

MUHAMMAD EDI KURNANTO
HARJANI HEFNI ISTIQOMAH ISTIQOMAH
FITRI SUKMAWATI HESTY NURRAHMI

**SURAH AL-FATIHAH-BASED GUIDANCE MODEL TO REDUCE
WOMEN'S ANXIETY OF THEIR FIRST PREGNANCY**

Muhammad Edi Kurnanto

Institut Agama Islam Negeri Pontianak, Indonesia

Email: kurnantoedi@yahoo.co.id

Harjani Hefni

Institut Agama Islam Negeri Pontianak, Indonesia

Email: harjanihefni@iainptk.ac.id

Istiqomah Istiqomah

Universitas Mercubuana Yogyakarta, Indonesia

Email: istiqomahk49@gmail.com

Fitri Sukmawati

Institut Agama Islam Negeri Pontianak, Indonesia

Email: fitri_sukmawati@iainptk.ac.id

Hesty Nurrahmi

Institut Agama Islam Negeri Pontianak, Indonesia

Email: hestynurrahmi@iainptk.ac.id

Abstract: The problem of women's pregnancy anxiety is important to study because it is not only related to pregnant women but also closely related to the fetus they are carrying. This article aims to show whether surah al-Fatihah-based spiritual guidance can be a solution for pregnant women experiencing anxiety. The paper discusses how to operationalize surah al-Fatihah-based guidance for pregnant women, how pregnant women can internalize and carry out an action plan to overcome anxiety, and how to evaluate and repeat the understanding and internalization of surah al-Fatihah through prayer. The article relies on the power of experimental research, in which data is collected through in-depth interviews and qualitatively analyzed with interactive models. The results showed that surah al-Fatihah-based guidance and counseling did not directly address anxiety problems but were able to stimulate pregnant women to carry out various activities consistently, which could reduce anxiety. The current study recommends that counselors and psychologists make it an alternative service in helping clients with psychological and spiritual problems.

Key words: Al-Fatihah-based guidance, women's anxiety, first pregnancy.

1. Introduction

Pregnancy is often considered happy news, but it can also be a source of anxiety, especially for women experiencing their first pregnancy. This anxiety is mainly related to the various physical and psychological changes that occur in the body during pregnancy, which have been further compounded by the Covid-19 pandemic. In addition to the typical concerns of pregnancy, women now have the added fear of contracting Covid-19 while pregnant. According to a research report, 83.1% of women experience pregnancy concerns during the Covid-19 pandemic, and 50.7% of pregnant women experience higher levels of anxiety. (Purwaningsih 2020). Another study (Zainiyah & Susanti 2020) noted that 31.4% of pregnant women experienced extreme anxiety, 12.9 of pregnant women experienced anxiety in severe level, and the rest were normal. In line with their findings, Zainiyah and Susanti (2020) concluded that the coronavirus pandemic has led to an increase in anxiety, and it is crucial to overcome this anxiety to avoid negative impacts on the fetus.

Studies examining the anxiety experienced by pregnant women have attracted significant attention from researchers. There are three tendencies on the study of this subject. First, a study of the causes of anxiety in pregnant women (Zamriati et al. 2013; Hanifah & Utami 2019; Nurhasanah 2021; Alza & Ismarwati 2018; Puspitasari & Wahyuntari 2020). These studies investigate various factors causing anxiety in pregnant women, such as: maternal readiness in facing childbirth, supportive environments such as social (family) support, the threat of Covid-19 outbreaks, physical activity, health facilities that support the childbirth and pregnancy, safety in economic status (Nurhasanah 2021). Second, there have been studies on the consequences of anxiety in pregnant women (Puspitasari & Wahyuntari 2020; Arisanti 2021; Kisworo 2021; Isnaini et al. 2020) that usually focus on the anxiety experienced by pregnant women which causes the developmental problems in the fetus (Puspitasari & Wahyuntari 2020); Finally, some studies discuss various solutions for anxiety problems in pregnant women, that are addressed with guidance and counseling services (Husen et al. 2017; Sari & Afifah 2022; Team 2010; Eriani 2019). For instance, Sari and Afifah (2022) and Eriani (2019) have both emphasized the importance of counseling services, including group and individual counseling, to address anxiety. However, there is a lack of assistance available for pregnant women with Islamic guidance and counseling services, particularly in the context of utilizing surah al-Fatihah-based guidance services. This paper is the first to discuss the use of surah al-Fatihah-based guidance in managing anxiety among pregnant women.

The aim of this paper is to provide an overview of how anxiety cases in pregnant women can be addressed through guidance services based on surah al-Fatihah (Kurnanto, 2016). Specifically, this paper seeks to answer three questions: 1) How can surah al-Fatihah-based guidance services be operationalized for pregnant women? 2) How can pregnant women internalize and carry out an action plan to overcome anxiety? 3) How can the understanding and internalization of surat al-Fatihah through prayer be evaluated and repeated? Additionally, this paper aims to confirm the efficacy of Surah al-Fatihah-based guidance services in resolving anxiety problems among pregnant women.

