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AN ISLAMIC VIEW ON STRESS MANAGEMENT: A COMPREHENSIVE LITERATURE REVIEW

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ABSTRACT
The current trend in stress management is a shift from a Western perspective to a more holistic approach that integrates stress management with religious practices. This is because several previous studies have found that religion contributes to a peaceful individual life and helps prevent mental problems. The goal of this study is to find previously completed stress management techniques from an Islamic perspective to improve students' wellbeing. The methodology employed in this study is a systematic literature review. A total of 500 publications were discovered pertaining to the stage, according to the research findings. At first, there were numerous pertinent publications that aligned with the criteria established by the researcher. The study suggests that the Islamic approach to stress management includes practices such as reading the Quran, engaging in dhikr (remembrance of Allah), and praying, which can make success possible.
KEYWORDS: *Stress management perspective, on student welfare, from an Islamic standpoin.*

1. INTRODUCTION

The prevailing tendency in stress management is to shift from a Western approach to stress management towards a religious perspective or the incorporation of religious elements. Multiple prior studies have established that religion plays a significant role in promoting people's peace of mind and serves as a preventive measure against mental diseases. (Aazami and Marzabadi 2017). The study completed by Haneef Khan et al. in (2012) I discovered that the religious convictions of a Muslim have a beneficial impact on their problem-solving abilities. There is an inverse relationship between a Muslim's Islamic identity and their stress levels, meaning that a stronger Islamic identity is associated with lower stress levels. Additionally, problem-solving or coping skills that are rooted in Islamic values are positively associated with an individual's psychological well-being.The impact of religion on stress reduction and pleasure enhancement is seen in the domains of faith and the implementation of religious doctrines. The active engagement of a Muslim in adhering to religious principles in daily life exerts a more pronounced impact on alleviating stress and enhancing happiness compared to mere faith. (Abu-Raiya and Ayten 2019). Sadeghi et al. (2019) Furthermore, it was discovered that the proper execution of religious ceremonies has a substantial impact on enhancing personal mental well-being. This implies that adhering to Islam in a perfect manner in one's everyday routine can lead to inner tranquilly, mental clarity, and overall contentment with life. (Sudan 2019) The presence of religion in reducing stress and enhancing happiness (well-being) is seen in both the acceptance and implementation of religious doctrines. The active engagement of a Muslim in the application of profound Islamic principles in their daily lives exerts a more pronounced impact on reducing stress levels and enhancing overall happiness, surpassing the influence of mere faith.(Abu-Raiya and Ayten 2019) Sadeghi et al. (2019) Additionally, it has been discovered that the incorporation of religious rituals has a substantial impact on enhancing individual mental well-being. This implies that adhering to Islam in a proper and consistent manner in one's everyday life can result in a serene state of mind, rational thinking, and overall satisfaction with life. (Sudan 2019)

Hence, to effectively address anxiety, stress, and depression while promoting psychological well-being and individual happiness, it is imperative to incorporate religious teachings into the intervention. Islamic teachings encompass a holistic approach to treatment and healing, including spiritual, psychological, and material dimensions. (Sudan 2019). Islam offers various methods for healing and promoting health to its followers. Firstly, Muslims firmly believe that Allah SWT is the sole provider of human well-being. This conviction is founded upon passages found in the Qur'an, particularly in the surah Ash-Shu'ara' Verse 25- 80 states قَالَ لِمَنۡ حَوۡلَهُۥٓ أَلَا تَسۡتَمِعُونَ"and when I am ill, He is the one who restores my health." This conviction will instill in humans the virtue of patience when confronting the anguish and challenges they encounter.Furthermore, engage in the act of reading the Koran. Engaging in the act of reading the Quran at times of sadness, anxiety, and discomfort can provide solace and tranquilly to one's mental state. As stated in the Qur'an, specifically in Surah Ar-Ra'd verse 13-28,
وَيُسَبِّحُ ٱلرَّعۡدُ بِحَمۡدِهِۦ وَٱلۡمَلَٰٓئِكَةُ مِنۡ خِيفَتِهِۦ وَيُرۡسِلُ ٱلصَّوَٰعِقَ فَيُصِيبُ بِهَا مَن يَشَآءُ وَهُمۡ يُجَٰدِلُونَ فِي ٱللَّهِ وَهُوَ شَدِيدُ ٱلۡمِحَالِ
Allahswa affirms, which means"Specifically, this refers to individuals who have faith and experience tranquilly in their hearts through the act of remembering Allah." The heart finds tranquilly alone via the contemplation of Allah. ٱلَّذِينَ ءَامَنُواْ وَتَطۡمَئِنُّ قُلُوبُهُم بِذِكۡرِ ٱللَّهِۗ أَلَا بِذِكۡرِ ٱللَّهِ تَطۡمَئِنُّ ٱلۡقُلُوبُThe third step involves ingesting nourishment and medications, including both

