



Q Method Intervention as Anxiety Therapy: A Case Study in Ponpes Al Quran Shalahuddin Al Ayyubi Kulonprogo

Ratu Kusumawati¹, Moh Mufid²

^{1,2}Postgraduate Sunan Kalijaga State Islamic University

* Corresponding Author. E-mail: ¹rkusumawati68@gmail.com, ²moh.mufid@uin-suka.ac.id

Receive: 17/07/2023

Accepted: 15/09/2023

Published: 01/10/2023

Abstract

Kecemasan merupakan masalah yang sering dihadapi oleh banyak orang dan dapat mempengaruhi kesehatan mental seseorang. Al Quran diketahui memiliki fungsi sebagai terapi penyembuhan mental seperti kecemasan. Sebagai terapi mental berbasis Al Quran, Metode Q pertama kali digunakan di Ponpes Al Quran Shalahuddin Al Ayyubi Kulonprogo sebagai salah satu cara untuk mengatasi kecemasan. Penelitian ini bertujuan untuk menggali metode Q dengan detail dalam hubungannya dengan kecemasan, memahami metode Q sebagai kontekstualisasi dari Q.S.Al-'Alaq [1], memaparkan langkah-langkah metode Q, dan mengetahui penerapan serta efektivitas metode Q dalam mengatasi kecemasan pada santri Ponpes Al Quran Shalahuddin Al Ayyubi Kulonprogo. Penelitian ini menggunakan metode kajian fenomena dengan pendekatan kualitatif deskriptif. Hasil penelitian menunjukkan bahwa metode Q efektif dalam menurunkan tingkat kecemasan santri. Dimana efektivitas metode Q lebih tinggi pada santri yang menjalankan metode Q dengan penuh dan berani terbuka terhadap orang tua, selalu melaporkan kendala dan perkembangan kepada pembimbing, serta melakukan aktivitas bersosial dan berdinamisasi dengan teman-temannya. Selain itu, metode ini juga membantu meningkatkan kualitas hidup dan kesehatan mental mereka, sehingga mereka dapat menjalani kehidupan dengan lebih baik lagi. Pembaruan dalam penelitian ini terdapat pada efektivitas Metode Q dalam mengatasi kecemasan pada santri.

Abstract

Anxiety is a problem often faced by many people and can affect an individual's mental health. The Quran is known to function as a therapeutic tool for mental ailments such as anxiety. As a mental therapy based on the Quran, the Q Method was first used in Shalahuddin Al Ayyubi Quranic Boarding School, Kulonprogo as a way to address anxiety. This study aims to explore the Q Method in detail in its relationship with anxiety, understand the Q Method as a contextualization of Q.S.Al-'Alaq [1], outline the steps of the Q Method, and learn about the application and effectiveness of the Q Method in managing anxiety among the students of Shalahuddin Al Ayyubi Quranic Boarding School, Kulonprogo. This research uses a phenomenological study method with a descriptive qualitative approach. The results of the study show that the Q Method is effective in reducing the anxiety levels of students. The effectiveness of the Q Method is higher among students who fully commit to the Q Method and bravely open up to their parents, always report obstacles and progress to their mentors, as well as engage in social activities and dynamics with their peers. In addition, this method also helps improve their quality of life and mental health, enabling them to live a better life. A novelty in this research lies in the effectiveness of the Q Method in addressing the anxiety among the students.

Keywords: *Anxiety, Therapy, Q Method*

Introduction

world health organization (WHO, 2018). Since before the COVID-19 pandemic, globally and mental disorders have shown an increase that includes anxiety, *eating disorders*, depression, to schizophrenia. WHO (2018) found that the highest prevalence of mental disorders is anxiety and depression. The percentage of WHO findings (2018), 3.6% or around 200 million people in the world were found to suffer from anxiety and 4.4% or around 322 million people experienced depression where most sufferers came from the Southeast Asia and Western Pacific regions. (Clarissa Firanda Polii and Ananta Yudianto, 2023)

Previous research found that the Quran has a function as a therapy for healing mental diseases such as anxiety (Jamilatul Fadliyah and Hernisawati, 2020). In the study, anxiety therapy used the method of applying Lalaran-Based Group Guidance. *Lalaran* itself is a method of habituation to students in memorizing the Quran. This is also supported by the research of Rela Mar'ati and Moh. Toriqul Chaer (2016) who explained in his research related to the effectiveness of Quranic verses in reducing anxiety rates. In his research, the students were tested empirically using the method of reading the verses of the Quran and providing an explanation of the meaning contained in the verses of the Quran.

Research on the influence of the Quran and anxiety has also been widely studied, among him Doctor Qadhi (Badri, 1995) in his research found that the recitation of the Quran had a great effect of up to 97% in providing calm and curing

various diseases. Sholeh (1999) also examined the correlation between the frequency of reading the Quran and decreased anxiety, finding that people who read the Quran frequently experienced a decrease in anxiety. In another study, Adi (1985) found that there was a relationship between the regularity of praying and a decrease in anxiety.

Therapy using the Quran is more indicative of mental therapy. Meanwhile, research that uses physical therapy includes research conducted by Mayang Wulandari, et al (2021) which explains the procurement of anxiety therapy for drug users at the Salafiyah Sabilul Hikmah Islamic boarding school in Malang with the *sujok* method. The *Sujok* method itself is an acupuncture therapy method originating from Korea. This method focuses on therapy in the feet and hands of anxiety sufferers.

