

The Effectiveness of Wudu Therapy on Emotional Stability in Peers

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ABSTRACT

Previous studies have found that the effectiveness of ablution therapy plays a significant role in maintaining emotional stability. This study is a quantitative study with an experiment: One-group pretest-posttest design. The research subjects were given treatment in the form of ablution seven times a day for nine days, then the research subjects were given a posttest again with the same scale. Data analysis began by testing the normality of the data using Shapiro-Wilk, then a hypothesis test was carried out using a parametric inferential statistical test with the Paired Sample t-Test. The results of the Paired Sample t-Test showed a significant value between the pretest and posttest numbers with a significance value (2-tailed) $P = 0.000 < 0.05$. Thus, the hypothesis stating that ablution therapy is very effective in maintaining emotional stability in peers is accepted. Ablution therapy can be an alternative to Islamic psychotherapy in terms of maintaining emotional stability in adolescents.

ABSTRAK

Penelitian terdahulu menemukan bahwa efektivitas terapi wudu berperan secara signifikan untuk menjaga kestabilan emosi. Penelitian ini merupakan penelitian kuantitatif dengan experiment: One-group pretest-posttest design. Subjek penelitian diberikan perlakuan berupa wudu tujuh kali sehari selama sembilan hari kemudian subjek penelitian diberikan kembali posttest dengan skala yang sama. analisis data di mulai dengan menguji normalitas data menggunakan Shapiro-Wilk kemudian dilakukan uji hipotesis menggunakan uji statistik inferensial parametrik dengan Paired Sample t-Test. Hasil uji Paired Sample t-Test menunjukkan nilai yang signifikan antara angka pretest dan posttest dengan nilai signifikansi (2-tailed) $P=0.000<0.05$. Dengan demikian maka, hipotesis yang menyatakan bahwa terapi wudu sangat efektif dalam menjaga kestabilan emosi pada teman sebaya diterima. Terapi Wudu dapat menjadi salah satu alternatif psikoterapi islam dalam hal menjaga kestabilan emosi pada remaja.

Introduction

Emotion comes from the Latin, “emovere”, which means “to move away”, and indicates a tendency to act. Emotions also include unique feelings and thoughts, biological and psychological states, and a set of tendencies to act. Emotions are usually reactions to

stimuli within and outside a person (Susanto, 2011). Terminologically, emotion is a combination of several feelings that have relatively high intensity and give rise to a turbulent inner atmosphere, a stirred up or aroused state of the human organization. (Qibtiyah, 2023). Emotions can be defined as mental states that have a major impact on living creatures, which are created by awareness of an object or event, characterized by deep feelings, the desire to act, and physiological changes in body function. Then we become aware of the stimuli (fear, sadness, disturbing) that cause the psychological situation known as emotional. Magda Arnold in her book *Emotion and Personality* defines emotion as the tendency to approach whatever feels good (beneficial) or move away from whatever feels bad (dangerous). Emotional drives and pressures, as well as the results of rational thought and deliberation, impact human actions. The term emotion can be interpreted as a conscious experience that influences physical activity, and produces visible sensations and expressions as well as impulses and strong feelings. Emotions are not the same as drives, desires, or motives. However, there is a causal relationship between emotions and these and the results of objective thought and consideration (Masruroh, 2020).

In responding to a stimulus, emotions play an important role, however, good self-control is needed so that the emotions released tend to be stable and controlled because anything in excess is not good, including the emotions themselves. Emotional stability is defined as a person's stable emotional state in adapting to his environment to achieve his own well-being and comfort. Meanwhile, according to Gerungan (in Ahmad, 2021) states that emotional stability is not exaggerating in expressing emotions because excessively expressed emotions endanger human physical and psychological health. In other words, emotional stability is the state of a person who is stable and does not exaggerate in expressing something and can adapt to their environment. The indicators of emotional stability include (1) being calm, (2) being relaxed (3) being comfortable with the environment. A sense of security is a human psychological need. If humans enjoy a sense of security, their mental activities will have a positive impact on their lives. Not infrequently, people who have low emotional control result in low emotional stability as well. Coky (2013) revealed that excessive negative emotions and sadness have been proven to interfere with a person's allocation of attention in the process of obtaining information. From another person's point of view, Jim Loehr Tony believes that negative emotions are wasteful and inefficient, just like a car that guzzles fuel so that it can quickly use up the contents of the fuel tank. In this case, there are two ways to control and manage negative emotional conditions that arise, when negative emotions arise, such as anger, fear, disappointment, laziness, sadness, or other negative feelings. So someone must look for the cause of these negative emotions. A person's emotions and body are an inseparable unit. Negative emotions can be managed into positive emotions by changing physiological methods such as the way you breathe, stand and facial expressions. Even people who have low emotional stability tend to have maladaptive, aggressive, and even destructive traits. According to Goleman, self-control is the skill to control oneself from emotional fires that

