Abstract: Anxiety describes a person's emotional feelings that arise when facing an event or occurrence in his life. The anxiety experienced by pregnant women as prenatal patients is motivated by lack of knowledge and inexperience about the labor process, physical conditions that do not support suddenly, lack of emotional support from family and environment, inappropriate delivery schedule, or pain when contractions occur become one of the backgrounds of anxiety in prenatal patients. So, to reduce anxiety in prenatal patients, help from third parties is needed to provide a sense of calm through psychological assistance in the form of motivation. Muhammadiyah Metro General Hospital, is a hospital that provides these services through Islamic spiritual guidance services for each patient. So, the purpose of this study is to describe the Implementation of Islamic Spiritual Guidance in reducing anxiety for prenatal patients at Muhammadiyah Metro General Hospital. This research uses a type of field research with qualitative descriptive methods. Researchers directly carry out data collection and information related to the research location. Data collection techniques used by the author are interviews, observations and documentation using source triangulation and triangulation techniques to test the validity of research data. The results of this study stated that there were prenatal patients who experienced anxiety such as Reality or objective Anxiety, Neurotic Anxiety, and Moral Anxiety. Islamic Spiritual Guidance in reducing anxiety in prenatal patients at Muhammadiyah Metro General Hospital is implemented by providing psychological, spiritual and fiqh pain assistance and education to prenatal patients.

Keywords: Islamic Spiritual Guidance, Anxiety, Prenatal Patients.

INTRODUCTION

Having children is one of the things in the purpose of marriage that is recommended in Islam. So that in realizing this, it has become her nature if you have children, there will be a pregnancy process that will be experienced by a woman. For most women, the pregnancy she experiences is a gift and blessing from Allah SWT. Because from her womb will be born a successor to her offspring. So, pregnancy experienced by a woman will create feelings of happiness and emotion at the same time. However, often feelings of anxiety and anxiety are also felt by a pregnant woman. Usually this anxiety and
anxiety arises because of bad thoughts that may occur both to her and the prospective baby during pregnancy and childbirth (Khabibah, 2020 :1).

Sometimes pregnant women feel anxious and worried about the pain they will experience. Women who have just experienced pregnancy tend to experience this concern because there is no experience in pregnancy and childbirth. This anxiety may arise from listening to stories from people who have experienced pregnancy and childbirth. There are many stories that say that a woman during childbirth feels excruciating pain (Zanden, 2007: 21). In addition to anxiety and anxiety about the pain that will be experienced in labor, anxiety about the changes that will be experienced is also one of the things experienced by pregnant women. Changes that have certainly occurred are physical changes and body shape, changes in emotions and mood that are felt, and many other changes that may only be felt by pregnant women. For women who are ready to get pregnant or have been pregnant, these changes are not a big problem. If faced with women who are not ready to get pregnant or have never been pregnant and suddenly experience the process of pregnancy, these things often cause feelings of anxiety that will cause other negative thoughts.

Pain and pain during childbirth is something that has even been told by Allah SWT. when Maryam was about to give birth to Prophet Isa (as) as in Sura Maryam verses 23-24. According to Quraish Shihab in Tafsir al-Misbah the above verse tells the story of when Maryam was exiled because her pregnancy of 'Isa took place without a husband and a clear marriage, then Maryam received many accusations and insults for what she was going through. The accusations and human insults against her made Maryam hurt. When Maryam was about to give birth, she felt extreme pain due to the pressure of the fetus that was about to come out of the womb. The movement of the fetus in the stomach then results in contractions that cause pain. Q.S Maryam verse 23 is evidence of the anxiety and worry Maryam felt over what she was going through, but then Allah Almighty. emphasizing that all forms of anxiety and what Maryam worries about are useless because Allah Almighty is the Almighty helper for all the problems faced by her servant (Shihab. 2017: 168).

Even from the verse above, when Maryam received insults for what she received from around her, Maryam experienced anxiety and worry which then triggered stress. Especially when contractions were about to give birth to Isa which caused aches and pains without the support of people around caused the level
of anxiety and worry felt by Maryam greatly increased. Therefore, in Q.S Maryam 23 Maryam spontaneously said "... "O how (good) I die before this, and I become a person who is not noticed and forgotten" (Shihab. 2017: 169).

Anxiety is a state characterized by feelings of fear accompanied by somatic signs that indicate the occurrence of hyperactivity of the autonomic nervous system (Kartono, 1995:12). Anxiety describes feelings over a person's emotional state that arise when facing an event or occurrence in his life. In this case, the anxiety experienced by prenatal pregnant women is usually motivated by many things. Lack of knowledge and no experience about the labor process, far from the husband, physical conditions that do not support suddenly, lack of emotional support from family and environment, inappropriate delivery schedule, extreme pain when contractions occur even economic ability to pay for childbirth is also one of the backgrounds of anxiety can occur in pregnant women who are in the prenatal phase.

