

THE EFFECT OF ROUTINE RECITATION ON THE SELF HEALING ABILITY OF JAMA'AH IN BANDAR KLIPPA VILLAGE

Research Article

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Abstract. This research is motivated by daily problems experienced by the community such as stress, anxiety, and depression which are feared to become serious problems if not addressed properly. Therefore, the ability to overcome this is needed, such as self-healing therapy with a religious approach through routine recitation activities. The purpose of this study is to see the effect of routine recitation activities on the self-healing ability of the congregation. This study uses a quantitative method of descriptive correlation. The population of this study was the recitation congregation at the Umar Bin Abdul Aziz mosque, totaling 80 people, the sample was 40 people who were determined by the Slovin formula and selected based on purposive sampling technique. The instrument used was a questionnaire distributed after the congregation finished attending the recitation and in-depth Interviews with several worshippers. Data analysis using IBM SPSS statistical software using simple regression analysis techniques. The results showed that the congregation became calmer and could reduce the level of stress they experienced by being pleased with Allah's decree, smiling, being grateful, praying, thinking positively (husnudzon) and being patient. Thus it is hoped that every community will participate in recitation activities in order to add insight and train self-healing abilities.

Keywords:

Routine Recitation, Self Healing, Mosque

Introduction

One of the obligations for every Muslim is to try to learn to study. Because knowledge is the key to achieving success in this world and also in the hereafter, therefore Imam Ash-Shafi'i said:

مَنْ أَرَادَ الدُّنْيَا فَعَلَيْهِ بِالْعِلْمِ ، وَمَنْ أَرَادَ الْآخِرَةَ فَعَلَيْهِ بِالْعِلْمِ

"Whoever wants the world must have knowledge. Whoever wants the Hereafter must also have knowledge."

The point is that knowledge is needed to obtain happiness in this world and the hereafter (Tuasikal, 2011). And among the ways to get religious knowledge is to involve yourself in recitation. Recitation is a form of religious activity where people gather to listen to a preacher / da'i conveying religious knowledge. Recitation is inseparable from efforts to convey the teachings of Islam in order to invite and guide people to always be on the path of Islam, so that peace and happiness in this world and in the hereafter are realized (Lathifatul, 2022).

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In general, recitations are held regularly on a certain day. Recitation is organized usually by religious groups such as majelis taklim, mosques, or pesantren. This routine recitation activity is expected to increase religious understanding and good morals, increase knowledge insight and gain happiness and achieve the pleasure of Allah subhanahu wata'ala (Lathifatul, 2022). Among the forms of one's happiness is being facilitated in dealing with every problem that comes in his life, especially mental problems, because everyone who is born into this world must experience problems, tests and trials. The test can be a test of goodness or a test of badness, not everyone can face the test faced. People who cannot overcome the problems they experience can experience pressure that leads to stress, anxiety and depression. This situation if left unchecked can lead to more severe disorders (Harefa, 2022).

A person who has a healthy mentality will easily face problems in his life, he has the ability to heal himself from the problems he faces independently, this ability is called self healing (Rahmasari, 2020) Self healing is a method of healing diseases not with drugs, but by releasing stored feelings and emotions. In Indonesian, self healing means self-healing. In this self healing therapy, the process of healing oneself has the aim of reducing various kinds of negative feelings from mental problems that are owned, such as conditions of trauma, depression or other mental disorders (Rahmah, 2021). One of the mosques that holds regular recitations is the Umar Bin Abdul Aziz Mosque, where regular recitations are held which are open to the public three meetings a week. This recitation is attended by many worshippers from various ages. The recitation is carried out using the lecture method, namely the Dai/ustadz delivering material based on the book being discussed, then after the delivery of the material is complete, a question and answer session will be held, not infrequently the congregation asks questions related to their life problems and then the ustadz provides solutions to their life problems.

