

## **THE EFFECTS OF QURAN RECITATION ON IMPROVING UNIVERSITY STUDENTS' ATTENTION**

**Safrihsyah<sup>1</sup>, Rawdhah binti Yasa<sup>2</sup>, Misnawati<sup>3</sup>, Cut Rizka Aliana<sup>4</sup>, Muthia  
Maghfirah<sup>5</sup>, Norazlina binti Zakaria<sup>6</sup>**

<sup>1-5</sup> Islamic State University of Ar-Raniry Banda Aceh, Indonesia

<sup>6</sup> University Utara Malaysia, Kedah, Malaysia

[safrihsyah@ar-raniry.ac.id](mailto:safrihsyah@ar-raniry.ac.id)

### **ABSTRACT**

Attention which is achieved through the process of adapting to new conditions and information can be an issue for new students. Previous studies have suggested that listening to Quran recitation (*murattal*) can positively influence attention. Therefore, this study aims to investigate the effects of listening to Quran recitation on students' attention. The research was conducted by designing a quasi-experiment with a non-randomized pre-test and post-test control groups. Besides this, the groups were divided into two, the experimental group and the control group. The data were collected from 20 new students of Ar-Raniry State Islamic University as a sample, who met the criteria of having healthy hearing conditions and obtained GPA > 3.50. The measuring instrument utilized in the study was the number range test of Weschler Intelligence Scale, while the treatment used was listening to Quran recitation. Then, the data was analyzed using a paired t-test to examine the difference in attention between the experimental group and the control group. The results showed that there was a difference in the average attention score between the experimental group of 11.70, and the control group of 8.80 with a significance level of 0.026 ( $P < 0,05$ ). Thus, the findings of the study indicate that there is a significant difference in attention between the experimental group and the control group after listening to Quran recitation.

**Keywords:** *Quran Recitation, Attention, New Students*

### **ABSTRAK**

Atensi diperoleh dari proses adaptasi terhadap kondisi baru dan informasi yang diterima. Hal ini menjadi masalah bagi mahasiswa baru. Penelitian ini bertujuan untuk mengetahui efektivitas mendengarkan murattal Al-Quran terhadap perhatian mahasiswa. Penelitian dilakukan melalui quasi eksperimen dengan desain non-randomized pretest-posttest control group design. Selain itu, kelompok penelitian dibagi menjadi dua yaitu kelompok eksperimen dan kelompok kontrol. Subyek penelitian adalah mahasiswa baru UIN Ar-Raniry yang berjumlah 20 orang, dengan kriteria sampel memiliki pendengaran sehat, dan IPK > 3,50. Alat ukur yang digunakan adalah tes rentang angka dari Skala Intelegensi Weschler. sedangkan treatment yang digunakan dalam penelitian ini adalah mendengarkan Murattal Al-Quran. Data penelitian dianalisis menggunakan uji-t berpasangan untuk mengetahui perbedaan perhatian antara kelompok eksperimen dan kelompok kontrol. Hasil penelitian menunjukkan terdapat perbedaan rata-rata skor perhatian antara kelompok eksperimen sebesar 11,70 dan kelompok kontrol sebesar 8,80 dengan tingkat signifikansi

sebesar 0,026 ( $P < 0,05$ ). Dengan demikian terdapat perbedaan perhatian antara kelompok eksperimen dan kelompok kontrol setelah mendengarkan Muratol Al-Quran.

**Kata Kunci:** *Murattal Al Quran, Perhatian, Mahasiswa Baru*

### **A. Introduction**

Al-Quran is the holy book of Muslims that still holds a number of secrets which have not been revealed by human knowledge. This holy book brings benefits when read or listened to. Allah explains in the Quran that by listening to its recitation, human can obtain the God's mercy, induce a relaxation response, relieve anxiety, and enhance attention.<sup>1</sup> Allah said in the holy Quran:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

“And when the Quran is recited, listen to it attentively and calmly pay attention, so you may be shown mercy”. (QS Al-A'raf/7: 204).

Therefore, listening to Quran recitation based on this verse suggests that it can be used as one of the therapies to reduce students' anxiety.<sup>2</sup>

Tension often arises from the process of adjusting to a new learning system and overwhelming information in particular among new students which can affect their attention.<sup>3</sup> Extreme anxiety disrupts students' concentration and attention to the lessons given. One of the causes of the disruption in the attention coordination process is individuals suffering from anxiety.<sup>4</sup> Anxiety and tension, both muscle and mind tension, can affect individual behavior, as a result, individuals may experience stress and cannot concentrate properly.<sup>5</sup> Previous studies also confirm that someone who listen to or memorize the Quran regularly, making it a habit, is expected to have an impact on their psychosocial and psychological wellbeing.<sup>6</sup> Muslims who memorize the Quran have a better life quality and lower level of anxiety and stress.<sup>7</sup> Low anxiety will easily enable someone to focus and improve their attention.

