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Awakening emotions through Music Therapy:Efficacy of Sufi Music

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Abstract

Emotion set the tone of our experiences and presents life with vigor and variety. Emotions make life interesting as well as distressing, satisfying as well as dissatisfying, happy as well as sad. The study attempts to find out the efficacy of Sufi music on emotion. The study was carried out using before match after design and the tool used were Personal data schedule and Emotion scale. The sample of present study consisted of 120 people within the age range of 20- 40 years. Wilcoxon Signed Rank Test was used for analyzing the data. The results indicate that Sufi music had a significant influence on managing emotion.

Introduction

Sufism is derived from the Arabic word "Suf" meaning "wool", and refers to the garments worn by early Sufis. Some says it is derived from "Suffa" or "bench" referring to a group of poor Muslims living at the time with Prophet Mohammad. Sufi teaching intends to enlighten those people who are living ordinary lives in the modern world. In Sufism, the musical sound is widely accepted both in theory and practice. Emotions get stirred by organized sound, together with movement, breath, and chant and have beenused as tools for the generation of mystical feeling in the Sufi music. Therefore, Sufi music acts by focusing on spiritual closeness to God, his prophet, and other holy figures and produces a means of developing mystical feeling. Sufism is mind based or heart-based, which is regarded as the seat of thought and emotion. It also acts as a practice of meditation and soothes emotionalities. This study attempts to find out the role of Sufi music in emotional experiences.

Emotions are the states of feeling that have cognitive, physiological and behavioral components. Perception, thinking, and memory are very much involved in emotional expression. All emotions include subjective feelings involving both a general positive or negative emotions state and a specific feeling tone such as anger, fear and disgust.

People express emotions in different ways. The eight most common of them are: anger fear, happy, sad, anxiety, guilt, jealousy and disgust. Anger represents one of the unpleasant or negative emotions that are learnt by the child during the course of his normal growth and development. Whenever an individual's freedom is restrained or something happens against his wishes, he may get irritated or angry. Anger may be apparent as mild irritation, hostility, or intense aggressiveness. Fear may be considered as an intense reaction on the part of the organism involving subjective feelings of unpleasantness, agitation and the

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desire to run away(Hockenbury&Hockenbury, 2006). Happy is a positive emotion which is a powerful antagonist of depression and help to create an environment that makes care more effective (Gray, 2002). Sadness is the dreary, dark feeling associated with a real, imagined, or anticipated loss. The physical consequences can include insomnia, chest pain, fatigue, or loss of appetite.

Anxiety is essential in moderate amounts as a part of living. It can become a problem when arousal becomes unbearable or interferes with the performance. Guilt is a common type of emotional distress. It is the regret and self reproach over the belief that one has done or will do something wrong or inadequately (Gray, 2002).Jealousy is an attitude or resentment directed toward other people. It typically refers to the negative thoughts and feelings of insecurity, fear and anxiety over an anticipated loss of something that the person values, such as a relationship, friendship, or love. Disgust is an emotion that is typically associated with things that are regarded as unclean, inedible, infectious or otherwise offensive.

Viewed on this way emotions are ever present. Positive steps to regulate inputs are required. The effectiveness of music in these aspects has been supported by studies. Research by Juslin and Vastfjall (2008) indicates that the people value music primarily because of the emotion it evokes. Emotion obscures certain physiological constants that are the correlates of listening to music. Arousal of the autonomic nervous system is one of the most important aspects of musical performance and plays into nearly all studies of music and emotion. Combined with a concentrated religious focus, musical arousal can contribute to extreme states of emotion. Happiness is the emotion most frequently associated with music listening, and has the ability to make people feel good. The happiness of listening to music is in part the simple result of musical arousal. Individuals tend to feel satisfying when exposed to music. Sufi Music can be a catalyst for a changing state of consciousness.