are visible. Signs include tension when dealing with stress or facing someone who is hostile without responding with a similar attitude or behavior (Ahmad, 2021).

One external factor that can influence emotional disorders is the friendship environment with peers (Tarwoto et al., 2012 in Oktavia et al., 2021). According to Santrock (2007), peers are people who are the same age as yourself. According to Jali (2006), he believes that peers are people who were born at the same time and must be the same age. Madon and Ahmad (2004) argue that peers are a group of children who are the same age or were born at the same time and also have the same development (Hamzah & Setiawati, 2020). There is also another opinion which states that peers are school friends and playmates. Izzati et al., (in Hamzah & Setiawati, 2020) states that there are several people who have similar similarities in different things, those who are similar both in terms of age and social status are called peer-groups (Izzati in Hamzah & Setiawati, 2020). From the descriptions above, the researcher chose research subjects in the form of teenagers aged 18-23 years, who were the same age as the research group.

Negative interactions with peers will affect a teenager's personality growth in the future. Negative peer interactions are characterized by negative behavior (IDAI dalam Oktavia et al., 2021). Adolescence is a transition period between childhood and adulthood. At this stage, teenagers are going through a period of identity development. Adolescents are considered to have acquired an identity when the crisis between identity and true self can be resolved (S.A. Berenbaum et al., in Rizki & Keliat, 2021). Adolescents who can complete their developmental tasks will achieve happiness, while adolescents who have not completed their developmental tasks will have their development hampered. Adolescents will experience emotional development in which some psychological aspects will change. Poor emotional development in adolescents can cause behavioral problems and can affect the development of their self-identity (Rizki & Keliat, 2021).

To uncover and confirm cases of emotional instability among peers, researchers conducted a preliminary study in the form of interviews with teenagers aged 18-23 years in the city of Palembang. Through this preliminary study, researchers found that there were cases of emotional instability that affected the lives of teenagers in the city of Palembang aged 18-23 years. The first interview was conducted with HY (male, 22 years old) and RH (female, 20 years old). Researchers found cases of emotional instability caused by academic stress in the form of comprehensive exam schedules that had not yet been released and family factors that burdened them with problems and various kinds of homework that had piled up. As HY and RH said in the following interview quote:

“Untuk akhir-akhir ini emosi tidak stabil karena menunggu jadwal Kompre yang mana jadwal itu kita sudah lama mendaftar tapi jadwalnya belum keluar. Terus faktor keluarga seperti banyaknya menyuruh padahal kita lagi ada kerjaan yang lain seperti mengurus kuliah tapi mereka banyak nyuruh ini nyuruh itu dan dengan adanya deadline dari tugas yang kita kerjakan itu jadi membuat emosi yang meningkat.”(Interview Results, March 27, 2024).

Similar to HY, RH (Female, 20 years old) also said the same thing *“Hal yang membuat emosi aku tidak stabil akhir-akhir ini adalah permasalahan keluarga aku yang menurut aku tuh lumayan berat.”* (Interview results, March 28, 2024).

Selain itu, hasil wawancara pada HY juga menemukan bahwa saat keadaan emosinya tidak stabil HY cenderung mengekspresikan emosinya dengan emosi yang negatif seperti marah besar bahkan memukul atau mencaci maki dengan omongan kotor. Hal tersebut disampaikan HY dalam kutipan wawancara berikut *“Hal negatif yang dilakukan paling marah besar terus sama bisa jadi kalau sudah terlewat marah emosi yang membludak itu bisa jadi memukul atau mencaci maki dengan hal-hal omongan kotor.”* (Interview Results, March 27, 2024).

