

The Effect of Murotal Al-Qur'an Therapy on Efforts to Reduce High Blood Pressure in Pregnant Women at Syahrudin Clinic)

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ABSTRACT

The Qur'an is the revealed word of Allah SWT, which is regarded as a miracle. It was revealed to the Prophet Muhammad SAW. The Qur'an is a book that is believed to be true, and its recital is considered an act of worship. Al-Murotal is a recitation of the verses of the Qur'an, the purpose of which is to preserve the Qur'an by recording the reading of the Qur'an. It is a well-established fact that there are specific laws of reading (tajweed) that must be adhered to when reciting the Qur'an. Accordingly, the objective of utilizing recording media is to reinforce the preservation of the Qur'an. The recitation of the Qur'an has been demonstrated to have a beneficial effect on a range of ailments, including those affecting the heart and the body, as well as those pertaining to the afterlife. Furthermore, the Qur'an serves as a remedy for a multitude of human afflictions, acting as both a medicine and an antidote to ailments of the mind and body. Listening to Murotal Qur'an has been demonstrated to have a significant impact on a range of ailments, largely due to the influence of perfect harmony in the repetition of words and letters, the impact of balanced rhythm on the verses of the Qur'an, the impact of information on each verse, and the beautiful harmonization. The pregnant women at the Syahrudin Clinic who are suffering from high blood pressure are unaware that there are alternative treatments available to them besides medication. They are not informed that listening to Murotal Al-Qur'an can help to reduce their high blood pressure. This information has been obtained from interviews with pregnant women who are afraid of taking drugs to reduce their high blood pressure during pregnancy.

Keywords: *Pregnancy, mother, Al Qur'an*

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1. INTRODUCTION

As reported by the World Health Organization (WHO) in 2010, it was confirmed that 358,000 maternal deaths occur annually worldwide, with 355,000 of these deaths (99%) occurring in developing countries. The maternal mortality ratio in developing countries is the highest, with 290 maternal deaths per 100,000 live births, in comparison to the maternal mortality ratio in developed countries, which is 14 maternal deaths per 100,000 live births. Approximately four million infants die within the first month of life, with one-quarter of these deaths occurring within the first 24 hours and 75% occurring during the first week of life [1][2][3][4].

The World Health Organization (WHO) reports that 530,000 pregnant women die from hypertension during childbirth worldwide. The maternal mortality rate (MMR) in Sub-Saharan Africa is 270 per 100,000 live births, in South Asia 188 per 100,000 live births, and in Southeast Asia 35 per 100,000 [1][5][6].

The maternal mortality rate (MMR) in Indonesia remains elevated in comparison to neighboring countries within the Association of Southeast Asian Nations (ASEAN). Malaysia, for instance, has an MMR of 31 per 100,000 live births, Brunei has an MMR of 21 per 100,000 live births, Vietnam has an MMR of 56 per 100,000 live births, and Singapore has an MMR of 9 per 100,000 live births. The Indonesian health demographic survey (SDKI) of 2012 indicated a maternal mortality rate (MMR) of 94 per 100,000 live births. This represents a significant increase from the 2007 SDKI, which reported an MMR of 228 per 100,000 live births. The maternal mortality rate in Central Java in 2012 was 116.34 per 100,000 live births, representing an increase compared to the maternal mortality rate in 2011

of 116.01 per 100,000 live births. The Indonesian government has set a maternal mortality rate (MMR) target of 102 deaths per 100,000 live births for 2015, as outlined in the Indonesian Health Profile [7][8][9][21].

According to data from the North Sumatra Provincial Health Office in 2014, the maternal mortality rate (MMR) was 206 per 100,000 live births, and the infant mortality rate (IMR) was 26 per 1,000 live births. The mortality rate has decreased in comparison to the figures recorded in 2013, which were 268/100,000 live births and 22/100,000 live births, respectively. However, these figures remain considerably below the Millennium Development Goals (MDG) targets for MMR (102/100,000 live births) and IMR (23/1000 live births) (North Sumatra Education Profile, 2014).

Hypertensive disorders of pregnancy (HDP) represent a significant contributor to maternal mortality in Indonesia, exhibiting an alarming upward trend over time. In 2010, the MMR attributable to HDP reached 21.5%, rising to 24.7% in 2011, 26.9% in 2012, and 27.1% in 2013 [2][10][11][12].

Herbert Benson's research at Harvard University indicates that prayer, listening to the Qur'an, and remembering Allah (dhikr) elicit a physiological response that results in decreased blood pressure, oxygen consumption, heart rate, and breathing. A preliminary investigation conducted in Sidodadi Village revealed the presence of five pregnant women with hypertension. Consequently, researchers are interested in examining the impact of murotal Al-Qur'an therapy on the reduction of elevated blood pressure in pregnant women at the Syahrudin Clinic.

2. METHOD

The type of research is a Prospective Study which has a One Group Pretest-Postest Design, the data collection technique used is using a Timer and Spigmomanometer. The number of samples taken in this study were 10 people. The sampling technique used was purposive sampling by selecting a sample among the desired population of the study so that the sample could represent the characteristics of the previous population [6].

3. RESULTS AND DISCUSSION

The collection of this data is by conducting interviews with respondents using a timer or Spigmomanometer that has been provided by the researcher. The results of this research can be seen from the results of the table below:

Table 1. Frequency Distribution of Pregnant Women with High Blood Pressure at Syahrudin Clinic in 2021

Mother's Age	Freq	Percentage
24-26	4	44,4%
27-31	6	55.6%

From the table above, it can be seen that the age of hypertensive pregnant women in Sidodadi Village with maternal age is 24-26 years, namely 4 mothers (44.4%), and with maternal age 27-31 years, namely 6 mothers (55.6).

