

Quran as A Trauma Healer for Community Victims of Earthquake and Lequification in Palu Municipality

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Quran as A Trauma Healer for Community Victims of Earthquake and Lequification in Palu Municipality

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Abstract

This article focuses on the elaboration of the Qur'anic phenomenon as a trauma healer for victims of the disaster such as earthquake, tsunami, and liquefaction in Palu. The research method used interviews and direct observation with victims. This article aims to elaborate on the Quran's phenomenon as a trauma healer that is very effective in overcoming trauma for victims of natural disasters in Palu. The findings of this article show that when earthquake victims experience fear, sadness, and insomnia, they undergo healing trauma independently through reading (tartil), hearing (tasmi'), and recollecting (tadabbur) verses of the Koran. The research shows that people's reception of the Quran is very dynamic. The Quran's miracles are not limited to legal aspects, language, and future information, but it also on an excellent aspect (tartil), which can comfort the heart and increase the spirit of life for people affected by a disaster.

Keywords: psychological trauma, qur'anic healing, earthquake, miracles.

Al-Quran Sebagai Trauma Healer Bagi Masyarakat Korban Gempa Bumi dan Likuifkasi di Kota Palu

Abstrak

Artikel ini fokus pada elaborasi fenomena alquran sebagai trauma healer pada korban gempa di Palu. Metode penelitian dengan wawancara dan pengamatan langsung dengan korban. Artikel ini bertujuan mengelaborasi fenomena Alquran sebagai trauma healer yang sangat efektif mengatasi trauma bagi masyarakat korban gempa di Kota Palu. Temuan artikel ini menunjukkan bahwa di saat korban gempa mengalami ketakutan, kesedihan dan susah tidur, mereka melakukan trauma healer secara mandiri melalui bacaan (tartil), pendengaran (tasmi') maupun perenungan (tadabbur) ayat Alquran. Hal ini menunjukkan resepsi masyarakat terhadap Alquran sangat dinamis dan kemukjizatan Alquran tidak terbatas pada aspek hukum, bahasa, informasi masa depan, tapi juga pada aspek suara (tartil) yang mampu menghibur hati dan meningkatkan semangat hidup bagi masyarakat yang tertimpa musibah.

Kata kunci : trauma psikologis, penyembuhan qur'an, gempa bumi, keajaiban

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A. Background

Earthquakes and natural disasters that occur always leave psychological trauma, both for the elderly,¹ adults,² and children.³ The psychological impact is more dangerous than the physical impact. Unfortunately, however, the number of psychiatrists in the field is minimal. It is also complicated for them to reach all victims who scattered in various areas. Simultaneously, the therapy methods have tended to be limited to psychotherapy and psychosocial through play and motivation.

The Qur'an, apart from the book of guidance (*hudan*), also calls itself *syifa'an*, the antidote for all diseases.⁴ The Koran as an antidote includes two things, namely the therapy for physical ailments and psychological solace. Both are equally important to treat. Physical pain will disturb someone's psyche. Likewise, mental illness (heart) such as envy, desire, anxiety, constant fear will eventually result in physical condition.⁵

Several researchers, such as Zulkarnain,⁶ Coker Elizabeth,⁷ Abdul Rahman Obeid Husein,⁸ Siti Awa Abu Bakar,⁹ Monireh Mahjoob,¹⁰ Darlis,¹¹ had studied the

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¹ Mutianingsih and Mustikasari, "Dampak Psikologis Gempa Bumi Terhadap Kelompok Rentan: Lansia," *Jurnal Ilmiah Kesehatan Keperawatan* 15, no. 1 (2019): 18-23, <https://doi.org/10.26753/jikk.v15i1.290>.

² Haqi, M. H., Has, E. M. M., & Bahiyah, K. (2019). Gambaran Status Mental (Stres, Kecemasan, dan Depresi) Pada Korban Pasca Gempa Berdasarkan Periode Perkembangan (Remaja, Dewasa, dan Lansia) di Desa Pendua Kabupaten Lombok Utara. *Psych. Nurs. J.*, 1(1).29-35watan Jiwa) 1, no. 2 (2019): 29-35.

