

Qur'anic Therapy: The Impact of Qur'an Recitation on Inner Peace and Mental Health

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ABSTRACT

Indonesia is currently facing a significant mental health crisis, marked by increasing rates of emotional disorders, anxiety, stress, and depression. In addition to medical and social approaches, spiritual dimensions offer an alternative solution to support psychological well-being. This study aims to examine the role of Qur'anic Therapy as a spiritual intervention in fostering inner peace and improving mental health. The research employed a qualitative descriptive approach using a library research method. Data were collected through an analysis of the Qur'an, hadith, scientific journals, books, and relevant previous studies. The findings indicate that the Qur'an serves as *syifa'* (healing), providing therapeutic effects on both psychological and spiritual dimensions. Forms of Qur'anic therapy include regular recitation of the Qur'an, listening to *murottal*, contemplation (*tadabbur*) of Qur'anic verses, remembrance (*dhikr*) and supplication based on Qur'anic teachings, as well as *ruqyah syar'iyah*. These practices contribute to reducing stress, anxiety, and emotional disturbances by promoting relaxation, stimulating endorphin production, lowering cortisol levels, and strengthening spiritual connection with Allah SWT. Furthermore, interaction with the Qur'an enhances emotional resilience, optimism, self-control, and psychological stability. Therefore, Qur'anic Therapy can be considered a holistic and integrative approach that combines spiritual, psychological, and neurological dimensions, making it a strategic complementary intervention for mental health care in contemporary Indonesian society.

Keywords: *Qur'anic Therapy, Mental Health, Inner Peace, Al-Qur'an, Islamic Psychology.*

ABSTRAK

Indonesia saat ini menghadapi krisis kesehatan mental yang ditandai dengan meningkatnya angka gangguan emosional, kecemasan, stres, dan depresi. Selain pendekatan medis dan sosial, dimensi spiritual dapat menjadi alternatif solusi dalam mendukung kesejahteraan psikologis masyarakat. Penelitian ini bertujuan untuk mengkaji peran Terapi Qur'ani sebagai intervensi spiritual dalam mewujudkan ketenangan jiwa dan meningkatkan kesehatan mental. Penelitian menggunakan pendekatan deskriptif kualitatif dengan metode studi pustaka (*library research*). Data dikumpulkan melalui analisis terhadap Al-Qur'an, hadis,

jurnal ilmiah, buku, dan berbagai hasil penelitian yang relevan. Hasil penelitian menunjukkan bahwa Al-Qur'an berfungsi sebagai *syifa'* (penyembuh) yang memberikan efek terapeutik pada aspek psikologis dan spiritual manusia. Bentuk-bentuk terapi Qur'ani meliputi membaca Al-Qur'an secara rutin, mendengarkan murottal, mentadabburi ayat-ayat Al-Qur'an, berdzikir dan berdoa dengan ayat-ayat Al-Qur'an, serta ruqyah syar'iyah. Praktik-praktik tersebut terbukti membantu menurunkan tingkat stres, kecemasan, dan gangguan emosional melalui mekanisme relaksasi, stimulasi hormon endorfin, penurunan kadar kortisol, serta penguatan hubungan spiritual dengan Allah SWT. Selain itu, interaksi dengan Al-Qur'an juga meningkatkan resiliensi, optimisme, pengendalian diri, dan stabilitas psikologis individu. Dengan demikian, Terapi Qur'ani dapat dipandang sebagai pendekatan holistik dan integratif yang memadukan dimensi spiritual, psikologis, dan neurologis sehingga berpotensi menjadi intervensi komplementer yang strategis dalam upaya penanganan kesehatan mental masyarakat Indonesia.

