



Efforts to Overcome Anxiety in the Congregation of the Semarang Disability Study Group (MPD)

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Abstract

The purpose of this study was to determine the anxiety conditions and the implications of Islamic religious guidance in efforts to overcome anxiety in the congregation of the Semarang Disabled Study Council. The method in this study is descriptive qualitative with a case study approach. The subjects in this study were visually impaired congregants who experienced anxiety at the Semarang Disabled Study Council (MPD). The results of the study are: 1) The anxiety conditions of the disabled congregants, especially the blind, are mild to moderate anxiety with symptoms that often appear are anxiety, nervousness and restlessness as well as difficulty in stopping or controlling worries. While the triggering factors are economic, social conditions, learning evaluation and the future. 2) The implications of Islamic religious guidance as an effort to overcome disability anxiety are in the form of the formation of positive coping in the visually impaired congregants. The positive coping is in the form of emotion-focused coping, problem-focused coping and religious coping. This is manifested in the ability to motivate oneself, foster gratitude, spiritual strengthening and form relationships as social support. This positive behavior comes from taushiah, with the theme of morals and monotheism as well as sharing sessions by the disabled congregants.

INTRODUCTION

Anxiety is a mental condition filled with worry and fear about what might happen, whether related to specific issues or strange things (Az-Zahrani, 2005). About 4 percent of the global population experiences anxiety disorders. And 301 million people worldwide suffer from anxiety disorders, making anxiety the most common health issue in 2019 (WHO, 2023). The data shows that anxiety can occur in anyone with various backgrounds and conditions, including people with disabilities. People with disabilities often experience anxiety due to the limitations they have. This statement is supported by research findings that indicate individuals with disabilities are more prone to experiencing anxiety compared to those without disabilities (Koenig et al., 2024).

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Anxiety generally means a feeling of being pressured and unable to be calm, with chaotic thoughts accompanied by a lot of feelings of regret. Anxiety symptoms can be physical or non-physical. Physical symptoms include cold fingers, rapid heartbeat, cold sweat, dizziness, and chest tightness. Non-physical symptoms include fear of danger, difficulty focusing, restlessness, and a desire to escape reality (Hafsari et al., 2022). Factors causing anxiety in individuals with disabilities include the inability to function economically, such as not having a job (Waruwu & Adhi, 2018), anxiety related to learning (Abdurokhim & Laugu, 2024), anxiety about not being able to join or interact with the surrounding community (Nasution et al., 2024), and worries about the future being one of the causes of anxiety (Azizah, 2024). Anxiety about the future in individuals with disabilities is also experienced by their caregivers or families (Insani et al., 2021).

Anxiety management can be done in various ways, one of which is thru counseling and therapy. The approach in counseling is based on psychological sciences, and then the science of counseling developed into an approach based on Islam by using Islamic approaches and understandings. Religious understandings and practices can be used as one way to overcome anxiety and other mental health issues. Thru the concept of Islamic teachings based on faith, such as tawakkul, reading the Quran, memorizing verses, and prayer, one can manage stress or the problems they face. This is referred to as Faith-Based Coping Mechanisms, which are coping mechanisms based on faith (Bano et al., 2025). Additionally, Religion-Focused Coping, which includes faith, prayer, worship, and Islamic values, can be used to manage work stress and reduce the impact of stress faced by workers (Triwahyuni & Kadiyono, 2020). Islamic Religious Guidance includes various activities that can address the issues of its community. Such as the need for information about worship, Islamic law (fiqh), and ethics. The information taught within it then developed into training and guidance that is closer to the community's issues such as economics, mental development, faith building, consultation rooms, counseling, and even therapy (Badriah et al., 2019). The function of religious guidance is equated with Islamic Guidance and Counseling, which is preventive, curative, and preservative. Independence becomes the main goal in the effort to guide someone. The main functions of guidance are to recognize oneself and one's environment as they are, to accept oneself and the environment positively and dynamically, to make decisions, to direct oneself, and to realize oneself more independently (Basyid, 2022). The function of religious guidance will help someone understand the essence of themselves and their environment, and such acceptance will shape positive behaviors related to a person's mental health. Furthermore, the material in religious guidance can be used to improve mental health. Zakiyah Darajat has proven that the practice of healing people with mental disorders can be cured with the help of religious teachings. Thru the information and data collected about a person's life attitudes and daily behavior, as well as their religious life in the past, combined with the latest information that caused them to suffer from endless inner turmoil, she successfully healed the patients who came to her (Musripah, 2022).