Meanwhile, RH keeps her emotions to herself. If RH wants to express her emotions, RH tends to blame herself, feel useless, and cry. RH conveyed this through the following interview excerpt *“Kalau hal negatif yang aku lakukan saat emosi sedang tidak stabil itu aku tuh lebih ke mendem diem bae terus juga nyalahkenyo diri dewek nyalahkenyo itu bener-bener dak tau nak cak mano jawabannyo apo permasalahannyo itu pokoknya aku itulah yang salah aku ngeraso cak itu terus aku tuh ngeraso aku dak beguno cak itu. Aku jugo apo yo kayak nangis bae terus udah nyalahin diri bae cak itu sih”.* (Interview results, March 28, 2024).

One effort that can be made to stabilize emotions is psychotherapy. Psychotherapy is a branch of psychology that is used to overcome human problems related to mental health (Mokhtar & Noor, 2021). One form of psychotherapy commonly used in Indonesia is Islamic Psychotherapy, one of the forms of which is ablution. This is because water therapy in the form of ablution has the effect of clearing the mind, cooling the heart, reducing stress, anxiety, anger, and making the nervous system work more effectively (Wardani et al., 2020). Mujib (2020) stated that Islamic Psychotherapy is a process of healing and treatment of mental, moral, spiritual and even physical illnesses whose source of treatment is based on the Al-Qur'an and the Sunnah of the Prophet Muhammad SAW. Islam itself has taught the science of healing the soul since the time of the Prophet Muhammad through the Al-Qur'an and its Sunnah. On the other hand, according to Khairunnas and Mas'ud (2016), Islamic Psychotherapy is defined as assistance in the form of services for a person to discover their identity and human nature as a creation and servant of Allah so that they always submit and obey His provisions in order to achieve awareness of their essence in being able to live. useful and happy in this world and the hereafter (Rahmadan, 2020). One of the therapies in Islamic psychotherapy is hydro therapy or water therapy through ablution. The physiological impact can also be felt apart from providing a psychological impact in wudu therapy, because five times a day parts of the body will be washed, this helps the body's organs to rest better and reduces physical and mental stress. (Permatasari & Rahmadani, 2023).

Previous research on the benefits of wudu for maintaining emotional stability was conducted by Vicky Oktaryanto et al., (2019), "The Role of Wudu Therapy on the Emotional Stability of Clients at the Ar Rahman Palembang Narcotics Rehabilitation Center," *Psikis: Journal of Islamic Psychology*. The aim of this research is to prove the

influence of ablution therapy on the emotional stability of clients at the Ar Rahman Palembang drug rehabilitation center. The method used in this research is a purely quantitative experimental type with a pretest-posttest control group design. From this research it can be concluded that ablution therapy has an effect on the emotional stability of clients at the Ar Rahman Drug Rehabilitation Center, Palembang Center (Oktaryanto et al., 2019).

From the research conducted by Oktaryanto et al., currently further research will be carried out with different numbers, designs and subject criteria to prove the consistency of the results of research on the role of wudu therapy on emotional stability. The hypothesis in this research is that the role of wudu therapy is effective in maintaining emotional stability among peers.

Method

Research design

This research is quantitative research with an experiment: One-group pretest-posttest design, namely an experiment where a group is measured and observed before and after being given treatment (Arib et al., 2024). Before carrying out treatment or treatment of research subjects, research subjects are first given a pretest questionnaire in the form of an emotional stability scale. Research subjects were given treatment in the form of ablution 5 times a day before fardhu prayers and an additional 2 times in the morning before activities and at night before going to bed. The research began on April 1-9 2024, starting nine days from completing the pretest and treatment, then the research subjects were given another posttest with the same scale.