Kata Kunci: *Terapi Qur'ani, Kesehatan Mental, Ketenangan Jiwa, Al-Qur'an, Psikologi Islam.*

INTRODUCTION

Indonesia is recognized as the country with the largest Muslim population in the world (Ronaldi et al., 2023). However, amidst the strong religious values prevailing in its society, Indonesia is experiencing a severe mental health crisis. Mental health phenomena in Indonesia show an increasingly complex upward trend alongside rapid social, economic, and technological changes. Various pressures of modern life such as high work demands, economic problems, excessive use of social media, and limited social support have become the primary factors affecting the psychological well-being of the population (Phitaloka et al., 2023). Mental health itself is not merely understood as the absence of mental disorders, but also encompasses inner peace, the ability to manage stress, and emotional balance in daily life. However, based on existing empirical realities, the level of mental tranquility among Indonesians remains uneven and shows a declining trend, making it an important issue in modern public health studies (Sarmini et al., 2023).

According to data from the Indonesian Ministry of Health (Kemenkes, 2023): 20% of Indonesia's population (54 million people) suffer from emotional mental disorders; 9.8% of adolescents have considered suicide; only 8% of those affected receive professional treatment; and more than 2,000 suicide cases are recorded annually. These figures indicate a significant gap in mental health services, persistent social stigma, and the urgent need for widespread education about mental health (Kemenkes, 2023). In general, this situation shows that Indonesia is facing serious problems in the field of mental health (Widyatmoko et al., 2025). Therefore, more targeted and systematic intervention is needed through

enhanced education, stronger health services, and optimized social support to ensure sustainable psychological well-being for the population (Nina et al., 2026). Beyond medical and social approaches, the spiritual dimension also plays an important role as an alternative solution to mental health problems. One way this can be realized is through the habitual reading, understanding, and internalizing of the values contained in the Qur'an, which is believed to bring peace of heart, foster optimism, reduce anxiety, and strengthen the mental resilience of individuals in facing life's pressures (Lazuardi & Usriyah, 2025).

The Qur'an does not only function as a guide for life, but also as a means of healing for physical and psychological ailments, as stated in QS. Al-Isra' (17): 82, which explains that the Qur'an acts as a healer (*syifa'*) in maintaining mental health and overcoming restlessness, anxiety, and inner pressure (Qahhar et al., 2025). Various literature also states that reading the Qur'an is believed to provide inner peace for a Muslim, because through the recitation and understanding of its verses, the heart becomes more peaceful and directed. Moreover, such activity can strengthen self-control, enabling a person to better resist impulses toward acts that contradict religious values and prevailing norms (Alfiah et al., 2024). Resist impulses toward acts that contradict religious values and prevailing norms (Alfiah et al., 2024). Husnul Affan also mentions in his journal "Reading the Qur'an as a Means of Attaining Peace of Mind" that the Qur'an is believed to bring tranquility to the heart of the reciter, since through this activity a Muslim will always remember Allah SWT. Furthermore, the Qur'an is also believed to have an influence on mental and physical health, as its recited verses can cultivate inner serenity that impacts emotional stability and improved bodily condition. In addition, the Qur'an plays a role in shaping a wise Muslim personality, as it contains values, guidance, and wisdom that encourage humans to think, understand, and develop their intellectual potential optimally (Juniar, Suci & Putri, 2023).

Although various studies have shown that reading the Qur'an has a positive impact on peace of mind and mental health, these research findings remain partial and fragmented each addressing only a specific aspect, such as self-control, general mental health, or peace of mind as an end goal, without explicitly connecting their findings to the mental health crisis currently gripping Indonesia as reflected in the 2023 Kemenkes data. In addition, the psychological mechanisms underlying the therapeutic effects of the Qur'an have not been sufficiently explored, so its potential as an intervention that can be implemented clinically or community-based remains underutilized. Therefore, this article aims to fill this gap by presenting a more comprehensive study of the impact of Qur'an recitation on peace of mind and mental health which is the core of the concept of Qur'anic Therapy through an integrative approach combining the perspectives of religious

psychology, Islamic studies, and relevant scientific findings, so as to provide theoretical contributions as well as practical solutions for addressing the mental health crisis in Indonesia.