³ Hetty Suryatiningsih, "Dampak Gempa Bumi Lombok Terhadap Prilaku Anak Hetty," *Prosiding Seminar Nasional Pengabdian 2018 Univeristas Muslim Nusantara Al-Washliyah*, no. September (2018): 262-68.

⁴ Q.S. Al-Isra: 82 dan Q.S Yusuf: 57

⁵ M. Quraish Shihab, *Tafsir al-Misbah*, Jilid ke-7, (Jakarta: Lentera Hati, 2002), h. 175.

⁶ Muhammad Zulqarnain, "Quranic Exegesis From Psychological Perspective: An Application of Quranic Therapy in Generalized Anxiety Disorder," *QURANICA, International Journal of Quranic Research* 11, no. 2 (2019): 22-37.

⁷ Elizabeth M. Coker, "Claiming the Public Soul: RepresentationS of Qur'anic Healing and Psychiatry in the Egyptian Print Media," *Transcultural Psychiatry* 46, no. 4 (2009): 672-94, <https://doi.org/10.1177/1363461509351390>.

⁸ Abdul Rahman Obeid Hussein et al., "Quranic Features of Healing and Treatment: An Indexing of Quranic (Medical Instructions) Verses," *European Scientific Journal, ESJ* 12, no. 26 (2016): 262, <https://doi.org/10.19044/esj.2016.v12n26p262>.

⁹ Siti Awa Abu Bakar, "Effects of Holy Quran Listening on Physiological Stress Response," *E-Proceedings of the Conference on Management and Muamalat (CoMM 2014), 26-27 May 2014*, no. May (2014): 978-83, <https://doi.org/E-ISBN:978-983-3048-92-2>.

¹⁰ Monireh Mahjoob et al., "The Effect of Holy Quran Voice on Mental Health," *Journal of Religion and Health* 55, no. 1 (2016): 38-42, <https://doi.org/10.1007/s10943-014-9821-7>.

Quran as an antidote. Through this research, the term Qur'anic Healing has become a popular term in the Koran study. The Quranic healing phenomenon reinforces the new fact that the Koran, beside the holy book, at the same time shows a more comprehensive function during modern society. Not limited to books that are read and memorized, but become a potent psychological therapy. According to Ahmed Elkadi, the Koran (Quranic Healing) takes three ways or approaches: the legal approach, the guiding approach, and the direct healing approach.¹²

Although many researchers have written about quranic healing, the writings focus more on studying the Koran as psychological therapy for earthquake victims. Apart from causing physical losses, the earthquake also significantly impacts psychological aspects, such as anxiety, depression, and post-traumatic stress disorder (PTS).¹³ The study results by Norsiah Fauzan and Siti Naqiah Syahidan show that reading the Koran affects increasing the frequency of brain activity. It is a Koran-based therapy in psychological healing illnesses.¹⁴

Thus, this paper aims to show the Quranic verse's role as psychological therapy for the earthquake and liquefaction victims in Palu City that occurred on September 28, 2018. The quake, measuring 7.4 on the Richter scale, has resulted in a tsunami with a height of 6-8 meters and liquefaction in several areas, resulting in the death toll of around 2045 people.¹⁵

This paper uses a phenomenological approach in the form of a living Quran study.¹⁶ The Living Quran necessitates the study of people's attitudes and

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¹¹ Darlis Dawing, "Living Qur'an Di Tanah Kaili (Analisi Interaksi Suku Kaioli Terhadap Alquran Dalam Tradisi Balia Di Kota Palu, Sulawesi Tengah," *NU'n* 3, no. 1 (n.d.): 61-87.

¹² Ahmed Elkadi, *Health and Healing*. 281.

¹³ Farooqui, M., Quadri, S. A., Suriya, S. S., Khan, M. A., Ovais, M., Sohail, Z., Shoaib, S., Tohid, H., & Hassan, M. (2017). Posttraumatic stress disorder: A serious post-earthquake complication. *Trends in Psychiatry and Psychotherapy*, 39(2), 135-143. <https://doi.org/10.1590/2237-6089-2016-0029>

¹⁴ Norsiah Fauzan dan Siti Naqiah Syahdan, "Al-Qur'an Untuk Terapi Minda dan Penyembuhan: Kajian Menggunakan Quantitative Electroencephalograph (qEEG), *GJAT | DECEMBER 2015 | VOL 5 IS 28*; 2 | 99

