



Handling Stress in Hospitalized Patients: Integration of Islamic Counseling and Dhikr

Cintami Farmawati^{1*}, Annisa Mutohharoh², Saleha Idris³

^{1,2} Universitas Islam Negeri K.H. Abdurrahman Wahid, Pekalongan, Indonesia

³ University College of MAIWP International, Kuala Lumpur, Malaysia

¹cintami@uingusdur.ac.id, ²annisamutohharoh@uingusdur.ac.id, ³salehaidris@gmail.com

*Correspondence

Article Information:

Received: February 2025

Revised: March 2025

Accepted: April 2025

Published: April 2025

Keywords:

Islamic Counseling, Dhikr,
Stress, Handling Stress,
Hospitalized Patients

Abstract

Inpatients can experience stress due to various factors, including the disease they suffer from and the unfamiliar hospital environment. The stress experienced by patients can affect their physical and mental health and have an impact on the recovery process. One effective strategy to overcome stress experienced by patients is by integrating Islamic counseling and dhikr. This study aims to find out how Islamic counseling and dhikr affect stress in hospitalized patients. This study is a qualitative study. The subjects in the study were three hospitalized patients who were experiencing stress. Data collection techniques used interviews, observation, and documentation. Data analysis used was data reduction, data presentation, and drawing conclusions. The results of the study showed that the integration of Islamic counseling and dhikr can handle stress in hospitalized patients. The study found a significant difference in the stress levels of hospitalized patients before and after they implemented Islamic counseling and dhikr. The integration of Islamic counseling and dhikr, or what is often called dhikr relaxation, can provide benefits and help patients to overcome stress problems. The integration of counseling and dhikr is the right combination; both can provide a more holistic and meaningful solution for patients in dealing with stress. It is recommended that future researchers expand their research by conducting quantitative studies on their effectiveness.

How to Cite this Article

Farmawati, C., Mutohharoh, A., & Idris, S. (2025). Handling Stress in Hospitalized Patients: Integration of Islamic Counseling and Dhikr. *Al-Musyrif: Jurnal Bimbingan Dan Konseling Islam*, 8(1), 12–25. <https://doi.org/10.38073/almusyrif.v8i1.2388>

INTRODUCTION

Patients who are hospitalized with various diagnoses of disease will have psychological impacts. Some things that occur in emotional changes in patients who are hospitalized include stress, anxiety and depression (Gunarsa & Gunarsa, 2013). Stress is an unpleasant physical or psychological pressure (Sari et al., 2019). The research results from Chhari & Mehta (2016) stated that from 700 patients participated, out of which, 510 (72.9%) were under stress due to hospitalization. Females (76.5%) and patients from urban (77.6%) areas were in more stress. Fear of loose body part or function, stress of undergoing surgery and not knowing the outcome of treatment were found to be major factors for stress.

The stress experienced by each patient can be different. Some patients consider the exam to be stressful, but some patients will be able to deal with it smoothly. The factors that cause stress are not yet known for sure. However, there are several risk factors that can cause stress experienced by patients, namely: lack of family support, traumatic events, long-term (chronic) and unresolved illnesses, economic disparities and hospital financing, unfriendly health workers and other factors. Some risk factors that have been identified include feelings of inadequate support, concerns about one's own health, fear of bringing infection to family members or others, isolation, feelings of uncertainty and fatigue (Rosyanti & Hadi, 2020).

Stress is divided into acute and chronic stress. Acute stress occurs in the short term and is easy to handle. Meanwhile, chronic stress lasts longer, which if left untreated can cause health problems (Fadlillah & Husniati, 2021). Stress is characterized by physical and mental changes. Symptoms that appear when a patient experiences stress can vary, depending on how they respond to it. Prolonged stress can cause serious health problems, such as mental disorders (such as depression, anxiety, and personality disorders), heart disorders (such as irregular heartbeat, high blood pressure (hypertension), and heart attacks), eating disorders causing binge eating disorder or obesity, menstrual cycle disorders, decreased sexual desire, skin problems (such as acne, atopic eczema or psoriasis), hair loss, digestive system disorders, such as GERD or gastritis (Prasetya & Afif, 2022).

Stress in hospitalized patients is a pressure that can threaten the patient's psychology and physical condition. If patients who experience stress are not treated immediately, there are various impacts of stress, including causing decreased immunity, headaches, obesity, respiratory disorders, disorders of the skeletal muscle system, cardiovascular disease and can interfere with other body health. Stressful events can trigger the release of cortisol as a related stress hormone that can disrupt the body's metabolism so that the patient's health condition becomes worse (Farmawati et al., 2022; Rodiyah & Praningsih, 2018).

Prolonged stress in hospitalized patients who do not recover tends to persist, therefore an effective, efficient, and easy-to-do strategy is needed to be able to reduce stress so that patients are able to adapt to existing stress. One effective strategy for dealing with stress is by integrating Islamic counseling and dhikr. Islamic counseling is the most

common way to provide assistance to people so that in their religious life they can be in accordance with Allah's rules and guidelines, so that they can achieve happiness in life in this temporary world and in the eternal hereafter (Putri, 2021). The purpose of Islamic counseling is to help clients understand themselves and their conditions so that clients will be able to clearly see the problems they are facing (Rasyadi & Wardana, 2024).

