

IMPLEMENTASI TERAPI MUROTTAL AL-QURAN UNTUK ANAK-ANAK AUTIS (STUDI MENGENAI LIVING QUR'AN DI PESANTREN AINUL YAKIN UNTUK ANAK BERKEBUTUHAN KHUSUS DI GUNUNG KIDUL YOGYAKARTA)

IMPLEMENTATION OF MUROTTAL AL-QURAN THERAPY FOR AUTISTIC CHILDREN (STUDY LIVING QUR'AN IN AINUL YAKIN PESANTREN FOR SPECIAL CHILDREN GUNUNG KIDUL YOGYAKARTA)

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ABSTRACT

The Qur'an is a *shifa* (antidote) to various diseases. The Qur'an can be one of the non-pharmacological therapies that can help cure autistic children, by listening to the murottal Qur'an. This therapy stimulate delta waves that cause the listener to be calm, and comfortable. This therapy has been practiced at the Ainul Yakin *Pesantren* for Special Children in Gunung Kidul, Yogyakarta. These students consist of students with special needs, ODGJ students, rehabilitation students, and independent students. This therapy is applied to autistic children, who are hyperactive, unruly, temperamental, also those with difficulty in communication, shout, speak harshly, and have difficulty concentrating and understanding lessons.

Keywords: *Autistic, Qur'an Murottal Therapy, Living Qur'an Studie*

ABSTRAK

Al-Qur'an merupakan syifa (penawar) dari berbagai macam penyakit. Al-Qur'an dapat menjadi salah satu terapi non farmakologi yang dapat membantu menyembuhkan anak autis yaitu dengan cara memperdengarkan murottal Al-Qur'an. Terapi ini dapat menstimulus gelombang delta yang menyebabkan pendengar dalam keadaan tenang, tentram, dan nyaman. Terapi ini telah dipraktekkan di Pondok Pesantren Ainul Yaqin Gunung Kidul, Yogyakarta. Yang mana santri terdiri dari santri berkebutuhan khusus, santri ODGJ, santri rehabilitas, dan santri mandiri. Terapi ini diaplikasikan kepada anak autis, yang mana mereka adalah anak yang hiperaktif, sulit diatur, tempramental, sulit berkomunikasi dengan baik, berteriak-teriak, berkata kasar, hingga susah berkonsentrasi dan memahami pelajaran.

Kata Kunci: *Autis, Terapi Murottal Al-Qur'an, Studi Living Qur'an*

INTRODUCTION

Autism spectrum disorder covers a wide range of conditions. They are identified by some difficulty with social interaction and communication. Atypical patterns of activity and behavior, such as difficulties shifting from one activity to another, a focus on details, and unexpected reactions to emotions. (World Health Organization, n.d.).

Autistic people's abilities and needs vary and may evolve over time. Some autistic persons can live independently, while others have significant difficulties and require lifelong care and support. Autism often impacts education and employment opportunities. In addition, Families providing care and support could encounter enormous obstacles. Community attitudes and the level of support provided by local and national authorities are major variables influencing people with autism's quality of life. Autism symptoms can be identified in early childhood, however autism is frequently not diagnosed until much later. (World Health Organization, n.d.)

People with autism frequently have seizures, melancholy, anxiety, and attention deficit hyperactivity disorder, as well as troublesome behaviors such as difficulties sleeping and personal injury. Autistic people's ability to think limits, ranging from severe disorders to higher levels. (World Health Organization, n.d.).

There are many treatments to cure autism, both from pharmacological and non-pharmacological treatments. One of the non-pharmacological treatments that can be used to support the healing of autistic children is audio therapy. The therapy has great potential to improve children's ability to communicate in their environment. Many studies suggest that when given music therapy, autistic children experience an increase in mood and behavior (Rifaannudin et al., 2021). On the other hand, audio therapy is not only by using music, but can also use the murottal of the Qur'an.

Several studies have revealed that by listening to the murottal of the Qur'an, the results of the therapy obtained show that murottal therapy is more effective in improving the cognitive of autistic children compared to music therapy (Hady et al., 2012). Maryani in her research mentioned that listening to the murottal of the Qur'an is able to bring out delta waves in the prefrontal part, so that a sense of comfort and calm appears. And

also in the central part of the brain which is then able to influence the coordination of motor movements in accordance with the control of gestures. Other studies also mention that audio therapy using Ar-Rahman murottal surah can reduce the level of behavior of autistic children in social, emotional, and behavioral aspects (Mayrani & Hartati, 2013).

