

Dhikr and Prayer Guidance on Peace of Mind and Blood Pressure Control

by Samsualam_ Samsualam

Submission date: 31-May-2023 10:27AM (UTC+0700)

Submission ID: 2105710393

File name: 46.pdf (726.41K)

Word count: 3304

Character count: 18177

Dhikr and Prayer Guidance on Peace of Mind and Blood Pressure Control

Samsualam¹, Masriadi²

¹Associate Professor, Department of Nursing, ²Professor, Department of Epidemiology, Faculty of Public Health, Universitas Muslim Indonesia, Makassar

Abstract

Background: The Effectiveness of Dhikr and Prayer Guidance on Peace of Mind and Blood Pressure Control. WHO data (2015) indicate the 1.13 billion people worldwide with hypertension. The purpose of this study is to know the effectiveness of dhikr and prayer guidance on peace of mind and blood pressure control in the elderly with hypertension. **Methods:** The research design was a quasi-experiment with a pretest-posttest approach. The samples are 24 respondents. **Results:** The results showed that the $p_{value} 0.036 < 0.05$ means no significant effect on the peace of mind of the elderly with hypertension in the intervention group who given dhikr and prayer guidance. Pre and post blood pressure tests in the intervention group obtained $p_{value} 0.000 < 0.05$, which means that there is an effect of the intervention group variable (systole) on blood pressure. **Conclusion:** Dhikr and prayer instructions can be a complementary therapy in overcoming mental calm and blood pressure in the elderly with hypertension. We hope that the results of this study can be used as a reference material in providing therapy to patients with hypertension in order to help lower blood pressure.

Keywords: Dhikr, Blood Pressure, Elderly, Hypertension, Peace of mind, Prayer,

Introduction

Hypertension or famously known as the silent killer is a condition where the increase of blood pressure above normal. Increased age is one factor causing the occurrence of hypertension, this is due to the increasing age of organ function decreased marked by decreased elasticity of the arteries and stiffness occurs blood vessels so vulnerable to an increase in blood pressure. Hypertension is defined as persistent blood pressure where the systolic pressure is above 140 mmHg and diastolic over 90 mmHg. [1],[2],[3] One of the major risk factors of hypertension

is stroke, heart failure, chronic kidney disease, visual impairment, and hypertension is often called the silent killer. Hypertension is a condition when a person experiences a rise in blood pressure either slowly. [4],[5],[6],[7]

The number of patients with hypertension in the world continues to increase, an estimated 2025 people with hypertension increased to 1.5 billion, and 9.4 million are estimated to die due to hypertension and its complications. Riskesdas (2018) stated the prevalence of hypertension based on measurements among people aged ≥ 18 years at 34.1%, the highest was in South Kalimantan (44.1%), while the lowest was in Papua (22.2%). The estimated number of hypertension cases in Indonesia is 63,309,620 people, while the death rate in Indonesia due to hypertension

Corresponding author:

Samsualam

E-mail: samsu.alam@umi.ac.id

is 427,218 deaths. Hypertension occurs in the age group 31-44 years (31.6%), 45-54 years (45.3%), 55-64 years (55.2%).^[8]

We know that as we get older to be elderly, many changes occurred, such as the physical and psychological condition which can affect the social life and happiness in old age. With the emergence of psychosocial stressors that can lead to stress, if it is prolonged, it leads to being a more severe problem: depression. Likely, pressure and depression (which describes an unsettled mental state) in 2025 will be the number two cause of disability in the elderly worldwide. Proved that the spirituality approach capable of providing a significant relationship to hypertension. Because the spiritual program can keep one's peace of mind, feel patient, hoping to God, love of God and blessing to God's will.^[9]

The spiritual approach in the practice of medicine and nursing, not to change one's faith to the religion that has believed in, but to awaken the spiritual power in the face of a disease and become a psychoreligious therapy. Most studies have shown that religious and spirituality involvement can improve health better as the ability to survive and health-related quality of life, and not show anxiety, depression, and suicide.^[10]

Based on the problems related to the prevalence

of hypertension is still a problem in society and be the target of the Ministry of Health. Based on the data, the number of elderly in Puskesmas Toddopuli Makassar South Sulawesi as many as 2,454 elderly, and there are 534 elderly with hypertension by 2019. The researchers are interested in examining the effectiveness of dhikr and prayer guidance on peace of mind and blood pressure control in the elderly with hypertension.