Based on the explanation above, researchers want to study further and find effective methods to overcome anxiety. The method being developed by researchers is the Q method, which is a Quran-based therapy with a series of supporting physical therapies. Ponpes Al Quran Shalahuddin Al Ayyubi Kulonprogo is an educational institution that first uses the Q method as mental therapy to overcome anxiety. This study aims to explore the Q method in detail in its relationship with anxiety, understand the Q method as a contextualization of Q.S.Al-'Alaq [1], explain the steps of the Q method, and find out the application and effectiveness of the Q method in overcoming anxiety in Santri Ponpes Al Quran Shalahuddin Al Ayyubi Kulon Progo. The results of this study are expected to provide useful information for those who

want to try the Q method as a therapy to overcome anxiety.

With the visualization of heavenly enjoyment internalized through the Q method, then look deeply at the changes that occur in oneself, especially in those who experience anxiety disorders and depressive symptoms. With the research subjects selected in this study are 5 students of the Al Quran Islamic Boarding School Shalahuddin Al Ayyubi Kulonprogo Yogyakarta. The selection was based on a past background that stimulated anxiety disorders and depressive symptoms. Therefore this article is given the title: "Method Q Intervention as Therapy to Overcome Anxiety: A Case Study in Ponpes Al Quran Shalahuddin Al Ayyubi Kulonprogo", focusing on research objectives to enrich reference methods in overcoming anxiety disorders or other mental illnesses.

The comparison of the Q method with the method of applying Lalaran-Based Group Guidance *in previous studies lies in the difference in the methods, namely the Q and Lalaran methods*. However, at first glance, the Q method and *the Lalaran method* have similarities in the concept of habituation. However, the Q method has a different habituation technique and is more complex than the *Reasoning Method*. So that the Q method can be used as a development with a more detailed concept of habituation.

There is also a difference between the Q method and the method of reading verses of the Quran in previous studies, in that study using the role of others as central in providing stimulus and stimulation to students. While the Q method is more

individual, in other words, students do therapy on themselves with a mentoring system.

Some of the research above confirms some important points in this study. First, the number affected by mental disorders in the form of depression that begins with anxiety disorders is increasing over time. Second, as a Quran-based therapy, some previous studies have not used how to memorize verses and the meaning of words as therapy to overcome anxiety disorders. The method that has been used in previous research is in the form of memorizing verses without meaning per word, reading and explaining the meaning of verses, and hearing and reading verses. In fact, there is a difference in effect between listening and reading, and memorizing by understanding its meaning.

Third, there is no Quran-based therapy that includes elements of physical therapy in the form of prayer with targets and plans set at the beginning. The physical therapy element used in previous studies was incidental prayer. As for those who used physical therapy in previous studies, it was not in the form of Quran-based therapy. Fourth, there are suggestions from several previous researchers about the importance of systematic therapeutic practices, such as *a rigid framework* or systematic *Standard Operating Procedure (SOP)*.

Fifth, some previous findings have not standardized the way to become a specific method based on the Quran to be more easily duplicated in various places. Such as memorizing verses and their meanings with certain methods, and certain targets and plans set at the beginning. Sixth,

in previous studies using the role of others as central in the implementation of therapy so that the quality of therapeutic effects could not be permanent. With the exercise of therapeutic independence in this study, it is estimated that it is easier to treat the effects of such therapy.

Seventh, there have been no similar studies that address self-control in the form of target setting and time planning in conjunction with improving quality of life and mental health. Therefore, the research gap that occurs is an object that is refined in this study.

Research Methods

This research uses qualitative data, which is research that provides an objective picture of a problem. While this writing technique is descriptive analysis, which is a method used to describe in detail and detail certain social phenomena and then analyze them and interpret them through the collected data.

The data collection process is carried out through *interviews* / interviews and observations / observations. *Interview* is a tool to collect information directly by asking questions about several types of data. In this study, researchers conducted data mining directly to 5 students of the Al Quran Shalahuddin Al Ayyubi Islamic Boarding School Kulonprogo Yogyakarta. Then observation, is a process of taking data carried out by systematic observation of the object under study, meaning intentional and planned not by chance or cursory. In this case, the study took data by observing the subjects to be studied, namely 5 students of the Al Quran Islamic Boarding School Shalahuddin Al Ayyubi Kulonprogo Yogyakarta.

After obtaining the data that has been collected, it is then analyzed and interpreted. The data analysis method that the author uses is descriptive, namely reporting data by explaining and providing an overview of the data that has been collected as is, then the data is concluded.

Results and Discussion

A. Q Method

Q-Method or which in Indonesian itself means Method Q is a method of memorizing the Quran developed by the researcher himself. This memorization method generally has a structured technique with many repetitions and patterns and has clear targets and plans. Actually this method applies the system by getting used to always interacting with the Quran regularly in the form of *recitation* / reading, *tahfiz* / *memorization*, *tafsir* / *revealing meaning*, *tadabbur* / *deep contemplation*, *ta'allum* / learning to detail, *ta'lim* / teaching, and *tathbiq* / application/ implementation/ practice. This technique begins by simultaneously listening, reading and reciting one line / *waqof verse* 10 times in the Qur'an translated word by word and followed by the next verses with a certain pattern.

This method indirectly invites those who use it to understand the Quran, to always be disciplined and always have a strong desire to be able to memorize the Quran, have sincerity in completing targets, then sincerely make certain planning / planning in completing targets and many others. So that based on a solid routine in interacting with the Quran and then followed by steps that *in fact* can add a sense of always wanting to be close to Allah

through the miracles of the Quran, so as to produce positive energies that can cure several types of mental disorders, one example is anxiety disorders.

This method is not only used in reading and memorizing the Quran, but can also be used as a method of self-development and can be used as a therapy in overcoming anxiety disorders. This is because every corner of the application of Method Q always applies the concept of "interacting closely with the Quran". There is no day without the Qur'an, where all activities of life become 'worship connected to Allah. So that this is then habituated every day and every time until the students get used to it and the negative things that cause anxiety can be reduced as low as possible.