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natural and synthetic substances, in accordance with one's specific requirements. This represents a manifestation of human exertion, as the Prophet Muhammad (peace be upon him) witnessed. He stated that Allah is the creator of both disease and its remedy and that every disease has its own cure. Therefore, it is advisable to pursue medical intervention. (HR. Abu Dawud) To obtain comprehensive information on stress management methods explored by previous researchers, the authors conducted a systematic literature review by utilising Google's database. This approach was chosen as it allowed them to identify stress management themes from an Islamic perspective.

THE APPROACH

The author conducted a thorough analysis of the available literature, utilising a methodical methodology. The author does data extraction utilising the Google.com platform and other relevant literature. The employed keywords encompass Islamic perspective stress management, Islamic stress management, prayer intervention, memory intervention, and fasting intervention. The article search was performed according to specific inclusion criteria.The investigation was done from 2010 to 2024. The performed investigations encompassed both experimental and non-experimental research on stress management, academic stress, and student welfare.The study was conducted on adolescents in middle school (junior high and high school) as well as young adults in college. The criteria for exclusion are as follows: The study was done among secondary school students (both junior high and senior high school) as well as college students. (Fig. 1)

Identification	**Screening**	**assessment**
Article	eligibility	eligibility
The number of articles found from the Google database is 500 articles	Duplicate selection and title found 500 articles	Abstract selection, found 50 relevant articles
Assessment of the content of the arti- cle as a whole to see the feasibility of the articles in this study and found 20 eligible articles.	The number of articles that qualify or deserve to be analyzed is 20 articles	***No duplication found***
There were 300 articles that were excluded because they did not meet the criteria	The number of additional articles from other sources is 0 articles	The selection of articles as a whole issued (excluded) as many as 5 articles. The reason the article was excluded is that the subject is not a student or student

Figure 1. Islamic Stress Management Systematic Literature Study Procedure Chart.

The author conducted a data-based search for articles on stress management from an Islamic perspective, yielding the following results: Google.com discovered 500 articles that were pertinent to the keywords specified by the author.During the subsequent phase, the researcher performed abstract screening and identified a total of 450 articles that failed to match the requirements, while just 50 articles were deemed relevant based on abstract selection.Subsequently, the papers were evaluated based on their substance, and the writers identified a mere 50 articles deemed suitable for additional analysis. In addition, the researchers carried out a study on the 50 publications.

The study findings revealed that several studies were undertaken to assess the efficacy of stress intervention or management techniques, among other factors. The study conducted by Nugra-Heni et al. in 2018 To conduct a study on the efficacy of reading the Koran in reducing academic stress among students in the eleventh grade of high school, the objective is to determine whether reading the Al-Quran and listening to murottal Al-Quran may effectively reduce academic stress among students. The study conducted by Munif et al. in 2019 To conduct research on the impact of Islamic spiritual awareness on stress levels among nursing students.Islamic spiritual mindfulness, also known as Islamic spiritual consciousness, involves five daily sessions lasting 20 minutes each. These sessions aim to awaken motivation for spiritual growth and enhance worship, encourage self-reflection to analyse personal issues, cultivate a heightened sense of willpower and self-awareness, foster emotional responsiveness, engage in dhikr (remembrance of God), practice acceptance, and promote relaxation.