This paper is based on the hypothesis that surah al-Fatihah-based guidance services can be used by pregnant women to overcome various forms of anxiety. Despite not fully understanding the meaning behind each verse of the surat, reading al-Fatihah has enabled pregnant women to better cope with anxiety with the guidance of their mentors. This performative understanding serves as a means to internalize the values contained within the surat and overcome anxiety. Furthermore, the process of evaluation and repetition not only helps maintain the accuracy of understanding and internalization, but can also serve as a treatment for anxiety.

2. Literature Review

2.1. Faith-based Guidance

Pregnancy can be a miraculous time that deepens the spiritual connection of a person with religion and God. According to Mutmainnah & Afiyanti (2019), pregnancy leads to significant changes in life, including physical, psychological, and spiritual changes. Spirituality is considered the ultimate power that guides a person in facing any difficulties and situations. In Islam, spirituality is viewed as the closeness and guidance of God. The study by Mutmainnah & Afiyanti (2019) revealed that the majority of Muslim women understand their pregnancies through stories related to pregnant women and the birth of children in the Al Quran. The story of Maryam in the Qur'an is internalized into every single woman. This story depicts a noble woman carrying a pregnancy full of virtue. Similarly, Rahmadi et al. (2018) listed several things that Muslim women can do during pregnancy, including: (1) following the law stated in the Qur'an on sexual intercourse (*jima'*) during pregnancy; (2) maintaining clean personal hygiene due to hormonal changes and increased metabolism of the body; (3) having adequate rest at night (around 7 to 8 hours) and during the day (1 to 2 hours); (4) performing mandatory prayer rituals and *sunnah*; (5) reciting and listening to the Qur'an; (6) doing *dzikrullah* or remembering Allah; and (7) praying more for health, successful childbirth, and having a righteous child.

Religious guidance of Muslim women in Indonesia means maintaining the relationship with God. The closeness to God gives them strength, peaceful mind and a positive mechanism to overcome anxiety. Muslim women believe that God is the one who is fully control and has all the power to help the women passing difficult times of pregnancy and childbirth (Ahmad et al. 2011). Along with that, Irmawati, Hadju, Syamsuddin, & Arundhana, (2020) said that in Islam, awareness of Allah's presence and guidance is the best self-control method. Muslim women feel a sense of tranquility after reciting the Qur'an or practice *dzikr*. Kamila & Mutianingsih (2020) added that verses of Al-Qur'an are a form of comfort and gives them the strength to heal not only their physique but also their souls. Through faith and closeness to God, women are able to overcome challenges in pregnancy and childbirth. Women educate themselves about the process of pregnancy and childbirth according to Islamic teachings (Mutmainnah & Afiyanti, 2019). Additionally, in Mulastin & Sugiharto (2019) study said that reciting or listening to is one of the *dzikr* forms that is recommended by Prophet for pregnant women. One of the surah is Surat Ar-Rahman.

2.2. Women's Anxiety

Pregnancy is a period that is crucial for women. It is because women have to be able to adapt with physical changes while keep on working their ultimate role in the family. Poor adjustments to the changes can cause anxiety and affect both physical and psychological well-being of women (Collins et al. 2012). In addition, women also experience anxiety when waiting for the delivery process of the baby. Childbirth is usually considered as a biological event which is natural and common. However, pregnancy is labeled by social constructions and shaped by cultural perceptions with diverse practices in all societies. These means the gestation period is a period in which emotional and spiritual stress hits women in mass number (Rallis et al. 2014). Furthermore, Madhavan-prabhakaran, D'Souza, & Nairy (2015) says that pregnancy anxiety is defined as the worry and fear of pregnancy, of the childbirth, of the baby wellness, and of the way of parenting. Based on data, anxiety affects more than 15% women during the prenatal period (Rubertsson et al. 2014) even becoming more common than prenatal depression (González-Mesa et al. 2019). Thus, aligned with González-Mesa et al (2020) that that pregnancy is considered a "psychological burden". This state is related to frequent mood swings, ranging from excitement to periods of significant anxiety and will continue to increase in the third trimester.

Bjelica, Cetkovic, Trninic-Pjevic, & Mladanovic-Segedi (2018) then stated mentioning the various anxiety disorders of pregnancy: (1) fear of losing identity; (2) uncertainty feelings attack; (3) feeling empty; (4) fear of losing the child during the delivery/labour ; (5) fear of death (tocophobia).

