



Intrapersonal Communication Based on Qur'an Values in Managing Stress

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Abstract

Stress is a psychological condition that is often experienced by individuals due to the pressures of personal, social, and professional life, and has the potential to disrupt mental and spiritual balance. One approach that can be used to manage stress is intrapersonal communication, which is the process of an individual's internal dialogue in understanding and responding to their life experiences. This article aims to examine intrapersonal communication based on Qur'anic values as an approach to managing stress. This study uses a qualitative method with a library research approach through thematic analysis of Qur'anic verses related to self-control, patience, dhikr, tafakkur, and tawakal, and supported by psychology and communication literature. The results of the study show that the internalization of Qur'anic values in intrapersonal communication plays an important role in forming a positive mindset, increasing self-awareness, and helping individuals manage emotions and stress adaptively. Intrapersonal communication based on Qur'anic values also contributes to creating inner peace, strengthening psychological resilience, and maintaining mental-spiritual balance. As such, this approach is relevant as a holistic and contextual stress management strategy in dealing with the challenges of modern life.

Keywords: Intrapersonal communication, Qur'an values, stress management, mental health, Islamic psychology.

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INTRODUCTION

Rapid social changes as a consequence of modernization, industrialization, and technological and scientific developments have had a significant influence on the culture, moral values, ethics, and lifestyle of contemporary society (Kartono & Gulo, 2000). The impact felt by humans due to social change includes shifts in lifestyles, mentalities, and values that have been the guiding principles of life. Changes in human life, both pleasant and troublesome, always require readjustment by the individual. There are people who have difficulty adjusting to these changes, resulting in prolonged stress that can drain physical and mental energy.

One of the major events that marked a rapid change in global life was the Covid-19 pandemic which became one of the waves of the pandemic that shocked the world. The virus, which was initially found in Wuhan, China at the end of 2019, spread to almost all countries in the world, including Indonesia. The spread of the virus with flu symptoms is so fast and



massive that the WHO designated Covid-19 as a global pandemic in 2020. Indonesia is the most affected country by Covid-19 in Southeast Asia with a total of 1.73 million positive cases and 47,823 deaths. The impact of the pandemic is not only felt in the health sector, but also has an impact on the economy and various other aspects of life (Ministry of Health of the Republic of Indonesia, 2021).

Pandemic conditions have a fairly diverse impact on the psychological sustainability and quality of life of the community. Social restrictions force a person to stay at home and this has a negative impact on living standards. Behavior changes can occur when some people suffer from stress, anxiety, and mental fatigue (Brooks et al., 2020). Rahe and Holmes state that drastic changes that occur in a person's life in a very short period of time can cause stress (Armanu, 2017).

According to Peter Tyler, stress is an unpleasant feeling caused by problems beyond one's control, or the reaction of the mind and body to change (Tyler, 2012). Richard Pettinger explains that stress is placed on anything that is given special emphasis or meaning, especially if it leads to or involves psychological, emotional, and physical tension (Pettinger, 2010). Lazarus divides stress into two types, namely distress that is high-intensity and must be overcome immediately so that it does not have fatal consequences, and eustress or good stress that actually gives encouragement (Lazarus & Folkman, 1984).

Stress triggers are very diverse, ranging from economic problems, social relations, work, to spiritual challenges. Rizem Aizid classifies stress triggers into several categories, namely personality stress, psychosocial stress, bioecological stress, and job stress (Aizid, 2015). Sustained stress can lead to prolonged tension and worry which in psychological terms is called chronic stress. Chronic stress slowly eats away at and destroys the body, mind, and entire life of the sufferer.

Research conducted by the Division of Child and Adolescent Psychiatry, Faculty of Health, University of Indonesia mapped adolescent mental anxiety in the transition period of 16-24 years. As many as 95.4% of respondents stated that they had experienced symptoms of anxiety, and 88% had experienced symptoms of depression. Of all respondents, as many as 96.4% stated that they did not understand how to deal with stress due to problems they often experienced (Wiguna et al., 2020). Generation Z is the most easily anxious and stressed generation with the highest levels of anxiety compared to other age groups.

In the perspective of the Qur'an, Allah SWT has given instructions regarding various stress triggers as mentioned in the Qur'an. Al-Baqarah verse 155 which states that humans will be tested with a little fear, hunger, lack of wealth, soul, and fruits. This verse also provides the first solution in facing trials, namely by commanding humans to be patient. The Qur'an not only explains the sources of stress but also offers a holistic approach in managing it through values such as patience, gratitude, dhikr, tafakkur, and tawakal.