In addition, Afridah et al. (2018) conducted a study on the efficacy of training Wonder Prayer Islamic in enhancing the well-being and emotions of high school students. An Islamic prayer session for training miracles is being done. Over the course of two days, the content covered many aspects of prayer. On the first day, the focus was on the meaning of prayer, its benefits, the restrictions and rules surrounding prayer, and the concept of miraculous prayer. The second day delved into the practical application of prayer, the third component of prayer, and further discussions on the subject. More precisely, it refers to the act of praying in order to attain contentment and tranquilly, irrespective of one's hardships. This encompasses both the concept of prayer itself and its historical

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significance. Rohmania and Annatagia (2020) will conduct a study on enhancing subjective well-being in teenagers from divorced families using memory training. The training session focuses on the study of challenging life situations, purification of the soul, theoretical and practical aspects of memory, prayer, contemplation of the Qur'an, and self-assessment through the assigned home practice of dhikr.

In their study, Martin et al. (2018) examined the impact of relaxation recollection on the subjective well-being of adolescent pupils. The process of training relaxation involves engaging in the recitation of activities dedicated to Allah SWT. In a study conducted by Irman et al. (2019), the impact of dhikr relaxation in counselling was examined as a means to decrease internet addiction. The stages of relaxation and remembrance in a counselling group are as follows: Firstly, the therapist establishes a psychological rapport with the students, engages in discussions about the anxiety experienced due to internet addiction, and encourages them to express their hopes regarding the challenges they are facing. The process consists of three stages:

- Activity initiation, which involves relaxation and remembering;
- Activity continuation, which includes reflection, self-analysis, messages, and conclusions; and
- Activity termination and cessation. Ismail (2016) conducted a study on Islamic guidance and counselling, specifically focusing on the application of therapy through movement salat as a means of relaxation to alleviate anxiety. The participant engaged in the study of movement and prayer under the leadership of an instructor. The combination of therapy, physical activity, and religious devotion has the potential to reduce anxiety.

Furthermore, there are Muslim researchers. In order to conduct a study on various stress management approaches from an Islamic standpoint, it is important to note that there is a lack of empirical evidence about the efficacy of the methods being offered. The research methodologies employed include empirical studies, extensive literature reviews, and qualitative analysis. Several studies, like Lamoshi's (2015) research, have examined the use of religion as a resilience tool for managing stress in teenagers, specifically through an Islamic perspective. Approach: His research employs qualitative methods. Lamoshi reveals that there are several strategies for stress management, with the initial one being to adopt a positive mindset. Positive thoughts have the ability to elevate one's attitude and behaviour in a positive manner. Islam instructs its followers to consistently exhibit patience and gratitude in all situations, as conveyed by the words of Rasulullah Saw, which signify the excellence of a believer whose every endeavour is virtuous, with no exception. If he experiences pleasure, he expresses gratitude; conversely, if he encounters challenges, he demonstrates patience. "That exceeds his capabilities" (Hadith of a Muslim). Implementing this approach in daily life can serve as a tool for Muslim students to cultivate a mindset that consistently embraces positive and optimistic thinking, regardless of the circumstances they encounter. Bekhets (2018) demonstrates that adopting a positive mindset and rejecting religious beliefs might have a beneficial impact on an individual's overall well-being, encompassing both physical and psychological components.

Furthermore, the individual is characterised by a positive and hopeful outlook. In Surah Al-Baqarah (2) verse 83, Allah SWT commanded the Children of Israel not to worship anyone other than Him and to treat their parents, relatives, children, orphans, and the needy with kindness. Engage in polite and articulate communication with others, engage in prayer, and fulfil the obligation of paying zakat. "However, you subsequently avert your attention (refuse), with the exception of a small portion of yourself, and you persist as a dissenter." Embracing a compassionate and altruistic mindset can foster a positive outlook in self-learners, as it brings about a sense of joy when providing assistance to others. Optimistic attitudes are crucial to the daily existence of a densely populated Muslim community that is deeply rooted in Islamic principles. Optimistic attitude: This facilitates individuals in adjusting to situations or mitigating the challenges they encounter, hence potentially enhancing their psychological well-being (Souri and Hasanirad, 2011; Yovita and Asih, 2019).