RESEARCH METHODS

This study employed a qualitative approach using a library research design to explore the role of Qur'anic Therapy in fostering inner peace and promoting mental health. Library research was selected because it enables a comprehensive examination and synthesis of existing scholarly literature, classical Islamic sources, and contemporary empirical studies relevant to the topic under investigation (Sugiyono, 2017).

Data were collected through a review of literature retrieved from several academic databases, including Scopus, Web of Science, Dimensions, Google Scholar, and Crossref. The sources consisted of peer-reviewed journal articles, books, and relevant Islamic texts discussing Qur'anic therapy, mental health, inner peace, Islamic psychotherapy, spirituality, and religious coping mechanisms. The inclusion criteria comprised publications published between 2020 and 2025, written in English or Indonesian, and directly related to the themes of Qur'anic healing and psychological well-being.

The collected data were analyzed using thematic content analysis. The analysis process involved several stages, including literature selection, data reduction, coding, categorization, and theme development. Relevant findings were then synthesized to identify recurring patterns, conceptual relationships, and theoretical perspectives regarding the therapeutic effects of Qur'anic recitation on psychological well-being. Through this approach, the study provides a comprehensive understanding of Qur'anic Therapy from theological, psychological, and empirical perspectives.

RESEARCH AND DISCUSSION

1. The Qur'an as Syifa': The Theological Foundation of Qur'anic Therapy

The term 'Psychotherapy' derives from two words: 'Psycho' and 'therapy.' 'Psycho' means mental or psychological, while 'therapy' refers to a healing process or treatment. In Indonesian, psychotherapy can thus be interpreted as the treatment of the mind or mental healing. Therapy (in English) means treatment and healing; in Arabic, it is equivalent to 'al-Istisyfa,' derived from the word 'syafa-yasfi-syifa,' meaning to heal or provide healing. Accordingly, psychotherapy can be defined as a therapeutic intervention process aimed at overcoming various psychological disorders and problems, while optimizing mental health and an individual's psychological well-being. Therapy can also be understood as a systematic and planned effort to address problems faced by clients, with the goal of restoring, maintaining, and developing the client's

condition so that their mind and heart are in a proportional state. A human being whose mind and heart (qolb) are in proportion is one who is healthy and happy in both this world and the hereafter. Wolberg and Frank argue that psychotherapy is a form of treatment or care for problems of an emotional nature, with the goal of eliminating, changing, or slowing down symptoms in order to promote positive personal development (Alang, 2020).

Islamic therapy is a process of treatment and healing conducted based on the guidance of the Qur'an and the Sunnah of the Prophet Muhammad (peace be upon him), both through spiritual guidance and teachings sourced from Allah, the angels, and His Messengers. In the view of H. Fuad Anshori, Islamic psychotherapy is understood as an effort to heal the human soul (nafs) spiritually, grounded in the Qur'an and hadith, with an approach of essential empirical analysis and a deep understanding of the nature of humanity (Alang, 2020). Therefore, the primary foundation of Islamic psychotherapy not only derives from the Qur'an and Sunnah, but is also reinforced by empirical experience and the development of knowledge. The methods used in Islamic psychotherapy include the method of science, the method of tenacity, the method of authority, and the method of intuition or ilham a way of gaining understanding directly through inner and spiritual experience. Therefore, the primary foundation of Islamic psychotherapy not only derives from the Qur'an and Sunnah, but is also reinforced by empirical experience and the development of knowledge. The methods used in Islamic psychotherapy include the method of science, the method of tenacity, the method of authority, and the method of intuition or ilhama way of gaining understanding directly through inner and spiritual experience (Khotijah et al., 2023).

Qur'anic Therapy is a form of healing or psychospiritual intervention that uses the Qur'an as the primary medium in the process of healing the soul. This therapy harnesses the spiritual values, meaningful content, and energy contained in Qur'anic verses to help a person move from a troubled psychological state toward one that is healthier and more peaceful. (Rahmawati, 2025) defines Qur'anic therapy as a holistic approach that integrates the spiritual dimension of the Qur'an with the psychological healing of a person, in the belief that the Qur'an contains healing power that comes directly from Allah SWT.