The prenatal phase is a series of processes for pregnant women in undergoing pregnancy that occurs in approximately nine months and ten days. In this final phase of prepartum, most pregnant women experience anxiety in the delivery process. Because the labor process experienced is not the same in every pregnant woman. There are pregnant women whose delivery process is very easy, but there are also pregnant women who experience other obstacles during the process of giving birth so they must take surgery with the help of experts who are competent in this matter.

Usually from these abnormalities, cesarean section will be taken after considering many things concerning health and safety both from the mother and prospective baby. Pregnant women can experience anxiety and fear of the labor process that will be undertaken. Anxiety and worry during the labor process both carried out normally and Caesarean section will certainly be felt by pregnant women. Anxiety about the safety of the life of the mother and prospective baby will cause fear, it will trigger various uterine contractions that will cause pain and pain due to catecholamine hormones delivered by the body's receptors (Zanden, 2007: 22).

In the Qur'an, Maryam's anxiety about many things that she was experiencing at that time was also still experienced by many pregnant women at this time. Many conditions unconsciously show a lack of environmental support for pregnant women, there are still social comparisons and conditions with others
shown by the closest people, even pressure from some parties who feel more experienced about it. In fact, a woman who is undergoing the pregnancy phase really needs support from the closest person, especially if the pregnancy phase is the first experience for the woman. This is because a woman will feel far calm and feel comfortable with the support and attention of the closest people during the pregnancy she is living (Subekti, 2016).

These reasons are the basis that a pregnant woman should be given a condition that does not require her to think hard, anxious, even to cause stress. The condition of the heart and mind is calm, the presence of moral support from husbands, parents, family and closest people and even giving positive sentences when heading to the prenatal process is needed by pregnant women. That way pregnant women will feel much more loved, considered and cared for by their husbands, family and closest people.

Reducing anxiety of pregnant women in the prenatal phase can be done by providing positive enthusiasm and motivation to support the psychological needs of pregnant women. Minimizing the anxiety of prenatal pregnant women with motivation and enthusiasm is done to reduce a lot of anxiety that she is thinking about. From the decrease in anxiety levels can cause a sense of comfort in pregnant women. Initially, the need for comfort is sufficient as a basis for increasing the sense of comfort and security. However, the sense of security and comfort created will have an effect that gives strength and confidence to the mother. The existence of this certainly shows human nature that has a need to support something in accordance with these needs. (Wiramihardja, 2006: 7).

The provision of strength and confidence that can be taken in showing human nature can not only be done by husbands, family and other closest people. Other supporting environments such as the health team that assists in childbirth are also very influential in reducing anxiety that is being experienced by pregnant women. Here, the importance of spiritual formation in the provision of services that lead to reducing anxiety by using Islamic methods such as dhikr, praying, worshiping and getting closer to Allah SWT. Whether we realize it or not, the condition of the human soul and body is closely related to the spiritual. This makes humans referred to as spiritual beings who need spiritual needs by getting closer to Allah SWT. through the above methods. (Arifin, 2017: 16).

The results of pre-research observations conducted by researchers at the Muhammadiyah Metro General Hospital, pregnant women who are in the prenatal phase at the Muhammadiyah
Metro General Hospital experience a fairly high level of anxiety. However, in overcoming this anxiety, pregnant women prefer to divert their anxiety by playing mobile phones, opening TikTok, Instagram, and other social media applications. This is done to comfort yourself and vent the anxiety that is in his mind. Whereas supposedly to seek calm over the anxiety they feel they can take steps to get closer to Allah SWT. With dhikr, pray that the labor process that will be carried out will be given smoothness and safety. Because with a smooth and healthy delivery process, a prospective mother will be able to play her role as a mother as a whole.

This is no less important that should be a reminder when in the prenatal phase, which is given health and physical completeness from the prospective baby. Because many problems and tests sometimes come unexpectedly destined from Allah SWT. for his servant. Because of this, Islamic spiritual guidance is needed to motivate and remind mothers who are in the prenatal phase to be closer to Allah SWT.

Islamic spiritual guidance at the Muhammadiyah Metro General Hospital is a part of Islamic da'wah. This is in accordance with the vision and mission of the Muhammadiyah Metro General Hospital which is rahmatan lil'alamin and becomes a hospital that becomes a means of Islamic da'wah with professional handling. So that the part of Spiritual Development that plays a direct role in the process of Islamic spiritual guidance plays an important role.