Bayrampour et al (2016) added that pregnancy anxiety will give rise to physiological symptoms such as sleeping disorder, including insomnia, nightmares, sleep disturbances and frequent awakenings at night. In addition, anxiety will also have an impact on physical symptoms such as abdominal pain, pain or problems during sexual intercourse, headaches, and nausea and vomiting. Whereas on the other hand, pregnancy anxiety not only affects the health of pregnant women but also has an impact on childbirth outcomes such as premature birth, long delivery, childbirth, cesarean, and low birth weight (Arch 2013). In general, to overcome anxiety during pregnancy through various means such as coming to a psychologist, telling stories with family or close friends, some even then draw closer spiritually to religion. Jabbari et al (2020) says that the murottal therapy of the Qur'an atahu tilawah of the Qur'an with regular rhythm and proper tajwid is also the music of the Qur'an that has the ability to bring tranquility and reduce anxiety (Ina 2021).

2.1. First Pregnancy

Pregnancy is a period of physiological and somatic changes that also cause psychological and social transformations. According to Bjelica, Cetkovic, Trninic-Pjevic, & Mladanovic-Segedi (2018), the first pregnancy is typically the one with the most intense psychological experience. Women in their first pregnancy not only face a new situation, but they also enter a crucial period of development as mothers (Poh et al., 2014). Additionally, women in their first pregnancy face biological femininity, which can affect their self-concept, and they may experience concerns about the course and outcome of pregnancy (Olander et al., 2016). Similarly, Rahmawati, Van Der Pligt, Willcox, & Worsley (2021) noted that physical self-adjustment in the first pregnancy is related to changes that occur successively over a nine-month period. Each trimester brings changes to the fetus's development and supporting tissues, so pregnant women experience changes in hormonal functioning, various internal organs, and physical appearance (Rahmawati et al., 2021). The ability to adjust to the first pregnancy period is crucial because it is directly related to the physical and mental qualities of the pregnant woman and the baby she is carrying.

Thus, pregnancy is considered a complex phenomenon that involve both physics and psychology in which somatic changes are accompanied by changes in psychological character and altered interaction with the social environment (Li et al. 2016). On the other hand, Hassan, Leavey, & Rooney (2019) describe that in the first phase, expecting mothers are feeling happy and sparks curiosity towards self-change and herfetal development. These feeling develops along with the anxiety. Bjelica et al. (2018) define that mothers with a first pregnancy are prone to experience anxiety because they have zero experiences of both pregnancy or childbirth.

Bar-Oz et al. (2012) accordingly mentioned several things to be taken into account when going through the first pregnancy: (1) taking a pregnancy class from a health institution; (2) scheduling pregnancy gymnastics; (3) completing nutrition; (4) having adequate rest; (5) taking spirituality guidance; (6) managing mental. Preparation during pregnancy and in the run-up to delivery will be positively correlated in building up the positive energy of the expectant mother and her baby. One way to overcome various worries and anxieties in pregnancy and first childbirth is to draw closer to God and often listen to melody or the holy verses recitation of the Qur'an (Jabbari et al. 2020).

3. Method

This research was conducted in Pontianak City, West Kalimantan, which is an area known as Equatorial City, this nickname is attached to this city because of its geographical location at between 0o 02' 24" North Latitude and 0o 05' 37" South Latitude and between 109o 16' 25" East Longitude to 109o 23' 01" East Longitude. The selection of the study site is based on the rate of anxiety cases in pregnant women that is very significant in Pontianak City. Based on studies conducted by Ritonga, Rizalina and Putri (2019) anxiety level of 32% is severe, 30% heavy, 8% moderate, 12% mild.

The research is an experimental study with a qualitative approach. The qualitative approach was chosen to gather in-depth information about the impact of using surah al-Fatihah-based guidance to overcome anxiety in first-time pregnant women. The data collected includes the treatment process implementation, the impact of value internalization of surah al-Fatihah, and the results of the evaluation and repetition of understanding and internalization of values.

Qualitative data was obtained through in-depth interviews with informants who were also clients of surah al-Fatihah-based guidance services. The determination of guidance participants is carried out based on willingness to volunteer, considering that guidance and counseling services carried out must adhere to the principle of voluntary service. Based on the respondent selection technique, 8 people were willing to do the treatment. Participants were women with the first pregnancy that were reached at the maternity clinic in Pontianak City. The choice of clinics, neither hospitals nor health centers, is because of the consideration of the Covid-19 pandemic period that makes people reluctant to visit as the result of "Covid-target" hoax. The data collection process is carried out with in-depth interviews. The in-depth interview technique was chosen with the aim that participants could express their feelings after attending a guidance session.

The data analysis was conducted using the interactive data analysis model (Miles et al., 2018). During the condensation process, the data was classified by themes through a display table. This table was used to connect the results of the interviews with the three research questions that were addressed in the study. The data display was done by creating a description of the condensed data in the table. The description of the data was then inferred and verified to produce accurate conclusions.

4. Results

4.1. Operationalization of Surah Al-Fatihah for Pregnant Women

Surah al-Fatihah-based guidance service treatment to reduce the anxiety of pregnant women is carried out in three stages which are the initial stage as the opening and pretest, the main treatment stage, and the final stage (posttest).