Furthermore, it is crucial to maintain a sense of optimism and perseverance. In a hadith, Rasulullah saw, which translates to "From Abu Hurairah Radhiyallahu anhu, he said, Messenger of Allah Shallallahu ‘alaihi wow greetings said, a robust believer is more virtuous and more beloved by God Azza wow Jalla than feeble believers; and both are deserving of kindness." Adopt a serious attitude, acquire what is beneficial for you, and seek assistance from Allah in all your endeavours as well. Do not experience occasional weakness. When faced with a calamity, instead of stating, "If I had done this, then that wouldn't have happened," it is better to acknowledge that it is Allah's will and accept that He has the power to accomplish anything He desires. This is because entertaining thoughts of "what if" might lead to negative actions influenced by Satan. The Hadith of Rasulullah refers to the sayings, actions, and approvals of Prophet Muhammad. Provide students with encouragement to persevere through challenges, cultivate a sense of optimism in their pursuit of knowledge and aspirations, practice rational thinking, overcome negative ideas, and develop smart behaviour. These efforts will contribute to students' psychological well-being, fostering feelings of tranquilly, happiness, and overall contentment.

Furthermore, one should "savour existence." To derive pleasure from life entails approaching it with a tranquil state of mind, maintaining a positive mindset, and cultivating happy emotions. In order to engage in positive interactions with others, it is important to provide assistance and refrain from displaying condescension. The Prophet Muhammad (peace be upon him). "The act of smiling

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in front of your brother is so valuable that it can be considered a charitable act" (HR. Tirmidhi). Furthermore, "refrain from experiencing sorrow." Renowned author Dr. Ayaid Al-Qarni has authored a book, already translated into other languages, titled "No Sad." This book offers guidance from the Al-Quran and the Hadith of the Prophet, aimed at helping individuals overcome sadness, anxiety, and frustration. Al-Qarni advises leading a life of gratitude, free from dwelling on the past and excessive preoccupation with time, as both can give birth to tension and dissatisfaction. It is important to be focused on the present moment. Engaging in meaningful pursuits, embracing life's offerings, consistently pursuing knowledge for lasting contentment, and refraining from negative thinking will alleviate anxiety. The study conducted by Andriyani et al. in 2017 identified worry as a mediator of correlation. Anxiety significantly affects the overall well-being of exhausted pupils and kids in need of welfare in educational settings.

In their study, Aazami and Marzabadi (2017) chose to do research or engage in academic investigations. Sources on stress management model patterns based on the Quran and hadith. The Quran and Sunnah provide guidance on four distinct strategies for controlling stress: cognitive, behavioural, emotional, and ltimate. The cognitive aspect encompasses one's belief and trust in Allah SWT and their understanding and application of wisdom, guidance, and insight. It also includes faith in qada and qadar (divine decree), the certainty that God is the provider of sustenance, belief in God's grace, trust in the omnipotence of God, belief in the day of resurrection, faith in the afterlife, acknowledging Allah Most High's love, demonstrating dedication and perseverance in worship, and being mindful of mortality.

Behavioural methods encompass various actions such as engaging in prayer, entering into matrimony or starting a family, fulfilling the obligation of zakat, maintaining a consistent state of patience, engaging in restful sleep, performing the hajj pilgrimage, observing fasting, actively participating in social interactions, expressing gratitude and contentment with life, adhering to the teachings and practices of the apostle, extending assistance to others, resolving issues in a constructive manner, performing virtuous deeds in the name of Allah, and seeking repentance. Strategies for managing stress through emotional means involve maintaining unwavering faith in the mercy of Allah SWT, cultivating a humble and devoted attitude towards Allah SWT, fostering compassion and kindness, nurturing hope, seeking pleasure and fearing Allah SWT, confronting problems with composure rather than avoiding them, valuing oneself, and having self-confidence. Lastly, there is the multi-method, which is a fusion or amalgamation. Among the methods encompassing cognitive, behavioural, and emotional aspects, there are practices that involve faith in Allah SWT. and Al-Quran, such as remembering and fearing Allah SWT., performing acts of charity, practicing religion, demonstrating patience in dealing with and resolving problems, engaging in jihad fi sabilillah, establishing prayer, zakat, and fulfilling other religious obligations, as well as engaging in positive social interactions.