Research subject

The sample in this study was taken using a purposive sampling method, namely a sample selection technique with certain considerations to ensure that the data obtained is more representative (Sugiyono, in Simamora & N, 2023). The reason for choosing a sampling technique using purposive sampling is that the samples that will later be used as research samples are selected based on certain criteria (Simamora & N, 2023) with the aim of testing the effectiveness of wudu therapy on the emotional stability of peers in the city of Palembang. The sample in this study was 17 people who were classified as peers in the city of Palembang.

Measuring instrument

The measuring tool used is the emotional stability scale from previous research conducted by (Maulana, 2016) and then adapted by (Susanti, 2020) with a total of 11 favorable items and 8 unfavorable items (19 items) which were then adapted again by the researcher to suit the subject of the research. The answer to each item uses four alternative answers by eliminating "undecided" answers to avoid uninformative data (Azwar, 2008 in Susanti, 2020). The variables in this research are ablution therapy as the independent variable (X) and emotional stability as the dependent variable (Y).

Data analysis

Data analysis in this research first uses a prerequisite test in the form of a normality test using Shapiro-Wilk to determine that the data is normally distributed and further analysis can be carried out, namely hypothesis testing using parametric inferential statistical tests. (Oktaviani & Notobroto, 2020) with Paired Sample t-Test (Kim, 2015).

Results and Discussion

Before testing the hypothesis, the data is first subjected to a prerequisite test using a normality test to prove that the data is normally distributed so that further analysis in the form of a hypothesis test can be carried out. Data is said to be normally distributed if Sig (2-tailed) > 0.05. Meanwhile, if the Sig. (2-tailed) < 0.05 then the data can be said to be not normally distributed (Ningsih et al., 2022).

Table 1

Tests of Normality

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	Df	Sig.	Statistic	df	Sig.
Skor Pretest	,188	17	,112	,925	17	,181
Skor Posttest	,109	17	,200*	,971	17	,830

*. This is a lower bound of the true significance.

a. Lilliefors Significance Correction

The table shows the Sig value. > 0.05 (0.181) for Pretest and (0.830) for Posttest. So, in this case it can be said that the data is normally distributed and hypothesis testing can be continued using the Paired Sample t-Test.

Tabel 2

Paired Samples Statistics

Pair 1		Mean	N	Std. Deviation	Std. Error Mean
		Skor Pretest	45,12	17	2,643
Skor Posttest	51,41	17	2,399	,582	

Tabel 3

Paired Samples Test

Pair 1	Skor Pretest - Skor Posttest	Paired Differences					T	df	Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
					Lower	Upper			
		-6,294	3,885	,942	-8,292	-4,296	-6,679	16	,000

The results of the Paired Sample t-Test show a significant value between the pretest and posttest numbers with a significance value (2-tailed) $P= 0.000 < 0.05$. Thus, the hypothesis is accepted which states that ablution therapy is very effective in maintaining emotional stability in peers. This is also reinforced by previous research conducted by Vicky Oktaryanto et al., (2019) which found that wudu therapy had an effect on emotional stability even in drug addicts who were known to have low self-control so they could commit criminal acts and could also have an effect on a person's emotional stability (Nurulina, 2013 in Oktaryanto et al., 2019).

Other research conducted by Ika Kusuma Wardhani et al., (2020) found that by performing wudu according to the message of Rasulullah SAW and enjoying every movement and wudu, especially with the motivation to maintain wudu, research subjects in the form of patients at risk of violence were able to overcome obstacles and challenges. faced. By getting used to cleaning and maintaining it for just 6 days, patients at risk of violence in RSJD can get physical and psychological benefits in the form of a sense of well-being, comfort, peace, calm, serenity because they can pray easily and feel happy because they can avoid negative things such as anger. which is excessive. This calm takes the form of the patient's cognitive, emotional and spiritual aspects (Wardhani et al., 2020).

Furthermore, water therapy in the form of ablution has the effect of clearing the mind, cooling the heart, reducing stress, anxiety, anger, and making the nervous system work more effectively (Wardani et al., 2020). One of the therapies in Islamic psychotherapy is hydro therapy or water therapy through ablution. The physiological impact can also be felt apart from providing a psychological impact in wudu therapy, because five times a day parts of the body will be washed, this helps the body's organs to rest better and reduces physical and mental stress (Permatasari & Rahmadani, 2023).