First, the initial stage (opening-pretest). This is the stage of starting the service. This initial stage was filled with opening ceremonies and pretest activities. The opening activities are carried out as brief as possible. The schedule was the recitation of surah al-Fatihah and its translation by two participants who were asked voluntarily and continued with a welcome speech by the supervisor. The activity continued with the filling of pretest instruments by all participants.

During the second stage, the main treatment activity consisted of seven guidance sessions. The seven guidance sessions are the formula resulted from the extraction of each verse in surah al-Fatihah called Formula B5KB: 1) Bismillah before carrying out activity (*Bismillah setiap memulai aktivitas*), 2) Be grateful for all the favors (*Bersyukur atas semua nikmat*), 3) Think positively (*Berpikir positif*), 4) Be afterlife-oriented (*Berorientasi akhirat*), 5) Worship and pray (*Beribadah dan berdoa*), 6) Be consistent and committed (*Konsisten dan komitmen*) and 7) Reflect (*Bercermin*). In general, each of the B5KB formula sessions consists of opening activities, core activities and closing activities.

The opening activity (15 minutes) consists of the following: a) The supervisor utters greetings and greeted the participants; b) The supervisor informs the participants about the theme, purpose, objectives, and rundown of events; c) The advisor is conditioned participant to participate and actively participate in the meeting on this day. The Core Activity (60 minutes) contains: a) listening to verse; b) providing an explanation of the contextualization of the meaning of the verse with pregnancy; c) instilling values that should be used as habits in everyday life; d) Throwing group discussions to draw up an action plan. The closing (15 minutes) contains activities of: a) The supervisor delivers a summary of the material; b) The supervisor provides motivation so that the mother can carry out her

action plan; c) The supervisor delivers the next guidance material; d) The adviser greeted the participant.

During the final stage (posttest), the aims were to find out the perceived and obtained benefits of participants during participation in the intervention program. In order to be more accurate, a posttest is used in this session to determine the effectiveness of the intervention program. As a closing activity, at the end of this activity, the counselor did not forget to express his high appreciation and appreciation for the participation of mothers who had been willing to participate in the guidance program.

4.2. Internalization and Action Plans Carried Out by Pregnant Women to Overcome Anxiety

Table 1. Internalization Result and Action Plans

Subject	Statement	Coding
A	First, the before the training, there is difficulty to sleep at night after attending the training there is a change	Calm
	A week after being given the last training I still haven't fully implemented it, well yes. There are only a few that I have started to implement. Like getting used to utter <i>bismillah</i> before doing any activities because my previous habit if I wanted to do something, I never utter <i>bismillah</i>	<i>Dzibr</i> and pray
B	<i>alhamdulillah</i> there is, frankly before there was this application I always brought scissors, the myth is like an antidote to that, still have some belief on that, but since then I did not believe on it, never brought scissors again, after all, husband is angry because he often rub my belly, and I stick it right here, because he often rub it, right... he noticed that there are scissors, he will be angry, when the implementation of <i>alfatihah</i> I became believes smoothly.	Avoid <i>tahayul</i> (superstition)
	Yes it is, has begun to make a habit of reading prayers such as prayers in the toilet, prayers when wearing new clothes, prayers when looking in the mirror. Because before participating in the training, I never read these prayers at all even though when I was a child, I was taught by my parents, yes, but they were never applied daily.	<i>Dzibr</i> and pray
C	it's more calm, only if usually pregnant women are more able to control emotions after applying it, then we can eliminate	Think Positively <i>Tahayul</i>

	negative thoughts. What's more like a talisman that sometimes told by people to use, but if we are sure of Allah's help, with what has been applied like al-Fatihah we will not believe with such talk.	(superstition)
	yes, thank God it's very useful for me because I am a person who is easy to become paranoid, hearing small noises can disturb my mind, make it not calm and lead to an inability to sleep, now thank God for participating in training, after I was given to know, I want to attend as I still do not know how to evercome my mind and afraid of becoming stressed out, the last two months is still, that is why I felt that I have to solve this problem, Thank God, Allah showed me the way. What I want I always ask to God in my prayers, I hope I can find peace and successfully avoided the worsen things. <i>Alhamdulillah</i> I got guidance from Mrs. Isyatul Mardiaty and Mr. Harjani Hefni so that I felt convenience and believed that God will never leave His people.	Think Positively
D	Applying the values are very impactful to my psychology anyway, more to support myself anyway because after starting to get used to applying the things contained in Surah al-Fatihah it feels more certain to myself that you can be a good mother for the child later but sometimes there are still doubts also because this is the first experience also yeah I want to be a parent so doubts it still come back and forth and still imagine I can not be a parent who did well later in the future.	Think Positively
E	yes, <i>bentar bentar</i> I must recite al-Fatihah, if I want to sleep, if you have read the prayers for sure before going to bed the eyes have closed and my heart recite al-Fatihah continuously until sleep it must be calm, on the way if it is night or alone, surely al-Fatihah, does not know why it feels good, al-Fatihah must be al-Fatihah repeatedly.	Calm
	it must be in the mind, Believe that Allah protection is good, even if God's take care of us we don't have to stop praying every day asking god, asking for health, asking for smooth delivery during childbirth, indeed	<i>Dzikh</i> and pray
F	For example, I always recite <i>bismillah</i> every	Think Positively

