bashri), and the Book of *Badzlul Ma'un fi Fadhli Tha'un* (Al Hafidz Ahmad Ibnu Hajar Al 'Asqolani) provide data that has meaning related to anxiety management. There are 10 fragments of the contents of the book that provide meaning related to managing anxiety in facing life-tests. The ten fragments are identified as follows:

- a. All human actions belong to Allah 'Azza wa Jalla. What humans have is limited to "*kasb* or effort". With the *kasb* this is evidence that humans are servants (*Kitab Fathul Majid* (Imam Nawawi), 21).
- b. One of the branches of faith is to believe in the destiny by Allah SWT. Every event experienced by humans is worth for life tests and trials in which lessons will be learned for the humans themselves. (*Kitab Qami'ut Thughyan* (Syekh Muhammad Nawawi/Imam Nawawi), 4).
- c. Anxiety often occurs because of the whisperings of Satan and lust. How to handle it: (1) *Isti'adah billah*, asking for help from Allah SWT; and (2) *Mujahadah, dhikr* to Allah, directly fighting the anxiety that exists. (*Kitab Minhajul 'Abidin* (Abu Hamid Muhammad bin Muhammad Al Ghazali At Thusiy), 21).
- d. According to Imam Ghazali when the heart feels anxious, then dhikr to Allah. inhale accompanied by dhikr Then the essence of *dhikr* will enter the body through the air then enter the blood and spread into the body. (*Kitab Minhajul 'Abidin* (Abu Hamid Muhammad bin Muhammad Al Ghazali At Thusiy), 22).

- e. “*Hasibu Qobla An Tuhasibu*” means *be muhasabah / hisab* yourself before you are judged. Ibn Arabi was doing *muhasabah / self-introspection* by writing in a bad book which he does then makes *istighfari* and writes the good he does then give thanks for his actions every day before going to bed. (Kitab Risalah Mustarsyidin (Abi Abdillah Al Haris Ibnu Sadil Muhasibil Bashri), 48-49).
- f. When in a country there is an epidemic, it prevents him from going out with infinite patience, repenting. Because this plague is a blessing for those who *Taqwa* to God and will be rewarded with martyrdom of death (*syahid*). (Kitab Badzlul Ma’un fi Fadhli Tha’un (Al Hafidz Ahmad Ibnu Hajar Al ‘Asqolani), 199, 315).
- g. The people of Dawurdan village, who were affected by the plague was full of fear and they did not carry out orders to remain stay inside the city, instead came out of the village to hide, eventually they all died but Allah brought them back to life. (Kitab Badzlul Ma’un fi Fadhli Tha’un (Al Hafidz Ahmad Ibnu Hajar Al ‘Asqolani), 231).
- h. When in a pandemic country, it is advisable to uphold endless patience, knowing that in fact the arrival of the Plague is none other than all of Allah SWT’s Stipulations. (Book of Badzlul Ma’un fi Fadhli Tha’un (Al Hafidz Ahmad Ibnu Hajar Al ‘Asqolani), 315a).
- i. Maintain physical health, ensure health when exposed to common diseases. (Book of Badzlul Ma’un fi Fadhli Tha’un (Al Hafidz Ahmad Ibnu Hajar Al ‘Asqolani), 315b).
- j. *La Yuraddul Qodo ‘illa Du’a*. We won’t get our desires except by praying. Prophet Muhammad SAW wheeled when there was a plague with “*Allahumma fabit Tho’un*”. Meanwhile, according to Imam Syafi’i by reading the *Qunut Nazilah*. (Book of Badzlul Ma’un fi Fadhli Tha’un (Al Hafidz Ahmad Ibn Hajar Al ‘Asqolani), 322-323).

Based on the data obtained in the form of ten pieces of meaning in the Kitab Kuning as data sources, there are 5 forms of anxiety management. The five forms of anxiety management are: (1) humans understand consciously that this plague comes from Allah SWT; (2) being calm and not reckless in taking action or in the context of anxiety can avoid things that increase the anxiety; (3) *muhasabah / self-introspection* and being patient in facing trials because *Thaun* is a *Rahmah / form* of God’s love for those who believe in him; (4) maintaining physical health; and (5) prayer, *mujahada, dzikir* are the ways that must be done to manage this anxiety. In more detail, the grouping of 10 fragments of text meaning from the yellow books of data sources on the 5 forms of anxiety management is presented in Table 1.

Table 1 Sources on the 5 Forms of Anxiety Management

Forms of Management of Anxiety	Sources of Sources of Meaning of Text
Humans understand consciously that this plague comes from Allah SWT	(Fathul Majid Books (Imam Nawawi): 21) (Badzlul Ma’un fi Fadhli Tha’un Books (Al Hafidz Ahmad Ibnu Hajar Al ‘Asqolani): 315a)
Be calm and not rash in taking action	(Badzlul Ma’un fi Fadhli Tha’un Books (Al Hafidz Ahmad Ibnu Hajar Al ‘Asqolani): 231) (Kitab Minhajul ‘Abidin (Abu Hamid Muhammad bin Muhammad Al Ghozaly At Thusiy): 22)
Muhasabah / self-introspection and be patient in facing trials	(Badzlul Ma’un fi Fadhli Tha’un Books (Al Hafidz Ahmad Ibnu Hajar Al ‘Asqolani): 199, 315) (Qami’ut Thughyan Books (Syekh Muhammad Nawawi/Imam Nawawi): 4) (Risalah Mustarsyidin Books (Abi Abdillah Al Haris Ibnu Sadil Muhasibil Bashri): 48-49)
Maintain physical health	(Badzlul Ma’un fi Fadhli Tha’un Books (Al Hafidz Ahmad Ibnu Hajar Al ‘Asqolani): 315)
Pray, mujahadah, dhikr	(Badzlul Ma’un fi Fadhli Tha’un Books (Al Hafidz Ahmad Ibnu Hajar Al ‘Asqolani): 322-323) (Minhajul ‘Abidin Books (Abu Hamid Muhammad bin Muhammad Al Ghozaly At Thusiy): 21)

4. DISCUSSION

The research data shows that there are five forms of anxiety management which basically contribute to the forms of anxiety management that have been proposed by theories in the field of psychology. The form of anxiety management which consists of the conscious understanding of a pandemic, a calm attitude and not being reckless in taking actions, *muhasabah / self-introspection*, maintaining physical health, and praying, *mujahada* and *dizikir*, are forms of implemented practices that appear in theory- psychological theory. However, the age of the book and the history of the emergence of the book serve as benchmarks that these forms of anxiety management emerged before the birth of psychological theories of anxiety and its management.

