

An Integrated Neurobiological Framework: Synergy of Therapeutic Harp Music and 'Subhanallah' for Emotional Regulation

Amalia Tri Utami*, 'Aasiyah Muzaahim, Al Haarits Harrats and Maryam Aali 'Imroon

Maryam and Isa Health Center, Indonesia

*Corresponding author

Amalia Tri Utami, Maryam and Isa Health Center, Indonesia.

Received: November 15, 2025; **Accepted:** November 19, 2025; **Published:** November 25, 2025

ABSTRACT

This theoretical framework rigorously investigates the potential for an optimized, interdisciplinary intervention in emotional regulation, synthesizing therapeutic harp music with the spiritual practice of Dhikr, specifically the recitation of 'Subhanallah'. The spiritual rationale for this integration finds profound historical depth in the tradition of Prophet Dawud (David) (AS), whose melodious recitation of the Psalms (Zabur) is universally recognized for its immediate and pervasive power to soothe the soul and calm distress, underscoring an ancient awareness of sound's psychosomatic effect. This framework posits that combining the specific audio-vibrational stimulus of the harp with the profound cognitive-spiritual anchor of 'Subhanallah' creates an unparalleled pathway for achieving balanced neurochemical regulation.

Therapeutic harp music is scientifically established for its rapid capacity to modulate the Autonomic Nervous System (ANS). This acoustically driven process swiftly induces a shift from the high-arousal sympathetic state ("fight-or-flight") to the restorative parasympathetic state ("rest-and-digest"). This physiological shift is electroencephalographically characterized by the generation of predominant Alpha and Theta brainwaves, which effectively inhibit the hypervigilance of the Amygdala, the brain's fear center. Crucially, this physiological down-regulation is intrinsically linked to a significant reduction in the primary stress biomarker, Cortisol.

Conversely, the repeated, intentional recitation of 'Subhanallah' functions as a deeply rooted form of attention-based meditation. This cognitive-spiritual anchoring systematically engages the Prefrontal Cortex (PFC) to maintain focused attention, thereby promoting the endogenous release of vital mood-stabilizing and analgesic neurotransmitters. These include Serotonin, essential for mood elevation and stability, and the opioid peptide Endorphins, which act as internal buffers against emotional and physical pain. Moreover, regular engagement actively promotes neuroplasticity, structurally enhancing the brain's long-term capacity for emotional resilience and coping mechanisms.

The core synergy of this model lies in the harp's ability to first establish a state of physiological receptivity and calm. Once the agitated nervous system is settled, the cognitive and spiritual engagement provided by 'Subhanallah' is maximized, allowing for highly efficient modulation of the reward system. This combination is hypothesized to yield optimal regulation, marked by an acute surge in Dopamine (linked to focused spiritual reward) alongside sustained elevation of Serotonin and Endorphins, ultimately resulting in a superior, holistic state of 'Calm-Alertness'.

Keywords: Therapeutic Harp, Emotional Regulation, Mood, Subhanallah, Dhikr, Prophet Dawud AS, Neurobiology, Music Therapy

Introduction

Emotional dysregulation, which encompasses the challenges in managing the intensity and duration of emotional responses, represents a major challenge in modern mental health, often underlying conditions such as anxiety and chronic depression

[1]. To address these challenges, research is increasingly turning toward holistic, non-pharmacological interventions that integrate psychological, physiological, and spiritual components. This paper introduces a robust theoretical framework for such an intervention, combining therapeutic harp music with the spiritual cognitive practice of Dhikr ('Subhanallah').

The conceptual foundation of this integrated therapy is profoundly rooted in ancient wisdom regarding the power

Citation: Amalia Tri Utami, 'Aasiyah Muzaahim, Al Haarits Harrats, Maryam Aali 'Imroon. An Integrated Neurobiological Framework: Synergy of Therapeutic Harp Music and 'Subhanallah' for Emotional Regulation. J Glob Health Soci Med. 2025. 1(2): 1-4. DOI: doi.org/10.61440/JGHSM.2025.v1.21

of sound and spirituality. Crucially, the use of melodic sound for spiritual and psychological healing is exemplified by the historical account of Prophet Dawud (David) (AS). Tradition holds that Prophet Dawud possessed a magnificent voice, and his recitation of the Psalms (Zabur) was so moving that it was said to stop birds in mid-flight and cause mountains to echo his praise. Furthermore, he is closely associated with the harp (or lyre)—a stringed instrument known for its rich, soothing timbre. The effect of his music and recitation was not merely aesthetic; it was described as possessing a restorative, healing power, capable of calming disturbed spirits and relieving distress [2]. This historical context serves as a powerful foundational precedent, suggesting an inherent, divinely gifted synergy between melodic sound (harp) and spiritual articulation (Dhikr/Zabur) in achieving psychic tranquility.