Several previous studies have discussed the role of religion in mental health. For example, research by (Pribumi et al., 2024) shows that religion can improve mental health by serving as a source of reference and guidance in facing various life issues and problems through Islamic values and faith. Religion becomes a controller, calmer, foundation, and guide when someone is experiencing various obstacles in life. A discussion paper entitled "Social Support for

the Implications of Islamic Guidance and Counseling for Mental Health" by Effendi and Dudy Imanuddin (2017) concluded that by incorporating the concept of logotherapy into Islamic religious guidance, it is possible to achieve a degree of mental health (Effendi & Imanuddin, 2017). Another study discussing the implications of Islamic religious guidance through religious materials on the character of a group of students, entitled "Implications of the Concept of Insan Kamil Ibn Arabi on the Formation of Character in Modern Islamic Education," concluded that religious guidance using religious materials can shape good character in students, thereby achieving the desired positive changes (Ulfa, 2017). The implications of Islamic religious guidance for special populations remain sparse. Research on religious guidance for individuals with disabilities has focused little on the anxiety they experience. Previous research, titled "Religious Guidance Through Ta'limah in Building Self-Confidence in Blind People," examined religious guidance to increase self-confidence. It concluded that lecture and discussion methods can build self-confidence in blind people (Madaniyah et al., 2023). A study, titled "Anxiety of People with Disabilities in Finding Employment in the Kuta Tourist Area of Bali," found that anxiety among people with disabilities in finding employment (Waruwu & Adhi, 2018).

Several of these studies discuss religious guidance with variables related to religiosity, gratitude, self-acceptance, or self-confidence. Psychological issues and disabilities, on the other hand, tend to focus on social, psychological, and structural challenges. No research has yet explored the interrelationships between religious guidance and anxiety, particularly anxiety related to disability, in a comprehensive manner. Based on this gap, research on the implications of Islamic religious guidance in addressing anxiety among members of a religious study group in Semarang with disabilities is crucial. Qualitative research is needed to explore individual experiences regarding the aspects of Islamic religious guidance they receive, identifying the spiritual, social, and emotional aspects that contribute to providing coping strategies for overcoming anxiety. The results of this study are expected to provide new contributions to the development of science, particularly in the field of religious guidance, anxiety, and the disabled. Furthermore, this research has the potential to provide practical benefits for the development and management of religious study groups that are based on the needs of their members.

RESEARCH METHOD

This research is descriptive qualitative, emphasizing the underlying qualities of an event or occurrence by describing it verbally, rather than simply explaining it numerically. This method is used to gain deeper meaning. This meaning refers to the actual data found in the field, where definitive data represents the value behind the visible data (Nurdin & Hartati, 2019). The subjects in this study were visually impaired congregants experiencing anxiety at the Semarang Disability Study Council (MPD), recruited based on anxiety screening results. The screening used the GAD-7 test, which measures anxiety levels.

Subjects were selected based on test results indicating mild to moderate anxiety. The test results aimed to ensure that individuals with disabilities experienced anxiety and were able to provide ways to overcome their anxiety. The subjects in this study were visually impaired individuals, selected based on their active participation in MPD and the author's limitations in interacting with deaf individuals. The data analysis technique in this case uses Miles

Huberman's theory by collecting, condensing, displaying data and drawing conclusions (Sarosa, 2021).

DISCUSSION AND RESEARCH RESULTS

Research Result

Based on interviews with members and activists of the Disability Study Group (MPD), the Islamic religious guidance provided has implications for addressing their anxieties. These implications are evident in the individual's motivation to participate in the MPD or their goals in participating, which transform them in line with their stated goals. These changes are evident in religious attitudes, ways of thinking, and the emergence of psychological calm achieved through religious activities and social interactions within the Disability Study Group.

Based on interviews with administrators, the purpose of establishing the MPD is to introduce the concept of inclusive Islam, provide a support system for members, and strengthen their faith and religiosity. As the interview results show:

"The goal is, first, to introduce the concept of inclusive Islam to the wider community, which is why we conduct activities from mosque to mosque. Second, to provide a support system to strengthen each other. Third, to strengthen faith. This is the first thing that comes to mind..."