In a study by Kamiokaet. al(2014), the effectiveness of music therapy demonstrates that mental and physical functioning were improved and sleep quality were enhanced among adults. Music listening may give rise to physiological reactions similar to those shown to other emotional stimuli, including changes in heart rate, skin temperature, electrodermal response, respiration and hormone secretion(as cited inJuslin and Vastfjall, 2008) Listeners response to music involve regions of the brain in emotional responses, including thalamus, hippocampus, amygdala, prefrontal cortex, midbrain/ periaqueductal gray insula and nucleus accumbens(Blood &Zatorre 2001,Menon&Levitin, 2005).

To conclude, music does bring about physiological changes and psychological effects in healthy persons as listeners (Aldridge, 1996). According to him, music can be used therapeutically for patients who have problems with heart disease and hypertension. The individual tends to choose a specific strategy of coping and develop a unique style to match the variation in the experience of emotional issues. Thus Sufi music as a technique of coping can benefit in number of ways. As the persons grows in age and experience, in this modern world as everyone is so busy in his life and believes that money, possession, physical comfort and many more that happens are more important than healthy emotional experiences of life. As a result they get arrested by the hectic demands of life. Stress causes emotional turmoil

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and one may go on attainingskills or strategies of coping and what determines the emotional well being is the effective style of coping one adopts. In the present study it thus aims to find out the effectiveness of Sufi music in regulating the emotional experiences of individuals.

Method

Design

Two group before match after design was used to find out the efficacy of Sufi music on managing emotions. The matching process and random assignment of subjects to the experimental and control groups minimize the between group and within group variance so as to yield better results. Participants were matched based on their total emotion score.

Sample

Calicut district of Kerala state was selected as the Universe of the study. Sample comprised of randomly selected 120 participants for the study. The selected 120 sample consisted of 52 males and 68 females. The total samples consisted of three religious groups including Hindu, Christian and Muslim with a population of 88, 24 and 8 respectively. The participants are in the age range from 20 to 40 years. In the urban category there were 11 participants, in rural 63 and in semi urban category there were 46 participants. The sample consisted of 68 unmarried and 52 married participants.

Of the total 120 participants, twenty four participants were selected for the experimental study. The samples selected for the experimental study was based on their total score of emotion scale. The total samples were grouped as high average and low emotion based on the Mean +/- 1SD criteria. The high emotion scorers were randomly assigned to experimental and control group comprises of 12 participants each. Thus the groups were matched based on gender and emotion score.

Measures

The personal data schedule and emotionscale were used as measures of the study.Emotion scale (Mailanchi&Ajilal, 2009) was designed to measure the emotional status of the people. The standardized test consists of 8 items in each of 8 variables namely happy, sad, fear, anger, anxiety, jealousy, disgust and guilt. The reliability of each of the variables ranges from 0.78 to 0.87.

Technique used

Qawwali is a form of Sufi devotional music popular on the Indian sub continent was used as intervention technique to assess the efficacy on managing emotion. It's a vibrant musical tradition performed at Sunni Sufi shrines throughout the sub continent and the listening drives an individual into trance state. The central themes of Qawwali are love, devotion, and longing. Qawwali's are classified into several categories namely Hamd, Naat, Manqabat, Marsiya, Ghazal, Kaafi, and Munadjaat. Majority of the participants preferred Ghazals as their first choice; the same was taken for intervention for this study.

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The form is originating in ancient Arabic poem in Arabia long before the birth of Islam. A Ghazal is a song that sounds secular on the face of it. These songs feature exquisite poetry, and can certainly be taken at face value, and enjoyed at that level. A ghazal may be understood as a poetic expression of both the pain of loss or separation and the beauty of love in spite of that pain. Ghazal is a poetic form consisting of rhyming couplets and a refrain, with each line sharing the same meter. The ghazal is composed of a minimum of five couplets and not exceeding fifteen which are structurally, thematically, and emotionally autonomous. Each line of the poem must be of the same length, though meter is not imposed in English. The first couplet introduces a scheme, made up of a rhyme followed by a refrain. Subsequent couplets pick up the same scheme in the second line only, repeating the refrain and rhyming the second line with both lines of the first stanza. The final couplet usually includes the poet's signature, referring to the author in the first or third person, and frequently including the poet's own name or a derivation of its meaning.