One of the approaches to spiritual belief in Islam is through the technique of remembering Allah or dhikr. Dhikr which involves remembering and mentioning the name of Allah, can be a method to overcome problems, especially mental health problems such as anxiety and stress, by helping to create inner calm and peace. Teenagers or students who experience anxiety in facing exams and by doing dhikr therapy, their hearts become calm so that when they are going to do the task they become focused and smooth (Syahdiah et al., 2022). Research from Syopyan (2022) concluded that the mental condition of J&T couriers before carrying out the dhikr therapy process, could not control their emotions well. However, after carrying out dhikr therapy, their mental condition was more stable, their emotions could be controlled, and they were closer to Allah, to overcome work stress, J&T couriers used dhikr therapy. Where couriers or patients are guided to read dhikr with five dhikr readings, including reading *istighfar*, *tasbih*, *tahmid*, *tahlil*, *takbir*, each reading 33 times. The study shows how dhikr is used as a therapy to overcome mental health problems in several contexts of life such as education and work environments. This study will focus on stress problems in patients in hospitals.

Several studies have shown the effectiveness of dhikr on various conditions and research subjects, such as anxiety in AMI (Acute Myocardial Infarction) patients (Patimah, 2021), anxiety in mild pre-eclampsia patients (Widiastuti et al., 2018), pain and anxiety in patients undergoing abdominal surgery (Soliman & Mohamed, 2013) and reducing the intensity of auditory hallucinations in patients with chronic mental disorders (Suryani, 2013). Existing research only focuses on anxiety and hallucinations with. While in this study focuses on stress experienced by patients undergoing hospitalization. When patients experience stress, it will slow down the healing process so that patients will find it difficult to recover if they experience stress. One effort that can be made to reduce stress experienced by patients is through the integration of Islamic counseling and dhikr or what is commonly called dhikr relaxation.

The integration of Islamic counseling and dhikr is commonly referred to as dhikr relaxation. Relaxation in Islamic counseling is a therapeutic technique that aims to relax the mind and body. According to Benson (in Hidayat & Amir, 2021) explains that relaxation techniques can help clients overcome anxiety and stress. Relaxation techniques combined with elements of belief in religion and in God can increase the relaxation response more strongly than relaxation techniques alone. Some relaxation techniques that can be used in Islamic counseling include: *istighfar*, watching Islamic lectures or propagation, establishing prayer, prayer movement therapy, and other relaxation techniques. Yanti's research (2012), dhikr relaxation is carried out through the following stages: ablution, finding a calm atmosphere and sitting relaxed, doing deep breathing techniques, stretching muscles, then saying several dhikr sentences both verbally and in

the heart (in the heart) and ending with the reading of *Alhamdulillah*. Nihayati et al. (2019), concluded that there is an effect of breathing dhikr on the stress levels of pulmonary tuberculosis patients. Sulistyawati et al. (2019), showed the effect of dhikr therapy in reducing anxiety in cancer patients. Bakar et al. (2020), stated that Benson relaxation can reduce anxiety and pulse rate in heart patients treated in the Hospital. Yanti et al. (2023), concluded that breathing relaxation with dhikr can reduce anxiety in students. Hafil & Ningrum (2023), mentioned the effectiveness of dhikr therapy in reducing patient anxiety at RSU Lirboyo Kediri. Mawaddah et al. (2024), explained that dhikr therapy can reduce anxiety. Dhikr relaxation in this study combines Benson's relaxation techniques with dhikr sentences.

The application of dhikr in Islamic counseling as a spiritual therapy method still requires further exploration. There are still limitations in the implementation of this approach in the hospital environment, both in terms of the understanding of medical personnel and the readiness of patients to receive spiritual-based therapy. Therefore, this study aims to determine the integration of Islamic counseling and dhikr in dealing with stress in inpatients at Karomah Holistic Hospital Pekalongan. Thus, this study is expected to provide new insights in the development of Islamic counseling and dhikr methods in the medical world, as well as provide practical benefits for health workers in treating patients with a more holistic approach.

METHOD

This study uses qualitative research that is descriptive qualitative, namely a research method that tries to reveal phenomena by collecting data in the field according to what it is through interviews and observations. Descriptive research is research that tries to describe or depict a symptom or event that is happening (Hardani et al., 2020). The subjects of the study were three inpatients who were experiencing stress and a spiritual guide at the Holistic Karomah Hospital in Pekalongan. The three inpatients were selected because they had quite high stress levels, and had been hospitalized for more than a week. The Spiritual Mentor at the Karomah Holistic Hospital in Pekalongan is tasked with providing Spiritual guidance to all patients, and there is only one Spiritual Mentor at the Karomah Holistic Hospital in Pekalongan. Karomah Holistic Hospital in Pekalongan was selected in this study because Karomah Holistic Hospital is a hospital that provides Conventional medical treatment and also provides Holistic treatment that combines Eastern and Western medical science. Also supported by herbal supplements and holistic therapy.

Data collection techniques used by researchers were interviews, observations and documentation. Interviews, observations and documentation were conducted on 12-16 November 2023 with three inpatients experiencing stress and one spiritual guide at the Holistic Karomah Hospital, Pekalongan. Data analysis used the theory of Milles & Huberman (in Sugiyono, 2019), namely data reduction, data presentation and drawing conclusions. Data reduction is done by selecting and selecting each incoming data from the results of interviews, observations, and documentation, then processing and focusing

all raw data to make it more meaningful. Data presentation is done to collect complex information into a structured format so that it is simple, easy to understand and read so that conclusions can be drawn. Drawing conclusions is done after data analysis activities that take place in the field or after completion in the field.

