

Husnuzan and anxiety in college students

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Abstract: This study aims to investigate the relationship between husnuzan (positive presumption) and anxiety levels among university students. A correlational quantitative approach was employed involving 204 undergraduate students aged 18-24 years. The instruments used included a husnuzan scale developed based on the aspects proposed by Rusydi (2012) and Na'imah et al. (2023), as well as the anxiety subscale of the Indonesian-adapted DASS-21. The analysis revealed no significant relationship between overall husnuzan and anxiety ($p = .062$). However, a significant positive correlation was found in the controlling mind aspect ($r = .281$), indicating that the ability to manage thoughts positively may contribute to reducing anxiety levels. These findings highlight the importance of fostering a husnuzan attitude, particularly in the form of cognitive control, to support students' psychological well-being.

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Anxiety is a feeling of uneasiness and worry about something. Anxiety is very prevalent in life and is experienced by many individuals. The World Health Organization (2022) reported that in 2019 there were 301 million people in the world who experienced anxiety. By 2022, anxiety disorders will increase by 25% due to the COVID-19 pandemic. Anxiety not only impacts psychological discomfort, but also results in depression and suicide risk. According to Nugroho et al. (2022) 80-90% of suicides are triggered by anxiety and depression factors. WHO also noted that until now the suicide rate in the world reaches 727.000 every year. Every individual is very vulnerable to experiencing anxiety, one of which is college students. This anxiety can be caused by various events related to academic activities, such as piling up assignments and obtaining GPA scores that are not as desired, besides future problems, romance and other internal problems that exist within students themselves (Fairuzzahra et al., 2018).

Students often overthink the various problems they have experienced. Thoughts of failure, worry, and various negative assumptions can arise in response to certain events. However, there are also students who are able to see the positive side and respond to every event in their lives with good prejudice (Fairuzzahra et al., 2018). If left untreated, persistent anxiety can reduce quality of life, interfere with mental health, self-harm and reduce student academic performance.

In facing these various pressures, one of the important protective factors is the individual in forming a positive mindset, one of which is through husnuzan or good prejudice. Husnuzan is an attitude of positive thinking towards oneself, others, and towards God's provisions. Individuals who have a high level of husnuzan tend to be more optimistic, not easily trapped in negative thoughts, and make it easier for individuals to do activities, negative thoughts, and make it easier for individuals to move well, so they have the potential to have lower levels of anxiety (Rusydi, 2012).

Anxiety often arises from negative assumptions about the future, about oneself being incapable, or about others being threatening. In this case, husnuzan becomes a fortress that can prevent these destructive thoughts. Positive thinking towards Allah's destiny and towards others can reduce mental burden and provide peace of mind.

As Allah SWT says in QS. Al Hujurat verse 12 which reads "O you who believe, avoid most prejudices (suspicions), because some of the prejudices are sins. And do not find fault with people and do not backbite one another. Would any of you like to eat the flesh of his dead brother? Then surely you would be disgusted with him. And fear Allah. Verily, Allah is Oft-returning, Most Merciful." The verse above explains that husnuzan teaches us to always be prejudiced and not backbite others. The attitude of husnuzan will bring that belief and favor will come from Allah SWT, while badness comes from human actions.

Therefore, as Muslims, we should avoid prejudice and start to have good prejudice or husnuzan. By applying the attitude of husnuzan or prejudice, individuals

will avoid the anxiety that will occur. Based on this, this study aims to examine more deeply the relationship between husnuzan and anxiety in college students.

Anxiety and Its Factors

According to American Psychological Association (APA, 2018) anxiety is defined as a long-term emotional reaction that leads to the future and arises as a result of a general threat, anxiety is also often characterized by tension, worry in the mind, as well as physical reactions that have an impact on increasing blood pressure. impact on rising blood pressure. According to Kaplan et al. (2010) anxiety is defined as an adaptive response to situations that are considered threatening and often appears as part of the individual development process, this condition is common when a person faces changes, new experiences, and in an effort to find self-identity and meaning in life.

According to Clark and Beck (2012) there are four main aspects of anxiety: (1) Physical, involves various physiological changes in the individual's body. When a person experiences anxiety, the body's reactions can show signs such as, a faster beating heart, increased breathing rate, difficulty breathing or shortness of breath, a body that begins to tremble, pain in the stomach, the appearance of cold sweat, and dry lips. These reactions can be classified as psychosomatic reactions and occur spontaneously without being planned; (2) Cognitive, responses that stem from an individual's thoughts towards situations that are perceived as threatening or distressing. These thoughts often exacerbate feelings of anxiety as individuals continue to think about the bad possibilities that may occur; (3) Behavioral, behavioral aspects are verbal responses shown by individuals as a form of effort to move away from situations or conditions that are considered stressful or threatening. In this case, individuals tend to use certain words or utterances to avoid the emotional discomfort felt. This action usually occurs automatically when individuals feel pressured by the circumstances around them; (4) Affective, affective aspects focus on the emotions or feelings that arise when individuals encounter unpleasant, frightening, or stressful situations. These emotional reactions can be fear, worry, anger, or even sadness. This depends on the individual's perception of the situation at hand.