B. Method Q which is born from one verse of the Quran

The verses of the Quran have a deep meaning, capable of filling the space of cognition and spirituality simultaneously. The verse that became the inspiration and guide in the development of methods in this study is Q.S. 'Alaq (1) which is interpreted as follows.

اقراً has the root ق ر أ, in the Quran itself this word is found 88 times and all of them use this root with the meaning of read. اقراً or often we know قراءة in meaning is reading what has been written. While the word read in the Quran there are also those who use أتلى or تلاوة which means not just reading but also to the stage of understanding and practicing what has been read.

اقراً, this commandment sentence is known as the first verse as well as the first

command that came down to the Prophet SAW. The sentence اقراً when it came down was quite confusing and shaken by the Prophet because he could not read, but at that time Jibril said "Read it" up to three times. Allah is indeed great when choosing His sentence, this proves that the Messenger of Allah was an *ummiyyun* who could not read. If the sentence Allah chooses is أتلى then it will certainly burden the Prophet and all of us as his servants because there are consequences of understanding and practicing the choice of words.

In nahwu order, اقراً is perfect enough to be a sentence i.e. the sentence fi' (جملة فعلية) because there is already فاعل (doer) i.e. أنت (you) and فعل اقراً itself. But this sentence still has an interesting continuation with the existence of مفعول به in the form of fragments namely بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ. This is interesting because مفعول به itself serves to answer the question of what and to whom the act was performed. Similarly, when the Prophet was asked 3 times to read "اقراً" he was confused and only said "I cannot read". Then when Jibril continued with بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ, only then could the Prophet easily follow him, knowing to whom he depended on the process of reading it.

In addition, بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ is part of a word fragment, not a sentence. A fragment is a series of words where it is not interrupted by the word 'is' which causes the series of words to change or the position to change from word to sentence. The word بِأَسْمِ رَبِّكَ in the nahwu order has a relation of the idhofah fragment, where بِأَسْمِ as مضاف and رَبِّكَ as إليه. Harf ب in the word بِأَسْمِ is باء الزائدة which serves to strengthen. So when we read by mentioning

God's sentence it becomes reinforcement in the process of reading it.

Later this fragment became stronger with the presence of *الَّذِي خَلَقَ*, in general the position is *صفة* of Rabbi. So Rabb is meant to be Rabb who has the nature of creating, then about creating this is explained in the next verse.

It is interesting how much it would confuse the Prophet and us as his people if only this verse stopped at the sentence of Iqra's command. But Allah sent down his command complete with *بِاسْمِ رَبِّكَ الَّذِي خَلَقَ* to complete that when a person reads it is not just reading, but to be able to corroborate the reading it is necessary to hang by mentioning the name of the Rabb who has the power to create.

As explained above, Allah has chosen the word read as the first command to be handed down. The word reads without explaining specifically what is read and the results read. So there are 2 important points that inspire the Q method from this verse. First, that Allah commanded to read all the things He created: situations, conditions, atmosphere, thoughts, feelings, characters, motivations, tests, destiny, experiences, etc., including reading and knowing the soul and mental potentials of the self, which in fact everything that exists in the realm of this world has been written by Him in *Lauhul Mahfuzh*.

Second, God does not look at results, but emphasizes process. Where is the emphasis of this process, Allaah explains in the following fragment of words. The fragment of the word means strengthening the necessity to always rely the process on the One who has the nature of Rabb. Where

Rabb's nature is firmly defined in his next choice of words, namely create. This choice of words means the nature of Rabb who has power and will power, who governs, cares for and ensures growth in everything he creates.

Thus, the Q method uses two important elements contained in this verse. It is to read everything He created and throughout the process of life always rely (without letting go) on Him the Rabb who created. The Rabb who owns, who is powerful, who wills, who governs, who manages, who cares, and who ensures the growth of all that He creates. Two important elements of the Q method are implemented in togetherness that is always with His greetings every day, where togetherness is always written in the form of targets and personal plans as a whole and comprehensive, which is then realized in the form of action.

There are several steps that must be taken in applying Method Q in reducing anxiety rates.

A. The first step is readiness to "read"

Reading here is taken from the word Iqra'. Iqra' in the Quran is not just reading texts, but reading everything, reading atmosphere, reading conditions, and reading feelings. A person's ability to read with others is also different, influenced by background knowledge, especially when he is able to relate it to God. To practice the ability to read, as well as sharpen cognitive abilities, students are asked to read and prepare a presentation of several pages from the book Pleasures of Paradise by Ibn Qayyim Al Jauziyah.

B. Second step: attend the assembly/ forum/ halaqah

A forum that accommodates learning and teaching the Quran. In this forum then students present things that have been read and prepared to be presented. Here an in-depth discussion of the verses of the Quran is planted, in this case what is being used are the verses of the Quran contained in the book of the Pleasures of Paradise by Ibn Qayyim Al Jauziyah.

C. The third step is to present a conducive 'worship' environment

'The worship referred to here according to the meaning of the word is ta'abbud which means to serve. Santri optimizes his 'worship' together with the congregation. 'One of the optimized worship in this case is prayer, where the obligatory prayer of 5 times must be on time and in congregation. Also added with the sunnah prayers rawatib, dhuha, and especially *qiyamullail* congregation 10 Juz/ month performed in the last third of the night.