RESULTS AND DISCUSSION

Integration of Islamic Counseling and Dhikr in Handling Stress Patients at Holistic Karomah Hospital

The data sources in this study include three inpatients and one spiritual guide at Karomah Holistic Hospital Pekalongan. Islamic counseling and dhikr in overcoming stress in patients at Karomah Holistic Hospital Pekalongan includes several stages: (1) First stage: the patient is asked to purify himself by performing ablution or tayammum. (2) Second stage: take the most comfortable position. The patient is asked to close his eyes slowly without forcing it so that there is no muscle tension around the eyes. (3) Third Stage: relaxes all muscles. Start with the feet, then calves, thighs, and stomach. Move your shoulders several times to achieve a more relaxed and comfortable condition. (4) Fourth Stage: Pay attention to breathing. Breathe gently and naturally, and silently say the phrase or word used. While taking a breath, say the phrase silently, hold for a moment, and exhale while also saying the phrase silently. Say silently the phrase or word used (in this study the words “*Astagfirullah*” and “*Alhamdulillah*” were used). (5) Fifth Stage: While continuing to do the above, relax your entire body accompanied by an attitude of surrender to Allah. This attitude describes the passive attitude required for relaxation; from a passive attitude, a calming effect will emerge.

In Islamic counseling, dhikr relaxation can help clients reduce social anxiety, overcome stress in adolescents who are victims of divorce, and reduce anxiety in public speaking. Some things that counselors can do in the dhikr relaxation process are creating a calm and comfortable environment, providing examples of relaxation exercises, providing relaxation exercise instructions with conversation, assessing the results of relaxation exercises, and giving homework.

Stress Overview in Inpatients at Karomah Holistic Hospital

The picture of stress in inpatients at the Holistic Karomah Pekalongan Hospital can be seen before and after conducting Islamic counseling and dhikr. The following are the results of interviews and observations with three inpatients who experienced stress, namely:

1. First Patient (Mrs. TH)

Mrs. TH is 65 years old, Muslim, has a junior high school education, and is female. Patient Mrs. TH said she has a history of diabetes inherited from her father. Patient Mrs. TH has routinely taken diabetes medication since 2018 (5 years ago). During the assessment, the patient said she had a headache, felt lethargic and weak, had blurred vision, had tingling feet, and had swelling in her feet. Patient Mrs. TH said that when she had a laboratory examination at a specialist doctor last week (November 4, 2023), the results were that her sugar/glucose levels were 193 H

(normally 70-150) and her cholesterol was 249 H (normally <200).

When interviewed, Mrs. TH felt anxious, even though she was under the care of a doctor. Mrs. TH complained that her illness had not gotten better after taking medication regularly for five years, so she didn't need to worry about it anymore. *"In this case, I feel like I want to get better; I don't need to take medication anymore. Because taking medication all the time makes me exhausted and boring."*

The interview took place at Karomah Holistic Hospital Pekalongan on Friday, November 14, 2023, from 09.00 WIB to 11.00 WIB, and Mrs. TH wanted to talk about the problems she experienced and ask questions about the stress experienced by Mrs. TH, so the researcher decided to conduct an interview to collect data. When asked, Mrs. TH admitted that the biggest difficulties began to be felt after rarely taking medication and now being hospitalized, so she was anxious and worried, which made her stressed. Mrs. TH: *"What is the most disturbing problem?"* When I was not sure if I could recover, I had to take medicine every day to control my blood sugar levels. *"I'm still not sure how my glucose lab results could be high even though I eat a little rice and don't drink sweets."* Because Mrs. TH did not fully understand the disease she was suffering from and the diet to maintain blood sugar levels. The cause of Mrs. TH's stress was diabetes, which she had suffered from for a long time.

After undergoing Islamic counseling and dhikr with Mr. ZK as a spiritual guide at Karomah Holistic Hospital Pekalongan, Mrs. TH was able to reduce the stress she experienced and began to accept and adapt to routinely taking medication. After undergoing Islamic counseling and dhikr *"Astaghfirullah"* and *"Alhamdulillah,"* Mrs. TH's headaches began to decrease, and she became calm, not anxious about her illness. Non-pharmacological therapy with Islamic counseling and dhikr can reduce the symptoms of stress in TH patients so that Mrs. TH's diabetes began to improve. Islamic counseling and dhikr are easy to apply and can be done at any time in everyday life independently. Islamic counseling and dhikr are carried out twice a day, namely in the morning and evening for 10-20 minutes.

2. Second patient (Mrs. SA)

Patient Mrs. SA, a 60-year-old Muslim woman with a junior high school education, is diagnosed with hypertension. During the interview, the patient said she often experienced dizziness and headaches, felt weak throughout the body, and tired easily if she had a lot on her mind. Mrs. SA stated that she only took medication if her blood pressure was high. Mrs. SA said she liked to eat salty foods, coconut milk, and fried foods.