This research was conducted at Ainul Yakin Pesantren for Special Children Gunung Kidul, Yogyakarta. Researchers chose this place because the students consisted of students with special needs, ODGJ students, rehabilitation students, and normal students. Apart from being seen from the types of students, students are also classified as their types, namely all-auxiliary students, auxiliary directions, and independent. All-round help is a student whose entire life needs the help of caregivers. Starting from MCK, eating, drinking, and worship. Meanwhile, assisted direction students are students who can carry out their daily activities with a note that they still have to be directed in their work. Third, independent students are students who can do all their own activities without the help of others like most normal people. And the last is Rehabilitation students are children with indications of addiction to gadgets, social media, and liquor.

This change can occur because when listening to the recitation of verses from the Qur'an there will be a significant increase in brain waves, especially in beta, alpha, delta and theta waves. The presence of such waves increases the number and function of neurotransmitters located between dendrites and axons. The neurotransmitters released will provide sensory neuron impulses to motor neurons better, so that they can have an impact on improving the behavior of children with autism (Astuti, et.all, 2017). Increased alpha and beta waves can cause calm and relaxation and decrease the emotional effects in children with autism. Murottal therapy can also give rise to delta waves in the frontal lobe as an intellectual center and emotional controller, thereby improving the child's ability to communicate and interact socially (Anam, et.all, 2019).

The purpose of this study was to determine the impact of Qur'anic therapy on autistic children, This study uses grounded research with qualitative descriptive techniques. Employing the concept of living Qur'an as the approach. The research procedure consists of the preparatory stage and the implementation stage. In the preparation stage, data classification and data display are carried out. Furthermore, activities

in data analysis are the stages of data reduction, data display, and conclusions or verification. so that the impact that occurs on autistic children after Al-Qur'an therapy can be known..

DEFINITION OF MUROTTAL AL-QUR'AN

The origin of the Qur'an is the same as *qira'ah*, namely the root word of *qara'a*, *qira'atan* and *qur'anan*, which means reading or how to read it (Rifaannudin et al., 2021). The Qur'an is a command (*firman*) of Allah SWT which is a miracle (*mu'jizat*) revealed to the Prophet Muhammad SAW. The holly book Qur'an that is believed to be true, and becomes a worship if you read it. The art of reading the Qur'an (*Tilawatil Qur'an*) is the rhythmic recitation of the holy Qur'an.. People who chant the recitation of the Koran by obeying the correct rules (*tajwid*). it is called *Qori'* (Nirvana, 2014).

The recitation of the Quran is a complete remedy for all kinds of diseases, both liver diseases and physical diseases, both world diseases and hereafter. In addition, the Qur'an is useful for being a medicine, antidote and healer of various problems in human life (INDRAJATI, 2013).

The Qur'an murottal is a recording of the voice of the Qur'an read by a Qori' (Quran reader). The human voice is an extraordinary therapeutic instrument and the most accessible tool, and the recitation of the Qur'an physically contains the element of the human voice. Natural endorphin chemicals can be activated by sound, increasing sensations of relaxation and distracting from pain.. A spiritual approach can aid in the recovery or healing of a patient. According to the findings of this study, listening to the holy verses of the Qur'an has the effect of providing tranquility and decreasing pain. (Hejazi et al., 2015).

According to Oken (2004) music can have a therapeutic effect on the human mind and body. Similar to music, the murottal chanting of the Qur'an also has an impact on the listener. According to medical science, it is based on activation of the sensory cortex with secondary activity deeper in the neocortex and sped to the limbic system, hypothalamus, and autonomic nervous system. The eighth and tenth cranial nerves carry sound impulses through the ear, it can affect the overall physiology of the body. Furthermore, The vagus nerve transports motor sensory impulses to the neck, larynx, heart, and diaphragm, which aids in the regulation of

heart rate, respiration, and speech. The vagus nerve and the limbic system (the area of the brain responsible for emotions), according to voice therapists, are the links between the ears, brain, and autonomic nervous system that explain how sound works in healing physical and emotional illnesses. (Oken, 2004).

