

**Implementation Of Prayer As A Therapy In Handling Emotional Disorder By The Characters
In Hikayat Inderaputera and Hikayat Ahmad Muhammad**

Rahman, N.S.A

School of Languages, Civilisation and Philoshopy, Universiti Utara Malaysia

Email: nadiatul@uum.edu.my

Muhammad, S.J.N

Faculty of Modern Languages and Communication, Universiti Putra Malaysia

Email: salmahjan@upm.edu.my

Aris, M.A.M

Faculty of Human Development, Universiti Pendidikan Sultan Idris

Email: afif2797@gmail.com

Norsaliza Mohd Shuhaini

Centre of Language and General Studies, Universiti Pendidikan Sultan Idris

Email: saliza@pbmpu.upsi.edu.my

Abstract:

Humans are inescapable from having struggle and conflict within one's self. Such state sometimes leads us to suffer emotionally. If this problem being delay to be cured properly, thus this may lead to more unprecedented effects. The same causality is applicable to the characters in a literary text. Human characters in a literary text are also portray to have the emotional disturbances when they encounter with a particular problem or conflict. Therefore, when an individual faces some sort of emotional instability, he or she must be addressing it by taking the proper steps adequately. For Muslims, it is a pretty objective to practice prayer in overcoming emotional problems. This is because prayer is effective in emotional healing. In Islamic teaching, prayer a categorized as a good deed (*ibadah*) as incumbent upon Muslims. Therefore, this study will discuss the methods of praying as a therapy in addressing the emotional problem by the characters played in literary texts. This research employed a library search method and research data analysis upon the texts of Hikayat Inderaputera and Hikayat Ahmad Muhammad. The findings revealed the effectiveness of the prayer in overcoming and healing the emotion of characters. Furthermore, this research could educate and inculcate Muslims to practice praying when dealing with an emotional problem.

Index Terms: Conflict, emotional interruption, *ibadah*, prayer, problem, therapy.

1. Introduction

Every person sometimes is vulnerable to emotional instability when dealing with problems and conflicts. The problem and conflict may associate too many forms of events such as a loss, the passing of loved ones, farewell, accident, sickness, war and poverty. If these emotional problems are not addressed immediately, the problems may become seriously worsening. In this regard, the emotional disturbance would cause social change such as wariness, depression and anxiety affecting the very functions of humans as a product creation [1]. In addition, the constant ignorance of this may lead to the confusing emotional disorder such as neurosis and dysfunctionality of human.

This situation is not only happening in reality. This is because the human characters in literary texts are also being portrayed to have emotional disturbances like people in reality do. Everything that happens in reality is also refined through events written in the literary text. Pursuant to that, the character that faces emotional instability will initiate attempts to find solutions to overcome the triggers. This situation is also highlighting the fact that a character will pray as a therapy for intervention taken and try to take up efforts to restore the spirit into self and enlighten it from being disturbed emotionally. Prayer will quench the thirst of the soul, a remedy to the anxious heart and emotional disorder [2] and [3].

Therefore, this writing will be discussing the method of praying as a therapy in addressing the emotional problems held by the characters portrayed in literary texts. The pieces of literatures used in this research were *Hikayat Inderaputera* and *Hikayat Ahmad Muhammad*.

2. The Concept of Prayer in Islam

Prayer is an important element in the life of a human because the act of prayer is incumbent upon Muslims as a form of *ibadah* (good deed). Prayer is an assertion of believers towards the Greatness of Allah and signifies human salvation when we are in need of His help. Prayer is strength, faith and hopes to humans towards Allah when we are helpless or overwhelmed in His tribulations until the emotional element of a person could be disturbed. The word prayer comes from a word means to call out or ask for help [4]. Prayer is an utterance, supplication as well as a request dedicated to Allah as to fulfil the wishes, or specific needs and hoping for all the wishes come true [5]. This has been stated in Surah Al-Baqarah, verse 186 that means “*And when My servants ask you, (O Muhammad), concerning Me, indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me and believe in Me that they may be rightly guided.*” [6].