¹⁵ https://id.wikipedia.org/wiki/Gempa_bumi_dan_tsunami_Sulawesi_2018, di akses hari Kamis, 20 Desember 2018

¹⁶ Abdul Mustaqim, "Metode Penelitian Living Quran: Model Penelitian Kualitatif", dalam " Sahiron Syamsuddin (ed.), " *Metodologi Penelitian Living Qur'an dan Hadis*, (Yogyakarta: TH Press & Teras, 2007), h.76-77.

receptions against the Koran verses, in fact, not theologically.¹⁷ Thus, this paper elaborates on the shift in the meaning of society towards the holy Koran while at the same time showing new miraculous aspects of the Koran.

B. The Quran as A Healing

Ahmed Elkadi emphasized that the Koran medicinal function is not limited to social diseases but also plays an essential role in treating mental disorders and happiness. Quranic Healing uses three ways or approaches traditional approach, guiding approach, and direct healing approach.¹⁸ The Quranic healing in the form of a conventional approach (legal approach) means some verses that contain laws or regulations, which are essentially the Koran's strategy in treating several social ailments in society. In contrast to the Qur'anic healing in the form of guidance, namely the Koran emphasizes a preventive approach. It is different from the direct healing approach; this form of healing is more practical in the community. In certain conditions, the Koran is not only read and recited in a sweet and loud voice, but the Koran is also often used directly by the community as an antidote for all diseases.¹⁹

The latter form has been developed by many researchers today. As a result of research (Morteza Darabinia, Ali Morad Heidari Gorji, and Mohammad Ali Afzali, 2017)²⁰, the shipment results to 80 staff of 80 medical staff from Mazandaran University of Medicine (Mazandaran, Iran). The results showed that the experiment for three months by listening to the Qur'anic verse three minutes every day had improved the Muslim community's mental condition. Mahjoob et al.'s research²¹ on the Zahedan University of Medical Sciences employees, southeast Iran, showed a significant difference between the test and control groups in their

¹⁷ Ahmed Rafiq, "The Reception of the Qur'an in Indonesia : A Case Study of the Place of the Qur'an in a Non-Arabic Speaking Community Submitted to The Temple University Graduate Board In Partial Fulfillment of the Requirement for the Degree By Ahmad Rafiq Examining C," 2014.

¹⁸ Ahmed Elkadi, Health and Healing in The Qur'an, American Journal of Islamic Social Science, Vol. 2, 8s. 2, (Des 1, 1985), 281.

¹⁹ Ahmed Elkadi, Health and Healing in The Qur'an, American Journal of Islamic Social Science, Vol. 2, 22 2, (Des 1, 1985), 281.

²⁰ Morteza Darabinia, Ali Morad Heidari Gorji, and Mohammad Ali Afzali, "The Effect of the Quran Recitation on Mental Health of the Iranian Medical Staff," *Journal of Nursing Education and Practice* 7, 17 11 (2017): 30, <https://doi.org/10.5430/jnep.v7n11p30>.

²¹ Mahjoob et al., "The Effect of Holy Quran Voice on Mental Health."

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mean mental health scores after listening to the Quran ($P = 0,037$). These results suggest that listening to the Quran can be recommended by psychologists to improve mental health and achieve greater calm.

The Koran phenomenon as a medicine is not new in Islam. Several history and facts in the Sahabat era illustrated that the early generations had exemplified how the Koran functions as an antidote. Ahmad al-Qadhi's research emphasizes that the Koran has a psychological and physiological impact on people who read or hear the Koran verses. The psychological effect of the Qur'an is that it can reduce feelings of anxiety and fear experienced by a person and can increase feelings of happiness, emotional stability, clear thoughts, feelings of satisfaction, and peace. Meanwhile, the physiological aspects of the Qur'an have an impact on reducing blood pressure, heart rate and increasing immunity from all diseases.²²

The research above is in line with Didi Junaedi's findings that the Koran in the private realm becomes a *syifa* (medicine, antidote, and solution) for individuals who experience psychological disorders such as sadness due to earthquakes or life problems. In this context, the verse is used as a therapist by reading or exploring the verse's meaning. Not only that, Junaedi's findings emphasize that in the community, the practice of healing diseases through the Koran is very familiar, among which the most popular is the *ruqyah* method, both physical and psychological.²³