In research conducted by Ramaiah (2003) factors that cause individuals to feel anxiety. First, the environment or place of residence can affect the way of thinking about oneself and others. This can be influenced from family, friends, coworkers, or people around. This feeling of anxiety can arise when individuals do not feel comfortable in that environment. Second, suppressed emotions can lead to an inability to express true feelings. Anxiety can occur when individuals hold back emotions such as anger or frustration for a long time.

Husnuzan

According to Gusniarti et al. (2017) etymologically, husnuzan consists of two words, namely 'husn' which means good or positive and the word 'dzan' which means prejudice, way of thinking, or estimation. Meanwhile, in the perspective of Islamic psychology, Husnuzan is the goodness of morals and heart behavior that makes humans always encouraged to have good thoughts towards God and others (Vivaldie & Agustin, 2022). Husnuzan is one of the applications in the worship dimension which means taking a good (positive) assumption in responding to something that happens in his life (Fairuzzahra et al., 2018).

Based on a review that has been conducted by researchers related to Islamic literature, the concept of husnuzan can be divided into two aspects, including *husn al-zhann bi Allah* (prejudiced favorably to Allah) and *husn al-zhann bi al-mu'minin* (prejudiced favorably to Allah). *al-mu'minin* (prejudiced favorably to fellow humans) (Rusydi, 2012). According to Na'imah et al. (2023) husnuzan also has several dimensions, namely: (1) Critical thinking, the ability to think critically is included in one of the dimensions of positive thinking because it can help a person consider information and make decisions. According to Saputra (2020) in critical thinking there are mental activities where it is useful for solving problems, analyzing assumptions, providing rational, evaluating, investigating and making decisions. With the ability to think critically, a person can analyze situations from various points of view and can find the right solution, this will encourage an attitude to be prejudiced against God and in the situation to be faced; (2) Controlling mind, the ability to control the mind is also a dimension of positive thinking in Islam. This ability includes the ability to focus attention, overcome the onset of negative thoughts, be able to motivate oneself, and maintain awareness of the control of emotions and thoughts (Tsutsui & Fujiwara, 2015). This dimension is not very different from self-instruction, which provides the opportunity to use coping skills to overcome problems that may interfere with one's beliefs by turning negative thoughts into positive ones; (3) Objective thinking, objective thinking is thinking that is impartial and not influenced by personal preferences. This means that it means that in making an assessment of a particular problem or situation, one can see fairly and find the right solution based on relevant facts and evidence, not related to emotions or personal interests. This aspect is important in husnuzan because it allows us to see events neutrally and positively so that we can understand the factors that play a role in an event or situation; (4) Husnuzan towards Allah, according to Muhammad et al. (2024) husnuzan towards Allah teaches us to always think or look at everything from a positive side, and have confidence that everything, both events and situations, is part of Allah's plan which has wisdom and goodness. This attitude is also a positive view of Allah, where all His actions and decisions are for the good of humanity. Prejudice towards Allah is also relevant to husnuzan in Islamic studies; (5) Husnuzan towards occurrences, the attitude of husnuzan towards all occurrences is a way for

individuals to always see and face all situations and other individuals positively. In this context, husnuzan towards all events that occur, both pleasant and unpleasant events. Individuals who are always husnuzan towards various events will believe that everything that happens is a decree from Allah SWT.

METHOD

Subjects

The sampling method in this study was nonprobability sampling using purposive sampling technique. Nonprobability sampling is a method of data collection that is carried out without providing equal opportunities in a population, but the researcher uses certain criteria, so that not all populations have the possibility to be sampled (Vehovar et al., 2016). Meanwhile, purposive sampling is determining a sample based on certain criteria. In this study, researchers used a population of all students who are currently studying at the tertiary level, with criteria: students who are currently pursuing undergraduate studies, Moslem, and 18-24 years old.

In the questionnaires that have been distributed, there are 204 respondents who all meet the criteria of being Muslim. From the results obtained, there are seven people aged 18 years, 48 people aged 19 years, 87 people aged 20 years, 44 people aged 21 years, 13 people aged 22 years, two people aged 23 years, three people aged 24 years.