Prayer is not only for wish granting alone. Do prayer for mellowing down any tension and emotional disturbances that confine one's self. In Islamic psychology, prayer is considered as one of the psychotherapy treatments to overcome emotional instability such as depression [7]. Besides that, at the point when a human has gone through hardship and intense pressure of mental and emotion, one of the ways to treat this condition is through confiding, to seeking help meticulously, hoping and have faith towards a power that can help people to solve the problem and get out from hardship [8]. Plus, prayer is a consistent pleading or appealing of a servant towards Allah to encounter any issue of spirituality and physical, whether in the real world or hereafter, even not only for the sake of self, it is applicable to all relatives, companions, and all Muslim [5]. Hence, in order to untie the discontentment of heart and depression, humans are urged to pray as a therapy to treat the emotional disturbance. This is because prayer is a source of faith and dependency to the Almighty Allah. A human that refuses to pray is an arrogant people and shall be placed in hell [8] and [9].

3. Prayer As A Therapy In Handling Emotional Disorder By The Characters In *Hikayat Inderaputera* And *Hikayat Ahmad Muhammad*

The characteristic of emotional disturbance influenced by past adverse experience upon character can be illustrate in behavior and action of seeking help from Allah. The behavior of prayer is one of the endeavor, method and therapy to overcome the problems and emotional instability experienced by persona. This shows the character in Raja Bikrama Indera in *Hikayat Inderaputera*. Raja Bikrama Puspa struggled with the emotional disorder when golden peacock had hijacked his son. Raja Bikrama Indera had been portray as the one that unstopably cried and grieved. This is because Raja Bikrama Indera missed his nowhere son, Inderaputera. The behavior of crying and grieving of Raja Bikrama Indera clearly shown he had the emotional disorder. The prayer is one of the therapies with purposely to enforce the barricade of a human from emotional disorders [10].

With this regards, in order to cater to the emotional-related problems, he stayed in the mosque to worship Allah. Ritual practices to worship Allah are incumbent upon humans to do what Allah has decreed [11]. The display of this situation can be show in the following excerpt: *“After listening to the sailors, he stopped his boat and went to see Inderaputera. He prostrated to Inderaputera while weeping and saying, “Your absence gave great remorse to your dad. He cried because he misses you. He didn’t stay in the castle except in mosque for worshipping God”* [12]. The act of the Raja Bikrama Indera who performed ibadah in the mosque can be define as performing Islamic rituals such as performing to pray, prayer and reciting Al-Quran to ameliorate the sadness for the loss of Inderaputera. The act of supplicating is a form of deviation. In this regards, that remembering Allah with the act of praying is a form of deviation from difficulty or problem encountered [13] and [14].

Moreover, praying is a symbol of dependency and hope to Allah. That is why Raja Bikrama Indera made a lot of prayer for Inderaputera’s safety and may he be protect while putting the hope wholeheartedly to Allah. The prayer has a role to describe the hope that is dependent on God's greatness in which the Allah will be the only One who grants all His servants’ wishes [15]. During the absence of Inderaputera, it was report that Raja Bikrama Indera just sat in the mosque by performing to pray and praying to God. This situation lies in this excerpt: *As long as the disappearance of Inderaputera being kidnap by the golden peacock, Raja Bikrama Indera never sat in the castle except devoting himself in the mosque with scholars, praying and supplicating to Allah SWT as so his son, Inderaputera could be found.* [12].

In this case, that prayer is a medium to confide when we are in difficulty and beg or hope to acquire what we really deserve for it [4]. The condition of Raja Bikrama Indera who prayed clearly showed that he begged to God to be reunite with his son, Inderaputera. Therefore, prayer plays a major role because human beings must strive and seek effort by praying to accomplish what is achievable [16]. In fact, in Surah Al-Ghaafir verse 60 [6], which means *“And your Lord said: Pray to Me I will accept the prayer of your request. Indeed those who are arrogant of worship and pray to Me, will go to Hell in contempt.”* Hence, man is encouraged to always worship and pray to God because God will grant every prayer requested.

Meanwhile, this situation is also show through Muhammad’s character in *Hikayat Ahmad Muhammad*. Muhammad’s character was separate from his brother Ahmad when Muhammad sought water to gives to his brother. However, after Muhammad returned, Ahmad had been lost. This condition has caused Muhammad to feel sad, distressed and worried about Ahmad’s condition as being stepped by the elephant. Therefore, Muhammad has prayed and begged God to be reunited with Ahmad whether in the world or in the hereafter.

