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PHARMACEUTICAL AND NONPHARMACEUTICAL USE OF MUSIC AND AL-QURAN THERAPY IN PREVENTING THE SPREAD OF PANDEMICS (COVID-19): A SYSTEMATIC REVIEW

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ABSTRACT

Pharmaceutical and nonpharmaceutical of Music and al Quran therapy are capable of are helping humans to meditate or concentrate and free humans from a perplexing life. Through this harmonious characteristic, music and al Quran therapy touches every particle of existence. Several approaches to music therapy assume that the human body acts as the source of the voice and its organs are the musical instruments. Hence, healing through music uses the frequency or the combination of the voice and music or the musical element, such as harmony, rhythm and melody, to enhance healing. Music therapy and al Quran therapy are an effective treatment for overcoming stress problems, for example, increasing one's mood and being accepted by anybody. Healing through sound results from the belief that everything in this world vibrates. Hence, treatment through music uses frequencies or sound that is combined with music or musical elements to enhance healing. The focus is on physiological changes, such as blood pressure, muscle relaxation or the pulse. The effectiveness of sound therapy differs depending on the type, frequency, environment and the level of sound during treatment. Reciting the al-Quran is believed to have unique qualities and effects on the human body. Listening to recitals of the al-Quran has a positive effect and helps someone to reach a rested, calm and also found that the al-Quranic rhythm can reduce the level of depression and be a nonpharmaceutical procedure as well as safe for alleviating anxiety and improving critical signs. The psychoacoustic principles of music found in recitals of the al-Quran function as a kind of relaxing music that has a high impact on reducing pressure, anxiety and depression.

Keywords: Music Therapy, Al-Quran Therapy, Patients, Covid 19 Pandemic

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PHARMACEUTICAL AND NONPHARMACEUTICAL OF MUSIC THERAPY APPROACH USED ON PATIENTS IN COVID 19 PANDEMIC

Among the nonpharmaceutical alternatives is the use of music therapy. Jha (2018) found that saving an anaesthetised patient's life in the first 24 hours after surgery comes with a much lesser risk if the patient had practiced music therapy during surgery compared to those who had not. The use of music as a treatment had begun during the early part of man's civilization, which was during the time of the ancient Greeks, and had been applied in hospitals during the Islamic civilization. One of them who used this therapy then was Bimarastan al-Mansuri.

One amazing thing that music is capable of is helping humans to meditate or concentrate and free humans from a perplexing life. Through this harmonious characteristic, music touches every particle of existence. Several approaches to music therapy assume that the human body acts as the source of the voice and its organs are the musical instruments. Hence, healing through music uses the frequency or the combination of the voice and music or the musical element, such as harmony, rhythm and melody, to enhance healing (Mustamir Abdullah, 2011). Music therapy is an effective treatment for overcoming stress problems, for example, increasing one's mood and being accepted by anybody (Erkkila Jaakko et al, 2011). Healing through sound results from the belief that everything in this world vibrates. Hence, treatment through music uses frequencies or sound that is combined with music or musical elements to enhance healing. The focus is on physiological changes, such as blood pressure, muscle relaxation or the pulse (Mustamir Abdullah, 2011). The effectiveness of sound therapy differs depending on the type, frequency, environment and the level of sound during treatment (Erkkila et al, 2011; Kamal et al, 2013). A low frequency sound can help reduce levels of stress and anxiety during medical procedures in COVID 19 Pandemic (Ab Rahman, Z et al (2020); (Chanda & Levitin, 2013). Therefore, the type of sound used during a therapy plays an important role in deciding if the therapy is efficient and effective (Rosyafirah Hashim, Munirah Sha'ban & Zainul Ibrahim Zainuddin, 2017). Sound therapy has been used to solve various health problems, including those related to sleep problems and mental health (Mohd Amzari Tumiran et al, 2013).

Patients treated with music therapy are insomniacs, patients undergoing rehabilitation (normal or mental case patients), mental patients and other patients warded in hospitals. This means that almost all patients in hospitals are treated with music therapy, either in the form of sound from instruments, water or the human voice. Data also show that music therapy using instruments and songs are directly administered to insomniac patients and patients undergoing rehabilitation in COVID 19 Pandemic (Ab Rahman, Z et al (2020); (Chanda & Levitin, 2013).