Achmad Akbar Ramadhan and Mochammad Erwin Rachman in their research found that performing ablution cools the face and nerves, thereby lowering blood pressure and making emotions more stable. (Ramadhan & Rachman, 2015).

Based on hydrological research conducted by Japanese hydrology professor Masaru Emoto from Yokohama University, said that ablution can reduce a person's anger. Because in the ablution water there are water molecules that contain prayers. If someone performs ablution, this water can reduce the person's negative energy. The research was entitled "The Power Tru Of Water", the work was very spectacular and was shown throughout the world. Everyone accepted that water contained prayers that could change water molecules (Prilaksmana, 2013).

Every Muslim believes that every disease has a cure (Ibn, 2006 in Badrudin, 2019). This was conveyed by Rasulullah SAW in his hadis which reads:

From Abu Darda' Radhiyaallahu Anhu said, Rasulullah SAW said: "Indeed, Allah has sent down every disease with a cure, and made every disease have a cure, so seek treatment, and do not seek treatment with anything that is haram." (Abu Daud No. 3376).

Apart from adhering to the hadis, Muslims also adhere to the Qur'an as the main and first rule from Allah SWT. The Qur'an teaches us to believe in Allah SWT and follow the teachings of the Prophet Muhammad SAW, which will give believers the strength to

control their emotions. This is because the Qur'an explains that emotions are a gift from Allah SWT given to all humans as perfection for His creatures (Q.S An-Najm [53]: 43). A believer will not be afraid of anything unless he fears Allah SWT. He is also able to control his anger and will not get angry because of trivial things that make Allah SWT angry. He was also able to control his sadness because he believed that what happened to him happened with the permission of Allah SWT, and he would not be proud of the worldly pleasures that Allah SWT gave him. Because he hopes that happiness will last forever in the afterlife (Qibtiyah, 2023).

If someone is happy or satisfied with the results they have achieved, then the influence of emotions on individual behavior and physical changes can increase enthusiasm. If a feeling of disappointment arises due to failure, it can raise enthusiasm and the peak of this situation is the emergence of a feeling of despair. This can also hinder or disrupt concentration in learning, if someone is experiencing emotional tension, it can also cause nervousness and stuttering in speaking. If there are feelings of envy and revenge, social adjustment disorders. How a person behaves in the future will be influenced by the emotional environment they received and experienced when they were children (Triatmoko, 2010). One form of healing based on science that is integrated with Islam is through Islamic psychotherapy. One of the forms of Islamic psychotherapy that is commonly used in Indonesia is wudu. Mujib (2020) states that Islamic psychotherapy is a process of healing and treatment of mental, moral, spiritual and even physical illnesses whose source of treatment is based on the Al-Qur'an and the Sunnah of the Prophet Muhammad SAW. Islam itself has taught the science of healing the soul since the time of the Prophet Muhammad through the Al-Qur'an and its Sunnah. On the other hand, according to Khairunnas and Mas'ud (2016), Islamic psychotherapy is defined as assistance in the form of services for a person to discover their identity and nature as humans as creatures and servants of Allah so that they always submit and obey His provisions in order to achieve awareness of their essence and be able to live a useful life and happy in this world and the hereafter (Rahmadan, 2020).

Conclusion

The results of the Paired Sample t-Test show a significant value between the pretest and posttest numbers with a significance value (2-tailed) $P=0.000<0.05$. Thus, the hypothesis which states that ablution therapy is very effective in maintaining emotional stability in peers is accepted. Wudu therapy can be an alternative to Islamic psychotherapy in terms of maintaining emotional stability in peers or adolescents. In fact, many previous researchers have applied wudu therapy to various research subjects such as drug addicts, victims at risk of violence, and other researchers who have revealed the myriad benefits of wudu associated with scientific, emotional, cognitive and spiritual aspects. In fact, this research has been carried out in countries with a small Muslim majority, such as Japan, by the Professor of Hydrology himself. Of course, by paying attention to several factors, such as with full awareness of implementing wudu as therapy, doing it with real intention, enjoying every moment of touch and splash of water, as well as continuous (continuous

and consistent), prayer with sincerity, and other factors then, stability emotions can be achieved.

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