Based on the theory and the data above, researchers consider it necessary to attempt to avoid the stress, negative emotions, anger, so it is always in a state of calm, serenity and always surrounded positive values, which can reduce the potential for high blood pressure.

Methods

The study about the effectiveness of dhikr and prayer guidance on peace of mind and blood pressure control in the elderly with hypertension conducted in June 2020. The population of this study was all elderly with hypertension in Puskesmas Toddopuli Makassar. Samples in this study consisted of 24 respondents were divided into two groups: 12 elderly in the intervention group and 12 elderly in the control group. The research design used in this study is quasi-experiment with the pretest-posttest approach.

Results

Table 1. The results of difference test in a piece of mind pretest and posttest in the intervention and control groups in the elderly with hypertension in the work area of Puskesmas Toddopuli Makassar

Group	Mean	P
Intervention PreTest PostTest	32.92 36.25	0.036
Control PreTest PostTest	30.42 30.83	0.906

Wilcoxon Signed-Rank test results on the peace of mind pre and post-test in the intervention group obtained $p_{\text{value}} 0.036 < 0.05$ meaning that there is a significant effect of dhikr and prayer guidance on peace of mind in elderly with hypertension. Wilcoxon

Signed-Rank test results in the control group p -value obtained $0.906 > 0.05$ meaning that there is no significant effect of dhikr and prayer by using the text on peace of mind in the elderly with hypertension.

Table 2. The results of difference test in blood pressure pretest and posttest in the intervention and control groups in the elderly with hypertension in the work area of Puskesmas Toddopuli Makassar

Blood Pressure (Intervention)	Pretest	PostTest	P
Mean of Systol	147.50	142.25	0.000
Mean of diastole	88.33	83.92	0,001
Control			
Mean of Systol	147.50	150.50	0.499
Mean of diastole	89.75	89.50	0,879

The test results of paired samples t-test on blood pressure pre and post-test in the intervention group obtained $p_{\text{value}} 0.000$ and $0.001 < 0.05$ meaning that there is a significant effect of intervention group variables (systolic and diastole) on blood pressure. The results of paired samples t-test on blood pressure pre and post-test in the control group obtained $p_{\text{value}} 0.499$ and $0.879 > 0.05$ means that there is no significant effect of control group variable (Systole and diastole) on blood pressure.

Table. 3. The results of the comparison test of blood pressure post-test in the intervention and the control group in the elderly with Hypertension in Puskesmas Toddopuli Makassar

Blood Pressure	Intervention PostTest	Control PostTest	P
Mean	142.25	150.50	0.86

Independent Test Results T-test p -value in the post test (systole) intervention and control obtained 0.86 or $p > 0.05$ means that there is no significant difference between the control group (diastolic) and the intervention group (systolic) at post-test.

Discussions

Peace and comfort are the most common expressions of happiness for people. Some of the happiness factors that have a close relationship are dhikr, the acts of worship verbal and spiritual expressed by the pronunciation of a specific sentence

in a certain way with the use of oral which could be heard by the ear, or by using the heart to mention the name of Allah without sound. Stated that the real dhikr is to forget everything, except the Almighty. Hasan al-Banna, a Muslim leader in Egypt, declared that everything closer to Allah SWT and all the memories

that make closer to Allah SWT included Dhikr. That doing dhikr therapy had a significant impact in improving peace of mind, the respondents were asked to equally istighfar 100 times simultaneously. After dhikr then respondents were asked at the end of the meeting related to the feeling you get after following dhikr therapy. The respondents said it is more manageable to control emotions and became calmer. To achieve the level of perfection and peace of mind requires education and length mental training, one of which is dhikr through meditation (concentration of consciousness) while calling name and remember God in every circumstance. The purpose of dhikr is to establish a spiritual bond (psychiatric) between the servants of God which raised the love, honor and muroqobah soul (feel close and watched over by God).^{[11],[12]}

To determine the effect of pretest and post-test of the intervention group, Wilcoxon signed rank test was carried out. The result is the $p_{\text{value}} 0.036 < 0.05$ which means no significant effect on the peace of mind of elderly with hypertension in the intervention group were who given dhikr and prayer guidance.