Murattal auditory stimulation is auditory stimulation that includes the recital of Holy Quran verses in MP3 format. The holy verses of the Quran have a healing impact on individuals who read and listen on it. (Oken, 2004). Listening to the verses of the Qur'an recited tartilly and correctly will bring peace of mind. The human voice is an extraordinary therapeutic instrument and the most accessible tool, and the singing of the Qur'an physically contains the element of the human voice. Sound has the ability to reduce stress hormones, activate natural endorphin hormones, boost feelings of relaxation, and divert from fear, worry, and tension. It can also improve the body's chemical system, lowering blood pressure and slowing respiration, heart rate, pulse rate, and brainwave activity. This implies that Qur'anic recitation can be employed as a treatment. because it can increase the feeling of relaxation (Cizza et al., 2012).

In the opinion of Alkahel (2011), The Qur'an will have a 65% calming impact on those who hear it. Qur'anic reading therapy has been demonstrated to engage the body's cells by translating sound vibrations into waves that the body can capture, decreasing pain prescribed stimuli, and the brain secreting endogenous natural opioid analgesics. These opioids are designed to permanently block pain nociceptors..

Physiologically, the vibration of the sound of the Qur'an reading will be captured by the auricle and sent to the ear hole, where it will strike the tympanic membrane (the membrane inside the ear) and cause it to vibrate. These vibrations will be transmitted to the auditory bones, which are intertwined. These physical impulses are converted into electricity by the differential in potassium ions and sodium ions and transmitted to the brain via the N.VII nerve (Vestibule Cokhlearis) in the auditory area. This area is in charge of evaluating complex short-term memory sounds, tonal comparisons, suppressing the desired motor response, serious hearing, and so on.

The secondary auditory region (auditory interplay area) of the Qur'an reading signal will be transmitted to the wernicke area in the

temporal lobe of the brain. Signals from the somatic, visual, and auditory associations converge in this location. This sector is frequently referred to by many terms indicating that it has an overarching interest, a general interachievement area, a diagnostics area, a knowledge area, and a tertiary association. The Wernicke area is associated with the secondary primary auditory area and is used for linguistic interplay (interpreting or impressing). This intimate association could be the result of a hearing-initiated language recognition event. The signals in the wernicke region are delivered to the prefrontal association area after being processed in the wernicke area by a beam that interacts with it (event meaning). Meanwhile, it is transported to the thalamic main auditory cortex. The thalamus, as a pain impulse transmitter, will send excitatory signals to the spinal cord and then to the brain, where they will be converted into natural opioids. These opioids are designed to permanently block pain nociceptors. (Sherwood, 2011).

DEFINITION OF AUTISTIC

Autism is derived from the Greek term "auto" which meaning "stand alone." This term is used to describe autistic people who appear to live in their own world. (Triantoro, 2005). Autism is defined as an inability to engage with people, language difficulties manifested by delayed mastery, ecolalia, mutism, phrase reversal, the presence of repetitive and stereotypical play activities, and extremely strong memories.

Autism shows themselves as early as infancy, which Kanner refers to as infantile autism (autism in children). Safaria went on to say that autism symptoms fall under the category of perpasscave developmental disorders. Developmental disorders occur when there is an inhibition or developmental deviation, and autistic symptoms are typically characterized by the presence of a distortion of the development of psychological functions in a compound manner, such as attention, perception of value power, towards reality, and motor movements. According to Karyn (2004: 366), passive developmental disorders are a term coined by the American Psychiatric Association to describe children who have hurdles or anomalies in their social, language, and cognitive development.

A child can be referred to as having autistic spectrum disorder if they have the following symptoms: Communication disorders, namely a

tendency to difficulty in expressing themselves, difficulty doing questions and answers, often parroting other people's speech, etc. Behavioral disorders, namely stereotypical behaviors such as flapping hands, jumping around, walking on tiptoes, tapping objects on other objects, and various behaviors that are unnatural for a child of his age. Interaction disorders, namely a child's reluctance to interact with his peers and even feel disturbed by the presence of someone around him (Puspita, n.d.).

Autism is caused by a variety of causes, including hereditary ones, according to several research. Handojo claims that autism might develop within the first three months of pregnancy. Infections (toxoplasmosis, rubella, candida, etc.), heavy metal toxicity, additives (MSG, preservatives, and colors), and medicines are also triggering factors. Furthermore, post-birth complications might emerge, such as the growth of fungi in children's intestines as a result of antibiotic overuse, and poor digestion of casein and gluten. (Handojo, 2004).