Post-operative patients usually experience pain, nausea and vomiting (PONV) as a normal post-operative reaction. PONV is a normal effect experienced by patients coming out of anaesthesia, usually affecting 30% of post-operative patients and 80% of high-risk patients. Besides controlling pain, listening to recitals of the al-Quran and music during surgery also reduces PONV. Norsiah Fauzan and Siti Naqiah (2015); Beiranvand (2017) stated that

there was a reduction in PONV among patients who had undergone a C-section using epidural anaesthesia after they had listened to the dzikir. According to Jayamaran (2016), there was a reduction in PONV among post-operative patients who had received music therapy. The study showed that the hearing process was active during general anaesthesia. Block et al. (2014) carried out a memory test on post-operative patients, who were induced with general anaesthesia and had listened to a suggested piece of music during the surgery. Jayamaran (2017) examined how music therapy influences post-operative parameters under general anaesthesia and found that therapeutic music placed patients in a positive thinking framework as well as influence other post-operative rehabilitation parameters, such as pain, tiredness, psychological stability and vomiting.

PHARMACEUTICAL AND NONPHARMACEUTICAL OF MUSIC THERAPY HAS POSITIVE EFFECTS ON POST-OPERATIVE PAIN AND ANXIETY IN COVID 19 PANDEMIC

Previous studies have shown that listening to music has positive effects on post-operative pain and anxiety (Good et al., 2001; Cepeda et al., 2006; Ebnesahidi & Mohseni, 2007). The role of spirituality in listening to recitals of the al-Quran as an additional post-operative therapy is a nonpharmaceutical technique that is cheap, non-invasive, and void of side-effects. The rhythm of al-Quran recitals is like conventional music to Muslims (Ansari et al., 2005; Chlan & Tracy, 1999). Listening to recitals of the al-Quran produces a sense of calmness and peacefulness among the Muslims. The al-Quran therapy produces optimum harmony to enhance the psychological, social, spiritual and physical health status (Syed, 2003; Abdel-Khalek & Lester, 2007). Moreover, clinical trials on mothers giving birth through surgery have shown that the level of anxiety had reduced upon hearing recitals of the al-Quran (Mir bagher & Ranjbar, 2010). A double-blind clinical trial had shown that when listening to recitals of the al-Quran the target group had a lower pulse and breathing rate as well as a higher oxygen saturation rate compared to the control group and this had increased the focus on the mother and the baby (Keshavars et al., 2009).

Several studies have focused on the effect of music on emotions and health (Safara & Samanesadatsadipoor, 2014) Aw S. (2014); Irawati, P., & Lestari, M. S. (2017) including the effect of music on children as well as their studies in school (Foran, 2009), music and the student's activeness (Horton, Bustamante, Edmonson, & Slate, 2011), music and the student's behaviour (Detty, 2013), and the relationship between music with stress and fear in COVID 19 Pandemic (Ab Rahman, Z et al (2020); (Chanda & Levitin, 2013; Rastogi & Silver, 2014; Gautam, Goswami, Jain, Mondol, & Gandhi, 2015). This differs with the views of Nawsher Khan et al. (2010), who found that when listening to one's voice when reciting the Quran was more effective in providing calm compared to listening to music, which only provides temporary calmness (Allameh et al., 2013). One study found that Surah al Mulk resonates a frequency that is very suitable for changing the poles of the waves in specific areas of the brain related to reading or hearing (Norsiah Fauzan and Siti Naqiah Shahidan, 2015). Gerhard Roth (as cited in Norsiah Fauzan and Siti Naqiah Shahidan, 2015), a German neurologist, had discovered the part of the brain that evokes criminal behaviour, and he made a statement based on the scanned images of the "central lobe" in the

human brain. Based on the X-rays, there is a dark mass on the scanned images, which is the predominant region of the brain responsible for criminal behaviour. He was of the view that the dark images are usually found in almost every convicted felon in Germany. The statement above is consistent with Ghanem, E., & Wahab, M. N. A. (2018), Mitchell, L., & Romans, S. (2003) and Kahel, A.D., (2013) who stated that a neuroscientist from the University of Pennsylvania had shown that three parts of the brain are active when a person is telling a lie, which is namely the anterior cingulate cortex, dorsal lateral prefrontal cortex and parietal cortex. Based on studies by Western researchers, this is consistent with what is mentioned in the al-Quran, whereby the parts of the brain mentioned above have been explained by Allah S.W.T. in surah Al-'Alaq. "No! If he does not desist, we will surely drag him by the forelock; A lying, sinning forelock" (Al- 'Alaq verse 15 and 16).