(Aisya Ardani, Interview with MPD Management, May 29, 2025)

Based on this statement, the study group for the disabled not only provides religious guidance to strengthen faith, but also provides a support system and disseminates education to the wider community. To see the alignment of these goals, it is necessary to examine them from the perspective of the congregation, in this case, the blind.

A. Subjects' Goals for Participating in Islamic Guidance at MPD

Implications arise regarding the motivation or goals of individuals participating in Islamic guidance at MPD. The following is an interview result regarding the purpose of a blind person participating in the MPD:

"My goal is... to be more motivated, more grateful for what I have, what I possess, because there are so many people with disabilities there, which means we are more grateful and motivated, and to increase our religious knowledge..." (S, Interview, February 13, 2026)

This statement indicates that subject S, before participating in the MPD, had low motivation, a lack of gratitude, and limited religious knowledge. Therefore, subject S's goal in participating in the MPD was to gain motivation, increase gratitude, and improve religious knowledge. This is reinforced by another subject who stated that the purpose of participating in the MPD was to expand social relationships and gain knowledge, as shown in the following interview:

"The goal is to expand knowledge and expand relationships" (FS, Interview, February 13, 2026)

This statement indicates that the subject felt the need to improve his social relationships because before participating in the MPD, his social relationships were lacking. Subject FS stated that by participating in the MPD, he could gain religious knowledge. He believed that his religious knowledge was not yet sufficient. As stated by Subject F, the purpose of participating in the MPD was to strengthen relationships or social relations, increase enthusiasm, provide social support, and help overcome life's problems. As interviewed by Subject F, the following statement follows:

"My purpose in participating in the MPD was to strengthen relationships and gather with friends. My husband used to participate in the MPD. He's non-disabled. He always participated in positive activities. Then, he died. I felt down, but then I was able to pick myself up again because, you know, I listened to the religious teachers' sermons and stories from my friends. So, my mind immediately felt motivated. So, in my opinion, the MPD is my motivation to get back on my feet..." (F, Interview, February 13, 2026)

This statement indicates that Subject F's goal in participating in the MPD was to strengthen social relations and social support. Furthermore, given her low morale or demotivation following the death of someone in her life, Subject F's goal was to boost her enthusiasm and motivate her to get back on her feet and return to life as usual.

Table 3. 18 Objectives of Blind People in Participating in MPD (TTM)

No	subject	Condition Before	Interview Interpretation Code	Quote	Interpretation Code	Code
1	S	Low Motivation	“...want to be more motivated...”	Desire to increase motivation		MM
		Low Gratitude	“more grateful for what you have...”	Desire to increase gratitude		MS
		Lack of religious knowledge	“increase religious knowledge...”	Desire to increase religious knowledge		MIA
2	FS	Lack of religious knowledge	The goal is to increase knowledge...”	Desire to increase religious knowledge		MIA
		Limited Relationships	“and increase relationships”	Desire to increase relationships		MR
3	F	Limited Relationships	“keep in touch, hang out with friends...”	Desire to increase relationships		MR
		Low motivation	“...in my opinion, MPD is enthusiasm, my motivation to get back up...”	Desire to increase motivation		MM

Efforts to Overcome Anxiety in the Visually Impaired at MPD

Islamic religious guidance has implications for changing the perspective of visually impaired congregants in interpreting anxiety and their life conditions. This is evident in the statement of the subject FS in the interview results as follows:

“...if I'm not mistaken, the ustad once discussed that the mothers there are already old, no need to be anxious, no need to be sad, umm... if the mothers there are already old, whatever is done in this world, if this world is difficult today, tomorrow it will be successful and so on, what he taught us was to evaluate ourselves, be self-aware, be aware of our position, and basically, more prayerful, as far as I remember” (FS, Interview January 16, 2026)

Subject FS recounts that there is a value in understanding self-awareness and positional awareness, which means accepting oneself as is and accepting the phase of life one is currently experiencing. Understanding this value will help the FS subject manage feelings of anxiety and excessive demands within themselves. The attitude of accepting one's condition is a form of religious acceptance that impacts the inner peace of the FS subject. The emphasis on the phrase "more prayer" highlights the FS subject's habit of using prayer as an effort to reduce tension and anxiety. The statement encourages the congregation to view life's difficulties as part of a spiritually valuable process, thereby reducing anxiety.

