

The Impact of Quranic Therapy in Treatment of Psychological Disease and Spiritual Disease for Adolescents of Divorce Parents

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ABSTRACT

Alquran has since been revealed to have defined itself as "Syifa" or a healer. Healing is intended not only as a cure for various physical diseases but is very intense in declaring itself as a cure for people with psychological disorders. The purpose of this study is to investigate the effects of Qur'anic therapy on psychological illnesses for adolescents who experience the effects of trauma from divorced parents. Experiments have been carried out on several students in "X" high school taken using a snowball sampling technique, obtaining 9 students as the sample. This study used quantitative methods with experimental research type; the design used is One-Group Pretest-Posttest design. Data collection was carried out using various questionnaire instruments and strengthened by depth interviews with several questionnaire instruments, interviews, and observations. The results showed that the Qur'anic therapy had a significant healing effect on people with psychological and spiritual illnesses. This research empirically proves that Qur'anic therapy is an effective treatment for child victims of divorce. This research theoretically and practically contributes to practitioners assisting children and adolescent victims of divorce, children, or adolescent victims of domestic violence as well as children and adolescent victims of bullying which are increasingly happening and must be addressed immediately.

Keywords: *Alquran, Therapy, Psychological, Spiritual, Mental Health*

1. INTRODUCTION

Divorce is the breaking up of a husband and wife relationship because there is no harmony, incompatibility and they are no longer attracted to one another in daily life, and the marital relationship of the husband and wife is declared by the judge to have ended [1]. According to data from the Religious Courts of the Supreme Court of the Republic of Indonesia as reported by BKKBN, out of two million married couples in Indonesia in 2010, more than two hundred and fifty thousand couples have divorced. Thus, divorce in Indonesia was ranked the highest in Asia Pacific in 2016[2].

Head of the Religious Life Research and Development Center for the Ministry of Religion, Muharam Marzuki, said that the divorce rate in Indonesia in the last five years has continued to increase, from two million married couples, 15 to 20% divorced. Meanwhile, the number of divorce cases decided by the High Religious Courts throughout Indonesia in 2014 reached 382,231, an increase of 131,023 cases compared to 2010 with 251,208 cases. Meanwhile, the percentage based on data from the Religious Courts of the Supreme Court, in the last five years, cases of divorce have reached 59% to 80%. The cause itself, there are several factors that influence,

including economic problems, no responsibility, domestic violence, parental interference, religious conversion, as well as third parties [3].

Divorce is considered a way that a married couple should take when there are problems that cannot be resolved properly in their marital relationship. There are so many causes of divorce in the household. According to Priyana [4], factors causing divorce are economic factors, infidelity factors and disputes factors. Meanwhile, according to Mawaddah [5], the following are among the causes of divorce.

First, verbal violence, this violence is a form of abuse committed by one partner against another partner, such as using words, expressions that are harsh, disrespectful, ridicule, berate and even insult.

Second, divorce is also due to financial problems (economic problems) in the household, where the husband does not carry out his obligations, that is, unable to provide for his family, which is because the husband does not have a permanent job or the husband works but is used for his own needs.

Third, an affair. Infidelity is also a cause of divorce. The emergence of third parties in the household and the husband or wife's insensitivity to their obligations, or things that the spouse does not like, either in sexual

relations or other relationships, triggers divorce. This is the cause of divorce when the marriage is because of the matchmaking between his parents and wife does not love husband, so he prefers to have relationships with another woman he loves, that is why the perpetrator prefers to divorce his wife.

Fourth, the office of negligence, divorce also occurs because of negligence committed by the wife who has never carried out her obligations as a wife, so that the husband can no longer take it and prefers to divorce.

Fifth, disagreement. In the family there are often differences of opinion between husband and wife, as well as with other families, even parents who often interfere with the household affairs of their children will be the cause of divorce, not only financial problems that can cause disputes in the family so that these disputes can cause the occurrence of divorce.

Based on Khasanah's research [6], the causes of parental divorce are violence or severe maltreatment, imprisonment, cheating, changing partners and adultery. Similar research by Annisa [7] found that the causes of divorce are constant disputes, infidelity, husbands do not support, husbands gamblers and drunks. Most of the divorces are carried out by way of legal divorce.