Intrapersonal communication is a process of individual internal dialogue that involves the processing of information, perception, and understanding. This process includes the activities of thinking, making decisions, and evaluating alternatives in a person (Littlejohn & Foss, 2011). Intrapersonal communication is the foundation for interpersonal communication because before communicating with others, a person first communicates with himself. In the

context of stress management, effective intrapersonal communication can help individuals interpret stressful situations more adaptively and choose appropriate responses.

This study aims to examine intrapersonal communication based on Qur'anic values as an approach in managing stress. This approach is considered relevant because it combines psychological and spiritual aspects in one holistic framework. By integrating the values of the Qur'an in the process of intrapersonal communication, it is hoped that individuals can develop stronger psychological resilience and achieve mental-spiritual balance in the face of various pressures of modern life.

METHODS

This study uses a qualitative method with a library research approach that focuses on thematic analysis of Qur'anic verses and literature related to intrapersonal communication and stress management. The qualitative method was chosen because it is in accordance with the characteristics of the research that aims to understand the phenomenon in depth through the exploration of meaning and interpretation of the text (Creswell, 2014). The library research approach allows researchers to explore various written sources systematically and comprehensively.

The method of interpretation used in this study is the method of tafsir maudhu'i or thematic interpretation. This method was chosen because of its ability to solve various contemporary problems with the Qur'an approach (Shihab, 2013). Tafsir maudhu'i is a method that highlights the views of the Qur'an on a certain theme by collecting all the verses that talk about the theme, analyzing and understanding them verse by verse, then compiling them in one comprehensive and complete conclusion.

The steps to apply the maudhu'i tafsir method in this study include, first, determining the problem to be discussed, namely intrapersonal communication in stress management. Second, find and collect Qur'anic verses related to the theme. Third, study each verse that talks about the chosen theme and its cause. Fourth, compiling a series of Qur'anic verses that are interrelated according to the time of descent. Fifth, understand the (reasonable) relationship of the related verses in their respective surahs. Sixth, to arrange the discussion in a perfect, systematic and complete framework. Seventh, add an explanation of the verse with hadith, the history of the companions, and other supporting sources. Eighth, collecting each verse that is studied and setting aside the ones represented so that it leads to a conclusion about the views of the Qur'an related to the theme discussed.

The primary data in this study is the Qur'an with a translation version of the Ministry of Religion of the Republic of Indonesia, the Thematic Tafsir of the Qur'an of the Ministry of Religion, Tafsir Al-Misbah by M. Quraish Shihab, Tafsir Ibn Katsir, and the Saheeh Hadith Collection. Meanwhile, secondary data includes other books of tafsir, books on intrapersonal communication, books on stress management, scientific journals related to intrapersonal communication and stress management from the perspective of the Qur'an, and other relevant sources.

The data analysis techniques used include several stages. First, analyze primary data in the form of interpretation of several books of tafsir that are determined with the support of secondary data. Second, look for evidence from hadith and explanations from scholars that can

complement the interpretation. Third, strengthening the study of interpretation with the results of the exploration of scientific studies related to intrapersonal communication in stress management from the perspective of the Qur'an. The analysis was carried out with a linguistic approach and examined the correlation between interpretations and the current social and cultural context.

To ensure the validity of the data, this study uses the source triangulation technique by comparing and re-checking the degree of trust of information obtained from different sources. The validity of the data is also strengthened through peer debriefing by involving discussions and consultations with experts in the fields of interpretation, psychology, and communication. Thus, the research results are expected to have credibility and can be accounted for academically.

RESULTS AND DISCUSSION

The Concept of Intrapersonal Communication in the Perspective of Psychology and Islam

Intrapersonal communication is a communication process that occurs in individuals, where a person plays the role of both a communicator and a communicant. This definition is in line with Jalaluddin Rakhmat's view that defines intrapersonal communication as an information processing process that includes sensations, perceptions, memory, and thinking (Rakhmat, 2015). Littlejohn and Foss explain that intrapersonal communication is a process of communicating with oneself that involves the internal processing of information, perception, and understanding, including the process of thinking, making decisions, and evaluating alternatives (Littlejohn & Foss, 2011).