The shift in a community response that has occurred since the first revelation to the present day, the Koran scholars divide the Koran study into two forms, namely the Koran as informative and the Koran as performative.²⁴ The first stage reflects the Koran as a guide, a source of law, and information. Meanwhile,

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²² Achmad Zuhdi, *Terapi Qur'ani: Tinjauan Historis: Al-Qur'an-Al-Hadis Dan Sains Modern* (Surabaya: IMTIYAZ, 2015), h. 276, dikutip dari Mutawally, "Qur'anic Healing Therapy pada Lansia Gangguan Deresi, *Jurnal Bimbigan dan Konseling Islam*, Vol. 08, No. 01, 2018, h. 50-66.

²³ Didi Junaedi, "Living Qur'an: Sebuah Pendekatan Baru dalam Kajian Al-Qur'an (Studi Kasus di Pondok Pesantren as-Siroj al-Hasan Desa Kalimukti, Kec. Pabedilan, Kab. Cirebon)", *Journal of Quran and Hadith Studies - Vol. 4, No. 2, (2015): 169-190*

²⁴ Dawing, "Living Qur'an Di Tanah Kaili (Analisi Interaksi Suku Kaioli Terhadap Alquran Dalam Tradisi Balia Di Kota Palu, Sulawesi Tengah." *Nun*, Vol. 3, No. 1, 2017, h. 61-87

the Koran as performative is more about the Koran practiced and accepted in the community, or it is well-known as the living Quran.²⁵

This study stems from the phenomenon of the Qur'an in Everyday life, which is the meaning and function of the Qur'an understood and experienced by the Muslim community.²⁶ In essence, this study is not a new theory, and it has strong historical roots in the Prophet and the Companions' traditions. Some narrations record that from an early age in the history of Islam; the Koran was not only used as a guide and source of law but also the practice of the Prophet and friends recording that they often used the Koran as an antidote for an upset heart, as well as physical illness.²⁷

C. Forms of Quranic Healing for Earthquake Victims in Palu City

Research in the field indicates that the earthquake and liquefaction victims in Palu City experienced quite severe psychological problems. They experience anxiety with the condition they are experiencing and fear of an uncertain future. That condition also results in a weakened immune system because they can't sleep well by thinking about all the losses and losses that have befallen them.

In these conditions, this article records some unique treatments or rituals carried out by the earthquake victims, both in Balaroa and in Petobo, as an effort to treat and bury themselves who have experienced psychological disorders. The rituals carried out by the majority return to the Koran as a guide and basis for life, especially for Muslims. Based on observations and direct interviews with the community, research can conclude the forms of quranic healing among earthquake victims, among them:

²⁵ Darlis Dawing, "Living Qur'an di Tanah Kaili (Analisis Interaksi Suku Kaili terhadap Alquran dan Tradisi Balia, di Kota Palu, Sulawesi Tengah)," *Nun*, Vol. 3, No. 1, 2017, h. 61-87

²⁶ M. Mansur, "Living Qur'an: Dalam Lintasan Sejarah Studi Qur'an" dalam "Sahiron Syamsuddin (ed.), " *Metodologi Penelitian Living Qur'an dan Hadis*, (Yogyakarta: TH Press & Teras, 2007), h.5.

²⁷ In the Sahih Bukhari book, the story of a friend who was on his way to find a non-Muslim person who was very ill told a long story. When asked to treat the sick person, this friend in the story reads Surah al-Fatihah which is accompanied by a prayer. As a result, the illness of the sick person was raised by Allah and was in good health.

1. Reading (*tartil quran*)

Almost all of the victims interviewed stated that they read some Koran verses when they experienced a weak and unstable mental condition. Alquran for earthquake victims as a support for their soul. The Koran is read in a vulnerable and anxious state, especially when recalling the conditions when the earthquake occurred. When the image rumbled the earth, and all the buildings that stood were destroyed, made oneself helpless. At that time, again, they strengthen themselves by reading both aloud and only silently. HS did this as a victim who lost his place of residence.