Procedure

The aim of the study was to find out the efficacy of Sufi music on emotion. The 120 participants of this study were met individually and made them understand the purpose of the study. After completing the ethical formalities, the tools were administered to the participants.

For the intervention purpose 40 songs of Ghazal were included. The total 40 Ghazals were grouped into 4 sets each having 10 songs. On the first day morning of the intervention the 12 participants of the experimental group were grouped together in a room which was distraction free and with proper ventilation. The participants were given a brief description about the entire process. The first set of CD with songs was played on that day with the supervision of the researcher. The participants were instructed to listen to the music with a relaxed mind and in sitting posture. After one hour of listening to music it was stopped and they were told to continue this at home just like how they were administered. The factors to be taken care of at home were also briefed while listening music at home environment. As such they were asked to select a room with minimum distraction and proper ventilation to listen the music. The subjects were instructed to listen to the given CD regularly for a period of one hour.

The doubts were cleared and handed over the CD to the participants. The participants were asked to listen to the music regularly for period of six days and to reassemble on the eighth day at the same venue. On the eighth day the participants were asked to share their experiences of listening to the music. This was followed by a briefing by the researcher and then administered the second set of music for the participants. Similarly all the four sets of music were administered during the weekly follow up at the venue. The participants could listen to Sufi music for a period of 28 days and assembled for the concluding session. The post assessment was also carried out during the last visit immediately after the experience sharing by the participants. The control groups remain uninterrupted and were not given any intervention during this period. They were also asked to report on the 28^{th} day for post assessment session.

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Results and Discussion

The aim of the study is to find out the efficacy of Sufi music on emotion. Before match after design was used and matching was done accordingly. Non parametric tests, was used for finding out the efficacy of Sufi music on managing emotions by comparing the pre and post test scores of experimental and control groups. The emotion scores of the experimental group across different assessment phases were analysed and as a preliminary step, the mean and standard deviation of the scores were computed. Wilcoxon signed rank test was used to find out whether there exist a significant difference in the pre and post assessment phase so as to generalize the results.

Anger

Anger is one of the potentially dangerous emotions.Kalat and Shiota(2007) describe anger as "the emotional state associated with a wish to hurt someone or to push him away". Anger drives a person towards constructive as well as destructive display of behaviours. In addition to verbal aggression, anger can direct toward on the way to physical aggression too.

Table 1

Results of wilcoxon signed rank test on the variable anger

Assessment Phase	Anger		
	Mean	SD	Z score
Pre control	24	5.44	0.63
Pre experimental	23.16	5.96	
Post control	24.5	6.14	2.94**
Post experimental	18.75	5.01	
Pre control	24	5.44	0.10
Post control	24.5	6.14	
Pre experimental	23.16	5.96	2.94**
Post experimental	18.75	5.01	

*** Significant at 0.01 level*

The results indicates that there is no significant difference between the pretest scores of the experimental and control groups on their anger as the z score obtained was 0.63. The mean value presented in table no 1 also shows that there is not much of a variation in their pre test scores. The scores on the variable anger was used to match groups before intervention and it could thus be determined that there will not be any significant difference in their pretest scores.

The obtained z score of 2.94 on the variable anger shows that there exists a statistically significant difference at 0.01 level between the experimental and control groups on their posttest anger scores. The experimental group obtained a mean value of 18.75 whereas the control group obtained a mean value of 24.5. The visible difference in the mean

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value may be due to the influence of Sufi music on managing anger.On further analysis, the pre test and post test scores of the control group on their angerscores were subjected to Wilcoxon signed rank test. The Z score obtained was 0.10, and was not statistically significant. The control group was kept constant without any intervention and it might be the reason for no alteration in their scores on both the assessment phase. It could also be noticed that there is increase in their anger as it is expected that the anger may increase if it is not managed properly.