The statement shows that the subject FS has support to enhance motivation in his life thru tausiah. This is in line with the religious mentor's statement, which mentions that tausiah contains motivation that aims to inspire the present congregation. As per the interview results as follows:

“...with the existence of the study group, we provide motivation, we support that whatever the situation is, it should not make them feel inferior because this is part of Allah's destiny that must be lived” (Suyono, MPD Supervisor Interview, February 25, 2026)

The statement explains that the study group or religious guidance in the disability study group is used to support and motivate its congregation. This motivation is given to provide them with strength so that they can live a life that is their destiny according to God's will. Subject FS recounted one of the sessions that supported them in overcoming their anxiety. The session was a sharing or storytelling session. Thru that activity, the FS subject felt not alone and the anxiety about the future could be minimized. As stated by the subject FS as follows:

“...I, at first... that anxiety made me feel like I was disabled alone, so I was worried about the future, about how things would be, eee... sharing sessions at MPD, the sharing sessions conducted at MPD, from those sharing sessions, I finally didn't feel alone anymore” (FS, Interview January 16, 2026)

The statement explains that the subject FS received social support from the disabled study group. The support comes in the form of a community that provides a sense of security to visually impaired individuals because it is an environment of shared experiences. The future anxiety experienced by the subject FS can be minimized thru sharing sessions provided by the disabled study group. Thru that session, he gained insight into how to address the problems he was facing. As per the following interview results:

"Yeah... that's it, Rin, more about getting a new perspective on what to do and what to continue thru their stories, for example, if I want to plan my life, I've already gotten a picture from the difficulties they faced, and then, umm... being grateful too" (FS, Interview February 4, 2026).

The statement mentions that the disabled study group serves as a means to provide reinforcement in overcoming anxiety. In addition, it provides social support for visually impaired individuals to not experience the symptoms of anxiety they have. This is reinforced by the results of an interview with a religious mentor who mentioned that by connecting with other members of the disability community, they will provide mutual support. As per the interview results as follows: "...I have conducted several sessions via Zoom at Mrs. Ning's house... even the participants were on a national scale, some from Papua, Kalimantan, and they could share and strengthen each other..." (Suyono, MPD Supervisor Interview, February 25, 2026) This statement shows that with a platform to gather, people with disabilities can share stories and strengthen each other. Strengthening thru groups or forums is one form of social support. As Islamic Religious Guidance, the disabled study group strengthens the spiritual aspect of the congregation, which is one of the sources in efforts to address the congregation's spiritually-based anxiety. As per the interview results as follows:

"...at first... I felt like I was the only one with a disability, so I was anxious about what the future would be like, eee,.. sharing sessions at MPD, the sharing sessions held at MPD, from those sharing sessions, I no longer felt alone" (FS, Interview January 16, 2026)

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"His values... It's like what we didn't know before, or we knew but it wasn't really, you know, solidified," (S, Interview December 29, 2025)

The statement explains that subject S feels that although he has attended several study sessions, the benefit he gained is the strengthening of faith. According to him, subject S may have heard the same material in study sessions before, but it serves to reinforce understanding and can be applied better in daily life, not just merely knowing it. Subject S explained that one of the sessions in the study circle could provide an effort to overcome anxiety. The session is a sharing session as explained by subject S as follows:

"Umm... especially like this, I mean maybe more toward gratitude, so it doesn't make you so anxious, right? Well... there are many types of people there, you know... not only blind people but also many who are mentally challenged or autistic, who have such complicated lives, right? This makes us more grateful, and this gratitude reduces anxiety because it turns out they are still given life, still given sustenance, right? Those who are mentally challenged, who are intellectually unable to work, unable to take care of themselves... what should they do? But they are still alive, while I can still think, hopefully still well, which means I should have more opportunities, right? That's what reduces anxiety, the value is there, right? In the end, meeting people like them, the anxiety will decrease because of those who are mentally challenged, who are autistic, who can't do anything, need help from others, and they also don't understand what to do, yet they are still given sustenance, like being able to eat, I should have more opportunities." (S, Interview December 29, 2025)"