---

<sup>1</sup> Roberto Tottoli, 'The Qur'an in Europe, A European Qur'an: A History of Reading, Translation, Polemical Confrontation and Scholarly Appreciation', *Studi Ilmu-Ilmu Al-Qur'an Dan Hadits*, 24.2 (2023), 1–9 <<https://doi.org/10.14421/qh.v24i2.4738>>.

<sup>2</sup> Devia Purwaningrum, Wiwik Suatin, and Aulia Zanetti Alfreda, 'Pengaruh Membaca Al Qur'an Dengan Terjemahnya Terhadap Kecemasan', *Spiritualita*, 6.2 (2022), 74–81 <<https://doi.org/10.30762/spiritualita.v6i2.603>>; Very Julianto and Magda Bhinnety Etsem, 'The Effect of Reciting Holy Qur'an Toward Short-Term Memory', *JURNAL PSIKOLOGI*, 1.1 (2011), 17–29.

<sup>3</sup> Jeanne Ellis Omrod, *Psikologi Pendidikan: Membantu Siswa Tumbuh Dan Berkembang* (Jakarta: Erlangga, 2008); Tyas Firmantyo and Asmadi Alsa, 'Integritas Akademik Dan Kecemasan Akademik Dalam Menghadapi Ujian Nasional Pada Siswa', *Psikohumaniora: Jurnal Penelitian Psikologi*, 1.1 (2017), 1 <<https://doi.org/10.21580/pjpp.v1i1.959>>.

<sup>4</sup> Amir David, Orly Rubinsten, and Aviva Berkovich-Ohana, 'Math Anxiety, Self-Centeredness, and Dispositional Mindfulness.', *Journal of Educational Psychology*, 114.2 (2022), 393–407 <<https://doi.org/10.1037/edu0000550>>.

<sup>5</sup> S Aini, Q, 'Penggunaan Teknik Relaksasi Untuk Meningkatkan Konsentrasi Belajar Anak Kelas B Taman Kanak-Kanak Terate Pandian Sunesep Tahun Pelajaran 2011-2012' (Universitas Negeri Surabaya, 2012).

<sup>6</sup> Purwaningrum, Suatin, and Alfreda; Lilin Rosyanti, Indriono Hadi, and Akhmad Akhmad, 'Kesehatan Spritual Terapi Al-Qur'an Sebagai Pengobatan Fisik Dan Psikologis Di Masa Pandemi COVID-19', *Health Information : Jurnal Penelitian*, 14.1 (2022), 89–114 <<https://doi.org/10.36990/hijp.v14i1.480>>.

<sup>7</sup> Laura A King, *Psikologi Umum: Sebuah Pandangan Apresiatif* (Jakarta: Salemba Humanika, 2010).

Attention is the concentration of awareness in vivid forms on a number of simultaneous objects or trains of thoughts. This is a process of selectively focusing on essential information from the surrounding which is filled with unlimited sources. Therefore, it plays a significant role in daily lives.

Basically, each word or event occurred throughout human lives is derived from sights, sounds, smells, and tastes that surround them all the time.<sup>8</sup> Hence, attention plays a vital role in the competition and coalition process among neurons. Neurons in the cortex, if they converge with each other, then these neurons will support and strengthen each other, which are called the winning and sustainable neurons and this can become selective attention. On the other hand, if the opposing neurons weaken each other, called competing neurons, it will become divided attention. The process of concentrating consciousness on an object can be disrupted when a person experiences anxiety and tension, which will generate divided attention. The individual attention will shift from one object to another object causing lack understanding of the object as a whole. This occurs due to the mind processing the matter competes and divides attention. Consequently, individuals who experience this attention disorder will affect their time span in receiving the information conveyed.<sup>9</sup>

According to Brouwer, there are several arising problems that students face related to adjustments to their new environments and status, such as anxiety in dealing with unfamiliar conditions, differences in learning methods, migration, making new friends, and things associated with socializing.<sup>10</sup> One of the reasons why concentration process can disrupt may be due to an individual suffering from anxiety. Anxiety and tension, both muscle tension and mind tension can affect individual behavior, so that individuals experience stress and cannot process the information received properly. This anxiety and tension arises because students are unable to adapt or adjust to new patterns in the Higher Education environment. Students notice the difference in the patterns and ways of learning between Senior High Schools (SMA) and University level, and these changes can affect the process of receiving information and student attention in following lessons during lectures.<sup>11</sup>

Attention is a state of mind or conditioned association activated by sensations in the body. Individuals activating these sensations need to be in a relaxed state and a pleasant atmosphere.<sup>12</sup> This relaxing condition reduces amygdala activities, relaxes muscles, and trains individuals to activate the parasympathetic nervous working system compared to the sympathetic nervous system, and one of the ways to achieve this is by reciting Quran.<sup>13</sup>

---

<sup>8</sup> King.