Divorce has various negative impacts on the psychological development of children. In general, children's psychological development becomes disrupted when their parent's divorce. The main cause of the child's psychological disorders is parents' inadequate love and attention. Psychologically, parental divorce can result in changes in attitudes, a lack of responsibility and emotional instability in children. Lack of attention and affection caused by a parental divorce can cause feelings of anxiety, confusion, anxiety, shame and sadness. Especially for teenagers, they have the potential to experience emotional disturbances and fall into juvenile delinquency and drugs [8] and [9].

Aini [10] in her research found the impact of parental divorce on the behavior of adolescents who have been rehabilitated in a social institution in Mataram including stealing, drug abuse, alcoholism, sexual immorality, skipping school, and there are several pregnant women out of wedlock.

Results of research conducted by Priyana [4] and Kasih [11] showed that divorce has enormous psychological implications to children. The effects of divorce include shame, feeling ridiculed by others, sadness, refusing to hang out with friends, daydreaming, and hating one parent. Children are ashamed because their parents divorced while other children are still intact. In everyday life, children feel that they are always teased by those around them. Children feel sad because they lose the complete warmth of parental love. Children rarely hang out with their friends and choose to stay at home because they feel ashamed of their parents' condition. Another impact is that children do not want to go to school, are angry, feel guilty and blame themselves,

According to research conducted by Vernando [12] found that children will experience a psychological impact on their parents' divorce. There are various effects of

parental divorce on children's psychology. The impacts referred to include (1) Experiencing behavioral disorders, the characteristics of which include fighting, irritability, disobeying or frequently opposing regulations, jealousy, rejecting mistakes and blaming others (2) Experiencing anxiety and being alone. among others are shy, aloof, easily frustrated, inferior and quiet (3) Being socially aggressive, the characteristics include having bad associations, daring to steal, running away from school and home, (3) being an individual who is not once grown up, the characteristics of which include lack of concentration, daydreaming, sluggishness and clumsiness.

Apart from having an influence on children's psychology, divorce also has a negative impact on aspects of children's spirituality. According to research by Khasanah [6], the impact of a person's divorce on the spiritual attitude of children is that children are lazy to recite the Alquran, lazy to pray, less polite to others with parents daring to argue and lazy in performing other obligatory acts of worship.

The research results are similar to Charisma [7] finding the spirituality of children of divorce victims is reduced because the status of their parents, who are now called single parents, keeps them busy working. It is as for the efforts made by parents in educating their children, namely through the habit of doing daily worship. The impact of divorce on the spiritual of children is that children are lazy to pray and other worships, begins to show courageous attitudes towards their parents, spoiled, and stealing.

The findings of research conducted by Irsandef [13] indicated that with quantitative methods, the spiritual intelligence of most teenagers who come from divorced families in the city of Padang have moderate spiritual intelligence. Most of them have the ability to think critically, create personal meanings, transcendental awareness and expansion of a moderate state of consciousness.

According to research conducted by Rofiah [14], a harmonious family has a significant influence on children's spiritual attitudes. This means that the higher the harmony of the family and parents, the higher the level of the spiritual health of the child. The reverse research was carried out by Sholihah [15] finding that parental divorce has an effect of 35% on youth spirituality.

Based on the data exposure and research results by the experts above, it can be concluded that parental divorce has a significant negative impact on the psychological and spirituality of children. Divorce can cause various disorders and psychological diseases such as irritability, gloomy, sadness to juvenile delinquency, drinking, a pregnancy outside of wedlock, etc. It also affects aspects of children's spirituality such as Children are lazy to recite the Alquran, lazy to pray, politeness to others is reduced by parents daring to argue and lazy in performing other obligatory prayers. Therefore, there is a need for counseling to deal with the psychological and spiritual illness of the child.

Aini [10] explained that among the models of Islamic counseling in dealing with the psychological impact of adolescents due to parental divorce is spiritual guidance. Spiritual guidance is a medium for cleansing and purifying the heart. The point is that with spiritual guidance, they will be trained to constantly clean their hearts and souls so that their behavior and behavior can be controlled from committing all kinds of juvenile delinquency.

Among the spiritual guidance given for psychological and spiritual ailments is Alquranic healing, namely by guiding and training them to read the Alquran diligently. Reading the Alquran together is done every Friday night by reading Surah Yasin in the congregation. Through this Alquran therapy, clients can realize that there is a gift from Allah that exists in every Muslim, namely faith and Islam. In this way, there will undoubtedly a change in their behavior and souls into the better ones. Allah SWT said in QS. Al-Isra: 82

وَنَزَّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَرْيُدُ الظَّالِمِينَ إِلَّا خَسَارًا [سورة الإسراء : 82]

"And We send down from the Alquran something that is an antidote and a mercy for those who believe and the Alquran does not add to the wrongdoers other than loss".

