

Husnuzan and anxiety among students

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Abstract: This study aims to determine the relationship between the attitude of husnudzoon and the level of anxiety in students. The subjects in this study were Muslim students with a total of 106 respondents. The data collection instrument in this study used a questionnaire with a husnudzoon scale compiled by Rusydi (2012). The anxiety scale used was compiled by Akhnaf et al. (2022) in his study entitled “Self Awareness and Anxiety in Final Year Students”, where this scale was adapted based on the Depression Anxiety Stress Scale. Data analysis in this study using Spearman Rho . The results of the Spearman Rho analysis obtained a correlation with $r = -0.383$ and a significance of $p = < 0.01$ ($P < 0.05$), indicating that there is a significant negative correlation between the attitude of husnudzoon and the level of anxiety in students, where the higher the attitude of husnudzoon possessed by students, the lower the level of anxiety.

Keywords: Anxiety, husnudzoon, mental health, positive thinking, students

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Anxiety is a feeling of discomfort, such as fear or worry, that can be mild or severe (American Psychiatric Association, 2013). Everyone has experienced feelings of anxiety at some point in their life, such as anxiety just before taking an exam, or anxiety when going to a job interview, and so on. However, anxiety can be a problem if someone experiences excessive anxiety because it can affect various aspects of a person's life (American Psychological Association, 2020). The prevalence of anxiety in Indonesia itself is quite high. In 2019, *Our World in Data* found that the prevalence of men in Indonesia who had anxiety disorders was 2.7% and women were 4.5%, almost twice that of men (Santika, 2023).

In Islam, encourages to have a positive attitude or in other words, always try to think positively or have good thoughts towards others. As in QS. Al-Hujarat verse 10, humans are ordered to stay away from bad prejudices because usually bad prejudices only lead humans to destruction and negative impacts (Rahmah, 2022). Having a positive attitude or positive prejudice will make someone not easily discouraged and never give up. People who have positive thoughts will also always be optimistic about what they do because they believe that Allah Swt will help them. Excessive negative thoughts often have an impact on a person's anxiety levels. One way to reduce these negative thoughts is to replace them with positive thoughts or have a positive attitude.

Husnudzon, derived from Arabic, combines *husn* (good) and *Zhan* (assumption), meaning "positive presumption." Individuals naturally form assumptions when facing life challenges. Positive assumptions lead to rational and clear thinking. Rusydi (2012) highlights *husnudzon* as a valued Islamic cognitive approach that alleviates burdens and unpleasant experiences. Kali (2013) defines *husnudzon* as a positive outlook on situations and conditions. Al-Atsary (2013) describes it as an effort to view circumstances positively. Gusniarti et al. (2017) define *husnudzon* as a psychological construct rooted in Islamic traditions, encompassing interpersonal, intrapersonal, and transcendental relationships (with God). It's concluded *husnuzhan* is a positive way of thinking in responding to a current circumstances and situation. In this context *husnudzon* will protect individual of negative thoughts such as anxiety.

Kali (2013) stated that *husnudzon* is a person's positive view of all situations and circumstances through their way of thinking. Individuals who are *husnudzon* will think about everything clearly and free from negative thoughts. Al-Atsary (2013) stated *husnudzon* as an effort to provide a positive picture of a situation that is being experienced through the mind. Furthermore, Gusniarti et al. (2017) define *husnudzon* as a psychological construct inspired by Islamic tradition and interpreted as behavior with good expectations. *Husnudzon* is not only related to interpersonal relationships, but also intrapersonal relationships (within oneself) and transcendental relationships (with God). It is summarized that *husnudzon* is a positive way of thinking in responding to the current circumstances and situations. *Husnudzon* can make individuals avoid the bad influence of the presence of negative ways of thinking, such as anxiety.

Rusydi (2012) stated that there are two aspects of *husnudzon*. First, goodwill towards Allah Swt (*husn al-zhann bin Allah*). Having good faith in Allah is a manifestation of the quality of one's worship that is not visible physically and motorically. This shows that in Islam, human behavior is not only something that is visible (*behavioral*), but also actions of the heart (*amal al qalab*) that must be accounted for. Individuals who have good thoughts about Allah will surrender (*tawakkal*) and accept all the tests they face. Second, goodwill towards fellow human beings (*husn al-zhann bin mu'minin*). *Husnudzon* towards fellow human beings is an attitude that always thinks well of others and does not doubt each other's abilities. This attitude is shown by a sense of joy and an attitude of mutual respect for fellow servants of Allah without any suspicion, envy, and feelings of displeasure without clear reasons. Yucel (2014) stated that there are three aspects of *husnudzon*. First, having good thoughts about Allah, believing that everything created by Allah is something positive that contains many benefits and is not in vain. Second, having good thoughts about other

people means believing that every person always has a good side behind their bad side. Third, having good thoughts about the universe, namely accepting everything that exists and is happening in this universe, both good and bad conditions, because it contains much wisdom.