<sup>9</sup> Miftah Tazkiah and others, 'PENINGKATAN MEMORI JANGKA PENDEK DENGAN MENGGUNAKAN PEMERIKSAAN FORWARD DIGIT SPAN SETELAH RUTIN MEMBACA ALQURAN', *Jurnal Kedokteran Dan Kesehatan: Publikasi Ilmiah Fakultas Kedokteran Universitas Sriwijaya*, 10.1 (2023), 53–60 <<https://doi.org/10.32539/JKK.V10I1.19736>>.

<sup>10</sup> Vitalis Herjayanto Nugroho, 'Tingkat Kecemasan Dalam Penyesuaian Diri Mahasiswa Baru Program Studi Bimbingan Dan Konseling Universitas Sanata Dharma Yogyakarta Tahun Ajaran 2017/2018' (Sanata Dharma University).

<sup>11</sup> Aini, Q.

<sup>12</sup> Aryati Nuryana and Setiyo Purwanto, 'EFEKTIVITAS BRAIN GYM DALAM MENINGKATKAN KONSENTRASI BELAJAR PADA ANAK', *Indigenous: Jurnal Ilmiah Psikologi*, 12.1 (2010) <<https://doi.org/10.23917/INDIGENOUS.V12I1.1558>>.

<sup>13</sup> J.W Kalat, *Biopsikologi: Psikologi Biologis* (Jakarta: Salemba Humanika, 2012).

Therefore, it is necessary to conduct an experimental study to examine the implications suggested by the literatures to investigate the effects of listening to Quran recitation on mental health and anxiety reduction. Muslims who listen to Quran recitation is more likely to have a better quality of life and lower anxiety which allow someone to enhance their attention. Thus, this article will discuss the effectiveness of listening to Quran recitation to improve students' attention in Aceh, Indonesia.

This study used quasi-experimental research employing a two-group design, which is a non-randomized pretest-posttest control group design. According to Sugiyono, the pretest-posttest control group design is the former group is given a treatment, while the latter is not treated. The treated group is called experimental group, whereas the untreated one is named as the control group.<sup>14</sup> The treatment given to the experimental group in this study was Audio Mp3 Surah Ar-Rahman with the duration of 11 minutes 19 seconds. The audio was played using a headset connected to a Samsung Android smartphone with a volume of 9 taps on the "+" button.

In addition, this research involved 20 students as the research subjects who met the following criteria: having a Grade Point Average > 3.50, proved to have healthy hearing conditions based on a simple hearing test, as well as proved to have average intelligence based on intelligence test results. Meanwhile, the measuring instrument used is the span forward digit subtest with seven questions, and the span backward digit with six questions from the Weschler Intelligence Scale test. According to Groth-Mamat, the subtest of *the*<sup>15</sup>*span forward digits*, and the subtest of the span backward are valid and reliable. Then, the audio chosen for the treatment was Quran recitation (*Murattal*) by Qari Syekh Mishary bin Rashid Al-Afasy. The main reason for this was based on Al-Quran *nagham* (songs) which produced a relaxing effect on the research subjects.

The 20 students were divided into two groups, the experimental group and the control group. Then, the subjects in each group were given a pre-test and a post-test consisted of the span forward and backward digit subtests. The span forward digit subtest was given with a maximum of 7 attempts, while the span backward digit subtest was given 6 attempts at most. The numbers in the subtest were told within a second, and then the research subjects were asked to repeat the numbers mentioned in the span backward digit subtest by repeating the numbers in the reverse order.

Furthermore, the experimental group was given a treatment of listening to Quran recitation for about 11 minutes 19 seconds, followed by the post-test of the span digit subtest. On the control group, however, no treatment was given, and the subjects were administered the same post-test as the experimental group.

Data were analyzed using a quantitative method, employing *Paired Sample T-Test* technique to examine hypothesis 1: "there is a significant difference between the attention of new students before listening to Quran recitation and the attention after listening to Quran recitation"; and hypothesis 2: "there is a significant difference between the attention of new

---

<sup>14</sup> Sugiyono, *Metode Penelitian Kualitatif*, II (Bandung: Alfabeta, 2018).

<sup>15</sup> Gary Groth-Marnat, *Handbook of Psychological Assessment* (Jakarta: Pustaka Pelajar, 2010).

students who had listened to Quran recitation and those who had not listened to Quran recitation”.