Hafied Cangara added that intrapersonal communication or communication with oneself is a communication process that occurs in individuals, namely the process of communicating with oneself. The occurrence of this communication process is due to the presence of someone who gives meaning to an object that is observed or hidden in his mind. Objects in this case can be in the form of objects, natural events, events, experiences, or facts that have meaning for humans, both outside and inside a person (Cangara, 2014).

In an Islamic perspective, intrapersonal communication has a broader dimension because it involves not only dialogue with oneself but also dialogue with Allah SWT. Armawati Arbi explained that intrapersonal communication is the ability of a person to dialogue and play the role of me and I in organizing through IQ intelligence, preparing for arrangement through spiritual intelligence (SQ), implementing implementation through nafs intelligence (NQ), and evaluating planning through emotional intelligence (EQ) (Arbi, 2012). Intrapersonal communication is the basic foundation for subsequent communications because within this self messages need to be dialogized before interacting in daily life.

The process of intrapersonal communication involves several important components. First, sensation is the process of capturing stimuli from the environment through the five senses. Second, perception, which is the process of giving meaning to sensations so that humans gain new knowledge. Third, memory, which is the process of storing information and calling it back when needed. Fourth, thinking is the process of processing and manipulating

information to meet needs or respond to certain situations. These four components work in an integrated manner in shaping the quality of a person's intrapersonal communication.

The Values of the Qur'an in Intrapersonal Communication to Manage Stress

The Qur'an provides comprehensive guidance on how individuals should communicate with themselves in the face of life's various pressures. There are several fundamental values that can be internalized in intrapersonal communication to manage stress effectively.

The first is the value of patience (*ash-shabr*). Allah SWT says in QS. Al-Baqarah verse 153: "O you who have believed, ask for help (from Allah) with patience and prayer. Verily, Allah is with those who are patient." Patience in the context of intrapersonal communication means the ability of individuals to refrain from excessive complaining, manage negative emotions, and keep thinking positively despite difficulties. Patience also involves a constructive internal dialogue in which the individual constantly reminds himself or herself of the wisdom behind every trial and the belief that every difficulty must have an ease.

The second is the value of dhikr and prayer. In QS. Ar-Ra'd verse 28, Allah SWT affirms: "Remember, only by remembering Allah the heart becomes at peace." Dhikr is a form of spiritual communication that has a significant psychological impact on calming the mind and reducing anxiety. When a person does dhikr, he is conducting a positive internal dialogue by shifting the focus from the problem to the power and affection of Allah SWT. This process helps individuals to reframe stressful situations from a more optimistic and hopeful perspective. Prayer as explained in QS. Ghafir verse 60 is a form of intrapersonal communication that involves surrendering worries and hopes to Allah SWT, thereby reducing the psychological burden.

The third is the value of tafakkur or deep reflection. The Qur'an encourages people to think and meditate on the verses of Allah, both those written in the scriptures and those spread out in the universe. In QS. Ali Imran verses 190-191, Allah praises those who think about the creation of the heavens and the earth. Tafakkur in the context of stress management means the ability of the individual to conduct critical reflection on his or her life experiences, identify unhealthy mindsets, and replace them with a more constructive perspective. This reflection process helps individuals understand the root cause of stress problems and find appropriate solutions.

Fourth is the value of tawakal or full trust in Allah SWT. After trying his best, a Muslim is taught to trust as Allah says in the Qur'an. Ali Imran verse 159: "Then when you have made up your mind, then trust in Allah." Tawakal in intrapersonal communication means an internal dialogue that emphasizes the submission of the final result to Allah SWT after making efforts. This attitude frees the individual from excessive anxiety about results that have not yet occurred and helps create inner peace.

The fifth is the value of gratitude. Allah SWT says in QS. Ibrahim verse 7: "If you are grateful, I will surely add to you." Gratitude is a form of positive intrapersonal communication in which individuals consciously identify and appreciate the good things in their lives, despite the difficulties. The practice of gratitude has been proven to be psychologically proven to

improve well-being and reduce stress because it shifts the focus from the shortcomings to the strengths we have.

Qur'an-Based Intrapersonal Communication Mechanisms in Managing Stress

The process of intrapersonal communication based on Qur'anic values in managing stress can be explained through several psychological mechanisms. The first is the mechanism of cognitive reframing. When a person faces a potentially stressful situation, he or she can engage in internal dialogue using the perspective of the Qur'an. For example, when facing financial difficulties, individuals can remind themselves of a verse that states that sustenance is guaranteed by Allah (QS. Hud verse 6) and that difficulty is a test to improve the degree (QS. Al-Baqarah verse 214). This reframing process changes the interpretation of stressful situations from a threat to a challenge that can be faced.