Al-Atsary (2013) revealed three factors that influence the emergence of *husnudzon*. First, sincerity or purifying one's aim only to Allah in matters of obedience. A sincere individual will try to understand the true purpose and meaning of life, so that he will be dedicated to Allah. Second, *muhasabah*, is interpreted as migration, namely migration from bad to good. *Husnudzon* will be the core goal of every change in individual morals. Third, faith or iman is one of the highest forms of *husnudzon*. Because by having *husnudzon*, individuals believe in the unseen. If individual is not sure and do not have *husnudzon* that everything you do will be beneficial and will receive a reward from Allah, it means that faith will not increase.

Anxiety is an adaptation of the German language, namely “*angh*” which means one word used to describe negative effects and physiological stimuli. Anxiety is defined as a reaction that arises from internal tension. This tension is the result of an internal and external drive and is controlled by the autonomic nervous system. For example, someone who considers a situation dangerous and frightening for him, will experience physiological reactions such as a pounding heart, shortness of breath, sweating, etc. (Hayat, 2017). From another perspective, according to Izard, anxiety can be assumed as a mixture of a number of emotions, although tapping is the dominant emotion in the mixture (Hayat, 2017). The most common basic emotions considered to be combined with fear include distress/sadness, anger, shame, guilt, and interest/excitement. Basically, anxiety is a common thing that occurs in every individual throughout the world. It would be unnatural if the reaction and its emergence were not appropriate, both in terms of intensity and level of symptoms (Nevid et al., 2014). Anxiety, in Islamic Psychology perspective, refers to feelings of fear. However, Hasyim explains that this fear refers to fear of Allah Swt, fear of punishment, and fear of not getting His approval (Cahyandari, 2019). One of the verses in the Quran mention “And We will certainly test you with a little fear, hunger, lack of wealth, souls and fruits. And convey good news to those who are patient.” [QS. Al-Baqarah; 155].

According to Olmanass and Emery (Djuwitawati & Djalali, 2015), the factors that influence anxiety are as follows. First, adaptive and maladaptive fears. Second, social factors include stressful life events *common sense*, childhood misfortunes, attachment relationships and separation anxiety. Third, self-confidence factors, include learning processes, cognitive factors, perceptions of control, interpreting catastrophism, attention to threats and information processing bias, suppression of obsessive compulsive disorder thoughts. Fourth, neological factors include genetic factors, and neurobiology.

Nevid et al. (2014) formulated three characteristics of anxiety, including *physical symptoms* manifested in (for example): restlessness, anxiety, trembling, tightness in the chest and abdomen, heavy sweating, sweaty palms, dizziness, and other physical conditions that affect activity. *Behavioral traits* manifested in (for example) avoidance, dependent behavior and anxious behavior. *Cognitive characteristics*, for example worrying, feeling fearful or anxious about the future, being overly concerned or hyper-aware of bodily sensations, fear of losing control, and loss of concentration.

METHOD

This study aims to determine the correlation between the attitude of *husnudzon* and the level of anxiety in students. The respondents of this study were 106 muslim students of an university with criteria: stated as university student, male or female, Muslim. Initially, there were 107 participants, but 1 person did not meet the criteria in this study, so we only

took 106 participants. Researchers used questionnaires that were distributed online using *Google Form* with a predetermined subject sampling quota. This study uses a correlational research design.

The data collection method in the study uses two scales: the *husnudzon scale* and the *Depression Anxiety Stress Scale (DASS)* scale. The *husnudzon* scale used in this study which developed by Rusydi (2012) consists of 24 items with a Cronbach's Alpha of 0.855. This scale is compiled based on two aspects, namely having good thoughts about God and having good thoughts about others. This scale is presented in the form of a Likert scale distributed through a questionnaire with four response options, namely Strongly Agree (SS), Agree (S), Disagree (TS), Strongly Disagree (STS). For statement items favorable is assessed as follows: SS is given a score of 3, S is given a score of 2, TS is given a score of 1, and STS is given a score of 0. While unfavorable statements are given the opposite value.