When interviewed, Mrs. SA said she had no history of genetic or hereditary family diseases. Mrs. SA has only suffered from hypertension for the past 7 years. After examining vital signs, Mrs. SA's blood pressure was 160/95 mmHg, measured using a sphygmomanometer. The interview took place at the Karomah Holistic Hospital in Pekalongan on Friday, November 14, 2023, from 13.00 WIB to 14.00 WIB. Mrs. SA admitted that she tired easily, had difficulty and was irregular in defecating, had muscle tension, had disturbed sleep patterns, had decreased

concentration and memory, and had anxiety and sadness, which made her stressed. Mrs. SA said that, *“When I lost my husband, the burden of housework increased while my physical condition had started to decline; I was not as strong as when I was young.”* Because Mrs. SA was stressed and did not fully understand the disease she was suffering from.

After undergoing Islamic counselling and dhikr with a spiritual guide at Karomah Holistic Hospital Pekalongan. Mrs. SA was able to reduce the stress she experienced by regularly reciting the Dhikr *“Laa ilaaha illallah.”* Since then, she has started to be happy and grateful for her current condition and has been able to make peace with her illness. Non-pharmacological therapy with Islamic counseling and dhikr to reduce Mrs. SA’s stress symptoms so that it accelerated the healing of the physical illness suffered by Mrs. SA to get better.

3. Third patient (Mrs. LW)

Mrs. LW is 45 years old, Muslim, has a high school education, and is female. She was experiencing stress when she was going to undergo cataract surgery. During the assessment, the patient said she was anxious and restless because she was going to undergo cataract surgery tomorrow. Mrs. LW said that initially her vision was blurry and like there was a shadow of a cloud or smoke; this condition had been going on for two years. Mrs. LW said that the cataracts that attacked her were because she often used eye drops routinely when her eyes were sore.

When interviewed, Mrs. LW said that Mrs. LW had suffered from cataracts for two years and decided to undergo cataract surgery because her vision had started to blur and interfere with her daily activities. Mrs. LW underwent cataract surgery at Karomah Holistic Hospital Pekalongan using BPJS at no cost.

The interview took place at Karomah Holistic Hospital Pekalongan on Friday, November 14, 2023, from 14.30 WIB to 16.00 WIB. Mrs. LW admitted to being restless, having no appetite, having blurred vision, being anxious, being silent, and being isolated, all of which contributed to her stress. When asked what bothered her the most, Mrs. LW said, *“When I can’t see clearly, it’s distressing. At home alone, my husband was at work, and my child was at school.”* After undergoing Islamic counseling and dhikr assisted by Mr. ZK as a spiritual guide at Karomah Holistic Hospital Pekalongan. Mrs. LW increased the dhikr *“Hasbunallah Wanikmal Wakil,”* which can reduce stress, and began to feel calm and sincere about undergoing cataract surgery. Non-pharmacological therapy with Islamic counseling and dhikr to reduce the symptoms of stress experienced by Mrs. LW.

In the context of Islam, dhikr plays an important role as a form of worship that can provide peace of mind. Allah SWT says in the Qur’an: *“Remember, only by remembering Allah do hearts become calm.”* (QS. Ar-Ra’d: 28). Dhikr not only functions as a form of obedience to Allah, but also has a therapeutic effect that can help individuals deal with psychological stress. By repeating certain phrases that contain divine meaning, dhikr can provide inner peace, increase mental resilience, and reduce feelings of anxiety and stress. This can be seen from the three research subjects, namely Mrs. TH, Mrs. SA and Mrs.

LW, who said that by practicing dhikr they became calmer.

Mrs. TH has a history of diabetes since 2018, Mrs. TH complained that her illness had not improved after 5 years of taking medication regularly. In addition, when blood sugar rises with headaches, lethargy and lack of energy, blurred vision, tingling feet and swelling in the feet, Mrs. TH becomes stressed and affects her physical health. While hospitalized, Mrs. TH was guided by a spiritual guide to practice and often say dhikr to become calm. After practicing dhikr twice a day, namely in the morning and evening for 10-20 minutes, Mrs. TH began to accept and adapt to routinely taking medication to recover. This is in accordance with research from Jannah & Pohan (2022), concluding that dhikr therapy for approximately 15 minutes a day carried out 2 times, namely in the morning and evening for 3 days can reduce blood sugar levels in type II DM clients.

Mrs. SA has a history of hypertension. During the interview, Mrs. SA admitted to getting tired easily, having difficulty and irregular bowel movements, muscle tension, disturbed sleep patterns, decreased concentration and memory, anxiety and sadness, which made her stressed. During her hospitalization, Mrs. SA was guided by a spiritual guide to practice and often recite dhikr so that stress could be reduced. After undergoing Islamic counseling and dhikr with a spiritual guide at Karomah Holistic Hospital Pekalongan, Mrs. SA was able to reduce stress. Mrs. SA began to be happy and grateful and was able to make peace with her illness, thereby accelerating the decrease in blood pressure. In line with Aini & Astuti (2020), it was shown that there was a significant difference between the concentration levels of hypertension sufferers before and after being given dhikr relaxation therapy, resulting in a decrease in blood pressure in hypertension patients.