"To this day, sometimes I suddenly tremble when I imagine all the events during the earthquake. I remember so clearly when my house collapsed. When we are at the point of surrender, hold tightly to our wife and children and run to find a safe place. At times like that, I read the Koran and some *dzikir*, which I regularly practice. And *Alhamdulillah*, after reading it, the feeling was stable and returned to normal."²⁸

Meanwhile, the chapters and verses that the victims often read significantly varied according to conditions. Some regularly read QS. *Al-Fatihah*: 1-7. According to the informants above, QS. *Al-Fatihah* becomes the choice of reading when you are experiencing sadness and difficulty. Feelings of confusion and dismay when recalling past events. At times like that, they quickly read *Alfatihah*. They are recording the reading of the Surah under various conditions. Either when they are holy or ablution (*wudhu*). Time is also not of particular concern. There is no special time to read *Al-Fatihah*.

Other victims also supported the above statement; they read *Alfatihah* because he was very familiar with him. Apart from memorizing not many chapters, *Al-Fatihah* contains many messages and deep meanings. The victim who lost his home in Ballaroa explained that:

"I like reading *Alfatihah*. It's not difficult because it's often read during prayers. And I also know a little about the meaning, so it helps me calm down by reading *Alfatihah*. I read *Alfatihah* when I am sad or sick. When my mind wanders, I take my leave and read as much *Alfatihah* as possible".²⁹

²⁸ Interviewed with (HS), Thursday, 12 September 2019

²⁹ Interviewed with SR di Palu, August 19, 2019

Apart from Surah *Al-Fatihah*, some of the earthquake victims in the shelters were also very interns at reading the QS. *Al-Ikhlās*, namely SR, one of the victims in Petobo City. Victims who lost their homes were unfortunate and frustrated when they relived the earthquake and liquefaction events a few months ago. Under such conditions, QS. *Al-Ikhlās* helped me to clarify everything that had happened.

I read *Al-Ikhlās*, because I have memorized it by heart. I also enjoy reading the Surah when I am afraid or feel disturbed by the genie. Parents used to teach from childhood, to read the Surah, anywhere. Before going to sleep, or waking up, during yesterday's press, I read the Surah a lot, to calm myself down."³⁰

However, something is interesting about the many victims, and some read surahs that are not familiar to many people. Suppose most people are friendly with Surah *Al-Fatihah*, *Al-Ikhlās*, and *Ayat Kursi* and *Yasin*. In that case, it turns out that there are also those that researchers find regularly reading other chapters, namely. *Al-Isnyirah*. The resource person who reads *Al-Isnyirah* is a civil servant lecturer at IAIN Palu. According to him, he likes reading the Surah. They read The Surah when faced with many problems. Whether it's family, economic, or other issues, this Surah is also often read to help relatives and families experiencing difficulties. So when the earthquake occurred, and he experienced sadness and trauma, what he often reads besides other popular Surah is *Al-Isnyirah*.

"I have always been familiar with this Surah. When I desire and have a business, both small and big, I always read that Surah. When I fled, and a few days after the earthquake, I always read the Surah. And after reading it many times, I feel calm that was once tense. Even in many conditions, I make this as *wirid* in my life. I understand what it means, and believe that Allah always provides convenience in every difficult condition."³¹

The testimony of this one source was very different from some of the previous authorities. With a lecturer's background and people with a strong religious education background, he reads several chapters accompanied by an understanding of the message contained in them. The condition explains that the selection of surah readings in Palu victims' community, some are based on traditions passed down purely from their ancestors, some result

³⁰ Interviewed with DD di Kota Palu, August 19, 2019

³¹ Interviewed with "DD" di Palu, 10 September 2019

from reflection and deep understanding of their meaning and meaning. QS. Al-Insyirah itself is a surah that contains great sense for humans who are experiencing difficulties and problems.

2. Hearing (*tasmi'quran*)

Earthquake victims in the city of Palu were also very much to listen to the Koran by playing *murattal* either via cellphones or videos. This condition is enough to help them to reduce fear and anxiety when they come back to remember all the events that have happened to them.

"I love listening to the *murattal* of the Koran, concise chapters. *Murattal* is melodious, quite comforting, and soothing. When my heart is sad and upset when I think of my family who died, I listen to the Koran and do a lot of doing *zikr*".³²

This victim is one of the people who lost family in Ballarua. The child and her husband died when the third building struck the liquefaction. When the earthquake occurred, my mother working in an Islamic village in Central Sulawesi, was on her way home from campus.