This shows that Alquran is an antidote to disease and a blessing for those who believe in it and only adds to the harm to those who ignore it. Emara [16] explained that the language in the Alquran has its own characteristics and is different from other languages in terms of writing and is easily recognized. The Alquran is also more distinct from modern Arabic than the writing of the Alquran in its day. What distinguishes the language of the Alquran lies on the careful choice of words and expressions. The Alquran is a guide for Muslims to carry out Allah's orders continuously and to stay away from His prohibitions. Research by Basil [17] showed that the Alquran can be the most powerful medium for enhancing and maintaining healthy behavior in societies with diverse cultures and populations, especially in Muslim communities.

This is in accordance with what was stated by Prapto, Nashori, & Rumiani[18] that by reading the Alquran and trying to apply the contents of the Alquran, it has an impact on a calm heart, loss of anxiety, a clearer mind, and a more spacious soul. According to Bechir Frih et al[19] Listening to the Alquran reading coupled with interdialytic training will improve the quality of the physical condition and quality of life as well as decrease patient anxiety. It is confirmed by Ghiasi's [20] study suggesting that the Alquran reciting therapy can be used as a non-pharmacological treatment that is useful for reducing anxiety.

Rajab [21] and Mahjoob [22] state that Islam offers a method known as Islamic psychotherapy. This effort is carried out as a framework for obtaining mental health and happiness. For Islam, worship is an alternative that can treat and treat psychological disorders. Prayers, fasting, zakat, hajj, recitation of the Qur'an, dhikr, and prayers are

some of the methodologies of Islamic psychotherapy for treating mental illness. Even according to the research by Saquib et al [23], the Alquran memorizing therapy can reduce diabetes, hypertension and depression. Rafique et al [24] also found that Alquran therapy with surah Al-Rahman can reduce depression in Muslim women.

Rajab [21] added that the Alquran as a life guide for Muslims and remembrance of Allah can be positive energy, heart motivation, and create mental health. A person who has the habit of reading the Alquran is proven to be an antidote to all types of mental illness, to soothe and to calm a chaotic mind so that he becomes healthy and has a harmony between himself and the natural surroundings.

Based on the background description above, here the writer is interested in examining more deeply whether or not the Qur'anic therapy has a significant impact on psychological and spiritual illness in adolescent victims of parental divorce. The purpose of this study is to determine the impact of Alquran therapy on psychological and spiritual illness in adolescent victims of parental divorce.

2. LITERATURE REVIEW

2.1. The Impact of Parents' Divorce on Psychological and Spiritual Children

Results of research conducted by Priyana [4] and Kasih [11] show that divorce has enormous psychological implications to children. The effects of divorce include shame, feeling ridiculed by others, sadness, refusing to hang out with friends, daydreaming, and hating one parent. Children are ashamed because their parents divorced while other children are still intact. In everyday life, children feel that they are always teased by those around them. Children feel sad because they lose the complete warmth of parental love. Children rarely hang out with their friends and choose to stay at home because they feel ashamed of their parents' condition. Another impact is that children do not want to go to school, are angry, feel guilty and blame themselves,

According to Mawaddah Research [5], the impacts of parental divorce on children's psychology are as follows:

Firstly, angry (emotion) JB Watson called it Rage. Whereas in Islamic psychology, emotion is called (al-syur), with the divorce of a child's parents in Sulek Village, their emotions are often not well controlled so that they often get angry; the impact is the closest people, especially family, friends.

Second, being sick is also one of the effects of divorce on children's psychology. The children, whose parents are separated from them, will lack of love and attention from both parents, and will feel alone. It makes them stressed and sick because they keep thinking of their parents' separation. Family is an environment that is very important for a child to form a good personality.

Third, feeling sad. Descartes called it Sorrow (sadness). A child will feel comfortable when he sees his

parents getting along well, but on the other hand, a child will feel sad when he sees his parents.

Fourth, Gloomy people are also an impact occurring in child divorce victims in Sulek Village. A child finding out that his/her parents are separated will feel gloomy, and refuse to listen to any advice.

Fifth, not confident. Children from divorced families will feel sad; even don't want to go to school because they are ashamed of their friends because they are often teased by their friends, and thus making them insecure.