Regular recitation is very necessary to be held in every community environment because recitation has a good influence in carrying out the balance of life in the world and the hereafter. Previous research states that recitation can add insight into Islamic knowledge, strengthen ukhuwah and friendship and amar ma'ruf nahi mungkar (Lathifatul, 2022) in other studies, recitation has a role in society such as fostering the faith of the congregation, fostering a sakinah family, empowering the poor and improving the household economy (Munawaroh, 2020). recitation also affects changes in people's religious behavior (Nilasanti, 2021). In another study there is a close relationship between morning recitation and a decrease in employee stress levels at the sunan kodus Islamic hospital (Khusniyah Maslihatul, 2016). From these research studies, recitation has an influence on society, and employee stress levels. From these research studies, no one has discussed a person's mental health in the form of self-healing abilities. Therefore, this study aims to see the effect of routine recitation on the ability of self-healing jama'ah in the recitation. By conducting this research, it is hoped that it can add insight regarding Islamic therapeutic methods that can help cure mental disorders.

Method

This study uses a descriptive quantitative correlational approach conducted from June to August 2024. The independent variable of this study is routine recitation, while the dependent variable is the self-healing ability of the congregation. This study involved worshippers of the recitation at the Umar Bin Abdul Aziz Mosque, Jalan Pusaka, market 10 Tembung as a population of 80 people. Determination of the number of samples using the Slovin formula and sample selection using purposive sampling technique, namely only worshippers who routinely attend studies at least once a week to be selected as samples in this study which amounted to 40 people.

The instrument used in this research is a google form-based questionnaire containing 26 questions to measure the subject under study. The instrument was given to respondents via whatsapp message after finishing listening to the recitation and in-depth interviews were conducted with several worshippers to obtain additional data. The formulation of question items is based on the form of self healing described by Diana Rahmasari (2020). Respondents were asked to fill in the opening question and then choose one of several possible answers with a Likert scale. The validity and reliability tests of the Instrument were carried out using IBM SPSS 29 software to determine the validity value and Cronbach alpha value. The results of the analysis stated that all Items were declared valid because the value of $r_{count} > r_{table}$. The reliability test uses Chronbach's Alpa analysis and both variables have a Cronbach alpha value above 0.06 so they are declared reliable.

The data analysis that the researchers used was simple linear regression analysis using IBM SPSS 29 software after previously the data was tested for classical assumptions to see the feasibility of the data, after which the data was hypothesized with the coefficient test and simple regression test.

Results And Discussion

Results

Based on the data obtained from the results of research on 40 worshippers, which in this study includes routine recitation variables and self-healing abilities. The description of the research results is as follows:

Table 1. Frequency Distribution and How Important Recitation is to Respondents

category	F	%
Very Important	39	97.5
Important	1	2.5
Not Important	0	0
Very Unimportant	0	0
Total	40	100

The table above shows that of the total sample of 40 worshippers, 39 of them consider that the recitation is very important for them, while only 1 person considers the recitation important for them.

Table 2. Frequency distribution and number of recitation attendance in a week.

category	F	%
3 Meetings	15	37.5
2 Meetings	21	52.5
1 Meetings	4	10
Total	40	100

The table above shows that the congregation routinely attends recitation every week there is at least one meeting that he attends.

Table 3. Themes of Recitation Attended by the Congregation in a Week.

Kategori	F	%
Aqidah & Tauhid	35	87.5%
Adab & Akhlak	16	40%
Alquran & Hadith	15	37.5%
Fiqih	17	42.5%

The table above shows the theme of recitation that is often followed by the congregation, the theme of Aqidah and Tawheed is a theme that is more often attended by the recitation congregation, because this theme is the main and basic theme, where all religious knowledge returns to this theme.

Table 4. Variable Normality Test Results.

Variabel	Asymp. Sig	Signifikansi	Keterangan	Variabel
X,Y	0,164	0,05	Normal	X,Y

The test result table above is the test result with IBM SPSS software using the Kolmogorov Smirnov test and the asymp sig. score of 0.164 is greater than 0.05. meaning that the data from the two variables is normally distributed. This shows that one of the regression requirements has been met.

Table 5. Test Results of Determination Coefficient of Routine Recitation (X) on Self Healing Ability (Y).

Variabel	r	Square
X,Y	0,800	0,640

The table above explains the correlation / relationship value which can be seen from the value (r) which is 0.800 and explains the percentage of the influence of the independent variable on the dependent variable by looking at the R Square value of 0.640 which implies that the influence of the independent variable (routine recitation) on the dependent variable (self healing ability) is 64% and the rest is influenced by other factors outside variable X. This means that routine recitation has a significant effect on the ability of self-healing of worshipers. This means that routine recitation has a considerable effect on the self-healing ability of the congregation.

Table 6. Simple Linear Regression Test Results.