Besides, most of the victims experienced sleep disturbances. In such conditions, the victim makes the *tartil* of the Koran as a lullaby. The most frequently heard surahs are short melodious chapters, especially if those who read are reciters who have musical voices. The feeling of feeling calm that was previously wandering and erratic.

"I am very disturbed when I want to sleep when I close my eyes; sometimes my mind immediately remembers all the events of the earthquake. At that time, I had difficulty sleeping, and if I fell asleep, I cried an earthquake and tsunami. And I experienced it for more than one month. Now, to help myself, I like listening to the *tartil* of the Koran and reading some chapters."³³

Meanwhile, DD read the verses with uncertainty. He said that I didn't hear any particular verses. All the *murattal* of the Koran murals are uncertain about what Surah and who the reciter is. All are very pleasant to listen to and can positively affect calm anxious thoughts and feelings.

³² Interviewed with "HR" 20 September 2019

³³ Interviewed with "DD" 21 September 2019.

3. Recollecting (*tadabbur*) verses

Another form of quranic healing is *tadabbur* its meaning. This form differs from the previous two states, which emphasize reading and hearing. This third form emphasizes the aspect of the power of messages and eating from the Qur'an. There are also found in the earthquake victim's community.

"What makes me endure and not get too sad is seeing the people around me. They were more severe than I had. I am grateful, and I believe God has the best plan for his servant. I also always adhere to the principles in the Koran about the importance of being grateful and being patient."

The resource person with the initials AMS is one of the victims who lost a pharmacy located in the Petobo area. He could not hide his sadness for everything that happened to him. The material losses were quite large, and that was what sometimes made him despair and restless. But at the same time, he also always realized that the trials that had befallen him must have had wisdom and messages that Allah wanted to convey to him. AMS itself is a civil servant lecturer at IAIN Palu. His educational background, which is mostly involved in social studies, makes him do a lot of reflection and reflection on all the problems he experiences. The most profound thought he makes reflects the noble message of the Koran about the power of gratitude and patience in living this life. Even though they do not know the verse, which is grateful and patient, the researcher concludes that what QS. Ibrahim: 7 means.

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

Translation:

"And (remember also), when your Lord declares; "Indeed, if you are grateful, surely We will add (favours) to you, and if you deny (My favours), then, in fact, My punishment is harrowing."

D. Psychological Impact of the Qur'an Healing on Earthquake Victims

The psychological impact of the Koran on earthquake victims and liquefaction is quite large and varied. Among the direct effects of the Quran are:

1. Peace of soul

The psychological impact generated by the holy Quran includes peace of mind. As previously explained, the victims felt a gradual change in themselves before and after reading or listening to the sacred verses of the Koran. They feel calmer and controlle their thought to positive things. The calm is a sense of peace that previously felt restless. Some feel relaxed, which yet felt very tight. Some also feel the burden of thoughts decreasing after once being abysmal.

These studies corroborate previous findings that say that reading and listening to the Koran has a positive impact on oneself. Research conducted by (Zulkurnaini et al., 2012) shows that reading the Koran affects reducing stress levels and producing spiritual relaxation. That happens because religious teachings are useful tools for humans, which result in a better and more transcendent understanding of life and ultimately lead to satisfaction in their life and work. Connection with God can be a different experience in dealing with anxiety and depression, giving positive results.³⁴

Research conducted by Mahjoob ⁸35, the Zahedan University of Medical Sciences personnel, Southeast of Iran, showed improved mental health and increased happiness (sense of peace) after hearing the Koran recitation. This study is directly proportional to the results (Saged, 2013), which states that the human brain will produce higher alpha waves when listening to the Qur'an and be able to stabilize behavior psychologically. Not only that, the influence of reciting the Koran is not limited to the brain, but the whole body will respond when hearing the Qur'an continuously.

Another impact of reading and listening to the murattal of the Koran is to reduce post-earthquake traumatic diseases. That is also following the findings made by previous studies. Someone who reads Qur'an with murattal

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³⁴ Zulkurnaini, "Quranic Exegesis From Psychological Perspective: An Application of Quranic Therapy in Generalized Anxiety Disorder."