Mrs. LW will undergo cataract surgery and is experiencing stress before the surgery which causes her to be hospitalized for several days. Mrs. LW is anxious that after the surgery her eyes will become blurry. While hospitalized, Mrs. LW is guided by a spiritual guide to practice and often recite dhikr, Mrs. LW feels calm and begins to accept the cataract surgery. This is in accordance with research from Sari & Nopriani (2022), concluding that there is an effect of dhikr and deep breathing therapy on reducing the anxiety levels of pre-cataract surgery patients.

Islamic counseling as a psychological therapy approach offers integration between religious values and psychological guidance techniques. In Islamic counseling, dhikr can be used as one of the spiritual therapy methods that helps patients deal with mental stress during medical treatment. Several studies have shown that a spiritual approach in psychological therapy has a positive impact on the mental well-being of patients, improving quality of life, and accelerating the recovery process.

Integration of Islamic counseling and dhikr or dhikr relaxation is a technique to focus attention on a focus by repeatedly saying dhikr sentences and eliminating various disturbing thoughts so that the soul becomes calmer and more peaceful until the level of anxiety decreases (Rohayati, 2016). Based on the results of the study that has been conducted, the three subjects did dhikr relaxation to make the soul calm and peaceful. The integration of Islamic counseling and dhikr carried out by the research subjects was

done twice a day, namely in the morning and evening for 10-20 minutes. The implementation of the integration of Islamic counseling and dhikr consists of five stages. Based on the research findings, the researcher provides his analysis in accordance with the theory.

Several studies have shown that dhikr, apart from overcoming stress, can also overcome other mental health problems, such as mental disorders. This is in accordance with the results of research from Mustary (2021) which states that dhikr relaxation is very beneficial for people who experience mental disorders, one of which is depression, because dhikr can help restore individual awareness and be able to reflect on the essence of Allah and all His creations and all His will that occurs in the world. Rozak (2021), states that dhikr therapy is an effort made to cure, overcome, and maintain a person's mental health by getting closer to Allah through dhikr activities to remember Allah. Farid & Nurjannah (2024), states that spiritual counseling through dhikr therapy can overcome anxiety.

The dhikr practiced by the subjects in this study were the dhikr "*Astaghfirullah*", the dhikr "*Alhamdulillah*," the dhikr "*Laa ilaaha illallah*," the dhikr "*Hasbunallah Wanikmal Wakil*" who previously experienced stress by practicing the dhikr can overcome the stress experienced by Mrs. TH, Mrs. SA, and Mrs. LW. Ruidahasi et al. (2022) stated that one of the interventions that can be used to help individuals with symptoms of post-traumatic stress disorder is istigfar dhikr therapy. Rojaya et al. (2023) explained about jahar dhikr as psychotherapy. Dhikr which is read by saying the dhikr of the sentence tauhid *la ilaha illa Allah*. Other research from Romadoni et al. (2017), states that there is an effect of relaxation of dhikr asmaul husana on stress levels in patients undergoing hemodialysis and is expected to be one of the non-pharmacological intervention options to reduce stress levels and facilitate patients undergoing hemodialysis to do relaxation of dhikr *asmaul husna*.

Stress in inpatients is a psychological and physiological response that arises due to various pressures during hospitalization. This stress can vary in severity, depending on the patient's health condition, the hospital environment, and the social support they receive. The following are some aspects or symptoms of stress experienced by inpatients at Karomah Holistic Hospital Pekalongan, namely: (1) physical symptoms: headaches, muscle tension, sleep disturbances, increased heart rate and increased blood pressure, decreased appetite or digestive disorders; (2) emotional symptoms: feelings of anxiety, restlessness, irritability, deep sadness or even signs of depression, feeling hopeless or losing motivation to recover; (3) behavioral symptoms: withdrawing from social interactions, difficulty following medical instructions or refusing treatment, drastic changes in eating patterns or sleeping habits. Research from Pujiastuti et al. (2022) stated that there is a significant relationship between stress levels and the incidence of hypertension in inpatients at Mardi Rahayu Hospital, Kudus because the p value (0.000) <0.05 at a significance level of 5%. In line with the research of Agyapong et al. (2022) explaining that mild stress symptoms such as worry, anxiety and irritability. Wisniastuti et al. (2018) stated that severe stress symptoms are indicated by feeling worried, feeling

tired, physical stress symptoms can be headaches, dizziness, irregular sleep, insomnia (difficulty sleeping), waking up too early, back pain, especially in the lower part, tense muscles especially in the neck and shoulders, high blood pressure or heart attacks, changes in appetite, fatigue or loss of energy, and making more mistakes or errors at work and in life.

Symptoms of stress, both physical and psychological (emotional and behavioral), can be experienced by anyone, not only in hospitalized patients but also in the world of education, showing that many students experience academic stress, because stress is a common response to pressure or challenges in everyday life. The results of research from Palupi (2020), which states that in academic stress, the emotional tension felt by students in dealing with academic demands has an impact on their physical and mental health. Munjirin (2020) concluded that dhikr relaxation has an effect on reducing students' academic stress with a calculated $F \text{ value} = 43.540 > F \text{ table} = 3.96$, meaning that students who intensively do dhikr relaxation will experience reduced academic stress, or in other words, students who experience academic stress do not intensively do dhikr relaxation.