PHARMACEUTICAL AND NONPHARMACEUTICAL OF THE MELODIC RECITING OF THE AL-QURAN FORM OF SPIRITUAL MUSIC IN COVID 19 PANDEMIC

The melodic reciting of the al-Quran is also a form of spiritual music with a soothing therapeutic rhythm (Mottaghi et al., 2011; Nawsher Khan, N.K., Bhattacharya & Petsche, 2001; Nakamura, Sadato, Oohashi, Nishina, & Yonekura, 1999). Norsiah Fauzan (2015) and Sadeghi, H. (2011); Muhd Najib et al (2020); Ahmad Sunawari et al (2020); Zaizul et al (2019). Reciting the al-Quran is believed to have unique qualities and effects on the human body (Abdollahzadeh & Abdollahzadeh, 2000). Listening to recitals of the al-Quran has a positive effect and helps someone to reach a rested and calm state (Abdullah dan Omar, 2011; Hammad, 2009). Mahmood, Malook, and Riaz (2007) also found that the al-Quranic rhythm can reduce the level of depression and be a nonpharmaceutical procedure as well as safe for alleviating anxiety and improving critical signs (Majidi, 2004; Eskandari, Keshavars, Ahayeri, Jahdi & Hosseini, 2012). The psychoacoustic principles of music found in recitals of the al-Quran function as a kind of relaxing music that has a high impact on reducing pressure, anxiety and depression.

Al-Antaki also identified various modes and melodies according to its characteristics and suitability in reciting the al-Quran (Shiloah, 1995). The mode system is not classified as a moderate music scale, but it also has rules related to melodies (Kizrak, Bayram & Bolat, 2014; Azarpour, E. et al (2014) and Ghanem, E., & Wahab, M. N. A. (2018). The music therapy theory has been extensively used since the 15th century as an indicator that a patient has been cured. Some studies have found that the two most important modes are Rast, which is used for hemiplegics and 'Iraq, which is used to patients recover from severe brain injuries, vertigo, pleurisy and breathing problems (Shiloah, 1995; Ioannidis, El Gomez, & Herrera, 2011).

PHARMACEUTICAL AND NONPHARMACEUTICAL OF THE AL-QURAN AND MUSIC DO INFLUENCE A PERSON'S POSITIVE ELEMENTS OF COURAGE IN COVID 19 PANDEMIC

Abdollahzadeh, F., (2000); Al-Galal, Alshaikhli, Rahman (2016); Dzulkipli (2016); Mirbagher & Ranjbar, 2010; Allameh et al., 2013; Sharifi et al., 2013 & Bayrami & Ebrahimipour, 2014; Ab Rahman et al, 2018; Ismail et al 2018; Ahmad Zaki et al 2020) compared the stimulation produced when reciting the al-Quran and listening to several pieces

of music, such as Mozart and Jazz music, to understand the stimulation of brain waves using EEG. The study found that the al-Quran and music do influence a person's positive elements of courage. Similarly, Tagharrobi (2014) and Aghajani and Mirbagher (2012) had analysed the influence of reciting the al-Quran with listening to music in patients experiencing fear before a stomach operation. Zulkarnaini, Kadir, Murat, and Isa (2012); (Ab Rahman, Z et al (2020) examined the effects of listening to recitals of the al-Quran and classical music on brain wave signals to gauge the level of alpha waves in COVID 19 Pandemic. Findings show that listening to recitals of the al-Quran was more inclined to increase alpha brainwaves compared to classical music. Hence, listening to recitals of the al-Quran can produce a more relaxed atmosphere compared to classical music. Reciting the al-Quran and listening to music can influence psychophysiological reactions in humans. Based on the history of Islamic culture, there are various forms of vocal music that can be produced in relation to the al-Quran and each melodic mode has different names (Lebanon. Khalil, A.M., (2005), Shafiq (2011) and Mahjoob, M., et al (2017), such as Rast, Saba, Bayat, Sigah, Kurdi, and Hizaj (Shokouhi & Yusof, 2013), that have been adopted and applied when reciting the al-Quran and calling of the Adzan (Shiloah, 1993; Jaffary awing et al 2020; Mazlan Ibrahim et al 2020; Salasiah Hanin et al 2020). According to Noor Ashikin Zulkurnaini et al. (2019); Rahman, Ab et al (2019) 12.67% of the samples experienced an increase in alpha brain waves before and after listening to recitals of the al-Quran, whereas only 9.96% experienced recovery before and after listening to classical music. This study shows that the percentage of alpha waves increased when listening to al-Quran recitals compared to listening to classical music. Hence, listening to al-Quran recitals produces a more serene situation and a relaxed mental and spiritual state.

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