³⁵ Mahjoob et al., "The Effect of Holy Quran Voice on Mental Health."

rhythms with elements of deep taste, will quickly create conditions nafsalmuthmainnah. A beautiful voice or the right tone when reciting the Qur'an will result in maximum relaxation. It will become a reader to calm down his soul.³⁶

There is evidence of research regarding healthy healing in dealing with various health problems. The brain, hearing cells, and other cells in the human body have shown to react to sound. Listening to recitation of the Koran can have a therapeutic effect even on individuals who do not understand the verses' meaning. However, few suggest the impact of recitation of the Koran on cell culture.³⁷

The condition indicates that reading the Koran and listening to the recitation of the Koran verses takes a person in a solemn state or a state of connection with God. This condition shows the Islamic tradition of remembrance of Allah. Recitation can be reassuring. The reason is that when we remember Allah, then at that time, an attitude of relying on God, which is called tawakkal is tucked. We know that Allah's characteristics is al-Wakil (the place to lean on) hasbunallah wani 'mal-wakil, meaning that Allah is sufficient for us and He is the best to lean on. According to medical science, some chemicals automatically come out in the human brain when someone is doing dzikir. These substances are called endorphins. This substance has the content to calm the brain, as morphine can calm the brain. The difference is morphine comes from outside the body, while endorphin comes from the body (HM. Amin Syukur, 2007: 185).³⁸ Dzikir that brings peace and tranquility to the heart is not limited to mere verbal, but dhikr that makes a person realize Allah's greatness and power. When we understand that Allah is the abiding ruler and ruler of the universe and in His hand everything, then chanting His

³⁶ Sumarni Sumarni, "Proses Penyembuhan Gejala Kejiwaan Berbasis Islamic Intervention Of Psychology," *NALAR: Jurnal Peradaban Dan Pemikiran Islam* 3, no. 2 (2020): 134-47, <https://doi.org/10.23971/njppi.v3i2.107>.

³⁷ Sabaa Ahmed Yahya Al-Galal et al., "EEG-Based Emotion Recognition While Listening to Quran Recitation Compared with Relaxing Music Using Valence-Arousal Model," *Proceedings - 2015 4th International Conference on Advanced Computer Science Applications and Technologies, ACSAT 2015*, 2016, 245-50, <https://doi.org/10.1109/ACSAT.2015.10>.

³⁸ Dasril, et al., "Peranan Zikir Dalam Menghadapi Trauma Yang Dialami Korban Gempa 1," *Prosiding Interbasional Post Traumatic Counseling*, 2012, 107-13.

name, remembering His power and His great attributes, will surely give birth to calm and tranquility in our souls. (Quraish Syihab, 600).

2. Make peace with the situation

The next psychological impact that results from quranic healing is patience, which leads to a mental condition that can make peace with circumstances. It was shown by all the victims that they were gradually able to accept their condition by thinking positively towards Allah. This attitude felt after a lot of doing istigfar and reading the Koran.

At the same time, this condition strengthens the research conducted by (Mahjoob, Nejati, Hosseini, & Bakhshani, 2016) on personal Zahedan University of Medical Sciences, Southeast of Iran, showing improvement in mental health and increasing happiness (feeling of peace) after hearing the Koran recitation. This study is directly proportional to the results (Saged, 2013), which states that the human brain will produce higher alpha waves when listening to the Qur'an and be able to stabilize behavior psychologically. Not only that, the influence of reciting the Koran is not limited to the brain, but the whole body will positively respond when hearing the Qur'an.

Darabinia, Heidari Gorji, and Afzali³⁹ studied the effect of reciting the Quran on the mental health of the medical staff of Mazandaran University of Medical Sciences (Sari, Iran) in 2016. As a conclusion and based on the findings of this study, hearing the recitation of the Koran improves the mental condition of society, especially in Muslim communities. Therefore, it is advisable to use Quran recitation to reinforce positive emotions and psychological comfort for Muslim staff.