Allah SWT clearly states in the Qur'an that He has revealed the Qur'an as a cure and healing for what is in human hearts. As explained in Surah Yunus (Q.S. 10:57), the verse conveys that the Qur'an has been bestowed by Allah SWT upon all humanity as a teaching and admonition serving as a guide for life, and simultaneously as a healer of various inner ailments within the heart, such as restlessness, doubt, and negative traits that disturb inner peace (Sukandar et al., 2024).

2. Forms of Qur'anic Therapy

1. Regular reading of the Qur'an is the most fundamental and accessible form of Qur'anic therapy for every Muslim.
2. Listening to murottal (melodious Qur'an recitation) is a very effective form of Qur'anic therapy, particularly for those who are not yet fluent in reading the Qur'an, or in situations where a person cannot actively read. Murottal recited by qualified reciters (qari') with a beautiful voice and proper tartil has a remarkable healing power.
3. Tadabbur (contemplation) of Qur'anic verses is a deeper form of interaction with the Qur'an, in which a person not only reads but also reflects upon, understands, and internalizes the meaning of each verse recited.
4. Dhikr and du'a based on Qur'anic verses is a highly recommended form of Qur'anic therapy. This practice combines the power of the Qur'an with the humility of prayer, producing a spiritual condition that is highly conducive to peace of mind.
5. Ruqyah syar'iyah the recitation of specific Qur'anic verses as therapy for physical and non-physical ailments permissible under Islamic law is also a form of Qur'anic therapy that has long been practiced in Islamic tradition.

3. The Concept of Peace of Mind in Islam

Peace of mind in Islam is known by the term *nafs al-muthma'innah*, meaning a soul that is calm and serene due to constant closeness to Allah SWT. A tranquil soul represents the pinnacle of the spiritual journey of a Muslim who has successfully subdued desires and surrendered entirely to Allah SWT. From the perspective of Islamic psychology, peace of mind is not a passive state free from problems, but an active condition in which a person is able to face life's various challenges with a positive, patient, and trusting attitude toward Allah (Anisa, 2025).

In religious psychology, peace of mind in Islam is closely related to the level of one's faith (*iman*). The stronger a person's faith, the greater their capacity to achieve inner peace. Faith in Allah SWT forms the primary foundation for mental tranquility, because with strong faith, a person believes that everything that happens in their life is part of God's decree, which surely contains wisdom and goodness (Farhat et al., 2025).

Factors causing spiritual restlessness according to Islam include distance from Allah SWT, weak faith, sinfulness, worldly greed, and the inability to accept God's decree. Conversely, closeness to Allah through worship, dhikr, and tadabbur of the Qur'an brings genuine inner peace. Burhanuddin (2020) reveals in his research that *zikrullah* constantly remembering Allah at every time and opportunity has a tremendous influence on human life. The forms of dhikr in

question encompass various manifestations, from performing prayers and reading the Qur'an, to reciting words of praise (kalimah tayyibah), and contemplating the majesty of natural phenomena as signs of Allah's greatness. All these forms of dhikr have been proven to provide great benefits to human beings, both in terms of psychological and spiritual well-being, ultimately positively increasing peace of mind and inner tranquility, especially for those who perform dhikr with sincerity and devotion solely for the sake of Allah. This further confirms that Islam has provided the right witness and therapy for overcoming inner restlessness and spiritual turmoil that through zikrullah, the heart and soul become calm and peaceful (Burhanuddin, 2020).

4. The Concept of Mental Health in the Islamic Perspective

Mental health is an important aspect of every individual's life because it affects a person's ability to carry out daily activities. According to the World Health Organization (WHO), mental health is defined as a state of well-being that enables individuals to realize their potential, cope with everyday life stresses, work productively, and contribute positively to their social environment (Ramadhani et al., 2023).