The statement explains that the sense of gratitude within subject S comes from outside of himself by seeing the conditions of others who are more disadvantaged. Subject S explains that the sense of gratitude within him comes from his participation in the Disabled Study Assembly, which includes various disabilities. Subject S feels that by observing the shortcomings of others, it opens him up to recognizing the potential he possesses within himself, namely common sense. In addition, the positive value of gratitude will strengthen his faith in Allah, the All-Giving Provider, so that symptoms of anxiety about the future stemming from economic concerns will decrease or become minimal. The gratitude that arises will overcome the anxiety they have, thus

reducing the anxiety.

This is reinforced by the results of an interview with a religious guide who explained to the visually impaired congregation at MPD.

This is reinforced by the results of an interview with a religious mentor who explained that participating in MPD will bring a sense of gratitude and wisdom within it. As per the interview results as follows:

"...Sometimes we can take wisdom from parents who accompany their children, how patiently they guide and care for their children, and not everyone can do that..."
(Suyono, MPD Mentor Interview, February 25, 2026)

This statement explains that the sense of gratitude from participating in the sermon or activities at MPD is felt not only by the disabled congregation but also by non-disabled individuals who join in the MPD activities. In this explanation, the religious mentor also feels the wisdom and gratitude that can be derived from each activity of delivering sermons alongside other disabled congregants. Subject F's statement indicates that the Majelis Pengajian Difabel provides two forms of efforts to address anxiety stemming from the ustadz's sermons and the group of peers. As per the interview results as follows:

"...when I was experiencing anxiety, the anxiety we experience is different for each of us, when we experience it, oh, coincidentally, the event was at that time, thank God I found a solution, but if not, usually it's unintentional, either from a guest or from a friend in the MPD, they would say something like, 'oh, I've experienced that too, and in the end, I found a solution,' it's usually unintentional like that" (F, Interview January 15, 2026).

This statement explains that the subject found a solution by participating in the Majelis Pengajian Difabel (MPD). In that community, subject F feels that he finds solutions unintentionally. When he feels anxious due to the problems he is experiencing, he might find a solution from the religious leader who delivers a sermon in the gathering. If he doesn't get it from the religious leader giving the sermon, he receives it from the congregation members who also attend the event and have similar problems. Thus, from this, subject F finds a solution to the problem that causes anxiety in him. This statement is reinforced by the results of an interview with MPD activists who conveyed that Islamic religious guidance in study circles provides support in efforts to overcome anxiety. As per the interview results as follows:

"That's been a long time, sis, I remember it very well but I forgot the year and the cleric." Basically, the point is this - no matter how heavy the trials Allah gives us, as long as we accept them with a patient heart, Allah will surely elevate our status. That's what I remember, even when I'm happy, I still use it. When I face heavy trials, I definitely use it, it becomes my strength. So, if my sales don't go well, it's quiet... well, selling is like that, sometimes it's busy, sometimes it's quiet, you know. "Live as it is, like flowing water, that's what I remember until now, yes,..." (Endang, MPD Activist Interview, February 1, 2026)

That statement explains that the disabled study group serves as a means to form efforts to overcome anxiety. The disabled study group provides spiritual reinforcement that will shape efforts to overcome anxiety among its congregation. So that the congregation is able to overcome anxiety in the forms of symptoms they experience. Endang's statement indicates that the material conveyed by the ustadz has left a mark on Endang's life and is used as spiritual reinforcement in

overcoming daily anxiety. Like the attitude of patience maintained in overcoming various life trials.

The implications of Islamic religious guidance in efforts to overcome anxiety include changing the meaning of anxiety, accepting life conditions, social support, strengthening faith as a preparation to face anxiety, fostering gratitude as a reducer of anxiety, finding solutions to the experienced anxiety, strengthening patience, and accepting life's trials.