The effectiveness of dhikr training in promoting peace of mind of elderly patients with hypertension with the result $p 0.008 < 0.05$ means there is the influence of dhikr in improving peace of mind of elderly patients with hypertension. Based on the results of the previous study, increased mental well-being better after training dhikr. Dhikr is also able to control emotions among respondents in addressing irregularities thinking and excessive anxiety. The dhikr capable of providing peace of mind that affects as prevention and treatment of conditions of individuals with hypertension.

One of the benefits of dzikir is mental therapy. Islam as a religion rahmatanlil 'aalamiin offers a concept of the development of values in one's inner divine. Prayers, for example, in which there is full of

prayer and dhikr, can be seen as malja '(shelter) in the storms of modern life, here is the mission of Islam to soothe human hearts. Dhikr functional will bring benefits, among other things bring happiness, soothe the soul, heart disease drugs, and so on. Dhikr is a strategy that is expected to increase peace of mind. That dzikir can give a feeling of calm to the soul so that an individual who is always doing dzikir can prevent the emergence of tension (stress). The dhikr can provide a significant correlation in enhancing peace of mind. the process of dhikr by saying tawhid and istighfar, increases the disposal of CO₂ in the lungs. Yurisaldi also explained that when someone dhikr, a decrease in cerebral blood vessels occur just because of the response of the chemical. Blood supply (decreased oxygen and glucose levels) to brain tissue is decreased. This situation immediately responded by the brain with a massive yawn reflex and insert oxygen through the lungs to the cerebral with the dilated diameter of blood vessels. So that the supply of oxygen and glucose to the brain tissue increased rapidly and will revitalize all cellular and micro-scale elements impact on the strength and vitality of brain cells then supply oxygen in large quantities, as the mitochondrial cell respiration center will re-active and work out regularly.^{[13],[14],[15]}

Dhikr is the development of the relaxation response that shows a regular rhythm and the mind focuses on the creator accompanied by the rhythmic repetition of words that can lead to a relaxed state. Dhikr can affect the hypothalamus and stimulates endorphins and make things feel comfortable. Dhikr can also be said to be a human effort to get closer to Allah by remembering, reflecting His glory, unite hearts and minds only to one, Allah, the Lord of the Universe. So that dhikr therapy is one of the spiritual approaches that soothes the soul. That result of this study, there is an effect of dhikr on blood pressure changes in the elderly suffering from hypertension with a significant value of 0.008. Because of the

p-value <0.05 means that there is an influence of dhikr on blood pressure changes. Viewed as a descriptive matter there is a blood pressure change from the first-day post-treatment until day five post-treatment, the author found that there is the effect of dhikr on blood pressure changes.^{[16],[17]}

It is proven by the test results of the analysis that the significant difference between the systolic blood pressure associated with the activity of the sympathetic nervous system. The therapeutic effect of dhikr can lower systolic blood pressure by stimulating the parasympathetic nervous system and secrete endorphins that can reduce sympathetic nervous system.

States that the whole human health shown by the four things well physically (biologically), mentally (psychologically), healthy, socially, and spiritually healthy (spiritual). A healthy human is a human whole that meets the four pillars of health. In the development of personality, man has four dimensions holistically, organo-biological, psycho-educative, socio-cultural, and spiritual. Stated that the spiritual element in humans, integrating and unifying elements of physical, emotional, and intellectual in the human body in its growth and development. Therefore, human health treatment, including the patient with hypertension should meet all four of these dimensions. The above demonstrates the importance of spiritual and religious elements in stress management.