In the Islamic perspective, Islam views mental health holistically encompassing physical, spiritual, and social health, all of which must be in balance. According to (Aryansyach & Muhajarah, 2024), the characteristics of good mental health in the Islamic perspective include: the ability to perform acts of worship with devotion (khushu'), the ability to build harmonious social relationships, the ability to face trials with patience, and the ability to manage emotions in accordance with Islamic values. Good mental health in Islam is not merely freedom from psychological disorders, but also reflects a person's level of piety and closeness to Allah SWT. Therefore, mental health in Islam is not only seen as a psychological need, but also as part of humanity's responsibility to maintain the physical and spiritual trust granted by Allah SWT.

The relationship between spirituality and mental health has been extensively discussed in various studies, showing a close connection between the two. In (Harahap et al., 2024), it is emphasized that spirituality is not merely a complement to mental health, but rather a key component that significantly determines the quality of a person's psychological condition. Individuals who have a strong spiritual relationship with Allah SWT tend to have greater resilience when facing stress and life pressures. Conversely, weak spirituality has serious repercussions on a person's psychological condition. When a person is distant from spiritual and religious values, they tend to be more vulnerable to various psychological disorders such as anxiety, depression, and personality disorders. Furthermore, the Prophet Muhammad (peace be upon him) also provided much guidance on the importance of maintaining mental health. He emphasized the

importance of gratitude, patience, and tawakkul (trust in Allah) as ways to deal with stress and life's difficulties. In a hadith narrated by Muslim, the Prophet said: "Wondrous is the affair of the believer, for his affairs are all good. If he is granted ease, he is grateful; that is good for him. And if he is afflicted with hardship, he is patient; that too is good for him."

5. The Qur'an as a Healer (Syifa')

The word *syifa'* in the Qur'an derives from the root *syafa-yasyfi*, which literally means healing or recovery. In several verses, the Qur'an also refers to itself as *syifa'*, indicating that the Qur'an holds a primary function as a means of healing, both for the heart and soul of human beings. Mahfuzah (2023), in a thematic study of the *syifa'* verses in the Qur'an, explains that the meaning of *syifa'* is not limited to physical healing alone, but also encompasses spiritual and psychological healing. However, the main focus of the *syifa'* concept in the Qur'an is directed toward healing diseases of the heart and soul. Thus, the Qur'an is understood as a source that not only provides inner peace, but also plays a role in comprehensively improving a person's psychological and spiritual condition (Mahfudzah, 2022).

The Qur'an is the primary foundation as a source of absolute truth in Islam. One proof of the Qur'an's truth is its ability to heal diseases, both those of a spiritual and physical nature. The Qur'an's function as a healer of the heart and soul operates through several mechanisms. First, the semantic content of the Qur'an contains guidance, wisdom, and admonition capable of straightening deviant thinking and calming a restless soul. Second, the phonetic aspect or the sound of Qur'anic recitation with its distinctive rhythm and melody has been proven to produce significant relaxation effects. Third, from the spiritual dimension, Qur'anic recitation establishes a strong bond between the servant and Allah SWT, thereby cultivating feelings of security, tranquility, and inner peace (Oualid Hechehouche, 2020).

The meaning of *Syifa'* in the interpretations of Quraish Shihab and Sayyid Quthb: Both scholars agree that the concept of *syifa'* in the Qur'an encompasses healing of both spiritual and physical aspects, yet there are differences in scope and emphasis across certain surahs. On Surah Fussilat, both understand *syifa'* as a remedy for the spiritual ailments of believers, particularly regarding anger toward polytheists. Quraish Shihab expands the meaning of *syifa'* to include four functions of the Qur'an as a reminder, medicine, guidance, and mercy while Sayyid Quthb emphasizes *syifa'* as a healer of a heart shaken by doubt and wrongdoing. In Surah Yunus, Quraish Shihab interprets *syifa'* as spiritual illness within the chest affecting the soul, while Sayyid Quthb focuses on the healing of the believing heart. In Surah An-Nahl, both agree that *syifa'* is found in honey as physical medicine, though both acknowledge honey does not cure all diseases.