Table 2. Frequency Distribution of the Duration of giving Al-Qur'an murotal therapy After and Before Efforts to Reduce High Blood Pressure in Pregnant Women at Syahrudin Clinic in 2021

No	Duration of Qur'an Murotal Therapy					
	Before Qur'an Murotal Therapy			After Qur'an Murotal Therapy		
	Criteria Length of time	Before	Frequency %	Criteria Length of time	After	Frequency%
1	Not Good	5	55,0%	Not Good	4	40,0%
2	Good	5	55,0%	Good	6	60,0%
	Total	10	100%	Total	10	100%

From the table above, it can be seen that the duration of time listening to the Qur'an murotal before the Qur'an Murota Therapy had a good duration, namely 5 participants (50.0%) and had a duration of less than 5 participants (50.0%), and after having a good duration, namely 6 participants (60.0%) and had a duration of less than 4 participants (40.0%).

Table 3. Frequency Distribution of High Blood Pressure Before and After Al-Qur'an Murotal Therapy on Efforts to Reduce High Blood Pressure Pregnant Women at Syahrudin Clinic in 2021

No	Frequency of High Blood Pressure in Pregnant Women					
	TD	Before Therapy		TD	After Therapy	
		Before	Frequency		After	Frequency
1	130	5	50%	120	4	66,4%
2	140	5	50%	110	2	33,6%
	Total	10	100%	Total	6	100%

From the table above, it can be seen that the frequency of high blood pressure of pregnant women before Murotal Al-Qur'an therapy 130-140 is as many as 10 (100%), and the frequency of blood pressure of pregnant women after Murotal Al-Qur'an therapy 120 is 4 (60.5%) and 110 is 2 (30.5%).

3.1 Discussion

3.1.1. Duration of Qur'an Murotal Therapy

Table 2 illustrates that the duration of Al-Qur'an Murotal Therapy prior to the commencement of the therapy is optimal at 20 minutes, with 5 participants (50.0%) undergoing this duration, and 5 participants (50.0%) undergoing a shorter duration of less than 15 minutes. A total of 50% of participants received the beneficial effects of Al-Qur'an Murotal Therapy for a minimum of 20 minutes, while 60% of participants benefited from a minimum of 15 minutes of therapy. [15][20][22]

The duration of Al-Qur'an Murotal Therapy is the period during which Al-Qur'an Murotal Therapy is administered to pregnant women with elevated blood pressure. This assertion is supported by the findings of researcher Widayati (2014), who demonstrated that the efficacy of Al-Qur'an Murotal Therapy is contingent upon its duration. Specifically, the administration of Al-Qur'an Murotal Therapy for a period of 15 to 25 minutes has been shown to result in a reduction in breathing rate, heart rate, pulse, and brain wave activity, which in turn can lead to a decline in blood pressure [12][13][14].

According to the researcher's assumption, the longer the duration of listening to Murotal Al-Qur'an Therapy, it can provide relaxation and cause comfort so that it can help reduce blood pressure.

3.1.2. Frequency High blood pressure

As illustrated in Table 3, the prevalence of elevated blood pressure among pregnant women prior to Murotal Al-Qur'an therapy was 130/80 mmHg in 5 participants (50.0%) and 140/90 mmHg in 5 participants (50.0%). Following the administration of Murotal Al-Qur'an therapy, the mean blood pressure was 120/80 mmHg, with four participants (66.4%) exhibiting a systolic pressure of 120 mmHg and five participants (33.6%) demonstrating a systolic pressure of 110 mmHg. [25][24]

The frequency of elevated blood pressure in pregnant women can be determined through sphygmomanometer examination, allowing for the observation of any changes in blood pressure reduction following the administration of Murotal Al-Qur'an therapy. Blood pressure is one of the hemodynamic parameters that is straightforward to measure. Blood pressure is recorded in two numbers, namely systolic pressure (when the heart beats) and diastolic pressure (when the heart relaxes), in millimeters of mercury (mmHg). [16][17][23]

The researcher postulates that listening to Murotal Al-Qur'an Therapy and remembering Allah SWT (dhikr) can reduce stress hormones, activate natural endorphin hormones, increase feelings of relaxation, and divert feelings of fear, anxiety, and tension. Furthermore, it can improve the body's chemical system so as to reduce blood pressure.

4. CONCLUSION

The results of the research conducted at the Syahrudin Clinic indicate that Murotal Al-Qur'an therapy has a positive effect on reducing high blood pressure in pregnant women. This is achieved by listening to Murotal Al-Qur'an therapy. The success of the duration of Murotal Al-Qur'an therapy in the study demonstrated a favorable outcome in five participants (50.0%), while a less favorable outcome was observed in six participants (60.0%), with a duration of less than four participants (40.0%). The success of the duration of Murotal Al-Qur'an therapy in this study can be attributed to the following factors: Furthermore, the frequency of high blood pressure in pregnant women prior to Murotal Al-Qur'an therapy was observed to be 130-140 mmHg, with 10 participants (100%) exhibiting this condition. Following Murotal Al-Qur'an therapy, the frequency of high blood pressure in pregnant women was noted to be 120 mmHg in 4 participants (60.5%) and 110 mmHg in 2 participants (30.5%). The results of the study indicate that Murotal Al-Qur'an therapy has a beneficial effect on reducing high blood pressure in pregnant women.

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