Guidance that is usually carried out by Islamic spiritual guidance at the Muhammadiyah Metro General Hospital is to provide motivation and encouragement so that pregnant women still have positive thoughts. In addition, spiritual guides direct and invite pregnant women to pray and dhikr to Allah SWT. in order to always be given smoothness, safety and the best destiny according to Allah SWT.

Based on the above, researchers are interested in examining how the implementation of Islamic spiritual guidance in pregnant women who will carry out childbirth with the aim of reducing anxiety. So, the researcher raised the title "Implementation of Islamic Spiritual Guidance in Reducing Anxiety for Prenatal Patients at the Muhammadiyah Metro General Hospital".

**METHOD**

The research conducted by researchers used the type of field research involving 2 Islamic spiritual guides and 4 prenatal patients at the Muhammadiyah Metro General Hospital as the primary data source. While the secondary data source in
this study is the results of interviews from 4 families or husbands of prenatal patients and 1 maternity room nurse at the Muhammadiyah Metro General Hospital. In addition to the results of interviews from several parties, researchers also use secondary data in the form of previous research reports, documents that are directly related to the title of this study.

In this study, researchers used data collection techniques in the form of observation, interviews and documentation. Observation is a data collection technique with observations made by researchers. Observations were made on Islamic spiritual guidance activities at the Muhammadiyah Metro General Hospital with the aim of seeing the implementation of Islamic spiritual guidance activities aimed at overcoming and reducing anxiety experienced by prenatal patients at the Muhammadiyah Metro General Hospital.

In addition, observations are made to see the anxiety behavior raised by prenatal patients when labor will take place. The interview used by the researcher is a structured interview by adding development if needed in the field.

The interview was conducted to obtain information on the implementation of Islamic spiritual guidance in reducing the anxiety of prenatal patients at the Muhammadiyah Metro General Hospital. The interviews were conducted on data sources, namely 2 Islamic spiritual guides, 4 prenatal patients, 4 families or husbands of prepartum patients and 1 nurse in the delivery room at the Muhammadiyah Metro General Hospital.

In this study, researchers use documentation techniques to obtain in detail about the research location including the history of the establishment of the research site, vision and mission of the research location, general conditions of the research location, infrastructure facilities at the research location and documents that help clarify the research so that it is easier to compile theories and validate data.

Researchers use the Triangulation technique in guaranteeing the validity of data. So that the triangulation used by researchers is source triangulation in which it will test the credibility of the data by checking the data obtained through the same interview technique to different sources. (Sugiyono, 2014: 127). And triangulation techniques by testing the validity or credibility of data by matching data on data sources with different techniques. (Sugiyono, 2014: 274) In this case, the related data that has been obtained will be reduced and then will be presented descriptively to obtain conclusions that will answer the research question.
RESULT AND DISCUSSION

Implementation is a word that in the Big Dictionary Indonesian has the meaning of implementation or application. So that implementation can be interpreted as the implementation or application of a concept or plan to achieve certain goals. Danial A Mazmanian and Paul A. Sabatier explained that implementation is an implementation and implementation of basic policy decisions that are usually in the form of laws or separate orders or decisions that are executive and important.

Islamic Spiritual Guidance can be interpreted as an approach to mental and spiritual care services to someone who is experiencing illness and its implementation is adapted to Islamic teachings (Naan, 2019: 2). Islamic spiritual guidance is a process aimed at helping, maintaining, developing and treating spiritually from various disease disorders that tarnish the sanctity of human spiritual nature in order to be safe, peaceful and calm in the afterlife based on the guidance of the Qur'an, Sunnah and ijtihad through methods of reasoning and development by: istinbath (deductive), Istigrâ‘i (inductive/research), iqtibas (borrowing theory), and 'irfânî (laduni/ḥudhûri). (Arifin, 2017: 1).

Based on the description of Islamic spiritual guidance above, researchers interpret Islamic spiritual guidance as a service and process of providing assistance or guidance carried out by spiritual guides to individuals whether the process contains information, planning, or a certain activity delivered verbally or non-verbally and sourced directly from the Qur'an and hadith which is advocated by Islam with the aim of overcoming the spiritual difficulties of the individual.

The implementation of Islamic Spiritual Guidance at the Muhammadiyah Metro General Hospital is carried out by one Islamic Spiritual Guide every day. In its implementation, Islamic spiritual guidance is carried out by providing motivation and psychological support directly to patients. Especially with prenatal patients, in addition to providing motivation and psychological support, Islamic spiritual guides will convey matters related to the puerperium, aqiqah, and breastfeeding period of 2 years. The delivery of these things is done if the patient’s condition allows for communication.