Surah Al-Isra' shows a significant difference: Quraish Shihab sees syifa' as a remedy for spiritual ailments caused by limitation and loss of direction, while Sayyid Quthb emphasizes syifa' as a medicine for the hearts of believers and a punishment for unbelievers. In Surah Asy-Syu'ara, both interpret syifa' as spiritual and physical medicine coming directly from Allah, without dismissing human efforts for healing. Overall, Quraish Shihab's interpretation tends to be broader and more holistic, integrating the functions of the Qur'an more comprehensively, while Sayyid Quthb focuses more on the aspect of tawhid and strengthening of faith as the primary condition for receiving syifa' (Rohmatulloh et al., 2020)

6. The Influence of Qur'an Recitation on Peace of Mind

a. The effect of listening to and reading the Qur'an on the heart.

Reading and listening to the Qur'an has been proven to have a positive influence on a person's emotional state and inner peace. Based on the research findings of M. Taufik Rahman (2023) with Muslim respondents aged 17–19 years, as many as 83.9% of respondents reported feeling calm and peaceful after interacting with the Qur'an, while others reported feeling moved, touched, and deeply engaged. These results indicate that interaction with the Qur'an whether through reading or listening to its recitation is able to touch the inner dimensions of humanity and provide a soothing psychological impact, nurturing positive feelings within an individual (Rahman, 2023).

b. Qur'an recitation as a means of spiritual relaxation.

The Qur'an plays an important role as a medium of spiritual relaxation that can bring peace to the human soul. The activity of reading the Qur'an can foster an attitude of tawakkul and surrender to Allah SWT, which indirectly influences the body to become more relaxed. In this process, the sympathetic nervous response decreases, allowing the body to enter a calmer state. Physiologically, intensive Qur'anic recitation therapy is known to stimulate the production of endorphin hormones, which function to increase comfort and relaxation, as well as help lower blood pressure, slow the breathing rate, heart rate, and brain wave activity. Thus, Qur'an recitation (tilawah) is not only a ritual act of worship, but also a means of spiritual relaxation that positively impacts a person's physical and psychological health (Juniar & Putri, 2023).

c. The effect of murottal on inner peace.

Murottal Al-Qur'an therapy has been empirically proven effective in helping reduce stress and anxiety levels across various community groups. Based on research results, before murottal therapy was administered, 26 elderly individuals experienced severe stress and 14 experienced moderate stress. After therapy, all respondents experienced a decrease in stress levels to the moderate category with a significance value of $p = 0.000$ ($p < 0.05$), indicating a significant effect of murottal therapy on the psychological condition of respondents.

Neurologically, the stimulation of Qur'anic recitation is dominated by the emergence of delta waves in the frontal and central areas of the brain, which play a role in emotional regulation. This condition can help create a feeling of calm, comfort, serenity, and inner peace for the individual listening (Bahrir & Komariah, 2020).

d. The Influence of Qur'anic Recitation (Tilawah) on Inner Peace

Qur'anic recitation (tilawah) has been proven to function as an effective spiritual medium in cultivating inner peace, as reflected in the experiences of female students (santriwati) at Dayah Athiyah Banda Aceh, who make tilawah their primary response to emotional, cognitive, and spiritual pressures in their daily lives. Emotionally, tilawah provides a sense of calm through the rhythmic and regulated pattern of recitation and controlled breathing, thereby activating the parasympathetic nervous system and reducing emotional turbulence such as anxiety, anger, and longing. This is consistent with the findings of Moulaei et al., who demonstrated that tilawah significantly reduces levels of stress and depression as a simple yet effective non-medical method. Cognitively, the practice of tartil recitation carried out routinely after the five daily prayers has been shown to improve concentration, strengthen memory retention, and build the mental readiness of students prior to the tahfiz (memorization) process, as the mindful reading pattern encourages full attentional focus on the meaning of the verses being recited. (Nurdiani et al., 2025)