	time I start any activity, well after that routine I feel more positive every day and feel calmer	
	If in this week in the development of the myself is better anyway, Only yesterday there was a false contraction, such as the stomach feels tight and hurts from the abdomen to the bottom. I continue to read al-Fatihah while being stroked by this stomach, thank God the baby began to relax in stomach part again, later if it hurts again I read al-Fatihah again. So the application in everyday life, there must be impact, for example, the innate is relaxed, continue to imagine the delivery for how but after applying the reciting of al-Fatihah make me calm.	Dzikr and pray
G	my experience after this week, yes, the fear began to decrease, which was initially afraid to give birth because they often thought they could not give birth normally but after participating in training yesterday, I was able to think more positively. Can control the mind better than before. And always think and believe there is a God who will help.	Think Positively
	It feels like there is a certainty from the beginning there are many obstacles but after participating in training and applying al-Fatihah's values, it is reduced to be more confident in oneself. The effect is great, continue to be grateful that it is easier	Think Positively
H	there is no such thought because the innateness is just happy, especially if the baby moves it become so funny even though it hurts in the stomach but just be grateful	Think Positively
	Because approaching the day of delivery, it feels mixed, doubtful also because it is waiting for when to give birth but can calm down because routinely applies the values in surah al-Fatihah like <i>dhikr</i> and <i>shalawat</i> so.	<i>Dhikr</i> and pray

Source: Interview Result

Surat al-Fatihah serves as a remedy and sedative for Muslims. In the classical literature, Al-Fatihah is used for various purposes, including medicine, both physical and psychic. Pedak's research report (2014) states

that reading the Quran orally can make readers increase their positive emotions. Tamim's research (2016) shows that a person feels calm up to 65 percent when listening to the Quran and only 35 percent when listening to mere Arabic instead of the Quran.

In the tradition of Indonesian, pregnant women are one of the objects of reading surah al-Fatihah. The results of the process of internalizing values and helping pregnant women make an action plan give rise to three functional behaviors in overcoming anxiety problems which are starting all activities with *bismalah*, getting used to *dhikr* and daily prayers, and being grateful.

From Table I, the obtained data in the internalization of verse by verse in surah al-Fatihah can be classified into five themes: calm, positive thinking, diligent *dhikr* and prayer and abandoning *tahayul* (superstition). Practising the internalization of values in surah Al-Fatihah helps pregnant women to plan actions in overcoming anxiety problems. The process of internalizing values allows pregnant women to explore the value verse by verse in surah al-Fatihah. The ability to dive into the values desired by these verses of surah al-Fatihah helps pregnant women to get to know what to do when the anxiety strikes.

First is being calm. Subject A of the study stated that before attending the training they had difficulty sleeping at night, but after attending the training they could sleep well. This statement is also expressed by Subject E, where the subject states that after repeatedly recited al-Fatihah makes his feelings calm and able to fall asleep. Like the following phrase: "yes, intermittently, I must read al-Fatihah, if I go to bed, if I read the prayer, surely before going to bed, my eyes have to be closed and read al-Fatihah silently, I wont stop until I sleep and it must be calm". Therefore, it has been demonstrated that operationalization could be considered as a coping mechanism option for pregnant women to manage their anxiety.

Second comes the value of thinking positively. Subject C said that before following surah al-Fatihah-based guidance, she always felt anxious, but after following the guidance the feeling gradually disappeared. The subject can be an individual capable of thinking positively. This ability to be an individual who are capable of think positively was also conveyed by Subject G. Almost the same as Subject C, Subject D expressed more confidence after following the guidance. Meanwhile, Subject F felt more optimistic after following the guidance. Subject H said that the change she felt was to feel more grateful, especially before the guidance when there was a fetal movement she was feeling anxious, now she was feeling grateful because that was a sign of a healthy fetus. Based on these various expressions, it gives us an idea that anxiety can be reduced by thinking positively.