Achour et al. (2015) conducted a qualitative study on An Islamic Perspective on Coping with Life Stressors. Achour et al. argue that the coping approach for dealing with stress is based on an Islamic perspective, which involves the adoption of Islamic spirituality, worship, and moral discipline. From an Islamic perspective, six coping strategies that can be employed to effectively handle stress include having unwavering faith in Allah SWT, engaging in regular prayer and remembrance of Allah SWT (dhikr), cultivating patience and forgiveness, maintaining a positive mindset, and providing support to both family and society.

Firstly, it is essential to have unwavering faith and belief in Allah SWT, as emphasised in the Al-Quran, specifically in the surah Al-An'am (6) verse 102, ذَٰلِكُمُ ٱللَّهُ رَبُّكُمۡۖ لَآ إِلَٰهَ إِلَّا هُوَۖ خَٰلِقُ كُلِّ شَيۡءٖ فَٱعۡبُدُوهُۚ وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ وَكِيلٞwhich signifies that Allah is the one and only Lord, the creator of everything, and therefore, it is imperative to pray to Him as He is the sustainer of all things. Additionally, the surah Hud (11) verse 123 وَلِلَّهِ غَيۡبُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَإِلَيۡهِ يُرۡجَعُ ٱلۡأَمۡرُ كُلُّهُۥ فَٱعۡبُدۡهُ وَتَوَكَّلۡ عَلَيۡهِۚ وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا تَعۡمَلُونَhighlights that Allah encompasses the secrets of the heavens and the earth, and all matters ultimately return to Him. Therefore, engage in prayer and place your complete reliance on Him. Furthermore, your actions will not take God by surprise. (RI 2022). It is mandated for Muslims to have unwavering faith in the absolute authority of Allah SWT. And have faith in the supreme wisdom of all of God's designs. This is because having complete faith in the omnipotence of Allah SWT will diminish worry and enhance the conviction that there exists a remedy for every predicament.

Next, complete your prayer. Prayer in Islam is a highly efficacious technique for alleviating stress. Request a little respite for the physical and psychological individual from the exhaustion and strain caused by daily activities. Prayer serves as a method for individuals to establish a stronger connection with their Creator, resulting in a state of tranquilly within their hearts. This verse is found in Al-Baqarah (2) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱسۡتَعِينُواْ بِٱلصَّبۡرِ وَٱلصَّلَوٰةِۚ إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَof the Al-Quran, and it addresses the believers, saying, "O you who believe! Kindly seek assistance from Allah by practicing patience and engaging in prayer. Indeed, Allah is in the company of those who demonstrate patience" (RI, 2022).

Thirdly, engage in dhikr (remembrance) of Allah SWT (Subhanahu wa Ta'ala). That is, one should recall Allah, who has the ability to perform prayer, recite the Koran, praise, and supplicate. I hope that this conviction could alleviate levels of anxiety, stress, and conflict. In the Quran, specifically in Surah Ar-Ra'ad (13) verse 28 ٱلَّذِينَ ءَامَنُواْ وَتَطۡمَئِنُّ قُلُوبُهُم بِذِكۡرِ ٱللَّهِۗ أَلَا بِذِكۡرِ ٱللَّهِ تَطۡمَئِنُّ ٱلۡقُلُوبُ, it is said that

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people who have faith and a tranquil heart find serenity in remembering Allah. According to RI (2022), Allah's heart can only become peaceful through remembrance. In times of adversity, Islam encourages individuals to seek solace in contemplation of Allah SWT in order to attain inner tranquilly.