The pre and post test scores of the experimental group obtained a Z score of 2.94 which shows statistically significant difference at 0.01 level. The experimental group obtained 23.16 as their pre test mean score and 18.75 as their post test mean scores. The visible decrease in the post test scores could be attributed that listening to Qawwali, the Sufi devotional music which was effective in managing anger. The one hour music listening per day for twenty-eight days seems very effective in managing the anger.

Anger drives to respond to whatever caused it and may often be linked with aggression. At times anger can be deadly and it is necessary to learn how to control this emotion. If it isn't handled appropriately it may havedestructive results. Uncontrolled anger may lead to arguments, physical fights, physical abuse, battering and self harm. Well managed anger can be a useful emotion that motivates to make positive changes. HakvoortBogaerts, Thaut, and Spreen, (2013) shows the effect of music therapy on anger management and coping skills. The outcomes of the present study also suggest that Sufi music is effective in controlling anger.

Fear

Fear is a universal emotion and is experienced as unpleasant. Fear responses make a person still and silent, startling or jerking kind of body movements, jumping and eye blinking. The results in table no 2 indicates that there is no significant difference between the pretest scores of the experimental and control groups on the variable fear as the z score obtained was 0.53. The mean value presented also shows that there is not much of a variation in their pre test scores.

The z score of 1.67 of fear shows that there is no significant difference between the experimental and control groups on their posttest scores on fear. The experimental group obtained a mean value of 24.5 whereas the control group obtained a mean value of 25.75. This indicates intervention did not bring about visible differences in the scores. The pre control and post control assessment also shows no significance with a z score of 0.35. The mean value obtained for pre control and post control are 25.58 and 25.75. This may be because no measures were taken to address the fear inducing components of the control group participants.

Table 2

Results of wilcoxon signed rank test on the variable fear

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Assessment Phase	**Fear**		
	Mean	SD	Z score
Pre control	25.58	3.23	0.53^{ns}
Pre experimental	25.33	3.57	
Post control	25.75	2.98	1.67 ^{ns}
Post experimental	24.5	3.17	
Pre control	25.58	3.23	0.35 ^{ns}
Post control	25.75	2.98	
Pre experimental	25.33	3.57	2.04 ^{ns}
Post experimental	24.5	3.17	

ns- not significant

Pre and post experimentalassessment obtained a z score of 2.04. The mean obtained for post experimental was 24.5 and pre experimental was 25.33. Based on the results there is no significant differences between assessment groups. Since pre and post experimental groups showed no significant difference it indicates the intervention was not effective on reducing fear wherein it is clear that Sufi music did not have any role in improving fear factor.

Happy

Individuals desire to be cheerful and content in turn wishing to be happy all the time. It is an emotional reaction in response to a state of pleasant events. Happy people are more sociable and generally behave in optimistic and assertive manner.

Table 3
Results of wilcoxon signed rank test on the variable happy

Assessment Phase	Happy		
	Mean	SD	Z score
Pre control	25.58	3.23	0.07
Pre experimental	25.33	3.57	
Post control	25.75	2.98	2.43**
Post experimental	24.5	3.17	
Pre control	25.58	3.23	1.22
Post control	25.75	2.98	
Pre experimental	25.33	3.57	2.93**
Post experimental	24.5	3.17	

** Significant at 0.01 level

The results indicates that there is no significant difference between the pretest scores of the experimental and control groups on their scores on happiness as the z score obtained

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was 0.07 whereas the obtained z score of 2.43 shows that there exists a significant difference at 0.01 levelbetween the experimental and control groups on their posttest scores. It indicates that there is a statistically significant difference between the two post test scores. The experimental group obtained a mean value of 31.66 whereas the control group obtained a mean value of 25.66. The evident difference in the mean value could be due to intervention impact.

On further analysis, the pre and post test scores of the control group obtainedz score of 1.22, and was not statistically significant. The results indicate that there is no statistically significant difference between the pre and post test scores of the variable happiness in control group. There is only a very slight difference in the mean values of the score of pre (25.58) and post (24.66) test of the control group. This may be because the control group was not provided with any of the parameters for increasing happiness. Happiness increases when personsemotional states are well regulated. Here there it may be because there were no happiness boosting events in the lives of control group participants.