The second is the mechanism of emotional regulation. Qur'anic values such as patience and dhikr help individuals in managing emotional responses to stress. When a person feels anxious or afraid, he can do dhikr which serves as a positive distraction as well as a source of calm. Neuroscience research shows that spiritual practices such as dhikr can activate brain areas related to emotion regulation and reduce the activity of the amygdala responsible for the fear response (Newberg & Waldman, 2009).

The third is the meaning-making mechanism. The Qur'an provides a clear framework for the purpose of life and the meaning behind suffering. In QS. Al-Baqarah verse 286, Allah affirms that He does not burden a person except according to his ability. This understanding helps individuals to find positive meaning in stressful experiences and see them as part of a spiritual journey toward closeness with God. This meaning-making process is very important in stress management because it provides a sense of purpose that strengthens resilience.

The fourth is the mechanism of self-compassion or self-compassion. Islam teaches not to give up on the mercy of Allah (QS. Joseph verse 87) and not to hurt oneself. In intrapersonal communication, individuals are encouraged to speak to themselves with compassion and understanding, not with devastating criticism. When experiencing failure or mistakes, a healthy internal dialogue will include acceptance of human imperfections while remaining determined to improve oneself.

Practical Application of Qur'an-Based Intrapersonal Communication

The implementation of intrapersonal communication based on Qur'an values in daily life can be done through several concrete practices. The first is the daily reflection routine through self-reflection or introspection. Individuals can set aside a specific time each day, for example before bed, to evaluate their thoughts, feelings, and actions. This process of deliberation involves an honest internal dialogue about one's strengths and weaknesses, as well as the setting of intentions for continuous improvement.

The second is the practice of structured dhikr as a form of Islamic mindfulness. Dhikr can be done in various forms such as prayer beads, tahmid, takbir, and istighfar which are repeated with full awareness. The repetition of these positive sentences serves as an affirmation that

strengthens confidence and inner peace. In contrast to secular mindfulness which focuses on neutral awareness, dhikr provides meaningful spiritual content in the process of awareness.

The third is journaling or writing a spiritual journal that records experiences, feelings, and life learning from an Islamic perspective. Writing is an externalized form of intrapersonal communication that helps individuals to organize their thoughts and emotions. In a spiritual journal, individuals can write down prayers, reflections on Qur'anic verses that are relevant to their situation, and gratitude for the blessings received. This writing process has been shown to therapeutically reduce stress and increase clarity of mind.

Fourth is constructive internal dialogue when dealing with acute stressful situations. When a person is under sudden pressure, he can do a self-talk based on the values of the Qur'an such as saying to himself: "This is a test from Allah, and He will not burden me beyond my ability" or "Indeed with difficulties there is ease." This kind of dialogue serves as a coping self-statement that helps regulate physiological and psychological responses to stress.

The Impact of Qur'an-Based Intrapersonal Communication on Mental Health

Empirical studies have shown the positive impact of spiritual practices on mental health. Koenig et al. (2012) in their systematic review found that religiosity and spirituality have a positive correlation with mental health and well-being. In the context of intrapersonal communication based on Qur'anic values, this positive impact can be explained through several paths.

First, increased psychological resilience. Individuals who integrate Qur'anic values in their intrapersonal communication tend to have higher resilience because they have a spiritual framework that gives meaning and purpose to life. When faced with adversity, they rely not only on psychological resources but also on spiritual resources that provide additional strength to get back up.

Second, a decrease in anxiety and depression levels. Practices such as dhikr and prayer that are part of spiritual intrapersonal communication have been shown to lower cortisol levels (stress hormones) and increase the production of neurotransmitters related to feelings of calm and happiness such as serotonin and dopamine. Positive and hopeful internal dialogue also reduces negative rumination which is a major risk factor for depression.

Third, improving sleep quality. Stress often interferes with sleep quality, and conversely, sleep deprivation can exacerbate stress. Qur'an-based intrapersonal communication practices such as pre-bedtime meditation and dhikr can help calm the mind and facilitate the transition to the relaxed state necessary for quality sleep. Some hadiths also teach special prayers before bed that serve as mental relaxation.