Furthermore, exercise patience and practice forgiveness. The Quran extensively addresses the concept of patience and advises Muslims to cultivate patience, as it promotes a state of tranquilly and reduces stress levels. Patience is seen as a significant marker of superior quality and essential spirituality and ethics for achieving achievement. The explanation can be found in verse 200 of the Al-Quran surah Ali-Imran (3), يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱصۡبِرُواْ وَصَابِرُواْ وَرَابِطُواْ وَٱتَّقُواْ ٱللَّهَ لَعَلَّكُمۡ تُفۡلِحُونَ
which addresses the believers and states: Exhibit patience and fortitude in your actions, remaining steadfast at the frontier of your country. Maintain a reverent fear of Allah, as it will bring you good fortune. (RI, 2022) Patience is a means to establish a close connection with Allah SWT, as mentioned in Surah Al-Anfal (8), verse
وَأَطِيعُواْ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَنَٰزَعُواْ فَتَفۡشَلُواْ وَتَذۡهَبَ رِيحُكُمۡۖ وَٱصۡبِرُوٓاْۚ إِنَّ ٱللَّهَ مَعَ ٱلصَّـٰبِرِينَ46
This verse emphasises the importance of obeying Allah and His Messenger, refraining from disputes that weaken one's faith and resolve, and maintaining patience. Indeed, Allah is in the company of those who demonstrate fortitude. (RI2022).Competent individuals Exercising patience will result in receiving blessings, kindness, and guidance from Allah SWT., as mentioned in Surah Al-Baqara (2) verses 155 وَلَنَبۡلُوَنَّكُم بِشَيۡءٖ مِّنَ ٱلۡخَوۡفِ وَٱلۡجُوعِ وَنَقۡصٖ مِّنَ ٱلۡأَمۡوَٰلِ وَٱلۡأَنفُسِ وَٱلثَّمَرَٰتِۗ وَبَشِّرِ ٱلصَّـٰبِرِينَ

This verse indicates that individuals would be tested with many challenges, like fear, hunger, loss of possessions, loss of loved ones, and scarcity of resources. And convey this message of happiness to those who demonstrate patience, specifically those who, when faced with overwhelming calamity, utter the words "ٱلَّذِينَ إِذَآ أَصَـٰبَتۡهُم مُّصِيبَةٞ قَالُوٓاْ إِنَّا لِلَّهِ وَإِنَّآ إِلَيۡهِ رَٰجِعُونَ" (verily we belong to Allah, and to Him we shall return) (156). It is they who will attain pardon and kindness from God, and they are the ones who get divine guidance.Furthermore, within the context of Islam, adopting a positive mindset is considered an effective approach for problem-solving and alleviating stress. Positive thinking is a reflection of profound contemplation on faith and the all-powerfulness of Allah SWT. Both faith and clear thinking are crucial elements for cultivating a pleasant and thriving life. Adopt a good mindset towards Allah SWT. Developing cognitive and perceptual patterns, emotional intelligence, and problem-solving skills can greatly benefit one's social interactions. (Machouche et al. 2012) Adopting a positive mindset is closely linked to one's mental well-being, life satisfaction, psychological functioning, social engagement, and personal growth. (Rusydi 2012).