Anxiety measured by *Depression Anxiety Stress Scale (DASS)* which adapted by Damanik & Rusli (2006) according to the concept by Lovibond and Lovibond (1995). The DASS consist of 42 items which divided into three scales, namely anxiety, stress and depression. DASS is compiled based on four aspects, namely *autonomic arousal*, *skeletal musculature effects*, *situational anxiety*, and *subjective experience of anxious affect*. Specifically, this study only used the DASS anxiety scale consisting of 14 favorable statements. The data collection technique on this scale uses a Likert scale distributed through a questionnaire with four response options, namely Never (TP), Sometimes (K), Often (S), Very Often (SS). In giving data values on DASS, it is assessed as follows: TP is given a score of 0, K is given a score of 1, S is given a score of 2, and SS is given a score of 3. The Cronbach's Alpha DASS reliability coefficient value is 0.948. Data analyzed Spearman-Rho Correlation thorough Jamovi 2.5.4 for Mac program.

RESULTS

Hypothesis is a temporary assumption related to the researcher's exposure to the problem and must be tested for its truth. The researcher proposed a hypothesis, namely: "There is a negative correlation between Husnudzon and anxiety in students".

Data Description

Table 1

Frequencies of Gender

Gender	Counts	% of Total	Cumulative %
Woman	80	5.5 %	5.5 %
Man	26	4.5 %	00.0 %

Based on the table 1, it can be seen 106 subjects involved in this study consist of 26 male students or 24.5% and female respondents were 80 or 75.5%.

Table 2

Frequencies of Age

Age	Counts	% of Total	Cumulative %
18	10	.4 %	9.4 %
19	42	9.6 %	9.1 %
20	33	1.1 %	80.2 %
21	14	3.2 %	93.4 %
22	5	.7 %	98.1 %
23	2	9 %	100.0 %

Based on the table 2, it can be seen that the age in this study ranged from 18-23 years. At the age of 18 years as much as 9.4%, at the age of 19 years as much as 39.6%, at the age of 20 years as much as 31.1%, at the age of 21 years as much as 13.2%, at the age of 22 years as much as 4.7%, and at the age of 23 years as much as 1.9%. From the table it can be concluded that the average age of the most in this study was 19 years old.

Table 3

Descriptive Statistic

	Anxiety scale	Husnudzon Scale
N	06	106
Mean	7.5	43.9
Standard deviation	.85	5.94

Based on the descriptive statistics, the results of the analysis show that the number of respondents is 106 people for each variable. Getting an average score or mean for the husnudzon variable of 43.9 and showing a standard deviation of 5.94. On the anxiety variable, getting a mean score of 17.5 and showing a standard deviation of 7.85.

The normality test aims to see whether the data distribution of independent and dependent variables is normally distributed or not. If the normality test results $p > 0.05$ means the data is normally distributed.

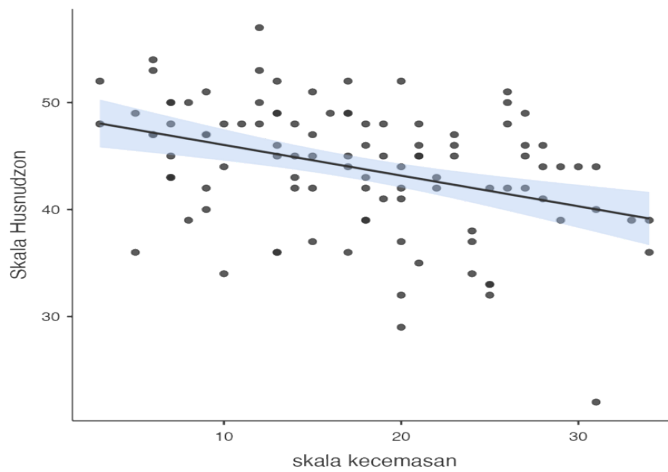
Table 4

Normality Test (Shapiro-Wilk)

	W	p
Anxiety Scale	0.974	0.037
Husnudzon Scale	.966	0.008

Judging from the data above, the results show that the anxiety variable obtained a p value = 0.037 ($p > 0.05$) and the husnudzon variable obtained a p value = 0.008 ($p > 0.05$). Therefore, both variables do not meet the normal distribution.