That is also what happened to earthquake victims. There is a significant difference between people who have a high spiritual level and those who are low. People who perform worship, including praying and reciting the Koran, tend to be positive and accept conditions patiently. Meanwhile, people with

¹²
³⁹ Darabinia, Heidari Gorji, and Afzali, "The Effect of the Quran Recitation on Mental Health of the Iranian Medical Staff."

religious values are always far from the fault of the states and other parties. As a result, not being able to do positive things the state is getting worse and unable to rise. Not a few of them are experiencing a hazardous psychological disorder.

In this context, self-recovery carried out by each victim is urgently needed because at the beginning of the incident, and everyone was still experiencing trauma. The most effective self-recovery is through quranic healing either by reading, listening to the muratal and tadabbur verses, and social support through friendship and strengthening one another. This condition is the most effective basic coping amid disaster victims' psychological devastation to rediscover a meaningful life.⁴⁰

3. Resilience

An impressive impact of quranic healing from the results of field research is resilience. The condition was very positive after the earthquake because all victims were in a fragile state and helpless with the situation. Not even a few experience despair and commit suicide. With the Koran therapy, it turns out that it can raise the spirit of the victims. This condition is critical as a reference in healing therapy, whether it is disaster victims or other violence victims.

Several studies have researched the influence of reading the Koran on a person's resilience. The Koran not only has the power to sink the heart and reassure a troubled soul, but it can also increase work motivation and a fighting spirit in facing life's problems. Gunawan's study (Gunawan & Kartiwi, 2016) shows that listening to or reading verses from the Qur'an can have a unique effect on the human body. The same thing from the research results (Darabinia, Heidari Gorji, & Afzali, 2017) the staff of The University of Medical Science have high optimism and experience an increase in public services and the routine of reading the Koran. These results prove that reading the Koran

can increase positive emotions and psychological comfort, which directly impacts high work ethics.⁴¹

The positive influence of reading the Koran on a person's toughness is inseparable from the spiritual strength resulting from frequent reading and listening to the Koran and increasing spirituality, as stated by Wastage (1996) that will give birth to psychological strength and well-being. The earthquake victims in Palu experienced this condition. As the victims expressed that they felt very calm after reading the Koran. This condition is the initial and the most superficial characteristic that indicates psychological well-being. As a result, people who have psychological well-being, apart from having a high zest for life and healthy optimism, can contribute positively to helping other victims. This phenomenon is what often happens to earthquake victims in Palu. The survivors and humanitarian volunteers, not only people from outside the city of Palu but those involved, were the victims who had lost a lot of families. That is a tough character possessed by people who can positively view the events they experience and reach what Martin Seligman called authentic happiness.⁴² This ability also illustrates that spiritual, psychological, and emotional well-being are interrelated and inseparable.⁴³

E. Concluding Remarks

The phenomenon of quranic healing in the city of Palu has had a positive impact on reducing the stress level of earthquake victims. They can slowly overcome their fear, anxiety, and despair and can rise from a good condition, physically, especially psychologically. These efforts are made through (1) reciting

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⁴¹ Darabinia, Heidari Gorji, and Afzali, "The Effect of the Quran Recitation on Mental Health of the Ir: 19 in Medical Staff."

⁴² Jusmiati, "Konsep Kebahagiaan Martin Seligman: Sebuah Penelitian Awal," *Rausyan Fikir* 13, no. 2 (2017): 359-74. 26

⁴³ Adrinil Santra, "Understanding Emotional Intelligence In The Light Of Quranic Wisdom And Prophetic Traditions," *ISER International Conference* 30, no. June (2016): 978-93, http://www.worldresearchlibrary.org/up_proc/pdf/365-146985745811-17.pdf.

the Quran (reading the Koran). In this case, people make the Koran a routine reading when they feel shocked and sad. The Surah that is read varies. Starting from *Al-Fatihah*, *Ayat Kursi*, *Al-Ikhlas*, *Yasin*, and *Al-Insyirah*; (2) Hearing the Quran (listening to the Koran) by playing *murattal* on specific chapters via cell phones; (3) Understanding the Quran (*tadabbur* Alquran). With an emphasis on deep reflection of the verses of the Quran. Through these activities, they feel a calm and relaxed feeling. At the same time, they can control their emotions and thoughts so that they are no longer just lamenting their condition, but they actively do positive things in their lives. That is another form of miracles of the Koran besides the book of guidance.

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