The pre and post test scores of the experimental group were subjected to analysis and Z score (2.93) shows statistically significant difference at 0.01 level. The results indicate that there is a visible difference in the scores of variable happiness. The mean values presented in table no 3 shows that the experimental group obtained 26.16 as their pre test mean score and 31.66 as their post test mean scores. It could be attributed that listening to the Sufi devotional music was effective in improvement of happiness. That is Sufi music has influenced the level of happiness.

The music listening seems very helpful in enhancing happiness. It was found in reviews that music acts on central nervous system, and raises levels of endorphins as well as neurotransmitters such as dopamine, acetylcholine and oxytoxin. Endorphins have been found to provide motivation and energy creating joyfulness and optimism and decreases pain by contributing to the feeling of wellbeing (Blood &Zattore, 2001).

Sad

Sadness is an emotional reaction to a perceived loss.It may last few seconds to several hours. The individuals who experience sadness based on familial, social or personal events. They perceive it to be irreparable and hopelessness pervades. The Z score obtained for the pre experimental and pre control group was 0.42 which showed no significant difference between groups. According to the present design the total emotion scores are matched and hence there will be no variation in its subcomponents. On further analysis of post control and experimental group the Z score obtained was 2.20 which showstatistically significant difference at 0.01 level. The results in table 4indicate that the mean value obtained for the experimental and control groups on post test scores were 22.33 and 26.75 respectively.

Table 4

Results of wilcoxon signed rank test on the variable sad

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Assessment Phase	Sad		
	Mean	SD	Z score
Pre control	26.16	3.29	0.42
Pre experimental	25.5	5.55	
Post control	26.75	3.54	2.20**
Post experimental	22.33	4.75	
Pre control	26.16	3.29	1.61
Post control	26.75	3.54	
Pre experimental	25.5	5.55	3.07**
Post experimental	22.33	4.75	

** Significant at 0.01 level

The control group participantson pre and post assessment obtained a z score of 1.61 which was not significant. The mean scores obtained were 26.75 and 26.16 for the pre and post assessment of control groupsrespectively. There is only negligible difference between the mean scores. This is because the control groups remained without any intervention. This shows the sadness may increase if it is not managed properly. Further assessment was done to see whether post and pre assessment varies in experimental groups. The z score obtained was 3.07 which is statistically significant at 0.01 level. The mean score obtained for the post experimental group is 22.33 and pre experimental group was 25.5. This indicates listening to Sufi music had effectiveness on tackling with sadness.

The findings on the variable of emotion –sad thus gives a picture that there are no significant difference pre control and post control groups as their emotions were not well regulated and kept unaddressed. The significant difference in pre and post experimental groups clearly indicates the effect of Sufi music.

Anxiety

Anxiety is an emotion that is experienced by majority of the people atleast in moderate degrees. An unwanted apprehension about the future or an impending event results in anxiety. It may manifest as avoidance and person escapes from the situation or become timid. The Z score obtained for the pre experimental and pre control group was 1.15 which shows no significant difference between groups. This is due to matching process done. The Z score 2.87 for the post experimental and post control groups shows statistically significant difference at 0.01 level. The results in table 5 shows that the mean value obtained for the experimental and control groups on post test scores were 21.58 and 24.5 respectively. There are visible differences in mean value and this might be due to the intervention effectiveness, but has to be verified by seeing the pre and post experimental group values.