Third, we refer to *Dhikr* and pray. Subject A said that after attending the guidance session he became accustomed to starting an activity with *bismalah*. Likewise, subject E. With a different phrase, Subject B recounts

that after the guidance session he made it a habit to always read the daily prayers. Being diligent in praying is also experienced by Subject H. Even subject H added that in addition to daily prayers, he also diligently reads the Prophet’s *shalawat*. Somewhat differently what Subject D and Subject F do, which is to make surah al-Fatihah a *dhikr*, this is as the phrase goes: “Because approaching the day of delivery, it feels mixed, indecisive also because you are waiting for when you want to give birth but you can calm down because you routinely apply the values in surah Al-Fatihah like *dhikr* and *sholawat*”. Based on these data, it can be interpreted that thinking and praying are part of the means used by pregnant women in dealing with the anxiety they experience.

Fourth, it is important to avoid superstition. Subject B of the study revealed that after attending the training, she felt calmer because she believed that there would always be God’s help. Previously, subjects were afraid so they had to carry items that were believed to be able to ward off any dangers during the pregnancy process every day. This custom was previously also practiced by Subject D saying: “What else is the existence of amulets that I am sometimes told by people to wear, but if I am sure of Allah’s help, with what has been applied like al-Fatihah, I am no longer affected by such talk. Indeed, if it is given, I will take it. However to use it, I feel less burdened, so at least if it is not used, it is stored, hidden”. Referring to the two expressions above, one can see that pregnant women can break away from superstitious habits, such as carrying amulets or other objects that are believed to have the ability to protect or provide help.

Based on the above findings, it can be concluded that listening to and reading the Quran can reduce anxiety. The reduction of anxiety can be done by trying to calm down, building the ability to think positively, getting used to *dhikr* and praying, always reciting surah al-Fatihah and praying. In order to avoid anxiety, pregnant women must avoid superstitious practices, such as carrying goods that are believed to be able to provide protection other than protection from Allah SWT.

4.3. Evaluation and Repetition of Understanding and Internalization of Surat Al-Fatihah Through Prayer

Table 2. Evaluation and Repetition Result

Subject	Statement	Coding
A	My complaint is more about how to manage solat, maybe I cannot do everything yet, sometimes I missed the dawn prayer, sometimes I wake up late so it’s a problem for me, I haven’t been able to apply everything but I tried my best	Time Management
B	Yes.. that’s it, thank God, it’s almost 100	Time Management

	percent for me after taking this training, in the past, I was still confused about what to do.	
C	Sometimes if the night is cold it made me shivers and can't be exposed to the cool water, after, when you wake up the body feels warm. Usually I am while ablution water directly prays. After that, you can sleep until dawn.	wudhu dan shalat
D	Amen again, the benefits are felt in daily life, brother has also begun to pray diligently even though it is not on time but slowly learning.	wudhu dan shalat
E	<i>Insyallah</i> if we already know the Surah Al-Fatihah-Based Guidance we slowly apply it, which was previously hesitant, the longer the doubt is slowly diminished. For me, all of them have been outlined by God as such. So his worries began to decline.	Optimistic
F	It's more like being self-preservation anyway, from those who don't really understand the values contained in al-Fatihah to knowing better, it turns out that there are many benefits. Before just reading, being read in every prayer begun to understand the content verse by verse, but before that I also knew that surah Al-Fatihah is the essence of the Qur'an	During prayer can internalize the surah
G	So imagine, roughly whether or not you can become a good parent. My husband and I can or may not educate children later in terms of religion whereas I ourselves still have little religious knowledge.	Optimistic
H	<i>Insyallah</i> just be more prepared mentally because you just believe in God's destiny.	Optimistic

Source: Interview

Repetition can maintain understanding and internalization of values that are temporary subject to change. The repetition of repetition of reciting surah al-Fatihah which is carried out at least 17 days and one night in the implementation of *fardu* prayers, makes what has been understood and internalized by pregnant women become awake in memory. This repetition process is like a cellphone whose long battery is used must

be recharged. Such is the analogy of pregnant women who perform prayers and recite surah al-Fatihah, they are recharged for their understanding and internalization of surah al-Fatihah.

Humans are creatures that are inseparable from mistakes and forgetfulness. The tendency of man as a forgetful being is necessary to try to keep something that is taught and even internalized can be inherent in him. The effort is made by means of independent repetition in the hope that it can become a habit.

Through this process, pregnant women are inspired to be consistent with the daily activity program, including being consistent in carrying out prayer services. Pregnant women are also used to praying and praying when stricken with anxiety. Pregnant women are also more able to absorb the recitation of al-Fatihah in each of their prayers. Pregnant women can also be individuals who have full confidence that they are able to become good parents when their children are born.

Table 2 shows the following results. First, we note the time management. After attending the evaluation and repetition sessions two subjects said they became trained to manage the time, including prayer time. Subject A stated that after participating in the session, he became able to manage the prayer time. This subject said that before attending a tutoring session, the subject often missed the dawn prayer. Subject A says: "My complaint is more about how to manage the prayer time, yes, maybe I have not been able to prepare everything, sometimes it is also missed at dawn, sometimes it wakes up late so that's the problem with me, I haven't been able to implement everything but I try my best". A better thing is experienced by Subject B. Subject B becomes aware of daily activities. Subjects can create a schedule of daily activities, including a five-time prayer schedule. Paying attention to the exposure, it can be understood that the evaluation and repetition process can make pregnant women able to live regularly, can manage time and daily activities well.