Variabel	Unstandarized Coefficient	T	Signifikasi
(Constant)	-9.353	-1.176	0.247
X	1.754	8.345	0.001

From the results of the analysis using IBM SPSS software above, the following values are known:

1. Regression direction coefficient $Bx = 1.754$ (positive value)
2. Significance value $0.001 < 0.05$
3. The value of t count $>$ t table ($8.345 > 1.71$)

Based on the 3 bases for taking the above, it is concluded that the recitation has a positive and significant effect on the self-healing ability of the congregation. The coefficient value of 1.754 means that if the recitation routine increases by one unit, the self-healing ability will also increase by 1.754 or 17.5%.

Discussion

From the results of the analysis described above, the routine recitation variable has an influence on the self-healing ability of the congregation. In the following discussion section, the discussion of each variable is explained.

1. Regular Recitation

Recitation is part of Islamic da'wah, because in the recitation there is an effort to convey the teachings of Islam in amar ma'ruf nahi mungkar activities so that happiness and tranquility in the world and the hereafter will be realized (Lathifatul, 2022) This is also a command of Allah in the Qur'an letter Al Imran verse 104 which reads:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

"And let there be among you a group of people who call to virtue, enjoining the good and forbidding the evil; they are the fortunate ones".

Learning for every Muslim is obligatory (Munawaroh, 2020) one can learn religious knowledge anywhere, one of which is by attending recitation. Attending recitation at the mosque has many virtues including those mentioned in the hadith narrated from the friend Abu Hurairah from the Prophet shallallahu alaihi wasallam said:

وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلَائِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ

"No people gather in one of the houses of Allah (mosques) to recite the Book of Allah and learn from one another, but there will descend upon them sakinah (tranquility), they will be shaded by mercy, they will be surrounded by angels and Allah will mention them in the company of the glorified ones in His sight (Muslim no. 2699).

In general, recitation is done regularly on a certain day, because good deeds of worship are those that are regularly done even if only a little. Based on a hadith

from 'Aisha's mother, who said that the Messenger of Allah (blessings and peace of Allah be upon him) said:

أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ تَعَالَى أَدْوَمُهَا وَإِنْ قَلَّ

"The most beloved deeds by Allah Ta'ala are those that are regularly done, even if they are small."

At the Umar Bin Abdul Aziz Mosque In Bandar Klippa Village, the recitation is conducted regularly three meetings a week with a different theme for each meeting. In summary, the themes discussed in this recitation include:

a. Aqidah and tauhid

Aqidah and tawhid are the main, basic, foundation on which all religious matters are built. In the language of tawhid means to abandon or idolize something. While in terms of sharia tawhid is to recognize Allah subhanahu wata 'ala with what is specific to him, in the form of rububiyah, uluhliyah, and asma wa sifat (Jawas, 2021). The books discussed in this recitation related to aqidah are Ushul Ats Tsalatsah Qawaidul Arba', Lum'atul Itiqad, and Syarah Kitab Tauhid.

b. Adab and Akhlak

Manners are the basic knowledge that must be learned before learning other sciences, which is why Imam Malik once said: "Learn manners before learning any knowledge". Ibn Sirin (a tabi'in) said: "They (the scholars) used to study manners as they studied knowledge". Similarly, Shaykh Sholeh Al 'Ushoimi said: "Paying attention to adab will make it easy to attain knowledge. With little attention to manners, knowledge will be wasted." Manners are not only related to the creatures but also to Allah, and this is more important. The books discussed in this issue are Minhaj al Muslim and Kitabul Jami'.

c. Quran and Hadith

The Quran and hadith are the legal basis of Islamic teachings, where religious teachings originate from these two things. The Quran is a book that contains the words of Allah starting from Surah Al Fatihah to Surah An-Nas and gets a reward if you read it. Hadith is everything that is attributed to the prophet in the form of words, actions or taqrir (determination) of the Prophet sallallahu alaihi wasallam. In a recitation, the verses of the Qur'an or the hadiths of the prophet (peace and blessings of Allah be upon him) related to the subject must always be conveyed. The book of hadith discussed in this recitation is the book of arba'in an nawawi.

d. Fiqh

The teaching of fiqh in Islam covers a wide range of areas, but usually in recitation it is more often discussed about daily fiqh which is obligatory such as ablution, prayer, fasting, zakat, hajj, and things related to daily work. In fiqh is also known as muamalah, which is human relations with other people such as buying and selling, lending and borrowing, wills, inheritance and others. The fiqh books discussed in this study are Minhajul Muslim and Mulakhkhas Fiqhi.