The control groups on pre and post assessment obtained z score of 1.50which was not significant. The mean scores obtained were 24.5 and 24.08 for the post and pre assessment of

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control groups correspondingly. This is because the control groups remained without any intervention. Further assessment was done to see whether post and pre assessment varies in experimental groups. The Z score obtained was 2.94 which is statistically significant at 0.01 level. The mean score obtained for the pre and post experimental groups are 24.33 and 21.58. There are clear differences in mean value which indicates Sufi music has impacted the participants in reducing their anxiety. In support to the present findings, the impact of music on anxiety is documented byJanigro(2012) in which he reported the calming effects of melodic music on patients undergoing brain surgery. The patients were more relaxed and the Sufi music had significant health results. Music stimulates the relaxation response by creating mental distractions, decreasing muscle tension and decreasing the level of stress hormones. It also decreases blood pressure, decrease heart rate and as a result anxiety is lessened.

Table 5

Results of wilcoxon signed rank test on the variable anxiety

Assessment Phase	Anxiety		
	Mean	SD	Z score
Pre control	24.08	5.97	1.15
Pre experimental	24.33	7.32	
Post control	24.5	6.05	2.87**
Post experimental	21.58	6.76	
Pre control	24.08	5.97	1.50
Post control	24.5	6.05	
Pre experimental	24.33	7.32	2.94**
Post experimental	21.58	6.76	

** Significant at 0.01 level

Guilt

Guilt is a negative emotion felt when one fails or does something morally wrong but focuses on how to make amends and how to avoid repeating the transgression.Often perhaps usually guilt is unwarranted self criticism. Too often it lingers on and as the person ruminates, regrets, and self punishes. The results indicates that there is no significant difference between the pretest scores of the experimental and control groups on their guilt score as the z score obtained was 1.46. The mean value obtained for pre control group is 28.41 and pre experimental group is 34.08 also According to the present design the total emotion scores are matched and hence there will be no variation in its subcomponents.

Table 6

Results of wilcoxon signed rank test on the variable guilt

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Assessment Phase	Guilt		
	Mean	SD	Z score
Pre control	28.41	6.9	1.46^{ns}
Pre experimental	34.08	6.68	
Post control	29.0	7.96	1.25 ^{ns}
Post experimental	33.41	6.52	
Pre control	28.41	6.9	0.41 ^{ns}
Post control	29.0	7.96	
Pre experimental	34.08	6.68	2.30 ^{ns}
Post experimental	33.41	6.52	

Ns- Not Significant

The z score of 1.25 of the variable guilt shows that there is no significant difference between the experimental and control groups on their posttest guilt scores. The experimental group obtained a mean value of 33.41 whereas the control group obtained a mean value of 29. In the pre and post test scores of control group assessment also shows no significance with a z score of 0.41. The mean value obtained for pre test control group and post test control group are 28.41 and 29.0. The pre and post experimental group obtained Z score of 2.30. The mean obtained for post experimental was 33.41 and pre experimental was 34.08. Since there is no statistical difference found, the intervention did not make any difference in the participants.

Jealousy

Jealousy is the feelings, thoughts and behaviours that occur when an individual perceives that a rival threatens his wishes and motives. Anger, fear and hurt are the emotions involved in jealousy. The results computed on the variable jealousy indicated that there is no significant difference between the pretest scores of the experimental and control groups on their score on jealousy as the z score obtained was 1.84. The obtained z score of 1.37 of the variable jealousy shows that there is no significant difference between the experimental and control group on their posttest jealousy scores. The results presented in table no 7 show that the experimental group obtained a mean value of 18.66 whereas the control group obtained a mean value of 15.58. On further analysis, the pre test and post test scores of the control group on their jealous score were subjected to Wilcoxon signed rank test. The z score obtained was 1.53, and was not statistically significant. There is only a slight difference in the mean values of the jealous score of pre (14.16) and post (15.58) test of the control group. The pre and post test scores of the experimental group were subjected to analysis. The obtained Z score 1.63 shows there is no significant difference. The mean values presented also shows that the experimental group obtained 19.5 as their pre test mean score and 18.66 as their post test mean scores. This indicates that the intervention was not effective in the case of dealing with the emotion jealousy.