Fourth, strengthening the sense of coherence, which is the feeling that life is comprehensible, manageable, and meaningful. The values of the Qur'an provide a clear framework of understanding of the nature of life, trials, and the ultimate goal of man. This understanding helps individuals to see stress not as something chaotic and meaningless, but as an orderly part of life that has spiritual meaning.

Fifth, improving the quality of social relationships. Although intrapersonal communication is an internal process, it has a significant impact on interpersonal

communication. Individuals who have healthy intrapersonal communication tend to be better able to communicate effectively with others because they have good self-awareness. Qur'anic values such as patience, forgiveness, and empathy internalized through intrapersonal communication will manifest in more positive social interactions, which in turn become a source of social support in the face of stress.

Integration with Modern Psychological Approaches

Intrapersonal communication based on Qur'an values has compatibility with some modern psychological approaches in stress management. The first is Cognitive Behavioral Therapy (CBT) which emphasizes the relationship between thoughts, emotions, and behavior. The Qur'an teaches a similar principle that a person's thoughts and beliefs influence his response to a situation. Values such as positive thinking (*husnu adh-dhann*) and cognitive reframing are in line with CBT techniques.

The second is Acceptance and Commitment Therapy (ACT) which teaches acceptance of internal experiences that cannot be changed while committing to life values. The concept of *tawakal* in Islam has a similar essence, which is to accept Allah's destiny after trying his best while remaining committed to good values. Both emphasized psychological flexibility in facing difficulties.

The third is Positive Psychology which focuses on strengthening positive aspects in individuals such as gratitude, hope, and meaning. The Qur'an strongly emphasizes the value of gratitude, hope (*king'*) in Allah, and the search for the meaning of life. The practice of gratitude taught by Islam is even more comprehensive because it focuses not only on the visible blessings but also on the wisdom behind the difficulties.

The fourth is Mindfulness-Based Stress Reduction (MBSR) which uses mindfulness meditation to reduce stress. *Dhikr* and prayer in Islam can be seen as a form of mindfulness that is integrated with spirituality. The difference is that Islamic mindfulness is not only about neutral awareness of current experiences but also about awareness of the presence and supervision of Allah SWT.

The integration of Qur'an-based intrapersonal communication with modern psychological approaches can create a holistic stress management model. This model does not ignore the biological and psychological aspects of stress but adds a spiritual dimension that provides additional strength. Thus, individuals are not only coping with stress but also growing through stress towards psychological and spiritual maturity.

CONCLUSION

This study shows that intrapersonal communication based on Qur'an values is an effective and holistic approach in managing stress. The Qur'an not only identifies the sources of stress that humans face but also offers a comprehensive framework to overcome them through the internalization of values such as patience, *dhikr*, *tafakkur*, *tawakal*, and gratitude in the process of individual internal communication.

The working mechanism of Qur'an-based intrapersonal communication in managing stress includes cognitive reframing that changes the interpretation of stressful situations,

emotional regulation through spiritual practices, meaning-making that provides life purpose, and self-compassion that prevents destructive self-criticism. These processes work synergistically to improve the psychological resilience and mental health of individuals.

Practical implementation of this approach can be done through daily meditation, structured dhikr, spiritual journaling, and the use of coping self-statements based on Qur'anic verses. These practices not only have an impact on lowering stress levels but also on improving overall quality of life, including improved mental health, sleep quality, and social relationships.

The Qur'an-based intrapersonal communication approach is compatible with various modern psychological approaches such as CBT, ACT, Positive Psychology, and MBSR. The integration of traditional Islamic wisdom with modern scientific knowledge can create a more comprehensive and contextual stress management model with the culture of Muslim society.

This research has practical implications for the development of stress management programs that are more in line with the spiritual values of the Muslim-majority Indonesian people. Counseling, psychotherapy, and mental health intervention programs can integrate Qur'anic values to increase effectiveness and acceptability among Muslim clients. Education on Qur'an-based intrapersonal communication can also be integrated into the religious education curriculum to equip the younger generation with stress management skills from an early age.

The limitation of this research lies in its nature based on literature studies so that there is no empirical validation through experimental or qualitative field research. Further research is recommended to conduct an empirical study that measures the effectiveness of Qur'an-based intrapersonal communication interventions on stress, anxiety, and well-being levels in specific populations. Longitudinal research is also needed to look at the long-term impact of spiritual intrapersonal communication practices on mental health. The development of valid and reliable measurement instruments to measure the quality of intrapersonal communication based on Islamic values is also an important agenda for future research.

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