Islam has so many branches of knowledge that it is impossible for a human being to learn them all, so we must prioritize learning the knowledge that is fardhu

'ain for us, such as the pillars of Islam, the pillars of faith, and things related to our obligatory worship of Allah subhanahu wata'ala.

2. Self Healing Ability

Self healing is the ability of individuals to manage, organize, and improve their own mental state through various methods and ways without requiring the help of a professional on a regular basis (Rusdianti, 2024). self healing itself consists of the word self which means self, and healing which means healing.

While in terminology, experts explain the meaning of self healing as stated by Rahmasari (2020), he defines self healing as a method of healing diseases not with drugs, but by releasing negative feelings and emotions pent up in the body. In line with that, the definition of self healing put forward by Perianto (2016), namely self healing means a process of self-healing from the inner wounds experienced by a person with the help of inner strength, with the aim of gaining happiness and tranquility in life.

In Islam, the term healing is called ash shifa which means treatment. The word healing comes from English which means healing, healing, curing. While in terms of healing is often used as a method of healing patients affected by physical and mental disorders (Mutohharoh, 2022) the successful implementation of self healing depends on the individual's self-confidence.

There are many ways to do self-healing, including as explained by Diana Rahmasari (2020), a psychology expert at Surabaya State University. In her book "self healing is knowing your own self, she explains 9 forms of self-healing efforts with the self healing method, namely;

1. Forgiveness

Forgiveness is the condition of a person in the process of releasing anger, resentment and pain caused by others. This is a divine command in the Quran letter Al A'raf verse 199:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

"Be thou forgiving, and enjoin men to do what is right, and turn away from those who are foolish".

By forgiving others, there will be a sense of calm because they no longer remember the things that make them hurt and reduce anger and resentment in themselves (Karim, 2022).

2. Gratitude

Gratitude is an effort to be grateful and utilize what is owned or things that happen and direct it to goodness. Allah subhanahu wata'ala says in Surah Ibrahim verse 7:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

"And (remember also), when your Lord said: "If you give thanks, We will surely increase (favours) to you, and if you deny (My favours), then surely My punishment is very severe".

By being grateful, a person will always be positive in facing his life and minimize feelings of disappointment because he thinks that everything he has is enough and it is good for him (Hardianti et al., 2021).

3. Self compassion

Self compassion is an attitude of care and kindness towards oneself when facing various obstacles and difficulties in life. Self compassion is also defined as a form of self-acceptance that gives rise to a sense of calm, empathy, sensitivity, warmth and patience in dealing with problems and fosters the nature of wanting to help (Sundari et al., 2023). Allah subhanahu wata'ala hints at this form of attitude in the quran letter Al Imran verse 139:

ولا تهنوا ولا تحزنوا وأنتم الأعلون إن كنتم مؤمنين

"Do not be weak, and do not grieve, but you are the highest of all people, if you are believers".

4. Mindfulness

Mindfulness is a form of therapy that focuses on present moment awareness, so that one's attention is not tied to the past or future (Mutohharoh, 2022).

5. Positive self talk

Self talk is positive self-talk or inner talk about life in the world and one's own life. It can help individuals to build a better mood and help with self-evaluation.

6. Expressive writing

Expressive writing is a psychological therapy technique that focuses on writing activities about the situation that is being felt. The goal is to relieve emotions, anxiety, stress, and also depression (Ni'mah, 2022). This therapy can be done by writing achievements, favors that a person gets or other things in his life, the goal is for individuals to remember that they have gone through one thing that is meaningful to them.

7. Relaxation

Relaxation is a form of therapy by closing the eyes and concentrating on breathing until a comfortable and calm atmosphere appears (Sundari et al., 2023). In relaxation, you can listen to words that make you calm, for example, such as listening to the recitation of the Qur'an. Allah subhanahu wata'ala says in surat al a'raf verse 204:

وإذا قرى القرآن فاستمعوا له وانصتوا لعلكم ترحمون

"And when the Quran is recited, then listen carefully, and pay attention quietly so that you may receive mercy".