Each service in the hospital certainly has its own goals and targets both for the hospital and for patients. Like Islamic spiritual guidance services provided to prenatal patients at the Muhammadiyah Metro General Hospital has its own purpose. From the results of interviews conducted to the two Islamic Spiritual Guides at the Muhammadiyah Metro
General Hospital explained that the purpose of carrying out Islamic Spiritual guidance at the Muhammadiyah Metro General Hospital is as a means of reminding patients about Islamic values such as continuing to carry out the obligation of worship, staying closer to Allah SWT. by reading the Qur'an and prayers, and some Islamic teachings that should be done both after and before labor takes place. In addition, Islamic Spiritual guidance services to provide psychological assistance and support for patients by providing motivation and moral support so that these patients can be more generous in undergoing the labor process.

This psychological support is one way to help reduce the anxiety experienced so that it creates a feeling of calm and comfort for patients. Psychology defines anxiety as a mixture of feelings between fear and anxiety in a person about things that might happen in the future. Usually this combination of feelings occurs for no apparent reason (Chapalin, 2011: 3).

Psychoanalyst Sigmund Freud stated that anxiety is a reaction that arises due to the threat of both pain and the outside world that comes suddenly to a person so that it causes unpreparedness in coping and serves to provide a natural alarm of a situation that could be dangerous. Sigmund Freud divided anxiety into 3, including: (1) Reality or objective Anxiety. Reality or objective anxiety is anxiety or fear caused by the possibility of danger in reality and conditions that are being faced in real life. This anxiety then leads to taking ready action in the face of danger that can sometimes take extreme actions. (2) Neurotic Anxiety. Neurosis anxiety is anxiety that occurs over frightening things that the sufferer does not even know. What needs to be understood, neurosis anxiety occurs not on instinct, but fear of punishment that may be received if the instinct occurs. (3) Moral Anxiety. Moral anxiety is a fear that occurs due to a conscience that he raises himself. Usually this moral anxiety arises through guilt arising from actions or attitudes that have been carried out contrary to the norms that exist in society (Karauwan, 2020: 4).

Based on observations made by researchers, prenatal patients who were the source of research data experienced anxiety in facing the labor process that would take place. This was conveyed directly by the Islamic spiritual guide on duty and was also recognized directly by prenatal patients who were the source of data in this study.

Based on the results of observations and interviews conducted by researchers, the anxiety experienced by prenatal patients was quite varied and diverse. In the interviews conducted, researchers tried to explore what anxiety experienced by
prenatal patients during pregnancy until labor will occur. Among the anxiety felt by prenatal patients are Reality or objective Anxiety which is characterized by the preparedness of prenatal patients, thus disrupting the rest and sleep patterns of prenatal patients. Neurotic Anxiety is characterized by prenatal patients who suddenly feel anxiety for no known reason, and Moral Anxiety which is characterized by feelings of anxiety over his ability to nurture and educate his child in the future. Although the actions raised by patients vary, prenatal patients who are used as data sources by researchers meet the criteria for anxiety according to Freud. If you do not get treatment, the above anxieties can interfere with the labor process that will take place because it triggers stressors in prenatal patients.

Islamic Spiritual Guidance services are presented to help prenatal patients gain peace of mind over the anxiety they feel. With Islamic spiritual guidance the patient is helped to gain self-understanding and helps to calm his anxiety and emotional restlessness by means of positive behavior such as praying, dhikr and reading the Qur'an. These activities are expected to help patients avoid psychological disorders such as stress.

The implementation of Islamic spiritual guidance for prenatal patients carried out by spiritual guides at the Muhammadiyah Metro General Hospital is intended to help reduce and reduce anxiety experienced by prenatal patients. The implementation of Islamic spiritual guidance is achieved by several stages as follows: (1) Planning. Before carrying out spiritual guidance to patients, the spiritual guide prints new patient data listed in the Muhammadiyah Metro General Hospital system. This is done so that the spiritual guide is not misnamed or the intended patient room because later it can affect the filling of the Islamic spiritual guidance assessment which will be placed on the patient's medical record file. (2) Implementation. Islamic spiritual guides carry out Islamic spiritual guidance by face to face one patient at a time. Usually in the implementation of Islamic spiritual guidance, Islamic spiritual guides first introduce themselves, ask how the patient is doing, and continue with the delivery of light tausiah with conditions adjusting the patient. (3) Assessment Filling. After carrying out Islamic spiritual guidance, what is observed by the Islamic spiritual guide will be written on the patient's Islamic spiritual assessment sheet which will be placed on the patient's medical record file.