In contemporary practice, this ancient wisdom is mirrored by scientific findings. Harp music therapy is now clinically recognized for its ability to reduce patient anxiety, decrease heart rate, and lower blood pressure [3][4]. Its gentle acoustic vibrations and harmonic structure promote deep physiological relaxation [5]. Parallely, the Islamic spiritual practice of Dhikr (remembrance of God), particularly the phrase ‘Subhanallah’ (Glory be to Allah), functions as a form of focused meditation. The conscious repetition of this phrase acts as a spiritual anchor, diverting cognitive resources away from self-preoccupation and toward the transcendent, thereby achieving psychological calm and stability [6].

This research posits that combining the audio-vibrational soothing of the harp (the instrument associated with Dawud AS) with the spiritual-cognitive focus of ‘Subhanallah’ (a form of elevated recitation) will create an enriched, synergistic intervention. This synergy is hypothesized to maximize the beneficial modulation of key neurotransmitters, offering a novel and highly effective pathway for holistic emotional regulation.

Theoretical Framework: Neurobiological Mechanism

This framework delineates two distinct but interlocking neurobiological pathways—the Acoustic-Physiological Pathway (Harp) and the Cognitive-Spiritual Pathway (Dhikr)—that converge to produce an optimized emotional regulatory response.

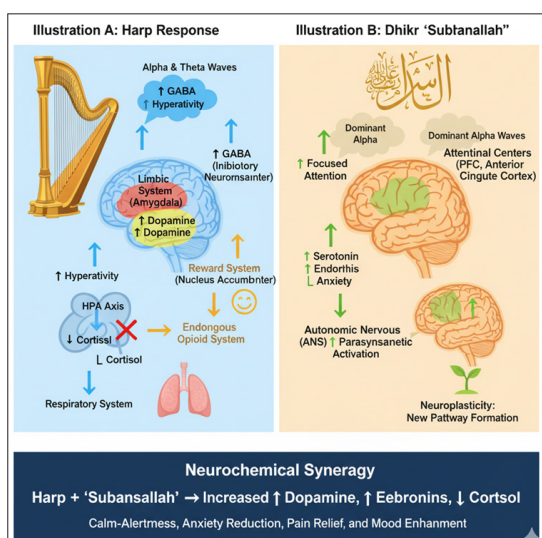


Figure 1: Neurochemical Synergy Harp and Subhanallah

Pathway I: Acoustic-Physiological Regulation by Therapeutic Harp

The therapeutic efficacy of the harp stems from its unique acoustic qualities—smooth tonality, consistent tempo, and gentle vibration—which profoundly influence subcortical and autonomic functions [1] [4]. This process begins with the brain’s inherent tendency toward Frequency Following Response (FFR), where rhythmic auditory input entrains the dominant electrical activity of the brain [2].

The calming resonance of the harp rapidly shifts the dominant brain activity from high-frequency Beta waves (associated with active consciousness and anxiety) toward lower-frequency Alpha and Theta waves (associated with relaxation, light meditation, and reduced cortical arousal). This shift directly impacts the brain’s internal stress circuitry:

- **Limbic System Downregulation:** The increase in Alpha and Theta activity correlates with enhanced GABA-ergic (inhibitory) activity. This crucial neurochemical response acts to dampen the hyperactivity of the Amygdala, the primary nucleus for processing fear and anxiety, effectively initiating a state of safety.
- **Autonomic Homeostasis and Cortisol Control:** The acoustic input signals the central nervous system to reduce sympathetic output, promoting a state of Parasympathetic dominance (rest and digest). This shift rapidly de-escalates the Hypothalamic-Pituitary-Adrenal (HPA) axis, the body’s central stress system, leading to a measurable decrease in circulating Cortisol levels (stress hormone), thereby mitigating the physical manifestations of anxiety.
- **Activation of Reward Circuitry:** Harp harmony simultaneously stimulates the mesolimbic pathway, specifically activating the Nucleus Accumbens (the reward center). This triggers the release of Dopamine and Endorphins, which contribute to a sense of pleasantness, distraction from pain, and an analgesic effect, preparing the mind for reception [5].