Table 3.19 Implications of Islamic Religious Guidance for Visually Impaired Congregants at MPD

No	Subject	Source	Before	Coping Ability	After
1	FS	Overcoming anxiety through religious sermons	Low motivation	Religious Coping	Ability to motivate oneself
	FS	Overcoming anxiety through congregation support	Low motivation	Solution-Focused Coping	Ability to motivate oneself
	Endang	Overcoming anxiety through religious sermons	Low motivation	Religious Coping	Ability to motivate oneself
	Suyono	Overcoming religion-based problems	Low motivation	Religious Coping	Ability to motivate oneself
	F	Overcoming anxiety through religious sermons	Low motivation	Religious Coping	Ability to motivate oneself
2	FS	Overcoming anxiety through congregation support	Low gratitude	Religious Coping	Ability to develop gratitude
	Endang	Overcoming anxiety through congregation support	Low gratitude	Religious Coping	Ability to develop gratitude
	S	Overcoming anxiety through congregation support	Low gratitude	Religious Coping	Ability to develop gratitude
	Suyono	Overcoming anxiety through congregation support	Low gratitude	Religious Coping	Ability to develop gratitude
3	S	Overcoming anxiety through religious sermons	Limited religious knowledge	Solution-Focused Coping	Strengthened religious knowledge
	FS	Overcoming anxiety through religious sermons	Limited religious knowledge	Solution-Focused Coping	Strengthened religious knowledge
	Endang	Overcoming anxiety through religious sermons	Limited religious knowledge	Solution-Focused Coping	Strengthened religious knowledge
	Suyono	Overcoming anxiety through religious sermons	Limited religious knowledge	Solution-Focused Coping	Strengthened religious knowledge

4	FS	Overcoming anxiety through congregation support	Fear of social interaction	Emotion-Focused Coping	Self-confidence in social interaction
	F	Overcoming anxiety through congregation support	Fear of social interaction	Emotion-Focused Coping	Self-confidence in social interaction
	Suyono	Overcoming anxiety through congregation support	Fear of social interaction	Emotion-Focused Coping	Self-confidence in social interaction
	Endang	Overcoming anxiety through congregation support	Fear of social interaction	Emotion-Focused Coping	Self-confidence in social interaction

Based on the table, the implication of Islamic Religious Guidance as an effort to address anxiety among visually impaired congregants in disability study circles involves addressing anxiety stemming from low motivation, reduced gratitude, insufficient Islamic knowledge, and limited relationships. Thus, the behaviors to be achieved are increasing motivation (MM), increasing gratitude (MS), increasing knowledge of Islam (MIS), and increasing relationships (MR). The efforts to overcome anxiety are based on solution-oriented approaches (KBS), managing emotions (KBE), and using religion or faith as a source of strength (KBR). The source of overcoming anxiety comes from the sermons delivered by the ustadz, as the religious guide in the disabled study group, covering various themes and social support from the congregation attending the disabled study group thru sharing sessions.

Discussion

The anxiety condition of the disabled study group can be explained using the general anxiety theory. This theory states that a person can experience anxiety over small problems in their life that begin with worry. This anxiety can be used to explain the condition of anxiety in individuals with disabilities, particularly the visually impaired. Because in this anxiety, the objects of anxiety for individuals are related to daily life. Such as economics, education, failure, success, traveling, partners, and social relationships (Marker & Aylward, 2012). All the objects that cause this anxiety intersect with the daily life of the visually impaired. Thus, Generalized Anxiety Disorder (GAD) is the type of anxiety most closely associated with visual impairment.

As mentioned in the findings, visually impaired individuals in the disabled study group have a mild to moderate level of anxiety. Proven by the presence of several anxiety symptoms that are not felt by the individuals. And in some subjects, all symptoms were present, but with more sporadic intensity, or occurring randomly (Spitzer et al., 2006). The anxiety symptoms experienced by all visually impaired individuals in the disability study group are feelings of nervousness, anxiety, and restlessness, an inability to stop worrying, and difficulty in relaxing activities.

Meanwhile, the objects that trigger anxiety symptoms stem from economic, educational, social, and future challenges. Each subject shows having more than one object that triggers

anxiety symptoms. The anxiety stems from worries about the uncertainty of the future, challenges in facing economic issues such as meeting daily needs and securing housing, as well as concerns about feeling exploited due to their weaknesses or shortcomings, which makes it difficult to find opportunities in the social environment.