## B. Results and Discussion

### 1. Results

Table 1. The results of the experimental group

Research subjects	<i>Pre-test</i>	<i>Post-test</i>
1	8	7
2	16	16
3	11	13
4	11	12
5	8	10
6	14	16
7	8	8
8	10	13
9	9	11
10	9	11

Table 2. The results of the control group

Research subjects	<i>Pre-test</i>	<i>Post-test</i>
1	10	9
2	9	9
3	11	10
4	10	11
5	5	6
6	10	11
7	8	11
8	9	10
9	9	5
10	8	6

The results of the pre-test and post-test in the experimental group table and the results in the control group table were obtained from the sum of the span forward and backward digit scores. Those scores were calculated from the number of digits in the last series numbers that were mentioned correctly by the research subjects.

Table 3. The description analysis of the pre-test and post-test values of the experimental and the control group

Score	Pre-test		Post-test	
	KE*	KK*	KE	KK
Average	10,40	8.90	11.70	8.80
Standard deviation	2.716	1.663	2.983	2.300
Number of students	10	10	10	10
The highest score	16	11	16	11

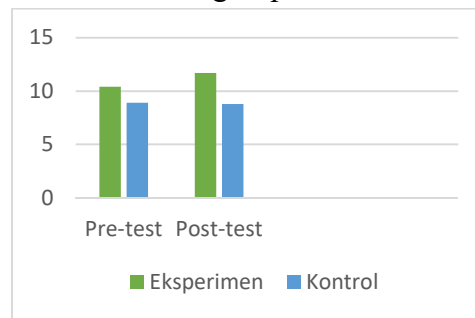
The lowest score	8	5	7	5
------------------	---	---	---	---

Note:

\*KE = Experimental Group

\*KK = Control Group

Figure 1. The average span digit subtest scores in the experimental group and the control group



Based on table 3 and figure 1 above, it can be seen that the average pre-test for the experimental group was 10.40, while the post-test for the experimental group was 11.70, which indicates that the average pre-test of the experimental group was smaller than the average post-test of the experimental group. This result proves that after being given a treatment of Quran recitation, students' attention will increase. The standard deviation for the pre-test in the experimental group was 2.716, while the one for the post-test in the same group was 2.983. Additionally, the results showed that the highest pre-test and post-test answer scores in the experimental group were 16 and 11 respectively, whereas the lowest scores were 8 and 7 respectively.

Furthermore, the pre-test average score of the control group was 8.90, while the post-test was 8.80. This indicates that there was a decrease in the average score of the pre-test and post-test in the control group. The standard deviation of the pre-test in control group was 1.663, while the post-test in this group was 2.300. The highest pre-test and post-test answer scores were both 11, and the lowest ones were both 5.

**a) Paired Sample T-test Test**

Paired sample t-test was conducted to prove the proposed hypothesis “there is a significant difference between the attention of new students at the Faculty of Psychology Ar-Raniry State Islamic University (UIN Ar-Raniry) before listening to Quran recitation and their attention after listening to Quran recitation”, by looking at an increase in the pre-test and post-test scores of the experimental group. The results of the paired sample t-test can be seen as follows:

Table 6. Paired Sample T-Test Results

Group	Average	T-test	P
<i>Pre-test experimental group</i>	10.40		
<i>Post-test experimental group</i>	11.70	-3.284	0.009

Based on the table above, in the experimental group, the average pre-test score was 10.40, while the post-test average score was 11.70, with a t-test of -3.284 and a significant level of 0.009 less than ( $P < 0.05$ ).

Thus, based on the results of the hypothesis test above, it implies that the hypothesis proposed by the researcher, which is "there is a significant difference between the new students' attention before listening to Quran recitation and their attention after listening to Quran recitation", fit the results of the hypothesis test meaning the hypothesis is accepted.

#### b) Independent Sample T-test Test

Independent sample t-test was conducted to examine the following hypothesis "there is a significant difference between the new students' attention at the Faculty of Psychology of Ar-Raniry State Islamic University who had listened to Quran recitation and the attention of those who had not listened to Quran recitation". The results of the paired sample t-test are as follows:

Table 7. Independent Sample T-test Results

Group	Average	T-test	P
Post-test experimental group	11.70		
Post-test control group	8.80	2.435	0.026

The table 4.8 above shows that the t-test value was 2.435 with a significant level value of 0.026 less than ( $P < 0.05$ ), which suggests that there was a significant difference in attention between the average post-test of the experimental group which was given a treatment and the average control group which was not given the same treatment as the experimental group.

Therefore, based on the results of the hypothesis test above, it indicates that the researchers' hypothesis "there is a significant difference between new students' attention who had listened to Quran recitation and the attention of those who had not listened to Quran recitation", match the hypothesis test results which means the hypothesis is accepted.