Of the three stages above, if prenatal patients are found who experience anxiety, the spiritual guide will provide psychological guidance and spiritual
guidance that is more than providing education about fiqh after giving birth. Psychological guidance is usually given in the form of mind therapy so that patients are more relaxed, provide motivation, enthusiasm and sentences that provide calm for prenatal patients. While the spiritual guidance given, refers more to reminding to be more patient and surrender to Allah SWT. by means of both obligatory and sunnah prayers, praying, dhikr and reading the Qur'an. Usually, Islamic spiritual guides will also involve the family in this matter because the support and positive response from the family can foster a feeling of happiness for prenatal patients.

In reducing anxiety for prenatal patients requires separate treatment with spiritual assistance that is directly connected to the patient's spirit. Because if viewed with physical conditions alone, not necessarily the anxiety that exists in patients can be seen and immediately can be determined. Therefore, with the help of spiritual direction such as getting closer to Allah SWT. Through prayer, dhikr and prayer are expected to help reduce anxiety experienced by prenatal patients.

With the Islamic spiritual guidance in the Muhammadiyah Metro General Hospital, the provision of psychological, spiritual, and fiqh pre-postpartum support and guidance can provide its own calm and comfort effect for prenatal patients and patients' families. Because with the provision of Islamic spiritual guidance services, it is able to provide its own attention for each patient and the patient's family in the hospital. So that after receiving Islamic spiritual guidance services, patients and families of prenatal patients who previously experienced anxiety and anxiety about the labor process that would take place became calm and left everything more to Allah SWT.

Previous research by Dyah Puji Rahayu concluded that spiritual guidance services are able to provide healing motivation for patients by providing advice, and guidance to patients to continue to carry out the obligation of worship, prayer for patient healing. Psychological assistance carried out in spiritual guidance also gets a positive response from the patient's family (Rahayu, 2021: 95).

Based on the theoretical description of the understanding, purpose, function of Islamic spiritual guidance above, in accordance with the results found at the Muhammadiyah Metro General Hospital. That Islamic spiritual guidance is a service and process of providing assistance or guidance carried out by spiritual guides to prenatal patients with the aim of helping reduce anxiety and worry that is being experienced as a manifestation of the
preventive, curative (solving), prepartive (guard), and developmental functions of Islamic spiritual guidance.

The theoretical description that discusses the forms and methods of Islamic spiritual guidance above also found corresponding results at the Muhammadiyah Metro General Hospital. The forms of services available at the Muhammadiyah Metro General Hospital also include psychological assistance, spiritual assistance, and fiqh pain assistance using direct methods and through the media of books with the title "The Most Beautiful Gift for Mother".

CONCLUSION

Based on the results of the study, it can be concluded that there are prenatal patients who experience anxiety such as Reality or objective Anxiety, Neurotic Anxiety, and Moral Anxiety. Even so, the anxiety experienced by prenatal patients is still considered reasonable and within normal limits because prenatal patients do not show extreme measures that can be harmful. So that Islamic Spiritual Guidance in reducing anxiety in prenatal patients at the Muhammadiyah Metro General Hospital is implemented by providing psychological, spiritual and fiqh pain assistance and education to prenatal patients.

Psychological assistance is carried out with the help of mind therapy, providing motivation and encouragement for prenatal patients. Spiritual assistance is given by prioritizing religious aspects such as getting closer to Allah SWT through dhikr methods, prayers and reading the Qur'an. Sick jurisprudence assistance is given to prenatal patients if the patient's condition allows. Usually the assistance of sick fiqh education for prenatal patients is in the form of Haidh and Nifas Fiqh education, breastfeeding children up to the age of 2 years, Aqiqah for infants.

The existence of Islamic spiritual guidance services intended for prenatal patients is certainly very helpful in reducing worry, fear and anxiety that is being experienced by prenatal patients. Although the labor that occurs is a planned labor, the risk of anxiety in prenatal patients is still quite high if it is associated with the smooth delivery process. Especially if the delivery to be undertaken is an action that is not in accordance with the original plan. For example, childbirth that occurs is an action that must be taken when it turns out that amniotic fluid is green, the baby is wrapped around the umbilical cord, babies who have shown contractions even though the gestational age is still young and many other factors.

Based on the results of research of patients and patients' families, it shows that
Islamic spiritual guidance services are very helpful in reducing anxiety in prenatal patients and families of prenatal patients by providing peace and comfort for both.

REFERENCES