Efforts to address the anxiety of blind congregants in the disabled study circle can be analyzed based on the goals and functions of the disabled study circle. This is then aligned with the goals or motivations of the disabled congregation as well as with what the congregation members feel. Thus, behavioral changes can be observed based on the goals of participating in something and the changes that occur within the individual. Based on findings from visually impaired disabled congregants, the motivation or goal of attending the disabled study circle includes increasing religious knowledge, enhancing motivation, increasing gratitude, and improving relationships. Those goals are based on the subjects' conditions, which include issues such as uncertainty about the future, economic anxiety, social anxiety, and learning anxiety. All of these anxieties become obstacles and challenges for individuals to find solutions to the problems they are experiencing. So that with the goal of each subject, it is hoped that they can obtain a solution. All subjects mentioned that their goal in attending the disabled study group aligns with the expected benefits and changes, such as having better motivation, broader social relationships, religious knowledge that becomes more ingrained in their hearts, and being able to appreciate and positively impact all their shortcomings and obstacles, transforming their negative feelings before joining the disabled study group. The following is an exposition on the implications of Islamic religious guidance as an effort to overcome anxiety among the congregation of the disabled study circle, focusing first on the ability to self-motivate in facing life's problems. Motivation is one of the driving forces for individuals to do something. In the context of disabled congregants in a disabled study group, this motivation is related to carrying out daily life, socializing with the surrounding community, fulfilling personal and family needs, and being able to become a fully empowered individual. Motivation for visually impaired individuals is driven by the challenges and obstacles they face, which can diminish their spirit to confront life.

These challenges or limitations create anxiety felt by the individual. Like anxiety about an uncertain future, feelings of doubt in seizing opportunities, and the limited opportunities available for visually impaired individuals. For that reason, motivation becomes one of the necessary elements to provide the drive to eliminate uncertainty, dispel doubt, and create opportunities for oneself. Such behavior is one form of a strategy to cope with anxiety or an effort to manage the pressure faced by individuals. This term is referred to as coping or in foreign terminology, coping. Coping is the effort to eliminate, tolerate, and overcome internal or external pressures or demands (Lazarus & Folkman, 1984). The emergence of motivation within the individual is the result of efforts to overcome anxiety among disabled study group participants. The efforts made include solution-based anxiety coping (SBAC) and religious-based anxiety coping (RBAC). The effort to cope with anxiety based on religion in Pargament's theory is referred to as religious coping. Religious coping is an effort to overcome anxiety by using spiritual potential to find meaning in an event or pressure in life (K. I. Pargament, 1997). Meanwhile, the effort to cope with anxiety based on problem-solving in Lazarus and Folkman's theory is referred to as problem-focused coping. This coping is the individual's ability to overcome anxiety by identifying the problems faced, then changing behavior and seeking

solutions to the causes of anxiety (Lazarus & Folkman, 1984). The formation of motivation in individuals with disabilities is influenced by their interaction with the disabled study group. Especially during the sermon and sharing sessions. The sermon session provides tools for overcoming anxiety based on religious beliefs. Where visually impaired individuals will strengthen their faith with patience and prayer. The virtue of patience in facing difficulties will provide pressure management (coping) by accepting the situation and interpreting it as a noble behavior that will elevate one's status in the eyes of God. This is in accordance with religious coping, where one of the indicators is the individual's interpretation as God's mercy toward His servants (K. Pargament et al., 2011).

Meanwhile, for some congregants, the emergence of motivation in individuals is related to finding solutions to their life problems. This is related to efforts to overcome anxiety based on problem-solving or seeking solutions. In theory, this is called problem-focused coping, where individuals will find solutions in sharing sessions held at MPD. These sessions become a source of inspiration, support, and motivation to find ways to overcome challenges. Such behavior is an individual's effort to find a new standard of behavior after the previous behavior was considered wrong or inappropriate (Gunawan, 2013). Second, the Ability to Cultivate Gratitude. Gratitude within blind individuals will have a positive impact, especially in relation to overcoming anxiety. Where individuals will accept their shortcomings, focus on their strengths, and eliminate negative feelings. The shortcomings referred to are related to their physical condition, namely the inability to see well, which affects their ability to engage in activities. They can focus on the positive aspects within themselves, such as recognizing other shortcomings in others, like mental disabilities that prevent them from performing activities, having jobs, and living independently. The ability to eliminate or remove negative feelings is the result of focusing on gratitude practiced by the individual. The emergence of gratitude among the visually impaired in the disabled study group is underpinned by the diverse conditions of the congregation in the disabled study group. By observing the shortcomings of others, it will create a positive self-comparison by recognizing the strengths within oneself. This is in accordance with the coping theory which states that efforts to overcome anxiety are not done by changing a situation, but by observing and interpreting the situation or condition (Lazarus & Folkman, 1984). The meaning embedded in the cause of anxiety is a sense of gratitude within the individual. The emergence of gratitude and the reduction of anxiety align with the theory that interpreting situations thru religious beliefs will lower internal tension (K. I. Pargament, 1997). Gratitude followed by expressions of thanks for mental health is a form of awareness of God's love (K. Pargament et al., 2011).