Facilitate the development and growth of a social community or society. Islamic teachings strongly advocate for Muslims to engage in social engagement and establish connections within society. Muslims participate in a variety of communal rituals during public worship, such as congregational Salat Fardhu in the mosque, Friday prayers, Eid al-Fitr prayers, Eid al-Adha prayers, pilgrimage, and other forms of worship. Within social interactions, individuals who adhere to the Muslim faith are unable to discriminate against others on the basis of race, colour, complexion, gender, or social standing, as they recognise the inherent unity of all members within society. Public support is crucial for people who are experiencing difficulties, tragedies, or stress. Each Muslim bears a moral obligation to offer emotional, spiritual, religious, and even theoretical assistance to individuals who require it. Universal support for social care is essential for individuals of all age groups, including children, adolescents, adults, and the elderly.There is a notable association between social support and happiness (subjective wellbeing) in adolescents. (Tarigan 2018), students (Thohiroh et al. 2019), and adults (Samputri and Sakti 2015). Sudan states that there is an additional qualitative study examining stress management among pupils from both traditional and Islamic viewpoints. Islamic teachings encompass a holistic approach to healthcare, incorporating spiritual, psychological, and material means to promote comprehensive well-being.In the Al-Quran, specifically in Surah Al-Isra,verse 82, وَنُنَزِّلُ مِنَ ٱلۡقُرۡءَانِ مَا هُوَ شِفَآءٞ وَرَحۡمَةٞ لِّلۡمُؤۡمِنِينَ وَلَا يَزِيدُ ٱلظَّـٰلِمِينَ إِلَّا خَسَارٗا it is said that the Qur'an has been revealed as a remedy and blessing for the believers, whereas for the wrongdoers, it would only result in further losses. (RI, 2022).In Surah Ash-Shu'ara' verse 80, وَإِذَا مَرِضۡتُ فَهُوَ يَشۡفِينِ it is said that God is the ultimate healer while I am afflicted with illness. (RI, 2022). Multiple methodologies can be employed. The first requirement is to possess unwavering trust in or belief in Allah SWT. Due to the divine will of Allah SWT, only He possesses the ability to bestow healing; it was He who inflicted disease, and He also grants healing. Likewise, engaging in the act of reading the Quran during moments of sadness, tension, and anxiety would provide a profound sense of tranquilly. Additionally, it is advisable to ingest foods or medications that were endorsed by the Prophet Muhammad PBUH, such as honey, black cumin, black seed, and olive. It is also important to eat wholesome and permissible food, as well as provide sufficient relaxation. Lastly, engage in prayer for Allah SWT. Practicing prayer with unwavering faith empowers an individual.

Adriani and Yustari (2019) To conduct a qualitative study on the use of religious activities as a means of stress management among young Muslims in Indonesia. Evidence from studies suggests that individuals perceive religion as a potential solution to alleviate the stress caused by various factors, including those who engage in reading the Koran and participating in religious institutions. Nevertheless, certain individuals argue that religion does not assist them in their comprehensive experience of modest problems. A comprehensive study titled "The Role of Stress Management in Self-Efficacy: A Case Study in the Tehran-Based Science and Research Department of Islamic Azad University Natural Resources and Agricultural Faculty Students" discovered a correlation

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between method-focused coping strategies and self-efficacy. The study methodology employed is correlational.Khaleghi and Najafabadi (2015)

Mohammadinia et al. (2015) Additionally, conduct research. Several references on stress management in disasters, drawing from the Holy Quran, highlight several religious approaches elucidated in the Quran. These approaches can effectively mitigate tension and foster tranquilly in the heart and mind. One such approach is firmly believing that sustenance is predestined by Allah SWT. Prioritise wholehearted belief in Allah SWT, engaging in dhikr, doing prayers, reading and listening to the holy Quran, contemplating the purpose of creation, and practicing patience.Sodri (2018) To conduct a qualitative descriptive study on the practice of prayer in shaping the character of Muslim individuals, specifically focusing on students from SMAN 2 Medan who participated in the Pray Tazkira Assembly in North Sumatra. The activities conducted at the Assembly include collective recitation of prayers, recitation of religious texts, listening to religious teachings, and group prayers.Zulkarnain (2020) subsequently To do research or engage in academic investigations Citations regarding prayer psychotherapy as a method for managing internal stress enhance the well-being of the soul. According to Zulkarnain's research at the library, prayer has therapeutic qualities that can improve both physical and psychological well-being.

CONCLUSION

In conclusion, According to the aforementioned explanation, it was discovered that only 10 out of the total 50 articles conducted experimental studies on stress management methods from an Islamic standpoint. The intervention or training conducted includes reciting Al-Quran dhikr (7 sessions), reciting 1 article, performing prayer (1 session), and praying (1 session). In addition, there are several papers that do not involve experimental studies but rather focus on qualitative and quantitative correlational research. This demonstrates the limited utilisation of experimental methods in studying stress management from an Islamic standpoint. Instead, a significant emphasis is placed on conducting extensive theoretical research, exploring many perspectives, and offering opinions to enhance stress management techniques. This presents a dilemma for scientists who identify as Muslims. In order to conduct a research experiment, you can assess the efficacy of stress management techniques.

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