One attempt to get closer to the creator is through dhikr. It has the power of relaxation to reduce tension (stress) and bring peace of mind. From the point of psychiatry, psychiatric therapy known dhikr is one level higher than usual psychotherapy. Dhikr is an attempt to draw closer to God by remembering. Dhikr is not a strange thing, but it is usual thing in every Muslim. Dhikr is more serves as a method of psychotherapy, because more dhikr will make the hearts of peace, quiet and peaceful, and is not easily

affected by the surrounding environment and global culture.^[18]

Based on the results of the study, paired sample t-test on blood pressure pre and post-test in the intervention group obtained $p_{\text{value}} 0.000 < 0.05$ mean that there is a significant effect of the intervention group variable (systole) on blood pressure. While the results of paired sample t-test on blood pressure prepost intervention group obtained $p_{\text{value}} 0.001 < 0.05$ means there is the effect of the intervention group variable (systole) on blood pressure.

Spirituality Conditions patients with hypertension can provide a significant effect on the condition of hypertensive individuals, well spiritual can stabilize blood pressure in patients with hypertension. Suggested that spiritual care affects the spiritual health of the cardiovascular patient. The therapeutic effect of dhikr can lower systolic blood pressure by stimulating the parasympathetic nervous system and secrete endorphins that can reduce sympathetic nervous system.^{[19],[20],[21],[22]}

Anxiety, fear, pain, and emotional stress result in sympathetic stimulation that increases the frequency of blood, cardiac output, peripheral resistance, and the effect of sympathetic stimulation can increase blood pressure. Stress experienced by a person will arouse the sympathetic nerve that triggers the heart and increase in blood pressure. To find out the results of the comparison test between the intervention group and the control group, the Independent T-test was carried out, found that the p_{value} in the posttest intervention (systole) and control was $0.86 > 0.05$, meaning that there was no significant difference between the control group and the intervention group (systole) on the post-test.

Conclusions

Dhikr and prayer instructions can be a complementary therapy in overcoming mental calm

and blood pressure in the elderly with hypertension. We hope that the results of this study can be used as a reference material in providing therapy to patients with hypertension in order to help lower blood pressure.

Finacial support and sponsorship: Own cost

Ethical Considerations: Ethical clearance was obtained from Universitas Muslim Indonesia, Makassar; with number" 313/A/ KEPK-UMI/V/2020. Just before the interview, written (or thumb impression) consent was obtained from each participant in Universitas Muslim Indonesia, Makassar guidelines.

Conflicts of Interest: The authors alone are responsible for the views expressed in this article and they do not necessarily represent the views, decisions, or policies of the institutions with which they are affiliated.

References

1. Masriadi, Febrianto Arif. Effectiveness of ergonomic gymnastics on decreasing blood pressure in patients with stage one hypertension, Indonesia. *Indian Journal of Forensic Medicine & Toxicology*, 2018; 12[3]: 280-284
2. Masriadi. *Epidemiology of non-communicable diseases*. Jakarta: CV. Trans Info Media, 2016
3. Masriadi, Rahmawati Azis, eha Sumantri, Anwar Mallongi. Effectiveness of non pharmacologi therapy through surveillance approach to blood pressure degradation in primary hypertension patients, Indonesia. *Indian Journal of Public Health Research & Development*, 2018; 9(2): 249-255
4. Masriadi, Muhammad Samsul Arifin, Rahmawati Azis. Effect of supervisory drink drugs (SDG) on decreasing blood pressure reduction in hypertension patients, Indonesia. *Indian Journal of Forensic Medicine & Toxicology*, 2019; 13(3): 385-390
5. Masriadi, Sumantri Eha. Effectiveness of foot soak therapy with warm water on decreasing blood pressure in patients with stage one hypertension, Indonesia. *Indian Journal of Forensic Medicine & Toxicology*, 2019; 13(3): 291-296.
6. Musfirah, Masriadi. Risk factor analysis with the incidence of hypertension in the working area of the Takalala Community Health Center in Marioriwawo Subdistrict, Soppeng District. *Journal of Global Health*, 2019; 2(2): 94-102.
7. Masriadi, Sarafin Aslan, Kurniaty Pamewa, Chusnul Chotimah, Sri Devi. The relationship between dental care perception toward oral Health of patients with primary hypertension in Padongko Health Center, Barru Regency. *Medico-legal Update*, 2021; 21(2): 286-91
8. Riskesdas. Hasil utama Riskesdas 2018. Retrieved from <https://www.kemkes.go.id/resources/download/info-terkini/hasil-riskesdas-2018.pdf>
9. Dewi. Spiritualitas dan persepsi kesehatan lansia dengan hipertensi. *The Indonesian Journal of Health Science*, 2016; 5(3): 228-237.
10. Kumala, O. D., Kusprayogi, Y., & Nashori, F. Efektivitas pelatihan dzikir dalam meningkatkan ketenangan jiwa pada lansia penderita hipertensi. *Jurnal Ilmiah Psikologi*, 2017; 4(1): 55-66.
11. Dwi Kumala Olivia. Efektivitas pelatihan dzikir dalam meningkatkan ketenangan jiwa lansia penderita Hipertensi. *Jurnal Medical*, 2017; 4(2): 1-12.
12. Ilyas, R. Zikir dan ketenangan jiwa: Telaah atas Pemikiran Al-Ghazali, 2017; 8(1): 90-100
13. Nuryati, N. Bimbingan Rohani Islam dan Perasaan Tenang Lansia (Study Kasus Lansia PKH Kecamatan Trucuk Klaten). *Jurnal Bimbingan Konseling Dan Dakwah Islam*, 2018; 15(1): 85-98.
14. Anggraini, W. N. & S. Pengaruh terapi relaksasi zikir untuk menurunkan stres pada penderita hipertensi esensial. *Jurnal Intervensi Psikologi*, 2018; 6(1): 81-102.