Autistic symptoms that affect a child are already apparent at the age of three. The three main disorders of autism are social interaction disorder, communication disorder, and behavioral disorder. These three things are interrelated and children will have difficulty in interacting socially (Wiyani, 2014).

DEFINITION OF LIVING QUR'AN

Living Qur'an is a term derived from two words, namely living which means life, and Al-Qur'an which is the holy book of Muslims, so that it can be said that the text of the Al-Qur'an lives in society. (Syamsuddin, 2007). The definition of a living Qur'an is the text of the Qur'an that lives in the community. According to Mansur, the concept of the living Qur'an derives from the phenomena of the Qur'an in everyday life, which is nothing more than the meaning and function of the Qur'an as interpreted and experienced by the Muslim community.

The phenomenon of the living Qur'an is referred to as the Qur'anization of life, which refers to the incorporation of the Qur'an as it is understood into every facet of human existence or the use of human life as a means of establishing the Qur'an (Rifaannudin et al., 2021).

A scientific study or investigation on numerous social occurrences connected to the existence of the Qur'an in a certain Muslim community is known as living Qur'an. The Living Qur'an can be defined as the practice

of using the Qur'an in everyday life, outside of the context. This is due to the practice of interpreting the Qur'an, which does not refer to its comprehension or textual message, but is based on the assumption of fadhillah from the Qur'an's text, for the benefit of people's daily lives. (Farhan, 2017).

The Living Qur'an aims to present a new paradigm in the study of the contemporary Qur'an, so that it is not only fixated on the text. According to Abdul Muttaqien in the Journal of Living Qur'an, the study of living Qur'an appreciates more people's responses and actions to the presence of the Qur'an, so that interpretation is not only elitist, but emancipatory that invites community participants (Junaedi, 2015).

Another advantage is the ability to discover the significance and worth inherent in a socio-religious community via ritual acts connected to the Qur'an under study.

LIVING QUR'AN THERAPY FOR AUTISTIC CHILDREN

Referring to the notion of living Qur'an, which is to revive the Qur'an in a community environment, the Qur'an is used as the basis of community activities, and the activity is carried out continuously and even becomes a tradition in that environment. One of the activities that occurs in the community is the use of the Qur'an murottal for autistic children. This activity has been realized in Ainul Yakin Pesantren Gunung Kidul, Yogyakarta. For autistic children. It serves as a therapy for them.

In practice, this murottal of the Qur'an continues to be played within 24 hours. Even though children do their activity, they can still listen to the chanting of the holy verses of the Qur'an. The murottal Qur'an therapy just use the 30rd chapter to make memorization easier for them.

The reason why Islamic boarding schools choose Al-Qur'an therapy is when a person is used to being listened to by memorizing the Al-Qur'an, no matter how hard his heart will soften. With effort, often listening to the Koran, and various kinds of efforts, better behavior will begin to form by itself.

IMPACT OF MUROTAL THERAPY ON AUTISTIC CHILDREN

According to Uthman Najati, the Qur'an has the power to change human thoughts and attitudes through interaction with verses from the Qur'an. Because actually in the verses of the Qur'an there are principles of learning that can guide people. That is, when man studies the Qur'an there are verses that arouse motivation so that man will be motivated to increase his worship, there is also a repetition of verses from the Qur'an so that they are firmly imprinted in the human soul.

The impact autistic child recite and listen to the Qur'an is a sense of tranquility. In fact, even if the person does not grasp the content of the lines being read, the impact will be felt. Listening to the Qur'an and its membacanya can increase the level of peace and well-being of the soul, making Qur'anic therapy beneficial for autistic children with emotional problems. It is recommended that Qur'anic therapy be studied as a healing medium in overcoming autistic children's sleep problems as well as their emotional problems. (Tumiran et al., 2013).