The indicator of prayer can be counted as 'servile worship when actually doing it to serve Allah with full solemnity. So with this indicator, all life activities can include 'worship when fulfilling the indicator of intention and the process of servitude to God. In Ponpes Al Quran Shalahuddin Al Ayyubi there are several variations of student activities: some are intensive in memorizing the Quran by improving their condition, memorizing the Quran with school / college, and memorizing the Quran by doing business. The variety of student activities is framed in the nuances of a conducive 'worship environment.

D. Fourth step: create a target matrix, plan matrix, and daily realization (priority of daily realization and evaluation), both short and long term

The existence of this target will make principles, decide what can be done and what not to do. When you have written the matrices and then visualized, it gives rise to *extreme emotions* that lead to degrees of confidence. Confidence that leads to dependence on God. This step is a step that can be varied according to the needs of the activity. In students with anxiety disorders, the target matrix and plan matrix as well as daily evaluations are focused on intensive recitation and tahfizh. The basic basis of this technique is that there are 3 dimensions of effort Method Q:

- Ikhtiar *Qalb* (intention due to Allah and prayers full of confidence about the targets achieved)
- Mind / Reason Endeavor (making *planning* / planning)
- Physical Endeavor (action/realization of planning)

So that the 3 dimensions of the effort need to be *set* / arranged at the beginning before undergoing further processes. Setting *Qalb* at the beginning with deep faith / confidence in Allaah's help for the success of the process. Then continued the regulation of thoughts by making a Target Matrix and a Plan Matrix. So that it is then carried out and evaluated and written down in Daily Realization.

Target Matrix

The Target Matrix is the meeting point between several targets set with 2-3 *Plan*/ plan, which is developed up to per 7 days and daily priority order. In other words, the Target Matrix is a target written

in detail. Here's how to create a Target Matrix.

1. Determine the target to be achieved, both targets that are in the long, medium, short term. Next, targets that are large, medium, and small.
2. Break it down into several plans. Plan A, Plan B, and Plan C. This is in order to keep the psychological to remain 'intact' in achieving the target, considering that many things may happen out of control.
3. Then re-develop the target details in Plan A, Plan B, and Plan C. Target details can be a specific time duration or achievement.
4. The parameters are considered based on individuals and their respective activities, so that each person can be different to elaborate on this *plan*.
5. This plan / *plan* is a reference for what will be executed next. If Plan A is no longer fulfilled, it can switch to Plan B. If Plan B is no longer fulfilled, it can switch to Plan C.

Table 1. Target Matrix Example Q Method

Hari 1-7	Rencana	Target 1-7
	A	
	B	
	C	

Partnership Plan Matrix

The Companion Plan Matrix is the meeting point between dividing 7 sessions in 24 hours Method Q with 7 days a week. In other words, the Companion Plan Matrix is a schedule plan for the week that is

written down and described in detail. Here's how to create a Partnership Plan Matrix.

1. In one day there are 7 sessions whose detailed time is flexible, can be adjusted to personal activities. Here's the breakdown:
 - a. Session 7 : 02.30 – 04.00
 - b. Session 1 : 05.00 – 06.30
 - c. Session 2 : 07.30 – 09.00
 - d. Session 3 : 09.30 – 11.00
 - e. Session 4 : 13.00 – 14.30
 - f. Session 5 : 15.30 – 17.00
 - g. Session 6 : 19.30 – 21.00
2. Next, fill in the description for each activity from Sunday-Saturday. Shade the blanks of the time description based on their *individual preferences* and activities; some are working, studying, taking care of the household, and so on.
3. Next, find an empty time gap to memorize at least ten minutes or more each day. Ideally allocate two sessions each day to interact with the Quran. In Ponpes Al Quran Shalahuddin Al Ayyubi, where the activities of the mukim students are intensive in memorizing the Quran, memorizing the Quran with school / college, and memorizing the Quran by doing business, they are directed to have at least time with the Quran in at least two sessions every day or accumulate from it every week.

Table 2. Example of Q Method Partnership Plan Matrix

Sessions 1-7	Day 1-7
(Session Break Time)	
7	

Daily Realization

Daily Realization is the priority order for the implementation of the Companion Plan Matrix at the daily level and the implementation of the Companion Plan Matrix written in detail. In other words, Daily Realization is a routine evaluation carried out to find out the progress that has been made and will be carried out.

E. The fifth step, interacting with the Quran according to the time allocated and the condition of the surah / juz that is being memorized / assembled

The Q Method in interacting with the Quran, especially memorizing the Quran, starts from pre-tahsin then memorizing 1 page - 5 pages - 10 pages - 1 juz - 3 juz - 5 juz - 10 juz to string 30 juz. The following is the theory of Method Q for memorization, starting from pre-tahsin to stringing 1 juz that has been practiced by students, including stringing 1 juz in 1 month.

Pre Tahsin

What is meant by pre tahsin here is listening to the murattal while reading and reciting the memorized verse. In this activity using three senses, namely, the ear to hear murattal, the eye to see the verse and the taste bud or mouth to recite the verse. Pre Tahsin is used for:

1. Beginners in memorization and cannot apply tahsin like Qari' in murattal, then

need preparation before reaching the memorization stage, namely:

- a. First, by practicing this pre-tahsin as much as 1 juz on juz which is being memorized 3-5 times a day, then done again the next day until completing the memorization of 1 juz.
- b. Second, when entering the memorization stage, using the standard level Q Method coefficient of ten. In the first to fifth repetitions again apply pre-tahsin, then the sixth to tenth repetitions with *literate repetitions*.

2. Beginners in memorization and are quite able to apply tahsin according to the Qari' in the murattal, then they can immediately enter the memorization stage by using the second step as above.

Memorization of 1 Page

To enter this 1-page memorization stage, you must ensure that the reading of the Quran has applied tahsin like Qari' in the murattal. So that the reading is good and makes it easier to recite verses. If not, then return to the previous stage, namely the pre-tahsin stage.