## 2. The Influence of Listening to Quran recitation on Improving Attention

Based on Paired Sample T-test and Independent Sample T-test, the results shows that there was a significant difference in attention between before freshmen students' of UIN Ar-Raniry listened to Quran recitation and after they did. Moreover, there was a significant difference between the attention of the new students at Psychology Faculty of Ar-Raniry State Islamic University who had listened to Quran recitation and the attention of those who had not listened to Quran recitation. The results of this analysis, thus, imply that listening to Quran recitation (*murattal*) can improve the attention of the new students.

Increased attention is influenced by relaxing conditions achieved through listening to Quran recitation. According to Purna, Quran recitation is a voice recording of Quran recited by a *Qori'* (the reader of the Quran). This recitation physically contains the elements of a human voice, which can be an amazing healing instrument and the most accessible tool.<sup>16</sup>

<sup>16</sup> Rohmi Handayani and others, 'PENGARUH TERAPI MUROTTAL AL-QUR'AN UNTUK PENURUNAN NYERI PERSALINAN DAN KECEMASAN PADA IBU BERSALIN KALA I FASE AKTIF', *Bidan Prada*, 5.2 (2014) <<https://ojs.stikesylpp.ac.id/index.php/JBP/article/view/98>>.

This notion was emphasized by Kuntarto which stated that Nahawand songs consist of allegro characteristics, a soft and serene style of rhythm, proving it to be fascinating and exciting. This is the reason why the author chose Quran recitation with a Nahawand song as the research treatment.<sup>17</sup>

In this study, an increase of attention among new students was found. The researchers consider this improvement by linking several underlying theories which are the increased attention influenced by listening to Quran recitation will enhance the delta waves in the brain. These brain waves are active when humans are sleeping or are given a sense of relaxation.<sup>18</sup> This relaxing condition activates the parasympathetic nerves to release the neurotransmitter acetylcholine, an extremely influential part of the brain that plays a significant role in focusing the attention called orientation. *Orientation* is the ability to immediately concentrate the awareness on the location of upcoming stimulus. This is because acetylcholine is able to produce an ionotropic effect which affects the opening of ion channels, so that the concentrated information can be selected and linked from the presynaptic membrane to the postsynaptic membrane.<sup>19</sup>

The summary above refers to Arumsari's research explaining that the parietal lobe is involved in an attention processing network called *orienting*. The acetylcholine neurotransmitter plays a vital role in orienting function by increasing efficiency in processing a target by focusing on the target centre location of attention without any head or eye movements. Therefore, based on the mentioned theories above, it can be concluded that listening to Quran recitation with a gentle and calming nature of Nahawand song can provide a relaxing environment and activate the parasympathetic nerves to release acetylcholine neurotransmitters, and thus, it can influence the attention of new students.<sup>20</sup>

The findings of this research strengthen the results found in the previous studies conducted by Julianto et al entitled the effect of listening to Quran recitation on increasing concentration ability. The study showed that there was a significant difference in concentration ability of teenagers aged 18-20 years who listened to Quran recitation.<sup>21</sup> In addition to investigating reducing tension among new students at an Islamic School, this study also selected the proper *murattal* song/rhythm to be used as the Quran recitation treatment as well as associated other theories related to attention improvement, which is the

---

<sup>17</sup> Kuntarto Kuntarto, 'PEMBERDAYAAN MASYARAKAT MELALUI PELATIHAN SENI BACA ALQURAN PADA SANTRI DI PESANTREN AN-NAJAH PURWOKERTO', in *Prosiding Seminar Nasional LPPM Unsoed*, 2017.

<sup>18</sup> R. Jayus and others, 'The Effect of Listening to the Quran Recital on Depression, Anxiety and Stress Among Coronary Heart Disease Patients', *International Journal of Cardiology*, 249 (2017), S41 <<https://doi.org/10.1016/j.ijcard.2017.09.145>>.

<sup>19</sup> Joydeep Bhattacharya and Hellmuth Petsche, 'Universality in the Brain While Listening to Music', *Proceedings of the Royal Society of London. Series B: Biological Sciences*, 268.1484 (2001), 2423-33 <<https://doi.org/10.1098/rspb.2001.1802>>.

<sup>20</sup> Puti Arumsani, Gana Adyaksa, and Yosef Purwoko, 'Pengaruh Rehidrasi Dengan Minuman Isotonik Terhadap Atensi (Studi Perbandingan Dengan Air Mineral)', 2015.

<sup>21</sup> Rafia Rafique, Afifa Anjum, and Shazza Shazdey Raheem, 'Efficacy of Surah Al-Rehman in Managing Depression in Muslim Women', *Journal of Religion and Health*, 58.2 (2019), 516-26 <<https://doi.org/10.1007/s10943-017-0492-z>>.



activation of parasympathetic nerves and neurotransmitters, along with the active brain parts in the concentration of attention.<sup>22</sup>

The Quran is the holy book of Muslims, in which every Muslim believes that the Quran is a miracle that Allah SWT revealed to the Prophet Muhammad PBUH in the month of Ramadan.