According to research conducted by Vernando [12], children will experience a psychological impact on their parents' divorce. There are various effects of parental divorce on children's psychology. The impacts intended include (1) Experiencing behavioral disorders, the characteristics of which include fighting, irritability, disobeying or frequently opposing regulations, jealousy, rejecting mistakes and blaming others (2) Experiencing anxiety and being alone. among others are shy, aloof, easily frustrated, inferior and quiet (3) Being socially aggressive, the characteristics include having bad associations, daring to steal, running away from school and home, (3) being an individual who is not once grown up, the characteristics include lack of concentration, daydreaming, sluggishness and clumsiness.

Apart from having an influence on children's psychology, divorce also has a negative impact on aspects of children's spirituality. According to Khasanah' [6] research, the impact of a person's divorce on the spiritual attitude of children is that children recite the Alquran lazily, pray lazily, treat others less politely, dare to argue with parents and perform other obligatory acts of worship lazily.

This is similar to Kharisma's [7] study finding that the spirituality of children of divorce victims is reduced because the status of their parents, who are now called single parents, keeps them busy working. It is as for the efforts made by parents in educating their children, namely through the habit of doing daily worship. The impact of divorce on the spiritual of children is that children are lazy to pray and other worship, begin to show resistant attitudes towards their parents, are spoiled, and steal.

2.2. Qur'anic Therapy for Psychological and Spiritual Diseases

Among the spiritual guidance given for psychological and spiritual ailments is Alquranic healing, namely by guiding and training them to read Alquran diligently. Reading the Alquran together is done every Friday night by reading Surah Yasin in congregation. Through this Alquran therapy, clients can realize that there is a gift from Allah that exists in every Muslim, namely faith and Islam. In this way, it turns out that there is a change in their behavior and souls into the better one.

Allah SWT said in QS. Al-Isra: 82

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"And We send down from the Alquran something that is an antidote and a mercy for those who believe and the Alquran does not add to the wrongdoers other than loss".

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Handayani, Fajarsari, Asih, & Rohmah [25] mentioned the result of research done by Dr. Al Qadhi, chief director of the Islamic Medicine Institute for Education and Research in Florida, United States, on the effect of listening to the Alquran on physiological and psychological conditions of humans. The results of the research prove that just listening to the verses of the Alquran can feel significant physiological and psychological changes. The results of study indicate that listening to the holy Quran has an effect on bringing calm and reducing tension in the reflective nerves by as much as 97%.

Hady, Wahyuni, and Purwaningsih [26] in his research found that Alquran therapy is more effective than classical music therapy in children with autism. This study shows that there are significant differences between classical music therapy and Alquran therapy that affect cognitive development of children with autism. Sari [27] found that guidance during pregnancy can reduce the value of anxiety (with Qur'an therapy or with positive sentences that can provide comfort for pregnant women).

Nugroho [28] found that there was an effect on wound healing after circumcision after listening to the Alquran. The study showed that out of 28 children, 14 children were treated by listening to the Alquran readings, almost all of which (13 children or 92.9%) experienced normal wound healing and only small proportion, 1 child (7.1%) experienced abnormal wound healing. Meanwhile, out of 14 children in the control group, almost entirely 11 children (78.6%) experienced abnormal wound healing, and 3 children (21.4%) experienced normal wound healing.

Listening to the Alquran is a relaxation giving the listener a feeling of calm. Especially for someone who experiences anxiety and feelings of tension, the Alquran is an effective medium for relaxation. Kaheel [29] and Handayani [25] mentioned that the benefits of reading or listening to the Alquran is that it can have a relaxing effect and lower the blood pressure and heart rate.

Furthermore, Apriyani [30] explained that listening to the Alquran in a slow and harmonious rhythm can

reduce stress hormones, so that natural endorphin hormones can be active and increase feelings of relaxation and can divert attention from fear, anxiety and tension. Most subjects feel calm and at ease after listening to the Alquran. The subject also feels all the burdens of mind subside and remembers the sins he has committed and feels very close to God. Kaheel [29] explained that reading or listening to the Alquran has a relaxing effect, causing a decrease in blood pressure and heart rate.

Kaheel [29] explained that the human body's responds to certain sound frequencies which give changes to the heart rate. Kaheel explained that listening to the Alquran can increase cell immunity. The correct and balanced acoustic vibrations emanating from the Qur'an make the cell work perfectly.

The explanation above shows that the Alquran has a very positive impact on human physiological conditions. In addition, reading the Alquran has also been shown to play a role in improving human psychological well-being.