Second, women begin to use *wudu* (cleansing ritual) and prayer as a repellent to anxiety. This finding is stated by Subject C who said: "Sometimes if the night is innate it shivers it cannot be exposed to cool water, so it is when awakened the body feels warm. Usually I take ablution water directly to pray. After that, you can sleep until dawn". Almost the same thing is told by Subject D: "It feels the benefits in daily life, brother has also begun to diligently pray even though it is not on time but slowly". These two phrases describe that during the process of evaluation and repetition of pregnant women make ablution and prayer become a habit in overcoming anxiety.

Third the subjects feel more optimistic. Subject E relates that he became undecided: "*Insyah Allah* if we already know the Surah Al-Fatihah-Based Guidance we slowly apply it, which was previously hesitant, the longer the doubt is slowly diminishing. It seems to me that all of them have been outlined by God as such. So his concerns started to decline".

Subject G with the phrase doubtful states that having the hope of being a good parent: “So imagine, roughly whether or not you can be a good parent. My husband and I can know that I am not educating children later in terms of religion whereas I ourselves have little religious knowledge”. In line with this, Subject H became more confident in God’s destiny. Referring to the three things told by the three subjects, it can be interpreted that pregnant women become more optimistic that they can become good parents. This is believed that all destiny is a provision of Allah Almighty.

Fourth, one can note the internalization of prayers. Subject F narrates that after attending the session it became easier to absorb the meaning of surah al-Fatihah: “It’s more like being self-preservation anyway, from those who don’t really understand the values contained in al-Fatihah to knowing better, it turns out that there are many benefits. Before just reading, being read in every prayer begun to understand the content verse by verse, but before that I also knew that surah Al-Fatihah is the essence of the Qur’an”.

This means that pregnant women are able to internalize the values contained in surah al-Fatihah, including during prayer services.

The meaning that we can take from the data set above, is that with surah al-Fatihah-based guidance, pregnant women who experience anxiety are reminded of the values contained in surah al-Fatihah when performing prayer services. These values always seem to reappear in their memory when they perform prayers. They seem to get automatic energy to overcome the anxiety they are going through.

5. Discussion

5.1. Operationalization of Surah Al-Fatihah for Pregnant Women

The process of operationalizing surah al-Fatihah to pregnant women is carried out with several guidance sessions, where each session consists of a series of activities: reading verses, meaning content, internalizing and practicing various good practices with the intention that they can become a habit. A good practice that is done consistently will make the practitioner gain peace of mind. As many scholars of the Quran, that al-Fatihah in has its own place (Hefni 2008; Shihab 2009). In terms of his name, al-Fatihah drew his various grandeurs (Kurnanto 2016), where one of them is al-Shifa’ or medicine. From this it can be understood that in certain contexts, al-Fatihah it is a medicine, mainly a psychically medicinal (Cahya 2019; Twistiandayani & Prabowo 2021).

Interpreting al-Fatihah as a formula for psychic medicine (guidance), associated with the context of pregnant women who experience anxiety, al-Fatihah becomes a medium as well as a strategy in guidance in order to

lead women to get out of their anxiety problems. Guidance uses al-Fatihah, meaning that it is a process directly connected with the observance of al-Fatihah itself on the one hand and the presence of Allah on the other. Thus, referring to opinions Irmawati, Hadju, Syamsuddin, & Arundhana, (2020) that in Islam, awareness of Allah's presence and guidance is the best self-control, so surah al-Fatihah-based guidance will be able to awaken pregnant women to immediately be able to empower all their positive energy as capital out of the anxiety problems they experience.

Anxiety is one form of disease or at least a psychic disorder (Rofiqah 2016). Anxiety as a psychic disorder ushers in the meaning of anxiety can be overcome with psychic drugs, one of which is surah al-Fatihah (Kurnanto 2017). This argument can simply be said that al-Fatihah, the surah al-shifa, is functional in overcoming anxiety disorders in pregnant women. Listening to and receiving explanations about the meaning of quranic verses can provide psychological peace (Cahya 2019), meanwhile, in the Islamic view Mulastin & Sugiharto (2019) reading and listening to the Quran guarantees the recommended practice. In order, carrying out the recommendations of reading a lot and listening to the Quran by itself can automatically be a solution to the problem of anxiety for pregnant women.