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ

“*Ramadan is the month in which the Al-Quran was revealed as a guide for mankind with clear proofs of guidance and the standard to distinguish (between what is right and what is wrong)*” (QS; 2:185)

Reading the Quran is a form of worship that will bring blessings from Allah.

وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۗ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

“*And We have sent down the Quran as a healing and mercy for the believers, and the Quran does not increase anything for the wrongdoers but loss*” (Al-Isra: 82).

The Muslim community believes that some Quran recitations have some privileges, which can provide a feeling of relaxation to the readers and/or the listeners. According to Abdurrohman's research, reading the Quran will activate delta waves that have an impact on lowering (stabilizing) brain work. The brain seems like in a sleeping state, yet it is conscious.<sup>23</sup>

Al Qadhi, through his serious and lengthy research at the Florida Great Clinic in the United States, found the results proving that only by listening to the recitation of verses in the Quran, either listeners who are able to speak Arabic or not, can feel enormous psychological changes, such as reducing depression, sadness, gaining mindfulness, and preventing various diseases. These things are the general effects felt by the research objects. His research is equipped with the latest electronic devices to detect blood pressure, heart rate, muscle endurance, and skin resistance to electricity. Based on the results of the trial, he suggested that reciting Quran had a major impact, up to 97% of which could create a peaceful mind and healed illnesses.<sup>24</sup>

Abdurrochman stated that if the frequency band peaks at low frequency (alpha) and is much increased compared to the non-stimulated state, it means that the subject feels very relaxed even though he is not asleep.<sup>25</sup> According to Hawari, many verses of the Quran contain guidance on how humans should live the life in this world being free from anxiety, tension, and depression.<sup>26</sup>

---

<sup>22</sup> Very Julianto, Rizki Putri Dzulqaidah, and Siti Nurina Salsabila, 'PENGARUH MENDENGARKAN MURATTAL AL QURAN TERHADAP PENINGKATAN KEMAMPUAN KONSENTRASI', *Psychopathic : Jurnal Ilmiah Psikologi*, 1.2 (2016), 120–29 <<https://doi.org/10.15575/psy.v1i2.473>>.

<sup>23</sup> Ali Akbar Nasiri, Hossein Shahdadi, and Ali Mansouri, 'An Investigation into the Effect of Listening to the Voice of the Holy Quran on Vital Signs and Consciousness Level of Patients Admitted to the ICU Wards of Zabol University of Medical Sciences Hospitals', 2017 <<https://api.semanticscholar.org/CorpusID:79938263>>.

<sup>24</sup> Julianto and Etsem.

<sup>25</sup> N Abdurrochman, A., Wulandari, R. D., & Fatimah, 'The Comparison of the Classical Music, Relaxation Music and the Qur'anic Recital: An AEP Study', in *Regional Symposium on Biophysics and Medical Physic* (Bogor Agricultural University, 2007).

<sup>26</sup> Julianto, Dzulqaidah, and Salsabila.

Manna' Khalil al-Qattan argues that the Quran derived from the root word *qara'a*, which means to collect.<sup>27</sup> Meanwhile, Quran recitation is a voice recording recited by a *Qori'* (the reader of the Quran).<sup>28</sup>

According to Tolchah, Nagham science is the art science of Quran recitation (songs), which studies the songs used in reciting the Quran. The levels in nagham to read Quran are: *mu'alam* which is the advanced art of Quran recitation by concentrating attention on two things, namely the correct recitation and the rhythm of the Quran; and *mujawwad* which is the art of Quran recitation using low, medium, and high tones with a special rhythm.<sup>29</sup>

The beauty of Quran recitation will be felt even more amazing when someone reads it in a beautifully orderly melodious voice. Meanwhile, the rhythms and songs used in the art of Quran recitation are Arabic rhythms.<sup>30</sup> The types of nagham are as follows: (1) Bayyati songs possess particular characteristics, such as soft rotation, slow motion (adagio) with sharp pitch shifts when going up and down and often occur in sequence; (2) Hijaz songs are allegro (the rhythm is light, fast, and agile, and there are many variations of ups and downs and sharp rises); (3) Shaba songs possess allegro characteristics, in which the rhythmic movements are light and flat; (4) Rast songs are a unit of the songs with various kinds of variations, and the steps are very flexible.<sup>31</sup>

### **C. Conclusion**

Based on the results of data analysis and previous discussion, it can be concluded that there is a significant difference between the attention of new students at Psychology Faculty of Ar-Raniry State Islamic University before listening to Quran recitation and their attention after listening to Quran recitation with the t-test coefficient value of -3.284 and  $P = 0.009$ . Besides this, there is a significant difference between the students' attention who have listened to Quran recitation and the attention of those have not listened to Quran recitation with the t-test coefficient value of 2.435 and  $P = 0.026$ . These results show that there is an improvement in attention after listening to Quran recitation among new students of Ar-Raniry State Islamic University.