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Table7
Results of wilcoxon signed rank test on the variable jealousy

Assessment Phase	Jealousy		
	Mean	SD	Z score
Pre control	14.16	7.08	1.84[ns]
Pre experimental	19.5	6.17	
Post control	15.58	7.69	1.37 [ns]
Post experimental	18.66	5.54	
Pre control	14.16	7.08	1.53 [ns]
Post control	15.58	7.69	
Pre experimental	19.5	6.17	1.63 [ns]
Post experimental	18.66	5.54	

ns – Not Significant

Disgust

The results presented in table no 8 indicates that there is no significant difference between the pretest scores of the experimental and control groups on their score on disgust as the z score obtained was 0.36. The mean value presented in table no 8 also shows that there is not much of a variation in their pre test scores. This is because before match after design was used for carrying out the study, and the groups were matched on the basis of their emotion score, it could be determined that there may not be any significant difference in their pretest scores.

Table 8
Results of wilcoxon signed rank test on the variable disgust

Assessment Phase	Disgust		
	Mean	SD	Z score
Pre control	21.41	4.01	0.36
Pre experimental	21.75	4.63	
Post control	21.41	4.12	2.98**
Post experimental	18.41	3.67	
Pre control	25.58	3.23	.00
Post control	25.75	2.98	

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Pre experimental	25.33	3.57	2.94**
Post experimental	24.5	3.17	

** Significant at 0.01 level

The obtained z score of 2.98 of disgust shows that there exists a significant difference (0.01 levels) between the experimental and control groups on their posttest disgust scores. It indicates that there is a statistically significant difference between the two post test scores. The results presented in table no 8 show that the experimental group obtained a mean value of 18.75 whereas the control group obtained a mean value of 24.5. The noticeable difference in the mean value may be attributed to the efficacy of Sufi music on managing disgust.

On further analysis, the pre test and post test scores of the control group on their disgust score were subjected to Wilcoxon signed rank test. The z score obtained was 0.00, and was not statistically significant. The results indicate that there is no statistically significant difference exists between the pre and post test disgust scores of the control group. There is only a minor difference in the mean values of the disgust score of pre (24.0) and post (24.5) test of the control group. The control group was kept constant without any intervention and it might be the reason for no alteration in their anger score on both the assessment phase. It has to be also noticed that there is no increase in their disgustscore.

The pre and post test scores of the experimental group were subjected to analysis. The obtained Z score 2.94 shows a statistically significant difference at 0.01 level. The mean values shows that the experimental group obtained 18.41 as their pre test mean score and 21.75 as their post test mean scores. It could be attributed that listening to qawwali, the Sufi devotional music which was effective in managing disgust.

The results thus indicate the music listening has effect on anger, happy, sad, anxiety and disgust. Music trains the brain for higher levels of thinking. Music's calming effect works on the emotional aspects and especially the Sufi music's soothing effect gives a sense of control. At the end of the day music gives a calming effect and enhances overall wellbeing. It has the power to stir the soul and arouse emotions. Music is one of the oldest forms of human creativity and has in some way provided a means of expressing the deeper aspect of human emotions in a more tangible manner than just mere words. One of the simplest healthy coping skills one can use is coping with music. Many listen to music everyday without even becoming aware that music can help us cope. Using music to cope is quick, relatively easy and inexpensive. When you are feeling intense distress or urges, turn on some music and feel the change.

Conclusion

Adverse events occur in life and the belief that they can be coped with effectively has individual variations. There are number of factors such as meeting time lines, difficult partners, hateful colleagues, irritable boss and insincere subordinates pose emotional breakdowns. There are also life events such as loss of a loved one, transfer of job to remote area, extreme financial crisis creating emotional confusion and demanding appropriate

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behavior. When a person overreact emotionally to minor situations there is usually another cause for that emotion that most does not acknowledge. That motion could be anger, defeat, frustration, jealous, sad or any range of feelings. A bad experience at the workplace may cause disruptions. These can be balanced using a coping strategy like Sufi music. The present study aimed at finding out the effect of Sufi music on emotions shows significant positive effect of music on happy, sad, anxiety, anger and disgust.

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