Kuhsari [31] argues that in the Alquran, it is explained that a factor triggering psychological disorders is the absence of spiritual support and support. When a person forgets his Lord, life is immediately difficult to him: Allah SWT said:

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا [سورة طه : 124]

"And whoever is reluctant to remember Me, he will get a difficult life" (QS. Thaha: 124)

In the QS. Ar-rad: 28 Allah SWT also said:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ [سورة الرعد : 28]

"Those who have faith and their hearts are at peace by remembering Allah. Remember, it is only by remembering Allah that the heart will be at peace."

In addition, it is mentioned in a hadith that the Prophet Muhammad said:

مَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بَيْتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ تَعَالَى ، وَيَتَذَكَّرُونَ فِيهِمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ ، وَغَشِيَتْهُمُ الرَّحْمَةُ ، وَحَفَّتْهُمُ الْمَلَائِكَةُ ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ (رواه مسلم)

"Not a people gather in one of the houses (mosques) of Allah, they read the Alquran and study it, unless it descends to them peace, they are filled with mercy, angels shade them and Allah mentions them to the creatures that are by His side" (HR by Muslim).

Therefore it can be said that when humans remember Allah by reading the Alquran and studying it, they will find peace. Conversely, to people who do not remember Allah and do not make the Alquran a guide for life, Allah will give life difficulties.

This is in accordance with what was stated by Prapto, Nashori, & Rumiani[18] that by reading the Alquran and trying to apply the contents of the Alquran, it has an impact on a calm heart, loss of anxiety, a clearer mind, and a more spacious soul.

Rajab [21] states that Islam offers a method known as Islamic psychotherapy. This effort is carried out as a framework for obtaining mental health and happiness. For Islam, worship is an alternative that can treat and treat psychological disorders. Prayers, fasting, zakat, hajj, recitation of the Qur'an, dhikr, and prayers are some of the Islamic psychotherapy methodologies for treating mental illness.

Rajab [21] added that the Alquran as a life guide for Muslims and remembrance of Allah can be positive energy and heart motivation, and create mental health. A person accustomed to reading the Alquran is proven to be an antidote for all types of mental illness, soothes and calms a chaotic mind so that he becomes healthy and has harmony between himself and the natural surroundings.

3. METHODS

This study used a quantitative method with this type of experiment. The design used was The One Group Pretest-Posttest. The first step is to take measurements of subjects related to psychological illnesses such as anger, heartache, sadness, gloom, insecurity as a result of parental divorce, as well as measurements of spiritual illnesses such as laziness in the Alquran, lazy to pray, lack of manners and ethics towards parents and laziness to perform other acts of worship. Next is to provide intervention to the subject in the form of Qur'an therapy. After that, the subjects related to psychological and spiritual illness were re-measured.

The subjects of study were "X" high school students from degree 2, 4 and 6 who were victims of their parents' divorce. From the results of tracking the subject through the snowball sampling technique, there were nine students who experienced parental divorce.

The data collection technique in this study was a scale, namely a psychological and spiritual scale. A scale used to measure the intensity level of psychological and spiritual illness. Data collection was carried out by means of questionnaires, interviews and in-depth observation of the subject.

The treatment or intervention in this research is in the form of Alquran therapy, in which some verses of Alquran or called ma'tsurat are read. Then, they were asked to read these verses every day. The Alquran therapy activity is carried out three times a week. This study was conducted for two weeks, from pretest to posttest.

The research data were analyzed using normality test and Paired Sample T-Test with the help of SPSS Version 25.00.

4. RESULTS AND DISCUSSION

Table 1: Normality Test with One-Sample Kolmogorov-Smirnov Test

One-Sample Kolmogorov-Smirnov Test		Unstandardized Residual
N		9
Normal Parameters a, b	Mean	,0000000
	Std. Deviation	3.03459435
Most Extreme Differences	Absolute	,141
	Positive	,141
	Negative	-,130
Statistical Test		,141
Asymp. Sig. (2-tailed)		,200c,d
a. Test distribution is Normal.		
b. Calculated from data.		
c. Lilliefors Significance Correction.		
d. This is a lower bound of the true significance.		

Based on the table above, it can be seen that the significance value of Asymp. Sig (2-tailed) of 0.200 is

Table 3: Output Paired Samples Test

		Paired Samples Test							
		Paired Differences					T	df	Sig. (2-tailed)
		Mean	Std. Deviation	Std. Mean Error	95% Confidence Interval of the Difference				
					Lower	Upper			
Pair 1	Pretest - Posttest	19.22	4,32371	1,44124	15,89873	22,54572	13.3	8	,000

In the table above, it is known that the Sig. (2-tailed) of 0.000 smaller than 0.05. So it can be concluded that there is a significant impact between Alquran therapy on reducing psychological and spiritual illness in adolescent victims of parental divorce.