Data Collection

Data collection in this correlational quantitative research was obtained through distributing questionnaires online using the Google Form platform. The data in this study were collected using a questionnaire that had been previously validated and piloted to ensure its reliability and validity. The questionnaire was distributed online via chat and social media from May 17 to June 22, 2025. Before filling out the questionnaire, respondents were first given a thorough explanation of the purpose of the study and asked to give consent as a form of participation. Researchers also took steps to ensure the anonymity and confidentiality of the data, including by using anonymous identities or initials of respondents.

This study used two main scales, namely the husnuzan scale and the anxiety scale. The first scale, namely the husnuzan scale, this scale was designed to measure the level of husnuzan (positive thinking) of students. Husnuzan is a positive mental attitude that encourages individuals to have good prejudice against themselves, others, and the situation at hand. This scale consists of 23 items that represent five dimensions, namely: Critical Thinking, Controlling Mind, Objective Thinking, Husnuzan towards Allah, Husnuzan towards occurrences.

Each dimension consists of three items. The scale is arranged in the form of a 5 point Likert scale, namely very unsuitable, unsuitable, quite suitable, suitable, very suitable. the scoring process is carried out from a score of 1 to 5 (favorable) while in the aspect of psychological pressure, the scoring process is carried out from a score of 5 to 1 (unfavorable). The reliability of the measure showed a Cronbach's Alpha of .824 and item correlations moving from .585 to .886.

To test anxiety behavior this study used the DASS scale. These 21 measurement tools can measure the level of anxiety experienced by students. Anxiety includes symptoms such as tension, worry, and feelings of panic. This scale uses Likert with four answer options: 0 (Never), 1 (Sometimes), 2 (Often), and 3 (Always). The process of calculating the score starts with respondents giving a score for each item based on their experience in the past two weeks. After that, the total scores from all seven anxiety items were summed up to get the total anxiety score.

This total score is then multiplied by two to get the final score. This final score can be compared to the interpretation table to determine the level of anxiety, where a score of 0-7 indicates a normal condition, 8-9 indicates mild anxiety, 10-14 indicates moderate anxiety, and 15-21 indicates severe anxiety. For example, if a respondent scores 1, 2, 3, 1, 0, 2, and 3 for each item, the total anxiety score obtained is 12, which when multiplied by two results in a final score of 24, indicating a very high level of anxiety. This study uses quantitative data analysis with correlational research methods using Jamovi.

RESULT

Based on the results of the normality test that has been carried out, it is statistically known that the skewness and kurtosis values on the anxiety variable are .458 and .386 ($-2 < x < 2$). The skewness and kurtosis values on the husnuzan variable are -1.49 and 8.02 ($-2 < x < 2$). These results indicate that the data generated are not normally distributed.

The linearity test has a norm that is with a significance value of $p < .05$, then the relationship can be said to be linear, whereas if the significance value of $p > .05$ then the relationship is not linear. Based on the table above, the linearity test results obtained from the parenting stress variable with Muslim religiosity have a value of $F = 3.52$ with a significance value of $p = .062$ which means less $p < .05$, it shows that the relationship of the two variables has a non-linear relationship.

If examined separately from each aspect of husnuzan according to Na'imah et al. (2023) the aspect that has the highest relationship with anxiety is the controlling mind aspect with $r = .281$. This aspect measures an individual's ability to control their thoughts which includes how a person can always think in a positive direction, control negative thoughts, and stay focused on things that are constructive and useful. This is

an important part of forming a positive mindset that will contribute to one's mental and emotional well-being.

Then, the critical thinking aspect with $r = .111$ which measures an individual's ability to analyze, evaluate, and frame arguments logically and rationally. Furthermore, the aspect of husnuzan towards Allah with $r = .089$ which measures a person's trust and positive attitude towards God. The aspect of husnuzan towards occurrences with $r = -.019$ which measures a person's attitude in responding to every good or bad event as something that can be used as *ibrah* or benefit. The last is the objective thinking aspect with $r = -.032$ which measures a person's ability to assess all events objectively.

DISCUSSION

This study aims to determine the relationship between husnuzan and mental health, especially in the form of anxiety levels in undergraduate students. Based on the correlation test of the research results, it was found that there was no relationship which was classified as weak and insignificant ($p = .062$). That is, there is not enough evidence to explain the higher the husnuzan, the lower the anxiety in students. However, there is the highest score on the dimension of controlling mind with anxiety ($r = .281$) This shows that positive thinking and controlling negative thoughts can reduce anxiety. Positive thinking and controlling negative thoughts can reduce anxiety levels in college students.