Figure 1. Scatterplot



Based on the results of the linearity test in the *scatterplot graph* above, it shows that there is a negative relationship between husnudzon and anxiety. The regression line displayed in the graph shows a tendency for the husnudzon scale value to increase along with increase in anxiety scale scores. The blue area around the regression line indicates the confidence interval, which means that despite the variability in the data, the general trend still shows a negative relationship. This can be interpreted as meaning that the higher a person's level of *husnudzon*, the lower their level of anxiety, and vice versa. Although there are some data points that deviate from the regression line, the general pattern shown by the line indicates that the independent variable (*husnudzon*) contributes significantly to changes in the dependent variable (anxiety) in the form of a straight line. These results support the assumption of linearity in the relationship between the two variables.

Table 5

Correlation Matrix

		Anxiety Scale		Husnudzon Scale
Anxiety Scale	Spearman's rho	—		
	df	—		
	p-value	—		
Husnudzon Scale	Spearman's rho	-0.383	***	—
	df	104		—
	p-value	< .001		—

Note. * $p < .05$, ** $p < .01$, *** $p < .001$

Through data analysis *Spearman-rho* correlation test show that there is a negative relationship between the variables of husnudzon and anxiety with a *Spearman correlation coefficient value* (r) of -0.383. This value shows that the higher the *husnudzon* score, followed by the lower the anxiety score. *Husnudzon* has a significant positive relationship with anxiety because the significance value (p -value) = <0.01 ($p < 0.05$) is obtained. Based on the results of the *Spearman correlation test*, it can be concluded that if someone has high husnudzon, the individual will have a low level of anxiety.

DISCUSSION

This study aims to determine the relationship between *husnudzon* and anxiety in students. Based on the results of the analysis that has been carried out, it shows that there is a significant negative correlation between *husnudzon* and anxiety in students. This means that students who have a good attitude or *husnudzon* towards God and others tend to have low levels of anxiety. Thus, this supports the research hypothesis that has been proposed. At the time of distribution, the quantity of female respondents was greater than that of male respondents. Based on the results of the study, it was found that the hypothesis proposed by the researcher can be accepted, in other words, there is a negative correlation between *husnudzon* and anxiety that can be accepted so that if students have a high level of *husnudzon*, the level of anxiety in students is low, and vice versa.

This study is in line with research finding conducted by Fairuzzahra et al. (2018) who found that there was a significant correlation between the attitude of *husnudzon* and the level of anxiety, with a correlation coefficient of $r = -0.334$ with a significance of 0.018. Based on this, it can be shown that there is a negative correlation between *Husnudzon* and anxiety. The higher the *Husnudzon*, the lower the level of anxiety among students. Nurfarijah (2022) found a moderate correlation and a negative relationship between *husnudzon* and career anxiety of final year students with a coefficient correlation value of -0.490 and a significance (P) of 0.000. This shows a negative correlation between *husnudzon* and career anxiety of final year students, where the higher the level of *husnudzon* in students, the career anxiety will decrease, and vice versa if the level of *husnudzon* is low, career anxiety will increase. It can be concluded that when students who tend to think positively of others have lower anxiety compared to those who tend to be suspicious or think negatively of the good intentions of others.

CONCLUSION

This study found a significant negative correlation between *husnudzon* (positive thinking toward God and others) and anxiety in students, indicating that students with higher levels of *husnudzon* tend to experience lower anxiety. The hypothesis was supported by the data, with a larger number of female respondents than male respondents. These findings align with previous research by Fairuzzahra et al. (2018), who reported a negative correlation ($r = -0.334$, $p = 0.018$), and Nurfarijah (2022), who found a stronger negative correlation ($r = -0.490$, $p = 0.000$) between *husnudzon* and career anxiety in final-year students. Overall, the results suggest that students who maintain positive assumptions and trust in others are less likely to experience anxiety, while those with negative thinking patterns are more prone to higher anxiety levels.

SUGGESTION

The researcher realizes that there are many limitations in this study. Therefore, the researcher hopes that this study can be developed into a better study and increase the number of research samples so that it can represent the entire population, especially the gender between men and women. In addition, it can consider conducting further research methods, such as in-depth interviews, observations, or experiments to get more optimal results.

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