15. Sari, A. Pengaruh pengamalan dzikir terhadap ketenangan jiwa di Majelis Dzakhirin Kamulan Durenan Trenggalek, *Jurnal Tasawuf Psikoterapi*, 2017; 5(1): 917
16. Finaldiansyah, R. Pengaruh dzikir terhadap penurunan tekanan darah pada usia pertengahan di Wilayah Kerja Upk Puskesmas Kampung Dalam Kecamatan Pontianak Timur. *Jurnal Kesehatan Universitas Tanjung Pura Pontianak*, 2016; 7(3): 32-40
17. Islamiyah. Pengaruh meditasi dzikir terhadap perubahan tekanan darah pada lansia dengan hipertensi di Kelurahan Romang Polong Kabupaten Gowa. *Jurnal Universitas Alauddin Makassar*, 2014; 3(1): 44-52
18. Widuri Nur Anggraeni. Pengaruh terapi relaksasi zikir untuk menurunkan stres pada penderita hipertensi esensial. *Jurnal Intervensi Psikologi*, 2014; 6(1): 86-87.
19. Slamet Alfiyanto. The effect of asmaul husna dzikri on decreasing hypertension of elderly in Social Home Tresna Werdha Nirwana Puri Samarinda. *Jurnal keperawatan Universitas Jember*, 2017; 9(3): 33-41
20. Hamdani. Pengaruh terapi dzikir terhadap tekanan darah pada Lansia dengan hipertensi di Karang Werda Arjuna Kecamatan Kalisat Kabupaten Jember. *Jurnal keperawatan Universitas Jember*, 2018; 9(3): 23-31
21. Mohammad Bisri. Pengaruh zikir terhadap ketenangan dan kebahagiaan manusia, perspektif Qurani. *Ulumuddin*, 2017; 7(2): 12-20
22. Rusdi, A., & Indonesia, U. I. Efektivitas shalat taubat dalam meningkatkan ketenangan hati. *Psikis: Jurnal Psikologi Islami*, 2017; 2(2): 17-25

Dhikr and Prayer Guidance on Peace of Mind and Blood Pressure Control

ORIGINALITY REPORT

22%

SIMILARITY INDEX

20%

INTERNET SOURCES

11%

PUBLICATIONS

10%

STUDENT PAPERS

MATCH ALL SOURCES (ONLY SELECTED SOURCE PRINTED)

4%

★ Sofyan Sofyan, Rohman Azzam, Mustikasari Mustikasari. "Effect of Breathing Nostril and Back Massage On Blood Pressure Reduction in Hypertension Patients in The Working Area of Hospital Pertamina Jaya", STRADA Jurnal Ilmiah Kesehatan, 2020

Publication

Exclude quotes On

Exclude bibliography On

Exclude matches

< 24 words