The technique of stringing 1 page is:

1. Step 1 : stringing 1 row

To string 1 line is to repeat 1 line 10 times. In repetitions 1-5, in reciting verses also understand and memorize the meaning of the words.

2. Step 2: string together 2 lines / one-eighth of the page

To string 2 lines / one-eighth of the page, namely by combining and repeating the first line to the next line 10 times.

3. Step 3: string together 4 lines / quarter page

To string 4 lines / quarter that is by combining and repeating from the first row to the next three lines 10 times.

4. Step 4: string together 7-8 lines / half pages

To string 7-8 lines that is by combining and repeating from the first row to the next 6/7 lines 10 times.

5. Step 5: merge 15 lines / 1 page

To string 15 lines / one page by combining and repeating from the first line to the last line on the page.

The concept of stringing 1 page is:

1. String the first and second lines using step 1.
2. Merge and string the first and second lines by using step 2.
3. Do so using concepts 1 and 2 on the third and fourth lines.

4. Merge and chain the first line through the fourth line with step 3.

5. Do so using concepts 1, 2 and 3 on the fifth through eighth lines.

6. Merge and chain the first line through the eighth row with step 4.

7. Do so using concepts 1, 2, 3, 4, 5 and 6 on the ninth to fifteenth lines. Especially for the fifteenth line because there is no sixteenth line, then after 10 repetitions plus 10 repetitions so that the fifteenth line has the same repetition as the other lines.

8. Merge and assemble from the first row to the last line by using step 5.

9. Repeat 1 page that has been assembled 5 times a day for 5 days.

Note in stringing 1 page is to make sure each line repeats a total of 50 times, because there are also pages that do not consist of 15 lines. In this way, the repetition of 1 page has been 50 times or like recitation of approximately 2.5 juz in a day. More or less the time needed is 2.5 hours a day in the stability of the focus of thoughts and feelings. As a tool to be able to better understand and internalize, as well as enjoy and deepen the meaning, also of course make it easier to memorize the Quran, it is advisable to learn Arabic specifically the Quran. Also added science

other tools such as interpretation and others.

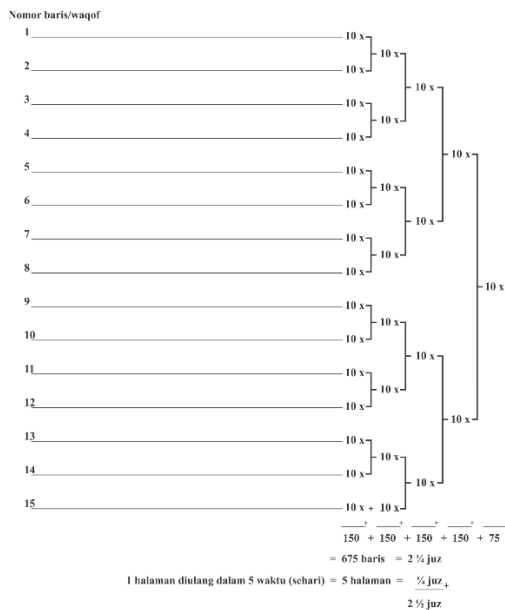


Figure 1. The process of memorizing 1 page method Q which is like recitation 2.5 juz Stringing 1 Juz in 1 Month

In the process of memorization, regular timing is needed to be able to complete the series of 1 juz. Therefore, it is necessary to make a schedule plan stringing per day. The time that needs to be used is 30 days if you can routinely assemble 1 page along with a series of 1/4 juz, 1/2 juz to 1 juz. This memorization process is illustrated in the following charts and tables

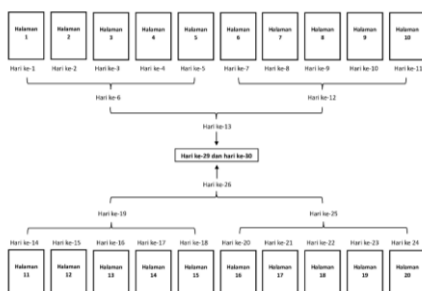


Figure 2. Memorization Process Chart 1 Juz 1 Month Method Q

Note stringing 1 juz in 1 month i.e. need to gradually string from the beginning 1 page, 1/4 juz, 1/2 juz and 1 juz. For the repetition technique 1 page that has been assembled is 5 time 5 days. For the repetition technique of 1/4 and 1/2 juz that have been assembled is 3 times 3 days. For the technique of repeating the series of 1 juz that has been assembled, which is 3 times a day. If you want to perform it, then tasmi' is at least the third repetition after two repetitions in 24 hours.