This study also suggests that every Muslim should always read and memorize the Quran because Muslims who always read, listen to, and memorize the Quran will have a higher quality of life and lower anxiety. Low anxiety will easily enable someone to concentrate and improve their attention. Listening Quran recitation, in particular for new students, can improve their attention and ease their learning process.

### **Reference**

- Abdurrochman, A., Wulandari, R. D., & Fatimah, N, 'The Comparison of the Classical Music, Relaxation Music and the Qur'anic Recital: An AEP Study', in *Regional Symposium on Biophysics and Medical Physic* (Bogor Agricultural University, 2007)
- Aini, Q, S, 'Penggunaan Teknik Relaksasi Untuk Meningkatkan Konsentrasi Belajar Anak

---

<sup>27</sup> M. K. Al-Qattan, *Studi Ilmu-Ilmu Qur'an, Terjemah Mudzakir AS* (Bogor: Pustaka Litera Antar Nusa, 2006).

<sup>28</sup> Handayani and others.

<sup>29</sup> M Tolchah, *Aneka Pengkajian Studi Al-Qur'an* (LkiS Pelangi Aksara: Yogyakarta, 2016).

<sup>30</sup> Monireh Mahjoob and others, 'The Effect of Holy Quran Voice on Mental Health', *Journal of Religion and Health*, 55.1 (2016), 38–42 <<https://doi.org/10.1007/s10943-014-9821-7>>.

<sup>31</sup> Kuntarto.

- Kelas B Taman Kanak -Kanak Terate Pandian Sunesep Tahun Pelajaran 2011-2012' (Universitas Negeri Surabaya, 2012)
- Al-Qattan, M. K., *Studi Ilmu-Ilmu Qur'an, Terjemah Mudzakir AS* (Bogor: Pustaka Litera Antar Nusa, 2006)
- Arumsani, Puti, Gana Adyaksa, and Yosef Purwoko, 'Pengaruh Rehidrasi Dengan Minuman Isotonik Terhadap Atensi (Studi Perbandingan Dengan Air Mineral)', 2015
- Bhattacharya, Joydeep, and Hellmuth Petsche, 'Universality in the Brain While Listening to Music', *Proceedings of the Royal Society of London. Series B: Biological Sciences*, 268.1484 (2001), 2423–33 <<https://doi.org/10.1098/rspb.2001.1802>>
- David, Amir, Orly Rubinsten, and Aviva Berkovich-Ohana, 'Math Anxiety, Self-Centeredness, and Dispositional Mindfulness.', *Journal of Educational Psychology*, 114.2 (2022), 393–407 <<https://doi.org/10.1037/edu0000550>>
- Firmantyo, Tyas, and Asmadi Alsa, 'Integritas Akademik Dan Kecemasan Akademik Dalam Menghadapi Ujian Nasional Pada Siswa', *Psikohumaniora: Jurnal Penelitian Psikologi*, 1.1 (2017), 1 <<https://doi.org/10.21580/pjpp.v1i1.959>>
- Groth-Marnat, Gary, *Handbook of Psychological Assessment* (Jakarta: Pustaka Pelajar, 2010)
- Handayani, Rohmi, Dyah Fajarsari, Dwi Retno Trisna Asih, and Dewi Naeni Rohmah, 'PENGARUH TERAPI MUROTAL AL-QUR'AN UNTUK PENURUNAN NYERI PERSALINAN DAN KECEMASAN PADA IBU BERSALIN KALA I FASE AKTIF', *Bidan Prada*, 5.2 (2014) <<https://ojs.stikesylpp.ac.id/index.php/JBP/article/view/98>>
- Jayus, R., S.S. Sharif Abdullah, S. Letchumy, H.H. Che Hassan, C.K. Choor, M.S.F. Mohamad, and others, 'The Effect of Listening to the Quran Recital on Depression, Anxiety and Stress Among Coronary Heart Disease Patients', *International Journal of Cardiology*, 249 (2017), S41 <<https://doi.org/10.1016/j.ijcard.2017.09.145>>
- Julianto, Very, Rizki Putri Dzulqaidah, and Siti Nurina Salsabila, 'PENGARUH MENDENGARKAN MURATTAL AL QURAN TERHADAP PENINGKATAN KEMAMPUAN KONSENTRASI', *Psymphatic : Jurnal Ilmiah Psikologi*, 1.2 (2016), 120–29 <<https://doi.org/10.15575/psy.v1i2.473>>
- Julianto, Very, and Magda Bhinnety Etssem, 'The Effect of Reciting Holy Qur'an Toward Short-Term Memory', *JURNAL PSIKOLOGI*, 1.1 (2011), 17–29
- Kalat, J.W, *Biopsikologi: Psikologi Biologis* (Jakarta: Salemba Humanika, 2012)
- King, Laura A, *Psikologi Umum: Sebuah Pandangan Apresiatif* (Jakarta: Salemba Humanika, 2010)
- Kuntarto, Kuntarto, 'PEMBERDAYAAN MASYARAKAT MELALUI PELATIHAN SENI BACA ALQURAN PADA SANTRI DI PESANTREN AN-NAJAH PURWOKERTO', in *Prosiding Seminar Nasional LPPM Unsoed*, 2017
- Mahjoob, Monireh, Jalil Nejati, Alireza Hosseini, and Noor Mohammad Bakhshani, 'The Effect of Holy Quran Voice on Mental Health', *Journal of Religion and Health*, 55.1 (2016), 38–42 <<https://doi.org/10.1007/s10943-014-9821-7>>
- Nasiri, Ali Akbar, Hossein Shahdadi, and Ali Mansouri, 'An Investigation into the Effect of Listening to the Voice of the Holy Quran on Vital Signs and Consciousness Level of Patients Admitted to the ICU Wards of Zabol University of Medical Sciences Hospitals', 2017 <<https://api.semanticscholar.org/CorpusID:79938263>>
- Nugroho, Vitalis Herjayanto, 'Tingkat Kecemasan Dalam Penyesuaian Diri Mahasiswa Baru Program Studi Bimbingan Dan Konseling Universitas Sanata Dharma Yogyakarta Tahun Ajaran 2017/2018' (Sanata Dharma University)
- Nuryana, Aryati, and Setiyo Purwanto, 'EFEKTIVITAS BRAIN GYM DALAM