8. Self Manajement

Self-management is defined by As'ad as an effort made by individuals to achieve self-skills, knowledge about themselves and attitudes that are in accordance with their lives (Rahmasari, 2020). Self-management is an individual's

effort to motivate himself, manage all the elements that exist in him, try to achieve what he wants to achieve, and develop his personality to be even better.

9. Imagery

Imagery or imagination is a form of therapy using the power of thought to maintain health through communication in the body involving all the senses, thus creating a balance between body and soul (Agustina, 2023).

3. The Effect of Routine Recitation on the Self-Healing Ability of the Umar Bin Abdul Aziz Mosque Congregation, Bandar Klippa Village

As it is known that self-healing therapy is a method of healing oneself from Inner wounds not with drugs but by regulating emotions within oneself so that a sense of calm and comfort appears, it is also influenced by external factors such as family, school and friend environment.

By Involving yourself in recitation, someone has done self-healing therapy with a religious approach method (Rahmah, 2021). Self-healing therapy with a religious approach has the principle that a high level of religiosity in an individual has more ability to interpret his life more positively, so that his life becomes more meaningful (Rahimah, 2016).

In the recitation, someone will hear material delivered by the preacher in the form of aqidah, akhlak, fiqh and other, all of which aim to change the character of the congregation for the better, in the recitation of a person is reminded of the greatness of Allah jalila wa 'ala, his majesty and his name and nature, so that worshipers will feel calm and comfortable because they remember having Allah who owns this world, Allah subhanahu wata'ala says in Surah Ar Ra'd verse 28:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

"(Those) who believe and their hearts are calmed by the remembrance of Allah. Remember, it is only with the remembrance of Allah that the heart is at ease".

The results showed that by involving oneself regularly in the recitation can significantly increase the self-healing ability of the congregation.

As for the influence of the recitation on the self-healing ability of the congregation of the Umar bin Abdul Aziz mosque located in Bandar Klippa Village, based on in-depth observations and interviews with the recitation congregation, the recitation committee and the speaker/ustadz who teaches at the mosque, it is concluded that the form of self-healing carried out by the congregation is as follows:

1. Be content with allah's decree

A person who is content with the decree of God that occurs in his life will be calmer than other people, and it can be felt by the people around him. If they are hit by something that is not desired by them then they believe it is all the decree of Allah and behind it there must be wisdom and gifts from Allah. So with such beliefs will make the calamity faced by someone will feel light and easy and he will be comforted because he remembers these things. Allah subhanahu wata'ala says in Surah Al Hadid verses 22-23:

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا ۚ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ ۗ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

"There is no calamity that befalls the earth or yourself except that it was written in the Book before We created it. Surely such is easy for Allah. (We have explained this so that you may not grieve for what has escaped you, and that you may not be overjoyed for what He has given you. And Allah does not like those who are proud and boast."

People who follow routine recitation will be more calm, this can be seen directly in the behavior of the congregation of the Umar bin Abdul Aziz mosque and based on direct interviews with them..

2. Easy to smile

By following the routine recitation of the congregation, it will be easier to smile than before because this is the order of the Messenger of Allah sallallahu alaihi wasallam which is taught in the recitation of morals, the Messenger of Allah sallallahu alaihi wasallam said:

تَبَسُّمُكَ فِي وَجْهِ أَخِيكَ لَكَ صَدَقَةٌ

"Your smile in front of your brother (fellow Muslim) is (worth) charity for you"

By showing a smile to others, it will make them happy, and psychologically a smile can have positive benefits, namely the stress experienced will be reduced (Nurliani Firdaus & Ramli, 2023). Besides that, a smile is also an act of worship in the form of alms that is easy to do.

3. Grateful

By participating in routine teaching, it will increase a person's gratitude, which is feeling enough with what is owned. The more often a person is grateful, the happier and less prone to depression (Hardianti et al., 2021). About gratitude Allah expresses in the Quran letter luqman verse 12:

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

"And indeed We have given wisdom to Luqman, namely: "Give thanks to Allah. And whoever gives thanks (to Allah), then indeed he gives thanks for himself; and whoever does not give thanks, then indeed Allah is All-Rich, All-Praised".

From the verse above, it explains to us that if we are grateful, the goodness is for us, and the aura of happiness always radiates and is felt by anyone who interacts with that person.