Pathway II: Cognitive-Spiritual Regulation by Dhikr ‘Subhanallah’

The recitation of ‘Subhanallah’ (Glorification) functions as an advanced form of spiritual-cognitive training, utilizing focused attention and meaningful semantic content to modulate mood and enhance brain resilience [7] [6].

- **Enhanced Attentional Control:** The sustained and intentional cognitive effort required to recite and reflect upon the meaning of ‘Subhanallah’ engages the Prefrontal Cortex (PFC) and the Anterior Cingulate Cortex (ACC). This deliberate engagement strengthens these executive function areas, improving concentration and emotional control. The accompanying release of Dopamine acts to reinforce and motivate this focused behavior [8].
- **Neurochemical Buffering:** The meditative nature of the repetition enhances the endogenous production and bioavailability of key neuromodulators. Specifically, the practice increases Serotonin, which is central to stabilizing mood and regulating impulses, and sustains the release of Endorphins, providing ongoing emotional pain relief [2].

- **Long-term Neuroplasticity:** Unlike simple auditory relaxation, the ritualistic and cognitive nature of Dhikr contributes to structural changes in the brain (neuroplasticity). Regular practice leads to the strengthening of neural pathways responsible for emotional processing and self-regulation, building long-term emotional resilience that persists beyond the immediate intervention period [7] (Shaffer, 2016).

The Neurochemical Convergence: Optimized Synergy

The core premise of this model lies in the sequential and synergistic interaction of these two pathways. The harp creates an initial state of optimal physiological receptivity by shutting down the Cortisol alarm system and relaxing the Amygdala (Pathway I).

Once the emotional noise is minimized, the Dhikr (Pathway II) can be maximally effective: the cognitive mechanism, fueled by focused Dopamine release, is directed toward a profound spiritual meaning, systematically elevating Serotonin and sustaining the Endorphin effect. This convergence ensures that the brain is not merely passive (relaxation) but actively engaged in a positive, self-affirming spiritual task, resulting in a dual-action effect: rapid anxiolysis and sustained mood elevation. The neurochemical result is a therapeutic state of mind characterized by low Cortisol and high Dopamine Serotonin balance.

Discussion: Optimizing Emotional Homeostasis through Integrated Therapy

The integration of therapeutic harp music and the Dhikr 'Subhanallah' provides a novel, dual-modality approach that strategically addresses both the physiological and cognitive dimensions of emotional dysregulation. This discussion elaborates on how the sequential application of these two pathways leads to an optimal state of neurochemical balance and emotional homeostasis.

Achieving Optimal Neurochemical Balance: The Dual Mechanism Advantage

Traditional interventions, such as simple relaxation or mindfulness, often primarily target one pathway. Harp music (Pathway I) excels at the immediate and non-volitional mitigation of the stress response. The profound audio-vibrational input acts as a powerful non-invasive neuromodulator, forcing a rapid cessation of the sympathetic nervous system's alarm state. This effect is crucial for patients in acute distress, as the quick reduction in Cortisol and Amygdala activity creates a 'therapeutic window'. Without this physical 'reset,' deep cognitive engagement is often impossible, as high anxiety levels hijack executive functions (PFC).

This is where the Dhikr (Pathway II) becomes indispensable. Unlike generic music relaxation, the recitation of 'Subhanallah' introduces a powerful element of meaning and spiritual purpose. Once the patient is physiologically calm, the Dhikr capitalizes on the opened therapeutic window to engage the PFC and ACC in a focused, goal-oriented task [8]. The conscious repetition reinforces Dopaminergic pathways associated with both sustained attention and spiritual reward, transforming the passive state of relaxation into an active state of spiritual processing.

This mechanism sustains the elevated levels of Serotonin (mood stability) and Endorphins (emotional buffering) far more effectively than passive music listening alone [2].

Contextualizing the Prophet Dawud (AS) Precedent

The framework gains significant strength from the precedent of Prophet Dawud (AS). His tradition highlights that the therapeutic power resided not only in the beauty of the harp's melody but also in the divinely inspired content (Zabur/Psalms). This historical model directly supports our hypothesis: the therapeutic outcome is maximized when the resonant, soothing sound is paired with highly meaningful, spiritually transcendent cognition. This pairing prevents the meditative state from becoming unfocused or susceptible to intrusive thoughts, instead anchoring the mind to the stability and perfection implied by the term 'Subhanallah'. Therefore, the integration transforms music therapy from a purely palliative intervention into a psychospiritual corrective mechanism.