7. The Impact of Qur'an Recitation on Mental Health

Regular reading of the Qur'an has been proven to have a significant positive impact on a person's psychological condition. A person who regularly reads the Qur'an can feel calm and peace within themselves. Fundamentally, this activity represents a direct form of communication with Allah SWT. When holy verses are recited, the sound produced is received by the ears and processed by the brain, generating electromagnetic effects that influence the body's cells. Qur'anic recitation at certain frequencies also contributes to stimulating the production of endorphin hormones, which play a role in lowering blood pressure, slowing the breathing rate, balancing the heart rate, and creating a sense of calm while reducing anxiety and stress. In addition, this activity also stimulates the release of adrenaline hormones from the hypothalamus, which helps stabilize blood pressure when a person is experiencing stress or anxiety due to a specific condition. Thus, reading the Qur'an becomes one of the body's natural mechanisms for dealing with emotional pressure.

Scientific findings and anecdotal evidence show that learning the Qur'an can help alleviate mental health problems. Jannah (2025) shows that a one-week Qur'an reading intervention was able to significantly reduce students' academic stress levels, while murottal Al-Qur'an therapy proved more effective at reducing

anxiety than classical music therapy; and reading Al-Fatihah reflectively can reduce depression while boosting bodily immunity. These effects arise because repeated Qur'anic recitation can activate the parasympathetic nervous system, lower cortisol hormone levels, and bring inner peace that accelerates the recovery of a person's psychological condition (Jannah et al., 2025).

In addition to psychological benefits, reading the Qur'an also calms the mind, increases optimism, improves sleep quality, strengthens mental resilience, and reduces feelings of loneliness by deepening the spiritual connection with Allah SWT. Therefore, regular Qur'an reading is a simple, safe, and effective non-medical therapeutic method for maintaining mental and spiritual balance (Walida, 2021).

In addition, parental involvement is also a key factor in maintaining adolescents' mental health. Adolescence is a developmental period that is vulnerable to various psychological issues, such as depression, anxiety, and emotional stress resulting from biological, social, and environmental changes. Research findings indicate that emotional support, open communication, and authoritative parenting styles can serve as protective factors that help adolescents cope with these challenges. Furthermore, parents' understanding of their child's personality traits is also a crucial aspect, given that every adolescent has different psychological needs and response patterns. Thus, parental involvement coupled with an understanding of the uniqueness of adolescents' personalities can significantly contribute to improving their psychological well-being and strengthening their mental resilience (Taufiqurrahman et al., 2026).

CONCLUSION

Based on the discussion above, it can be concluded that Indonesia is facing a serious mental health crisis, with approximately 54 million people suffering from emotional and mental disorders according to 2023 data from the Ministry of Health. Amid these conditions, a spiritual approach through Qur'anic Therapy emerges as an integrative alternative solution. The Qur'an is believed to be not merely a holy book, but also a *syifa'* (healer) for ailments of the heart and soul, as affirmed in Surah Yunus: 57 and Surah Al-Isra': 82. These forms of therapy include regularly reading the Qur'an, listening to recitations, reflecting on verses, reciting *dhikr*, praying, and performing *ruqyah syar'iyyah*.

Scientifically, reciting the Qur'an has been proven to have a positive impact on inner peace and mental health. As many as 83.9% of respondents felt a sense of peace after engaging with the Qur'an, and recitation therapy has been shown to significantly reduce stress and anxiety levels. Neurologically, the stimulation from reciting the Qur'an activates delta waves in the brain, which play a role in emotional regulation; it stimulates the production of endorphins; and it activates the parasympathetic nervous system, creating a state of relaxation and lowering

cortisol levels. Thus, Qur'anic Therapy is a psychospiritual healing method that integrates Islamic values with modern scientific findings. This approach is considered simple, safe, and effective as a non-medical therapy for maintaining mental and spiritual balance.

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