Prolonged stress can slow down the recovery process, reduce the body's immune response, and increase the risk of medical complications. Patients who experience severe stress also tend to be less compliant with treatment, which can worsen their condition. After being given integrated Islamic counseling and dhikr services through dhikr relaxation, the stress symptoms experienced by the three patients changed for the better. After being given integrated Islamic counseling and dhikr services, patient SA no longer experienced stress symptoms, while patient LW and patient TH still experienced mild stress. This finding aligns with the research conducted by Haryono et al. (2016), which demonstrated a significant reduction in stress scores between the pre- and post-administration of a combination of back massage and dhikr intervention. The decrease in stress that occurred was a positive effect of the combination of relaxation. Research by Wahyuningsih & Tamimi (2021) also stated that there was an effect of dhikr therapy on the stress levels of diabetes mellitus patients at Dr. Harjono Hospital, Ponorogo Regency. To overcome stress in diabetes mellitus sufferers, a self-defense mechanism and a therapeutic approach are needed that are sourced from Islam, namely dhikr. Dhikr, when looked at from a health perspective, helps keep the body's balance stable, making it a good option to combine with Islamic counseling as a supportive therapy for people with diabetes mellitus.

CONCLUSION

Based on the results of the study, it can be concluded that the integration of Islamic counseling and dhikr in dealing with stress in inpatients at Karomah Holistic Hospital Pekalongan is carried out in stages, consisting of five stages, namely the purification stage, the stage of finding the most comfortable position (sitting is recommended, but if unable then it can be in a lying position), the stage of relaxing the muscles, the stage of paying attention to breathing by saying the dhikr sentences "*Astagfirullah*" and "*Alhamdulillah*", the last stage is to repeat from the second, third, fourth stages and until

the condition reaches calm. In addition, the picture of stress inpatients at Karomah Holistic Hospital Pekalongan changed between before and after carrying out Islamic counseling and dhikr. Before being given the integration of Islamic counseling and dhikr services, the stress symptoms of patients SA and LW were in the moderate category, and patient TH was in a state of severe stress. After being given the integration of Islamic counseling and dhikr services, patient SA no longer experienced stress symptoms, while patients LW and TH still experienced stress in the mild category, which was indicated by disturbed sleep patterns, concentration and memory began to decline, hoping to recover, and others. Islamic counseling and dhikr activities at Karomah Holistic Hospital Pekalongan can provide benefits or help patients to overcome problems, one of which is mental disorders in the form of stress due to medical treatment.

Stress in hospitalized patients is a serious challenge and can have a negative impact on patient recovery. Therefore, it is important to overcome stress with various approaches, both from medical, social, and spiritual aspects. The Islamic approach through dhikr and counseling based on religious values can also be an effective solution to provide peace and improve patient mental health. Recommendations for further researchers can conduct studies on quantitative research by measuring stress levels with experimental methods and comparing two treatments so that the preferences of the characteristics being measured are more visible, and increasing the number of participants to obtain more representative research results.

ACKNOWLEDGMENT

The research obtained a research feasibility permit from the Faculty of Ushuluddin, Adab, and Da'wa, Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan, Indonesia.

REFERENCES

- Agyapong, B., Obuobi-Donkor, G., Burbach, L., & Wei, Y. (2022). Stress, Burnout, Anxiety and Depression among Teachers: A Scoping Review. *International Journal of Environmental Research and Public Health*, 19(17), Article 17. <https://doi.org/10.3390/ijerph191710706>
- Aini, L., & Astuti, L. (2020). Pengaruh terapi relaksasi dzikir terhadap penurunan tekanan darah pada penderita hipertensi. *Jurnal Kesehatan : Jurnal Ilmiah Multi Sciences*, 10(01), 38–45. <https://doi.org/10.52395/jkjims.v10i01.304>
- Bakar, A., Suhartatik, S., & Hidayati, L. (2020). Combined benson and dhikr relaxation reduces anxiety and pulse frequency of inpatient cardiacs in hospitals. *International Journal of Pharmaceutical Research*, 12(4), 1747–1753. <https://doi.org/10.31838/ijpr/2020.12.04.250>
- Chhari, N., & Mehta, S. C. (2016). Stress among patients during hospitalization: A study from Central India. *National Journal of Community Medicine*, 7(4), 274–277.