4. Pray

Self-healing therapy can be done by praying. Praying is a form of communication between a servant and his creator, in recitation someone is taught to always pray because prayer is a necessity for every Muslim. Likewise, in the recitation congregation at the Umar bin Abdul Aziz mosque, they often pray, especially of mustajab times such as between adhan and igomah, when prostrating, raining and after prayer. Allah says in Surah Al Baqarah verse 186:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

"And when My servants ask you about Me, (answer) that I am near. I grant the supplicant's request when he asks Me, so let them fulfill (all My commandments) and let them believe in Me, that they may always be in the truth".

In the view of psychology, someone who prays will make his soul feel calm, peaceful and confident in the choices made (Komalasari, 2019).

5. Positive thinking

Positive thinking or in religious terms known as husnudzon, is the main practice. In a hadith from the Companion Abu Hurairah, the Prophet (peace and blessings of Allah be upon him) said,

أَنَا عِنْدَ ظَنِّ عَبْدِي بِي

"I am according to what a servant thinks of Me" (H.R. Bukhori no. 6970).

From the qudsi hadith above, it explains that Allah will adjust His expectations as his servant suspects, if a person thinks positively about his life, positive things will materialize in his life. By accustoming to positive thinking, individuals will develop a sense of optimism and confidence in going through every phase of life they live (Rahmah, 2021).

6. Be Patient

Self-healing therapy carried out by worshipers when they encounter problems is to be patient, namely by controlling emotions so as not to blame other parties and trying to convince themselves that what happens to them is the destiny of Allah. This can be seen when pilgrims get trials in the form of illness, and they try to be patient with their illness.

With someone being patient with all the trials that befall him, he will feel spacious and he will also be liked by many people (Miskahuddin, 2020). Allah says about people who are patient in the Koran letter al-Baqarah verse 153:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

"O you who believe, make patience and prayer your helpers, surely Allah is with those who are patient".

The verse above shows us that by being patient, Allah will help his servant, no matter how heavy the problem he experiences by being patient and believing that Allah will help him, the problem will feel light.

The six things above are the conclusions of the forms of self-healing carried out by the recitation congregation at the Umar bin Abdul Aziz mosque in Bandar Klippa village, from the six forms of self-healing above all aim to bring a sense of calm and happiness in a person's heart, and the stress he experiences will decrease.

These results are in line with previous research that by following the recitation can reduce stress levels in hospital employees (Khusniyah Maslihatul, 2016). Based on that, it is hoped that an expert in the field of psychiatry should add this therapeutic technique to his patients who have mild mental disorders, so that he can be more Independent in dealing with problems in his life.

This shows us how perfect and complete the teachings of Islam are in regulating and providing solutions to every problem faced by a servant.

In this study, of course, many limitations were experienced, the sample in this study was dominated by men, and all of them had routinely attended recitation at the mosque. Assessment of self-healing abilities is only based on observations of worshipers while they are at the mosque and researchers do not know their situation

at home. Therefore, for further research it is recommended to take a wider sample from various groups so that the population becomes diverse.

Conclusion

Based on the results and discussion of this study, it can be concluded that the effect of routine recitation on the congregation's self-healing ability is in the high category, this means that the congregation has a good self-healing ability supported by external factors, namely attending routine recitation at the mosque. The forms of self-healing carried out by the congregation are being pleased with Allah's decree, smiling, giving thanks, praying, thinking positively (*husnudzon*), and being patient. While the themes discussed in the recitation at the Umar Bin Abdul Aziz Mosque are about *aqidah*, morals, *hadith* and *fiqh*.

Given the results of this study which show the effect of routine recitation on the ability of self-healing of the congregation, it is advisable for the recitation congregation to be even more eGiven the results of this study which show the effect of routine recitation on the ability of self-healing of the congregation, it is advisable for the recitation congregation to be even more enthusiastic in learning to study religious knowledge. besides being useful for the hereafter from the other side it is beneficial for one's mental health. Counselors or psychologists are advised to apply this therapy to their clients in the hope of adding insight into religious knowledge and maintaining their psychological healthnthusiastic in learning to study religious knowledge. besides being useful for the hereafter from the other side it is beneficial for one's mental health. Counselors or psychologists are advised to apply this therapy to their clients in the hope of adding insight into religious knowledge and maintaining their psychological health.

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