5.2. Internalization and Action Plans Performed by Pregnant Women to Overcome Anxiety

The internalization and action plan in the guidance of surah al-Fatihah is intended to stimulate the pregnant woman to have the ability to plan actions while carrying out concrete actions to get out of her anxiety problems. The emergence of four behaviors as a result of training pregnant women to internalize and make an action plan has been proven to stimulate the emergence of behaviors that functionally reduce denouncing, namely calm, positive thinking, getting used to *dhikr* and daily prayers, and avoiding superstition. As expressed by (Komalasari 2012) says that sleep, as one of the indicators of tranquility, can reduce anxiety. Machmudati & Diana (2017) saying positive thinking reduces the anxiety level. It was mentioned that the anxiety of students after getting positive thinking treatment showed the changes which lower than the level of anxiety before. Meanwhile Setyawan et al. (2020) says gratitude training can significantly lower anxiety. Students who are trained to be grateful, have a lower tendency to experience anxiety.

To be able to make plans while realizing real actions in everyday life requires high adaptability. This adaptability allows pregnant women to have many alternatives in determining what actions they can take in reducing anxiety. The above expression is in line with that conveyed by Collins et al. (2012) that low adaptability can be the cause of the appearance of anxiety, which will further affect his physical and psychological

well-being. Anxiety that affects physical and psychological well-being, when experienced by pregnant women, is not only influential on the pregnant woman herself, but also on the fetus in her womb.

Related to the relationship between superstitious behavior, it can be approached with the research carried out by Larasati (2013) which proves that the higher a person's religiosity, the lower his level of anxiety. When viewed from the opposite side, the lower a person's religiosity, one of which is characterized by superstitious behavior, the greater the potential for a person to experience anxiety. Related to the influence of starting every activity with basmalah and the habit of dhikr and praying can make the culprit calm (Nida, 2014). It is argued that the calmness effect that arises from dhikr therapy can reduce the level of anxiety. Internalization and making an action plan can encourage a person to feel at ease due to the ability of pregnant women to design activities that can reduce anxiety that has been done so far. The process of decreasing anxiety is caused by coping mechanism ability, one of which can be done through prayer. This is also exactly what is meant by Jabbari et al., (2020) related to his murotal therapy.

5.3. Evaluation and Repetition of Understanding and Internalization of Surat Al-Fatihah Through Prayer

The treatment of evaluation and repetition of understanding and internalization of the value of surah al-Fatihah succeeded in keeping pregnant women consistently implementing the programs that had been designed while following the guidance based on surah al-Fatihah. This success causes pregnant women to maintain their ablutions and prayers, be more able to absorb the recitation of al-Fatihah in prayer, and have the belief that they can be good parents. The process of pregnancy, if it is associated with Islamic law is a glory. This is evident when God commands people to do good to both parents in relation to our mothers who have become pregnant (and gave birth) in a state of difficulty (QS. Al-Qaaf: 15). In connection with this Mutmainnah & Afiyanti (2019) shows that the majority of Muslim women make meaning of their pregnancy from Al-Quran as Islam's holy book which contains many narrations about pregnancy, the birth, and women. A glorious event, which has even always been associated with scripture, must be guarded against distractions that could damage that glory. This shows the growing importance of surah al-Fatihah-based guidance that has been shown to be able to eliminate one of the pregnancy disorders, namely anxiety.

With the emergence of various abilities above pregnant women, it is certain that they can get out of their anxiety problems. This is important, because although pregnancy is a biological event, but because it is also influenced by cultural constructs, social perceptions, and even religious values, the ability to eliminate pregnancy disorders carried out by

pregnant women themselves is also a fulfillment of those cultural, social and religious demands. Thus, the pregnancy process can avoid being perceived as a psychological burden (González-Mesa et al 2020).

By using the perspective of the pregnancy process as a biological event that is influenced also by cultural, social and even religious constructs, reducing disturbances to pregnancy, including anxiety, must also be returned to the three influences above. With demiiikian, the use of surah al-Fatihah-based guidance, is also part of fulfilling these demands, namely preparing religious devices in resolving the anxiety problems of pregnant women.

6. Conclusion

This research resulted in findings that guidance services based on surah al-Fatihah are able to stimulate pregnant women to do positive things, such as being calm, thinking positively, diligently thinking and praying, avoiding superstitious acts. These actions that are carried out consistently are able to reduce the level of anxiety in pregnant women. Surah al-Fatihah-based guidance can effectively reduce the anxiety of pregnant women through intermediate variables, namely beliefs and actions that have an effect in reducing anxiety. Beliefs and practices based on the values of surah al-Fatihah have become important variables in mediating the positive thoughts and actions of pregnant women.

This research contributes substantially to the science of guidance and counseling, where surah al-Fatihah can be a source of solving anxiety problems for pregnant women. This research can also be applied to overcome other problems as far as they are related to psychological and religious problems. This research can be applied both to the general public, as well as to formal education in schools.

The limitations of this study include the small number of participants who were recruited from a specific community. To increase the generalizability of the findings, further research should include a larger and more diverse sample of participants from a wider range of communities, including those with different geographical locations, cultural backgrounds, socioeconomic statuses, and levels of economic development.

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