- Fadlillah, A. M., & Husniati, R. (2021). Coping Stress pada Ibu Rumah Tangga. *Jurnal Pengabdian Masyarakat Multidisiplin*, 4(2), 82–89. <https://doi.org/10.36341/jpm.v4i2.1622>
- Farid, A. G. & Nurjannah. (2024). Efektivitas Konseling Spiritual Melalui Terapi Dzikir Untuk Mengatasi Anxiety. *Jurnal At-Taujih*, 4(1), 1–15. <https://doi.org/10.30739/jbkid.v4i1.2312>
- Farmawati, C., Zulfa, N., & Ulviana. (2022). Virtual Counseling to Help College Students Reduce Stress During Covid-19 Pandemic. *KONSELING: Jurnal Ilmiah Penelitian Dan Penerapannya*, 3(2), Article 2. <https://doi.org/10.31960/konseling.v3i2.1544>
- Gunarsa, S. D., & Gunarsa, Y. S. (2013). *Psikologi untuk Membimbing* (Jakarta). BPK. Gunung Mulia.
- Hafil, A. S., & Ningrum, U. P. (2023). The Effectiveness of Therapy Zikir in Reducing Anxiety Levels in Patients at RSU Lirboyo Kediri. *JOUSIP: Journal of Sufism and Psychotherapy*, 3(1), Article 1. <https://doi.org/10.28918/jousip.v3i1.859>
- Hardani, H., Ustiawaty, J., Andriani, H., istiqomah, ria, Sukmana, D., Fardani, R., auliya, nur, & Utami, E. (2020). *Buku Metode Penelitian Kualitatif & Kuantitatif*. CV Pustaka Ilmu.
- Haryono, R., Permana, I., & Chayati, N. (2016). Pengaruh Kombinasi Pijat Punggung Dan Dzikir Terhadap Tingkat Stres Pada Penderita Hipertensi. *Jurnal Keperawatan Notokusumo*, 4(1), Article 1.
- Hidayat, R., & Amir, H. (2021). Pengaruh Teknik Relaksasi Benson Terhadap Kualitas Tidur pada Lanjut Usia. *An Idea Health Journal*, 1(01), Article 01. <https://doi.org/10.53690/ihj.v1i1.14>
- Jannah, N., & Pohan, V. Y. (2022). Terapi Dzikir Menurunkan Kadar Gula Darah Sewaktu pada Klien Diabetes Melitus Type II. *Ners Muda*, 3(3), Article 3. <https://doi.org/10.26714/nm.v3i3.9480>
- Mawaddah, O. A., Tussyakdiah, H., Nabilah, H., Az-zahra, R. A., & Rahman, A. B. A. (2024). Dhikr Therapy In Reducing Anxiety. *Proceeding Conference on Psychology and Behavioral Sciences*, 3, 406–411. <https://doi.org/10.61994/cpbs.v3i.144>
- Munjirin, A. (2020). *Efektivitas terapi relaksasi zikir dalam upaya menurunkan stres akademik mahasiswa semester satu Prodi Bimbingan Konseling Islam TA 2019* [Undergraduate Thesis, Universitas Islam Negeri Mataram]. <https://etheses.uinmataram.ac.id/1081/>
- Mustary, E. (2021). Terapi Relaksasi Dzikir untuk Mengurangi Depresi. *Indonesian Journal of Islamic Counseling*, 3(1), Article 1. <https://doi.org/10.35905/ijic.v3i1.4845>
- Nihayati, H. E., Arganata, H., Dian, T. R. R., & Yunita, F. C. (2019). An effect of breath dhikr on the stress level of patients with pulmonary tuberculosis. *Indian Journal of Public Health Research and Development*, 10(8), 2648–2653. <https://doi.org/10.5958/0976-5506.2019.02268.X>

- Palupi, T. N. (2020). Tingkat Stres pada Siswa-Siswi Sekolah Dasar dalam Menjalankan Proses Belajar di Rumah Selama Pandemi Covid-19 | *Jurnal Psikologi Pendidikan dan Pengembangan SDM. Jurnal Psikologi Pendidikan Dan Pengembangan SDM*, 9(1), 18–29.
- Patimah, I. (2021). *Konsep Relaksasi Zikir dan Implikasinya Terhadap Penderita Gagal Ginjal Kronis (Kajian Teoritik dan Praktik)*. Penerbit Adab.
- Prasetya, E. C., & Afif, M. (2022). Rehabilitasi Psikososial pada Pasien yang mengalami Reaksi Stres Akut di Era COVID-19. *Prosiding Webinar Komprehensif Covid-19 Promotif, Preventif, Kuratif, dan Rehabilitatif*, 1, Article 1. <https://doi.org/10.30651/ps.v1i1.13711>
- Pujiastuti, C., Hindriyastuti, S., & Winarsih, B. D. (2022). Hubungan Tingkat Stres Dengan Kejadian Hipertensi Pada Pasien Rawat Inap Di Rumah Sakit Mardi Rahayu Kudus. *THE SHINE CAHAYA DUNIA D-III KEPERAWATAN*, 7(1), 1–14. <https://doi.org/10.35720/tscd3kep.v7i01.331>
- Putri, G. A. (2021). Konsep Mindfulness dalam Bimbingan dan Konseling Islam. *Al-Musyrif: Jurnal Bimbingan Dan Konseling Islam*, 4(1), Article 1. <https://doi.org/10.38073/almusyrif.v4i1.479>
- Rasyadi, A. F., & Wardana, M. A. (2024). Konseling Islam Melalui Terapi Berpikir Positif untuk Mengelola Stres Ketua Himpunan dan Organisasi. *Al-Musyrif: Jurnal Bimbingan Dan Konseling Islam*, 7(1), 1–12. <https://doi.org/10.38073/almusyrif.v7i1.1447>
- Rodiyah, R., & Praningsih, S. (2018). The Provison Of Orientation To The Anxiety Levels Of The New Patient At The Ponok (Obgyn) General Hospital Jombang. *Indonesian Nursing Journal Of Education And Clinic (INJEC)*, 2(1), 88. <https://doi.org/10.24990/injec.v2i1.15>
- Rohayati, N. (2016). Relaksasi Dzikir Untuk Menurunkan Derajat Kecemasan Pada Ibu Hamil Trimester III. *Psychopedia Jurnal Psikologi Universitas Buana Perjuangan Karawang*, 1(2). <https://doi.org/10.36805/psikologi.v1i2.689>
- Rojaya, R., Wahyudin, A. W., & Azam, K. (2023). Dzikir Jahar sebagai Psikoterapi. *Istiqamah: Jurnal Ilmu Tasawuf*, 1(1), 59–75.
- Romadoni, S., Shofroh, N. M., & Imardiani, I. (2017). Pengaruh Relaksasi Dzikir Asmaul Husna Terhadap Tingkat Stres Pasien Yang Menjalani Hemodialisa. *Proceeding Seminar Nasional Keperawatan*, 3, Article 1. <https://conference.unsri.ac.id/index.php/SNK/article/view/776>
- Rosyanti, L., & Hadi, I. (2020). Dampak Psikologis dalam Memberikan Perawatan dan Layanan Kesehatan Pasien COVID-19 pada Tenaga Profesional Kesehatan. *Health Information : Jurnal Penelitian*, 12(1), 107–130. <https://doi.org/10.36990/hijp.vi.191>
- Rozak, P. (2021). Peranan Agama Dan Terapi Dzikir Dalam Membentuk Mental Sehat. *Jurnal Ilmiah Ibtida; Jurnal Prodi PGMI STIT Pemalang*, 2(2), Article 2.
- Ruidahasi, T. D., Kartikasari, M., & Nashori, H. F. (2022). Validasi modul terapi zikir istigfar untuk meningkatkan resiliensi dan menurunkan gejala gangguan stres