The results of this study indicate that consistent Qur'an therapy can reduce the level of psychological and spiritual disorders in children due to parental divorce. This study is in line with the results of research conducted by Saged et al [32] showing that Qur'anic healing can reduce and cure psychological disorders and spiritual ailments. According to Trimulyaningsih & Subandi [33], doing Alquran therapy by listening to the reading of the Alquran can make emotional changes in the form of pleasure and satisfaction, as well as changes in cognition in the form of increased religious belief.

The Qur'an can be used as a psychological as well as spiritual healing technique. The Alquran is considered the first and foremost therapy, because it contains effective recipes that can cure human mental illness. This is based on the word of Allah in the Qur'an surah Al-Isra': 82 reading as follows:

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا [سورة الإسراء : 82]

greater than 0.05. So it can be concluded that the data is normally distributed.

Table 2: Paired Samples Statistics Output

Paired Samples Statistics					
		Mean	N	Std. Deviation	Std. Mean Error
Pair 1	Pretest	43,7778	9	1,64148	,54716
	Posttest	24,5556	9	3,35824	1,11941

The table above shows that the average score before the intervention was 43.78, while the average score after treatment or intervention was 24.56. The number of subjects was 9 people. Because the average value before treatment is higher than after treatment, it can be concluded descriptively that there is a decrease in psychological and spiritual illness in the subject.

"And We send down from the Alquran something that is an antidote and a mercy for those who believe and the Alquran does not add to the wrongdoers other than loss".

Muslims believe that the Alquran is the holy book that contains His words and is the guide for human life. Through Alquran therapy activities can bring psychological and spiritual victims to feel closer to God and guide the subject to remember and surrender all the problems they have to God, this will add to the state of submission [34]. This process is obtained from cognitive restructuring through understanding the meaning of each verse of the Qur'an that is heard. The religious values contained in each verse of the Alquran are able to provide an alternative explanation or interpretation that is more adaptive to negative thoughts that arise in the minds of the subjects [33].

This explanation is in accordance with the opinion of Mulyadi, Hidayah & Mahfur [35], which states that listening to the recitation of the Alquran can affect the condition of individual cognition, namely to make individuals remember God more. According to Hawari [36] these changes are obtained by individuals from understanding the meaning of verses in the Alquran that contain spiritual elements. Therefore, through religious experience listening to the recitation of the Alquran and its

meaning, individuals can be free from negative thoughts. Qodariah[37] also explained that the recitation of the Alquran can reduce stress hormones, activate natural endorphins, increase feelings of relaxation, lead to calm, emotional control, deeper thinking and a better metabolism.

The above statement explains that listening to the recitation of the Alquran can create conditions of calm. As Destiana [38] stated that by doing Alquran therapy or listening to the Alquran readings, individuals can feel a decrease in depression, sadness and create mental peace. In line with this statement, according to the results of Purwaningsih's research[39] recitation of the Alquran can be used as a spiritual relaxation technique to gain peace of mind. According to Amana[40] and Jabbari et al [41] only by listening to the recitation of the verses of the Alquran, a Muslim, whether they speak Arabic or not, whether he understands the translation or not, can feel a very large physiological change. Decreasing depression, sadness, anxiety, gaining peace of mind, warding off various kinds of diseases are general influences felt by the people who are the object of their research.

The decrease in the average score in this study proves that Alquran therapy can reduce the intensity of psychological and spiritual illness in adolescents due to parental divorce, especially in the subject of this study. Through Alquran therapy activities they feel closer to God and guide them to remember and surrender all their problems to God, this will create a sense of psychological peace and spiritual health.

5. CONCLUSION

The results of this study provide the conclusion that Alquran therapy can reduce the intensity of psychological and spiritual illness in adolescents due to parental divorce, especially in the subject of this study. Through Alquran therapy activities they feel closer to God and guide them to remember and surrender all their problems to God, this will create a sense of psychological peace and spiritual health.

This research empirically proves that Qur'anic therapy is an effective treatment for child victims of divorce. This research theoretically and practically contributes to practitioners assisting children and adolescent victims of divorce, children or adolescent victims of domestic violence as well as children and adolescent victims of bullying which are increasingly happening and must be addressed immediately.

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