Third, the ability to form relationships as social support. The formation of relationships or friendships among blind people is a form of social support. This is driven by the challenges of isolation and difficulty interacting with the wider community. Discriminatory behavior, neglect, and denial of opportunities negatively impact people with disabilities. This can lead to mistrust, doubt, and fear when interacting with their social environment. Through the existence of a study group for the disabled, blind people receive indirect social support through a supportive group of people with diverse disability backgrounds. The formation of relationships and reduced anxiety are ways to overcome anxiety based on emotional management. Individuals who can form friendships feel heard, have their feelings validated, and receive advice without hurting their feelings or knowing their situation. This aligns with the theory that social support can help reduce internal tension and anxiety (Lazarus & Folkman, 1984). For blind people in the study

group, social support is gained through sharing sessions during the study group. Each person with a disability will share stories about their life, the difficulties, challenges, and solutions they face. This allows other people with disabilities experiencing anxiety to feel less alone; they feel they have company and their feelings are acknowledged. This helps alleviate any anxiety they may have with the social support provided by the sharing sessions. In addition to the sharing sessions, people can also share their experiences with others through the camaraderie they share with others. Through these stories, blind people feel validated, receive support, motivation, and a sense of not being alone.

The fourth aspect concerns the ability to learn religious knowledge as a spiritual reinforcement. Religious knowledge is essential for building a strong spiritual foundation. Through religious knowledge, one can better understand God, especially the love, help, forgiveness, and mercy that He possesses. This religious knowledge is gained through the study groups for people with disabilities, where Islamic guidance is provided. Blind people report that the sermons delivered by the religious teachers at these groups leave a lasting impression on them. This aligns with the principles of Islamic religious guidance, which prioritize material that is easily understood and deeply ingrained in the congregation (Ankholiyya et al., 2020). Although the MPD is not held daily, the program provides a solid understanding for the congregation. This is because the congregation has already encountered the material presented there, but the presence of the MPD reinforces their existing knowledge. Thus, the congregation's religious knowledge can be deeply ingrained and strengthen their faith and spirituality. This indicates that the delivery method and its appropriateness to the congregation's context in Islamic religious guidance can be more deeply ingrained and more easily reach their needs.

Strengthening the congregation's spirituality through Islamic religious guidance, as a provision for visually impaired congregations, forms new mindsets and impacts new behaviors. Therefore, when facing challenges and difficulties that cause anxiety, blind individuals are able to develop adaptive solutions to various problems and challenges. This aligns with the theory of anxiety management, which is problem-based and solution-oriented. Problem-focused coping refers to an individual's ability to identify problems and find new behavioral standards (Lazarus & Folkman, 1984).

CONCLUSION

The anxiety levels of disabled religious study group members, particularly those with visual impairments, are relatively mild to moderate. This means that the anxiety is tolerable and does not interfere with daily activities. Furthermore, the anxiety experienced can be effectively managed with the assistance of the Majelis Pengajian Difabel (MPD) community. This anxiety management fosters positive coping strategies for individuals with disabilities. These coping strategies include efforts to reduce emotional turmoil, find solutions to the causes of anxiety, and discover higher values within themselves through religious materials. In addition to the material aspects of the Majelis Pengajian Difabel (MPD), a series of activities includes a sharing program aimed at sharing stories and solutions, helping to provide a means for developing coping skills for the congregation. This research was limited to individuals with visual impairments. Therefore, similar research can be conducted by other authors..

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