- MENINGKATKAN KONSENTRASI BELAJAR PADA ANAK', *Indigenous: Jurnal Ilmiah Psikologi*, 12.1 (2010) <<https://doi.org/10.23917/INDIGENOUS.V12I1.1558>>
- Omrod, Jeanne Ellis, *Psikologi Pendidikan: Membantu Siswa Tumbuh Dan Berkembang* (Jakarta: Erlangga, 2008)
- Purwaningrum, Devia, Wiwik Suatin, and Aulia Zanetti Alfreda, 'Pengaruh Membaca Al Qur'an Dengan Terjemahnya Terhadap Kecemasan', *Spiritualita*, 6.2 (2022), 74–81 <<https://doi.org/10.30762/spiritualita.v6i2.603>>
- Rafique, Rafia, Afifa Anjum, and Shazza Shazdey Raheem, 'Efficacy of Surah Al-Rehman in Managing Depression in Muslim Women', *Journal of Religion and Health*, 58.2 (2019), 516–26 <<https://doi.org/10.1007/s10943-017-0492-z>>
- Rosyanti, Lilin, Indriono Hadi, and Akhmad Akhmad, 'Kesehatan Spritual Terapi Al-Qur'an Sebagai Pengobatan Fisik Dan Psikologis Di Masa Pandemi COVID-19', *Health Information : Jurnal Penelitian*, 14.1 (2022), 89–114 <<https://doi.org/10.36990/hijp.v14i1.480>>
- Sugiyono, *Metode Penelitian Kualitatif*, II (Bandung: Alfabeta, 2018)
- Tazkiah, Miftah, Indri Seta Seta Septadina, Eka Febri Zulissetiana, Rini Nindela, and Wardiansah Wardiansah, 'PENINGKATAN MEMORI JANGKA PENDEK DENGAN MENGGUNAKAN PEMERIKSAAN FORWARD DIGIT SPAN SETELAH RUTIN MEMBACA ALQURAN', *Jurnal Kedokteran Dan Kesehatan : Publikasi Ilmiah Fakultas Kedokteran Universitas Sriwijaya*, 10.1 (2023), 53–60 <<https://doi.org/10.32539/JKK.V10I1.19736>>
- Tolchah, M, *Aneka Pengkajian Studi Al-Qur'an* (LkiS Pelangi Aksara: Yogyakarta, 2016)
- Tottoli, Roberto, 'The Qur'an in Europe, A European Qur'an: A History of Reading, Translation, Polemical Confrontation and Scholarly Appreciation', *Studi Lmu-Ilmu Al-Qur'an Dan Hadits*, 24.2 (2023), 1–9 <<https://doi.org/10.14421/qh.v24i2.4738>>