Table 3. Memorization Process Planning 1 Juz 1 Month Method Q

Day 1-	Page Series To-	Deuteronomy			
1	1		24	20	Things 16 +
2	2	P1			Things 17 +
3	3	Things 1 + Things 2			Things 18 +
4	4	Hal 1 + Things 2 + Things 3			Things 19
5	5	Things 1 + Things 2 + Things 3 + Things 4	25	1/4 S	Things 16 +
6	1/4 A	Thing 1 + Page 2 + Page 3 + Page 4 + Page 5			Things 17 +
7	6	Hal 2 + Hal 3 + Hal 4 + Hal 5 + ¼ A	26	1/2 B	Things 18 +
8	7	Hal 3 + Hal 4 + Page 5 + 1/4 A + Page 6			Things 19 +
9	8	Hal 4 + p 5 + 1/4 A + p 6			Things 20
10	9	Things 5 + Things 6 + Things 7 + Things 8	27		Thing 17 + Page 18 + Page
11	10	Things 6 + Things 7 + Things 8 + Things 9			19 + Page
12	1/4 B	Things 6 + Things 7 + Things 8 + Things 9 + Things 10	28		20 + 1/4 Juz B
13	1/2 A	Things 7 + Things 8 + Things 9 + Things 10 + 1/4 B	29	1 to 20	Thing 18 + Page 19 + Page
14	11	Hal 7 + Hal 8 + Hal 9 + Hal 10 + ¼ B + ½ Juz A	30		20 + 1/4 Juz B
15	12	Thing 9 + p 10 + 1/4 B + 1/2 A + p 11	31	Tasmi' 1 Juz One Sitting	Juz B
16	13	Things 10 + 1/2 A + Things 11 + Things 12	Information: 1/4 a : first quarter (pages 1 to 5) 1/4 b : second quarter (pages 6 to 10) 1/4 c : third quarter (pages 11 to 15) 1/4 d : fourth quarter (pages 16 to 20) 1/2 A : first half (pages 1 to 10) 1/2 B : second half (pages 11 to 20)		
17	14	Things 11 + Things 12 + Things 13			
18	15	Things 11 + Things 12 + Things 13 + Things 14			
19	1/4 C	Things 11 + Things 12 + Things 13 + Things 14 + Things 15			
20	16	Thing 12 + Page 13 + Page 14 + Page 15 + 1/4 Juz B			
21	17	Page 13 + Page 14 + Page 15 + 1/4 Juz B + Page 16			
22	18	Page 14 + Page 15 + 1/4 Juz B + Page 16 + Page 17			
23	19	+ 1/4 Juz B + Page 16 + Page 17 + Page 18			

Interacting with the Quran in this form of recitation and memorization is the culminating step in the Q series of methods for anxiety therapy. Where the conditioning lies in the previous steps, in the form of: readiness to read and receive knowledge, present and active in assemblies / forums presentations and discussions, optimizing 'worship with the congregation in the intention of getting closer to God, and designing a target matrix - weekly plans - daily realization.

C. Application of the Q Method as a Therapy for Anxiety Disorders

Based on the discussion above, it can be seen that Method Q can be applied not only to the process of memorizing the Quran but also can be used as a guide and picture in developing oneself and can be used as therapy in reducing anxiety levels and some mental disorders in a person. But this method is only limited to techniques or methods because in fact all of these things use the basis of the Quran alone. Method Q as a therapy in reducing anxiety can be known its effectiveness based on the results of interviews from participants.

"Have felt calm with the Quran, therefore want to try again the first Participant with the initials P1. Before getting therapy, P1 already had *Anxiety Disorder* and was already at the level where P1 had to take medication from a psychiatrist. Not only P1 but some of his family members also experience this so that P1 still needs treatment therapy. Based on interviews, this is due to many factors. Among them, namely, family factors then the environment of friends then college assignments and much more. So when therapy is done, P1 still routinely takes the medicine. But when Quran therapy with the Q method for several months, P1 was able to reduce the level of anxiety. This is because P1 is given treatment to continue to get closer to Allah and is accustomed to continue interacting with the Quran regularly so that P1 tends to get used to such things and confesses that reading the Quran makes his heart calmer. Although he still has to take medicine, his anxiety level has decreased compared to when he first came.

What happens in P1 is in accordance with the causes of anxiety that have been studied, namely: (a) Biological factors are small contributions from many genes. (b) Psychological factors, these factors are caused by many complexities between cognitive, affective, and psychomotor factors, and (c) social factors are stressful events that trigger vulnerability to anxiety (al-Zahrani, 2005; Duran & Barlow, 2006; Nevid, 2005; Safaria & Saputra, 2009). Then the second participant is with the initials P2. P2's anxiety level was already at such an alarming level that he wanted to do an experiment to end his life. Not only that, in his daily life, P2 often cries when he remembers stimulating events. So even when it comes to being a student, P2 still often cries in a row. But when it has been almost two years of therapy with Method Q, P2 was able to overcome his anxiety and even now has a strong desire to continue to grow. This is evidenced by his enthusiasm to continue his education to a higher level and even has a strong desire to pursue business.

Characteristics in P2 are included in the characteristics of anxiety in the form of (a) Physiological characteristics, namely reactions displayed by the body to the source of fear and worry. (b) Psychological characteristics, namely symptoms associated with the mental condition of a person who experiences anxiety include cognitive, affective, and psychomotor (Darajat, 1993; Nevid, 2005; Safaria & Saputra, 2009).

Then the third participant with the initials P3. Anxiety disorders in P3 are not too extreme, but that does not mean they are left alone. Because P3 when experiencing something stressful tends to trigger its tremors to recur with physical symptoms of the whole body shaking.

When starting therapy with Method Q to use it for more than 3 years, P3 always followed the method from the beginning with enough enthusiasm so that in some time P3 got a change for the better, even now it has developed into the core team of a housing developer in Yogyakarta.

Shows that in addition to cognitive processes, there are several factors supporting anxiety such as biological conditions (heredity) that make individuals predisposed to become worriers (Davison et al., 2006; Duran & Barlow, 2006). According to Atkinson (2003), anxiety is considered abnormal if it occurs in a situation that most people can handle without difficulty.

Then the fourth is with the initials P4. Basically, P4 has a fairly extreme past that causes focus disorders and high anxiety. This is because P4 claims to often see strangeness around him as well as apparitions and so on. This is because P4 used to be when at a young age had been taken to a shaman to be treated in a fairly strange way. So that until some time ago it continued to manifest in his mind causing the oddities mentioned above. P4 also has severe focus disorders and often daydreaming. But when P4 did therapy with the Q method, it was able to reduce anxiety rates and no longer felt strangeness until seeing apparitions. Then also when *treated* using this method for two years, train P4 to focus until it can complete the 30 Juz deposit on time.