The first form of management, namely that humans understand consciously that this plague comes from Allah SWT shows that there are aspects of awareness and acceptance needed in managing anxiety according to the study of the books in this study. Awareness aspect is in the form of being aware of things that cannot be controlled by oneself [10]. The attitude of realizing the position of humans as servants who can only try is a manifestation of awareness in managing their anxiety. Another aspect that is manifested in this study is an attitude of patience and belief in Allah SWT provisions which are included in an attitude of acceptance [10], [11]. The suitability of these two attitudes supports a form of anxiety management based on the Book of Fathul Majid (Imam Nawawi): 21 and the Book of Badzlul Ma’un fi Fadhli Tha’un (Al Hafidz Ahmad Ibnu Hajar Al ‘Asqolani): 315a).

The next form of anxiety management appears in a calm attitude and not reckless in taking action. This condition can avoid the increase of the anxiety. Being calm and not being reckless is a manifestation of self-control in the affective form. Self-control is able to make individuals to control attitudes, so that they can bring up the right attitude in dealing with a situation [12], [13]. The attitude of calming down through activities of dhikr and regulating the breath in the Minhajul 'Abidin Book by Abu Hamid Muhammad bin Muhammad Al Ghazali At Thusiy: 22 is a form of self-control. So that it can avoid inappropriate behavior, especially during the outbreak, as described in the book of Badzlul Ma'un fi Fadhli Tha'un by Al Hafidz Ahmad Ibn Hajar Al 'Asqolani 231.

The third form of anxiety management is muhasabah / self-introspection and being patient in facing trials. Humans need to internalize within themselves that *Thaun* is the *Rahmah* (form of God's love) for those who believe in him. The process of *muhasabah* / self-introspection is a form of reflecting and managing the state of mind to be able to find meaning for the situation at hand [14]. This process will help relieve anxiety symptoms that arise from uncontrolled negative thoughts. The results of reflection process can direct the mind to the positive meanings of each situation, so that it can lead to positive attitudes such as patience, gratitude, courage, optimism for solving the problem at hand [15]. The aspect of self-reflection in the form of *muhasabah* management / self-introspection supports the fragment of the Book of Badzlul Ma'un fi Fadhli Tha'un by Al Hafidz Ahmad Ibn Hajar Al 'Asqolani: 199, 315, the Qami'ut Thughyan Book by Shaykh Muhammad Nawawi Al Jawi Al Bantani : 4 and the Book of Risalah Mustarsyidin written by Abi Abdillah Al Haris Ibn Sadil Muhasibil Basri: 48-49.

Self-management is a form of anxiety management in the findings of the Kitab Kuning study. This form of self-management appears in the form of behavior to maintain physical health. The book of Badzlul Ma'un fi Fadhli Tha'un written by Al Hafidz Ahmad Ibnu Hajar Al 'Asqolani: 315 is supported by aspects of self-management to be able to develop well in physical, psychological and spiritual development. The aspect of self-management in the form of maintaining physical health is a practical effort to prevent the spread of the covid-19 outbreak [16], [17]. A healthy physical condition will have sufficient immunity to fight Covid-19, so that it can reduce anxiety experienced [11].

The last form of anxiety management in this study is prayer, *mujahada*, dhikr. The activities of praying, *mujahada*, *dhikr* can result in calm breathing, blood flow and emotions. This condition can have a calm impact on the spiritual, thoughts, feelings, and behavior. The implementation of prayer, *mujahada* and dhikr activities to get serenity is supported by meditation techniques.

Meditation techniques are a form of controlling the activity of thoughts, feelings and excess behavior through mindfulness on the individual's spiritual condition [18]. This description shows the parallel with the fragment of the Book of Badzlul Ma'un fi Fadhli Tha'un by Al Hafidz Ahmad Ibnu Hajar Al 'Asqolani: 322-323, and Book of Minhajul' Abidin by Abu Hamid Muhammad bin Muhammad Al Ghazal At Thusiy: 21.

The whole form of anxiety management based on the results of the study of the Kitab Kuning in this study has been supported by psychological theories of anxiety. In practice, these forms of anxiety management can be a model for implementing anxiety management that involves the spiritual aspect [17] of the *santri*. The process of managing anxiety which is carried out holistically, through aspects of insight, cognitive, affective, behavioral and spiritual will provide more effective chances of success.

5. CONCLUSION

Hermeneutic studies of the Kitab Kuning have led to forms of anxiety management in dealing with the Covid-19 outbreak. The fragments of the Kitab Kuning describe the forms of anxiety management supported by various psychological theories related to anxiety. This suitability is scientific evidence that the management of anxiety in facing the Covid-19 outbreak based on the Kitab Kuning can touch the spiritual aspects that make anxiety management holistic. It is hoped that the forms of managing anxiety about the Covid-19 outbreak can be implemented in helping *santri*, as well as students in Islamic boarding schools and students in other Islamic religious-based educational institutions.

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