Dr. Al Qadhi conducted extensive research at the Great Florida Clinic in the United States, demonstrating that simply listening to the recitation of Qur'anic verses, whether or not individuals understood Arabic, could lead to significant psychological transformations. His studies revealed that subjects experienced reduced depression, increased mental tranquility, and a decrease in various ailments. He utilized advanced electronic equipment to measure factors such as blood pressure, heart rate, muscle tension, and skin sensitivity to electricity. According to his findings, there is a 97% likelihood that listening to the Qur'an can bring about peace of mind and aid in the recovery from various health issues. (Syakir, 2014)

Based on the results of observations and interviews, researchers found several impacts that can be observed as the murottal impact of the Qur'an for autistic children in Ainul Yakin, including: First, it is easier to direct and receive advice. Although the impact of this therapy does not have a direct impact and sometimes they also experience tantrums, the impact can still be observed. This can be observed from monitoring students' daily activities, monitoring teachers and supervisors, and interviews with parents. As well as the results of observations made by researchers. Children look easy to advise and easy to direct to do

something. For example, Hafidz, one of the autistic students of the pesantren, tried to invite researchers to dialogue at the time of Dhuha prayers. Then, Mrs. Fatmawati, one of the administrators, directed and advised Hafidz to perform the Dhuha prayer first. After 5 minutes of digesting the directions given, Hafidz rushed to follow the order.

Second, it simplifies and facilitates memorization. When students are often heard murottal of the Qur'an, students will be familiar with the chanting of the holy verses of the Qur'an. In addition, as expressed by Mrs. Fatmawati, listening to the murottal of the Qur'an will facilitate them in memorization. And for students who have completed memorization of the 30th chapter are able to memorize Qur'an easily. However, this goes back to the individual abilities of the students.

Third, being calmer. Unlike the other two impacts, this third impact can be felt after 40 days since the students came to Ainul Yakin Pesantren. This was corroborated by the explanation of Mrs. Fatmawati, one of the administrators. Murottal therapy of the Qur'an is considered very effective as a means of therapy for children with special needs. Murottal therapy of the Qur'an is also a form of mild ruqiyah, which provides a calm effect and makes the child who is on a tantrum calmer. So, this therapy is very helpful to suppress their emotions. Listening to the chanting of the rhythm of the Qur'an has a positive effect and helps a person to achieve calmness, tranquility and rhythm of the Qur'an can reduce the level of depression and become a nonpharmaceutical and safe procedure to reduce anxiety (Umarella et al., 2020).

When compared to other systems, the auditory system or nerve auditory system is one of the key sensory systems that has been stressed multiple times in the Qur'an. Reading or listening to the Quran can help to relieve tension and improve tranquillity. Voice therapy in autistics, particularly those involving reading/listening to the Quran, has been viewed as a medium capable of assisting autistic children in regulating their emotions and increasing their linguistic abilities. (Hejazi et al., 2015).

The findings of a study carried out by Dr. Al Qadhi, executive director of the Islamic Medicine Institute For Education and Research in Florida, United States, on the physiological and psychological effects of listening to the holy verses of the Qur'an on humans. It was successfully demonstrated that only by listening to the recital of Qur'anic verses could

huge physiological and psychological changes be felt. According to the study's findings, listening to the holy words of the Qur'an can induce tranquility and lessen the stress of reflected nerve veins by 97%. (Faradisi, 2012).

thus the influence of murattal al-Qur'an on autistic children allows them to manage themselves. This is because when the holy Qur'an is chanted, the listener's senses respond and move the nerves that attach to the brain to create peace. Because of the good changes that occur, changes in the condition of autistic children that were before uncontrollable may now be managed progressively. This is referred to as treatment.

CONCLUSION

The Qur'an is the divine word of Allah, given to the Prophet Muhammad SAW as a miracle. Reciting the Qur'an is a comprehensive remedy for various kinds of illnesses, including both physical and spiritual ailments, in this world and the hereafter. Moreover, the Qur'an serves as a medicine, antidote, and solution for various challenges in human life.

The concept of "Living Qur'an" refers to a new approach in contemporary Qur'anic studies that goes beyond focusing solely on the text. In essence, Living Qur'an means that the teachings and values of the Qur'an are alive within the community. Mansur suggests that this idea of the Living Qur'an is derived from observing how the Qur'an is integrated into everyday life, encompassing its meanings and functions as understood and experienced by the Muslim community.

Using the Qur'an as a non-pharmacological treatment has a positive impact on Ainul Yakin students. Listening to Qur'anic verses significantly increases brain wave activity, improving autistic children's behavior by promoting calmness and reducing emotional challenges through increased alpha and beta waves. Murattal therapy stimulates delta waves in the frontal lobe, enhancing communication and social interaction. Overall, Qur'anic therapy makes students calmer, more receptive to guidance, and aids in retaining memorization.

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