This is in accordance with Wiramihardja's opinion (Sundberg & et al, 2007) that anxiety is a very difficult concept in psychology, because it is considered complicated and very much about concepts rather than real evidence. Because it involves dynamics that vary greatly, but

obviously play a very large role in establishing certain disorders. And the last one is with the initials P5. When he was a child, P5 had experienced same-sex deviation, which was when he was a child, he had received deviant treatment by a woman who was a distant relative whose house was nearby. So that this dragged on until he started doing therapy with this Q Method. Up to two years of Quran therapy with the Q method, the deviant behavior is reduced so that P5 can live his daily life and continue to develop into a better person than before.

This is in line with Najati's (2004) opinion that the Qur'an was revealed to change people's minds, tendencies, and behaviors, instruct them, change their heresies and ignorances, direct them to something good for them, and equip them with new thoughts about human nature and its mission in life, values, and morals.

The impression of participants when undergoing therapy with Method Q, especially in the reading section of the book Pleasures of Paradise by Ibn Qoyyim Al Jauziyah is that to be able to enjoy the book requires humility, assuming not knowing and finding out, like an empty cup, ready to accept the knowledge conveyed by the author, ready to read / have the mentality to read, and open the mind to the entry of new knowledge. According to them, there is also a need for a discussion forum (two-way study) for clarification / validation of understanding, sharing and not alone in understanding, because there is a difference between reading alone and presenting discussions in the forum, namely different results (different effects, different enlightenment, can get a lot of new inspiration and arousal).

Almost all of the participants gave the impression when reading and presenting the book that the book was a bit difficult to understand. Because the type is different from the type that is usually read, and is a type of translated language whose language is difficult to understand. However, the book is seen as very descriptive with a different writing systematics than usual so as to make a shadow and visualization clear. The first impression when experiencing reading and understanding the book is difficult but exciting so there needs to be a bridge in understanding by sitting together or assembling as a two-way discussion forum. It also requires conditioning the Qur'anic environment as an environment that invites to discuss the "sky".

This is in accordance with the opinion of Gatchel and Mears (1982) that Allah's promise contained in the Qur'an can be a tremendous motivation for humans, compared to real *rewards* and *punishments* that come from humans. God's promise can be a *reward* for individuals who desperately need help, so that at every opportunity the individual will always remember God, wherever he is. In accordance with Thorndike's concept in learning psychology, *reward* can reinforce desired behavior and *punishment* can weaken unwanted behavior.

They also impressed that the environment of the Qur'an with all its activities including the congregational tahajjud prayer 10 juz/month, supported many perspectives to be changed. Starting from the perspective of life, death, as well as trials. Even knowing the Quran is like knowing the light of life. So they want to

better understand the Quran, the science of tools such as *nahwu* and *shorf*, further practice the Quran, and reduce the desire to watch TV or useless things. Even wanting the Quran to be something memorized, and focusing on reciting the Quran with the belief of the Quran as *shifa'*/ medicine, as well as studying and listening to the study of the Quran. So that there is a precedence, namely belief / faith in God, then the practice of goodness, and consistency in congregation.

This is in accordance with the results of research conducted by Sholeh (2005) showing that tahajjud prayers that are carried out continuously, sincerely, and solemnly in addition to improving positive emotions and coping effectiveness so as to cause calm, while calmness can increase immunological body resistance so as to reduce the risk of disease and increase life expectancy. Psychologically, due to the act of remembering God, in the realm of consciousness will develop his awareness that he is not alone, because there is a God who always knows all actions, real and hidden or the presence of God who is believed to help him in overcoming all the difficulties he is facing, thus awakening hope, self-confidence (Bastaman 1995).

But apparently, even the participants were given the same treatment, the results of each were different. After being studied, this is due to differences in conditions in several things. First, discipline in carrying out the Q. P1 method lacks discipline in carrying out the fourth step, namely finding and writing down targets, plans, and realization. Likewise with P4, also P3 which is lacking in writing realization. P4 also lacks discipline in carrying out the first and second steps, namely reading and presenting in forums.

While P5, never did the third step in the form of congregational tahajjud prayer 10 juz / month. The most disciplined to carry out all the steps in this case is P2.

The second, self-openness about to parents about stimulants that cause anxiety disorders. In P1, P2, and P3, parents already understand the condition of the child, even then really support him to be better. While in P4, parents only understand the condition after being notified by the other party. And on P5, parents have not even been notified in detail by the other party due to requests from P5 itself. This courage in openness to parents has a significant effect.

Third, actively report constraints and progress to the supervisor. P2 and P3 are actively reporting constraints and developments. While in P1 and P4 it looks more hesitant to keep reporting. However, at P5 it is very rare to report completely.

The fourth, doing social activities and dynamic with his friends. In P1, P2, P3, and P4, they seem to do social activities more often and dynamically with their friends. While P5 tends to seem to prefer to socialize and dynamic with certain people, and tends to be closed to others.

So this article argues that the effectiveness of Method Q is higher in students who carry out Method Q with full / discipline and dare to be open to parents, always report obstacles and developments to supervisors, and carry out social activities and dynamics with their friends.