- pascatrauma pada orang dewasa. *Jurnal EMPATI*, 10(5), Article 5. <https://doi.org/10.14710/empati.2021.32940>
- Sari, C. R., & Nopriani, Y. (2022). Pengaruh terapi dzikir dan relaksasi nafas dalam terhadap penurunan tingkat kecemasan pada pasien pre operasi katarak. *Prosiding Seminar Nasional*, 45–51.
- Sari, C. W. M., Sumarni, N., & Rahayu, Y. S. (2019). Hubungan Stres Terhadap Tekanan Darah pada Lansia Hipertensi di Wilayah Kerja Puskesmas Kadungora Kabupaten Garut. *Jurnal Keperawatan Muhammadiyah*, 4(2), Article 2. <https://doi.org/10.30651/jkm.v4i2.3193>
- Soliman, H., & Mohamed, S. (2013). Effects of zikr meditation and Jaw relaxation on postoperative Pain, Anxiety and physiologic response of patients undergoing abdominal surgery. *Journal of Biology, Agriculture and Healthcare*, 3(2), 23.
- Sugiyono, S. (2019). *Metode Penelitian Kuantitatif Kualitatif dan R&D*. Alfabeta.
- Sulistiyawati, R. A., Probosuseno, & Setiyarini, S. (2019). Dhikr Therapy for Reducing Anxiety in Cancer Patients. *Asia-Pacific Journal of Oncology Nursing*, 6(4), 411–416. https://doi.org/10.4103/apjon.apjon_33_19
- Suryani, S. (2013). Salat and dhikr to dispel voices: The experience of Indonesian Muslim with chronic mental illness. *Malaysian Journal of Psychiatry*, 22(1).
- Syahdiah, U., Fadhliah, M., Nurhidayah, N., Sakni, A. S., & Lutfiah, W. (2022). Efektivitas Terapi Zikir dalam Mengurangi Kecemasan pada Remaja Menjelang Ujian. *Jurnal Penelitian Ilmu Ushuluddin*, 2(2), 370–380. <https://doi.org/10.15575/jpiu.15578>
- Syopyan, D. M. T. (2022). *Terapi Dzikir untuk Mengatasi Stres Kerja pada Kurir J&T (Studi di Kampung Sukajadi Barat, Desa Sukajadi, Kecamatan Cibaliung, Kabupaten Pandeglang, Provinsi Banten)* [Doctoral Thesis]. Universitas Islam Negeri Maulana Hasanuddin.
- Wahyuningsih, A. S., & Tamimi, T. (2021). Terapi Dzikir terhadap Perubahan Tingkat Stres Pasien Diabetes Melitus. *Jurnal Keperawatan Jiwa*, 9(1), Article 1. <https://doi.org/10.26714/jkj.9.1.2021.69-78>
- Widiastuti, A., Rusmini, R., Mulidah, S., & Haryati, W. (2018). Terapi Dzikir Dan Murottal Untuk Mengurangi Kecemasan Pada Pre Eklampsia Ringan. *LINK*, 14(2), 98. <https://doi.org/10.31983/link.v14i2.3706>
- Wisniastuti, L. M., Adilatri, A. A. S. A., & Purwanti, I. S. (2018). Stress Level Correlation to Change of Menstrual Cycle in the Semester VIII in STIKES Wira Medika Bali. *Bali Medika Jurnal*, 5(1), 91–100. <https://doi.org/10.36376/bmj.v5i1.23>
- Yanti, M. D., Anggraini, W. A., Nurhalizah, S. S., Cantamala, K., & Sunarsih, S. (2023). The Effect of Respiratory Relaxation with Dhikr towards Reducing Anxiety in Students. *Journal of Psychology and Social Sciences*, 1(1), 26–32. <https://doi.org/10.61994/jpss.v1i1.44>
- Yanti, N. (2012). *Comparison of effectiveness the Dhikr relaxation to blood Glucose levels in Diabetes Mellitus in West Sumatera* [Master Thesis, Universitas Indonesia]. <https://lib.ui.ac.id>