This finding is in line with previous research by Nugraha (2020) which explains that anxiety in the perspective of Islamic psychology is triggered by negative thoughts about the future, self and destiny. With the ability to control the mind, individuals can manage negative thoughts and reduce anxiety. In addition, this finding is also in line with research conducted by Muhammad et al. (2024) which states that husnuzan can help individuals to view all events with wisdom. Although the relationship between aspects of husnuzan towards Allah and anxiety is not significant at ($r = .089$), thus supporting the view that good prejudice towards Allah can provide inner calm. Rusydi (2012) research also supports that husnuzan provides benefits to anxiety, especially forming a healthy coping mechanism. Although this study shows a weak positive relationship, developing a positive mindset can be beneficial for mental well-being, especially anxiety.

Theoretically, the findings of this study can be explained through cognitive theory which states that a person's mindset can influence emotions and behavior. Husnuzan can play a role in reducing stress and anxiety that is generally obtained from negative thoughts. By having husnuzan, individuals become better at managing psychological pressure and forming coping strategies that are suitable for individuals themselves. This finding is in line with the Logotherapy theory proposed by Victor

Frankl which states that individuals are able to survive psychologically when finding meaning in suffering. In this case, husnuzan helps individuals to find meaning in suffering, thus reducing anxiety in individuals.

Husnuzan or good prejudice is an important value that is recommended and has a strong basis in the Qur'an. As in Q.S Al-Hujurat verse 12 which means: "O you who believe, stay away from falsehood. Most of them are prejudices; indeed, some prejudices are sins." (QS. Al-Hujurat [49]:12). This attitude of husnuzan is very relevant when juxtaposed in the context of mental health because it can help in reducing anxiety and stress. In addition, there are also arguments that explain the law of husnuzan to Allah, the Messengers and to fellow creatures, as mentioned in Q.S Yaasin (36) verse 21, which means "Follow those who ask you nothing in return; and they are the ones who are guided." (QS.Yaasin [36]:21).

With the development of husnuzan to Allah, it can help a person in accepting situations in an optimistic state to reduce stress levels and can improve mental well-being. The attitude of husnuzan also has a very important role in strengthening relationships with fellow creatures and can improve emotional well-being. The Qur'an also emphasizes the importance of gentleness when interacting, as stated in Q.S Ali Imran verse 159, which means: "So it is because of the mercy of Allah that you are gentle with them. If you had been harsh and harsh-hearted, they would have shunned you." The verse shows that a gentle and understanding attitude is key to building trust and preventing social conflict. Furthermore, in Q.S Al-Baqarah verse 286 states that: "Allah does not burden a person but according to his ability..." the verse can be used as a basis for belief that in every trial of life that Allah gives can be faced, so that the verse can help relieve anxiety. Being husnuzan can also not only strengthen mental health, but husnuzan also supports success in academic and social life. Q.S Az-Zumar verse 53 contains a message of hope and optimism, which states that: "Say: O My servants who transgress against themselves, do not despair of the mercy of Allah. Allah's mercy. Verily, Allah forgives the sins of all". The verse can indirectly strengthen the value of husnuzan towards Allah by instilling hope and trust that Allah's mercy is always open, so that the heart can remain calm and hopeful.

This paper has several weaknesses that need to be considered, including the absence of gender questions on the questionnaires that have been distributed. This is necessary because gender will greatly affect the gender frequency and homogeneity test results. Furthermore, the weakness in this study is also based on the hypothesis that shows insignificant results, this result will certainly greatly affect the validity of the study and the reliability of the study.

CONCLUSION

This study aims to determine the relationship between husnuzan attitude and anxiety level in college students. Based on the results of data analysis, it was found that in general there was no significant relationship between husnuzan and overall anxiety ($p = .062$). However, when viewed from the aspects of husnuzan, it was found that the controlling mind aspect with anxiety had the highest score ($r = .281$). This means that students' ability to manage and direct their thoughts positively can help reduce anxiety levels. Although the correlation between variables is relatively weak, this study shows that building a positive mindset such as husnuzan is still important in shaping students' mental resilience in facing academic and social pressures.

SUGGESTIONS

Based on the results of the study, it is recommended that students further develop the attitude of husnuzan, especially in the aspect of controlling mind, because it is proven to have a contribution in reducing anxiety. Educational institutions are also expected to provide provision or mental strengthening training such as positive thinking training, stress management, and increased spirituality to support stress management, and increased spirituality to support students' psychological well-being. For future research, it is recommended that researchers pay attention to demographic factors such as gender that can affect the results.

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