Conclusion

This study has proven that internalizing the enjoyment of heaven carried out with the Q method has a significant influence on research subjects who experience anxiety disorders. This is due to the occurrence of cognitive reconstruction to reach the stage of visualization of the pleasures of heaven as a promise from Allah with extraordinary

motivation to precisely assess the tests of life and respond to them. At the same time, there is a spiritual reconstruction through worship, especially tahajjud prayers performed in congregation with the quality of understanding of the verses read and the quantity of long duration. In addition, there is an increase in the ability to live better through clarity of targets and plans written in detail. And there is also an increase in the ability to focus along with an increase in closeness to Allaah through the activity of memorizing His kalam regularly and planned. Based on the results of data analysis and discussion, it can be concluded that the Q method which is a contextualization of Q.S. Al-'Alaq [1] proved effective in overcoming anxiety with its five-step arrangement. And the level of effectiveness is higher in students who carry out the Q method with full / discipline and dare to be open to parents, always report obstacles and developments to the supervisor, and carry out social activities and dynamic with their friends.

Suggestion

Anxiety that occurs is influenced by many factors. Comprehensive handling is needed in dealing with anxiety. The findings of this study that there are other factors that can increase the effectiveness of anxiety therapy, in the form of openness to parents, active communication with counselors, and active socialization and dynamism with more people. Therefore, researchers suggest a more in-depth and more comprehensive follow-up study to increase effectiveness.

BIBLIOGRAPHY

- Amir An-Najar, Psychology in Sufism; Comparative Study with Contemporary Psychology. Hasan Abrori (Jakarta: Pustaka Azzan, 2004)
- Amir An-Najar, Sufistic Psychotherapy in Modern Life. tar. Ija Suntana (Jakarta: Mizan Publika, 2004)
- Atkinson, Rita L. 'Atkinson, Richard C. Smith E, & Bem, D. (2004). Introduction to psychology (2nd ed.). Jakarta: Erlangga.
- Bastaman, H.D. 1995. Integration of Psychology with Islam. Yogyakarta: Yayasan Insan Kamil and Pustaka Siswa.
- Darajat, Z. (1993). Religious psychology. Jakarta: Star Moon.
- Davison, C., Neale, J., & Kring, A. (2006). Abnormal psychology (9th ed.). Jakarta: PT Raja Grafindo Persada.
- Duran, V., & Barlow, D. (2006). Abnormal psychology (4th ed.). Yogyakarta: Student Library.
- Fadliyah, J., & Hernisawati, H. (2020). Application of Lalaran-Based Group Guidance to Overcome Anxiety about Memorization of Santri in Islamic Boarding Schools. *Bulletin of Counseling*, 2(1), 20–26.
- Gatchel, R.J. & Mears, F.G. 1982. Personality: Theory, Assessment & Research. New York: ST. Martin's Press.
- Al-Ghazaly, Abu al-Hamid. (t.t.) Ihya 'Ulum Al-Din Juz III. Beirut: Dār al-Ma'rifah.
- Hanif, Yuwan Agustina, Rahmad Dhea Uki Sugiarto. Efforts to increase patience through Sufistic therapy at the East Java Provincial Social Service Upt Bina Remaja Social Service.
- Hawari, D. (2001). Qur'an the science of mental medicine and mental health. Yogyakarta: PT. Primayasa Bhakti Fund.
- Hawwa, S. (2004). The essence of Ihya' Ulumuddin al-Ghazali. Purify the soul. Jakarta: Robbani Press.
- Al-Jauziah, I. (2005). Qalbu management, paralyzing demon weapons. Jakarta: Darul Falah.
- Al-Kaheel, A. (2012). Chanting the Qur'an for healing. Yogyakarta: Student Library.
- Kusumawati, R. 2023. "Shared Experience of Method Q". *Personal Interview Results*: March 24, 2023, Ponpes Al Quran Shalahuddin Al Ayyubi Kulonprogo.
- Al-Maliki, S. (2001). The features of the Qur'an. Yogyakarta: Mitra Pustaka.
- Mar'ati, R., & Chaer, M. T. (2016). The Effect of Reciting and Interpreting Qur'anic Verses on Reducing Anxiety in Santriwati. *Psychohumanities: Journal of Psychological Research*, 1(1), 30.
- Mulyadi, D., Hidayah, R., & Mahfur, M. (2014). ANXIETY AND ISLAMIC PSYCHOTHERAPY (Qur'anic Psychotherapy Model in Overcoming Santri Anxiety of Luhur Islamic Boarding School and Baiturrahmah Islamic Boarding School in Malang City). *El-Qudwah*, 7(2), 107–115.

- Najati, M. U. (2004). *the Qur'án and the science of psychology*. Bandung: Library Publisher.
- Nevid. (2005). *Abnormal psychology Fifth Edition Volume 1*. Jakarta: Erlangga.
- Polii, C. F., & Yudiarso, A. (2023). Meta-analysis study: Self-Compassion and Anxiety. *Journal of Integrative Psychology*, 11(1), 40.
- Al-Qalami, Abu Fajar. 2003. *Summary of Ihya' Ulumiddin*. Surabaya: Gitamedia Press.
- Safaria, T., & Saputra, N. (2009). *Emotional management. A smart guide on how to manage positive emotions in your life*. Jakarta: Bumi Aksara.
- Al-Shabuni, M. (2000). *Introduction to the study of the Qur'an (translation)*. Bandung: Al Ma'arif.
- Sholeh, M., & Musbikin, I. (2005). *Religion as therapy*. Yogyakarta: Student Library.
- Sundberg, N., & et al. (2007). *Clinical psychology*. Yogyakarta: Student Library.
- Wulandari, M., Mahadini, C., Prihatono, A., & Japaries, W. (2021). Drug Addict Anxiety Rehabilitation Therapy Program with Sujok Method at Ponpes Salafiyah Sabilul Hikmah Malang. *Journal of ABM Service*, 8(2), 9.
- Al-Zahrani, M. (2005). *Therapeutic counseling*. Jakarta: Gema Insani.