Implications for Long-term Resilience

The most significant long-term benefit lies in the combined effect on neuroplasticity. While the harp provides the temporary "software update" by resetting the ANS, the consistent, focused cognitive effort of Dhikr provides the "hardware upgrade." Regular engagement strengthens the neural circuits connecting the PFC (control) and the Amygdala (emotion), improving the brain's baseline capacity for self-regulation [9]. This makes the individual less prone to sympathetic hyperarousal in future stressful situations, moving beyond merely treating symptoms to building enduring emotional resilience—a holistic outcome highly sought after in modern psychotherapy.

Conclusion

This theoretical framework establishes the synergistic potential of combining therapeutic harp music and the Dhikr 'Subhanallah' as a comprehensive intervention for emotional regulation, grounded in both neuroscientific principles and historical-spiritual tradition. The two modalities operate in a refined sequence: the harp provides rapid physiological anxiolysis (reducing Cortisol and Amygdala activity, generating Alpha/Theta waves), which in turn creates the necessary internal environment for the Dhikr to initiate deep cognitive-spiritual stabilization (elevating Dopamine, Serotonin, and Endorphins). The convergence of these mechanisms achieves an optimal neurochemical state characterized by low stress biomarkers and high reward/mood-stabilizing neurotransmitters. This integrated approach, validated by the historical therapeutic context of Prophet Dawud (AS), represents a potent, non-pharmacological strategy for achieving sustained emotional well-being and building robust neuroplastic resilience. Further empirical research, including randomized controlled trials measuring EEG coherence and hormonal biomarkers, is strongly recommended to validate the clinical efficacy of this powerful interdisciplinary synergy.

Acknowledgement

The author expresses profound gratitude and deepest appreciation for the guidance and inspiration received throughout the development of this theoretical framework. Firstly, the author offers Subhanallah (Glory be to Allah), to the Most Beautiful

and the Most Praised, The One who encompasses all perfection, for the knowledge and understanding granted. Secondly, special salutations and blessings (Sholawat) are extended to all the Prophets and Messengers, including those who will be resurrected at the end of time, whose lives serve as the ultimate guidance and wisdom for humanity. The author also extends heartfelt thanks to my parents, whose unwavering love, sacrifices, and continuous encouragement provided the foundational support necessary to pursue this and all intellectual endeavors. Finally, the author acknowledges the inherent limitations of human knowledge. Any shortcomings or imperfections found within this work are solely the responsibility of the author.

References

1. Koelsch S, Skouras S. Functional specificity of the human orbitofrontal cortex in emotion processing. *Frontiers in Human Neuroscience*. 2014. 8: 1-13.
2. Iskandar I, Dirhamsyah M. The effect of Dhikrullah on brain health according to neuroscience. *Asian Social Work Journal*. 2019. 4: 71-77.
3. Bahtiar B, Sahar J, Widyatuti W. Music, dhikr, and deep breathing technique to decrease depression level in older adults: Evidence-based practice in Depok City, Indonesia. *ASEAN Journal of Community Engagement*. 2020 4: 468-484.
4. Sarah Landro, Dr. Yvette Ingram. The Effects of Harp Music on Heart Rate, Blood Pressure, Ventilation and Anxiety. Health Science Department. Lock Haven University. 2017.4: 24-28.
5. Cepeda M. S, Carr D. B, Lau J, Alvarez, H. Music for pain relief. *Cochrane Database of Systematic Reviews*. 2006. Art No: CD004843.
6. Sulistyawati A, Susanti R. The effectiveness of dhikr therapy in reducing anxiety levels in hemodialysis patients. *Journal of Health Science and Prevention*. 2012 .3: 17-21.
7. Husna R, Zayyadi, A Oktafiana D. Improving brain neuroplasticity in concentration emotional control and cognitive power through dhikr. *Madinah: Jurnal Studi Islam*. 2023. 7: 173-186.
8. Newberg A. The neurobiology of religious and spiritual experience. In J. H. Ellens, *The Healing Power of Spirituality: How Faith Helps Humans Thrive*. 2011. ABC-CLIO
9. Shaffer J, Neuroplasticity and clinical practice: Building brain power for health. *Frontiers in Psychology*. 2016. 7: 1-16.