This can be trace in the following excerpt: *“Oh my brother, we are in waiting and who we are; we have to just believe! My brother, my son, my sunshine and heart lover, where have you been my dear. I have left by you forever. You*

are still small and never had we got apart. At this moment you might be dead being stepped by elephant. Muhammad cried while uttering the God's name Who is Gracious and Merciful. Muhammad prayed to God for Ahmad to forget the way returning home because he doesn't want him to get difficulties because Ahmad is still small. Muhammad asked to God and Messenger for him to be reunited with his little brother in the hereafter life" [17].

The behavior of Ahmad clearly shown that Muhammad experienced emotional disorder through his temperament of crying. The cried of Muhammad is because of his sadness and grieved reminiscing the disappeared Ahmad. At the same time, Muhammad felt anxious with the condition of Ahmad that still a kid and ignorant. Yet, Muhammad was unsure to validating Ahmad is still alive or dead. In addition, Muhammad prayed to Allah and Prophet Muhammad SAW so that he can be reunite with Ahmad at the other world even not in this world. The action of Ahmad that prayed to Allah portrayed his endeavor in order to overcome the emotional instability due to the loss of his brother, Muhammad. In this case, the blessing of Allah is need to be plead so that it can give hope and spirit to enforce the spiritual and physical of human [5]. The illustration proved that when having the difficulties, Muhammad prayed to his God in hoping he can reunite with Ahmad and reduce his anxiety. Pray is one of the attempts to acquire tranquility of soul when a human was in difficult condition [2].

4. Conclusion

Prayer is an important element in human life. This is because praying will not only be functioning as a means of asking help or wishes to be grant, yet it provides a remedy as a therapy to the emotional disturbances. Humans ought to be wise in making a just judgement and acting rationally to stay away from the negative elements for the sake of the serenity of the human's soul. Moreover, this research has mainly put forth the element of religion, such as prayer therapy indirectly in providing assistance to those in emotional healing. Therefore, through the findings of this research, it is hope that it would nurture and educate people to practice always the act of praying when they encounter remorseful moments, emotional tension and spiritual discomfort.

References

- [1] Intan Farhana Saparudin, Fariza Md. Sham & Salasiah Hanin Hamjah. "Faktor Gangguan Emosi dalam Fenomena Histeria Massa Remaja Muslim." *Jurnal al-Hikmah*. Vol. 6, pp. 2-20, 2014.
- [2] Harmathilda H. Soleh. "Doa dan Zikir dalam Meningkatkan Kecerdasan Emosi". *PSIKIS Jurnal Psikologi Islami*. Vol. 2, No. 1, pp. 26-39, 2016.
- [3] Norhafizah Musa, Azahar Yaakub @ Ariffin, Siti Suhaila Ilwani, Adibah Muhtar, Zaharah Mustafa & Mohd Hambali Rashid. "Psikoterapi Islam Menurut Al-Quran dan Al-Sunnah dalam Mengurus Tekanan Pesakit Kanser Payudara." *E-Bangi Journal of Social Sciences and Humanities*. Vol. 13, No.2, pp. 131-140, 2018.
- [4] Badri Taib. *Doa Runtutan dan Pengertian*. Kuala Lumpur: Kementerian Pertahanan, 1995.
- [5] Ismail Kamus. *Indahnya Amalan Doa*. Kuala Lumpur: Telaga Biru, 2010.
- [6] The Noble of Quran.
- [7] Nazneen Ismail. *Psikologi Islam*. Batu Caves: Must Read Sdn. Bhd., 2014.
- [8] Asyraf al-Hasyir. *Doa-doa Orang Soleh*. Johor Bahru: Perniagaan Jahabersa, 1999.
- [9] Abdullah Zikry. *Hidupkan Batin dengan Berdoa dan Berzikir*. Alor Setar: Kalam Ilham, 1993.

Implementation Of Prayer As A Therapy In Handling Emotional Disorder By The Characters In Hikayat Inderaputera
and Hikayat Ahmad Muhammad

- [10] Nur Hidayah Ibrahim Star & Sharifah Norshah Bani Syed Bidin. "Terapi Bunyi Melalui Bacaan Al-Quran dan Kesannya Terhadap Fizikal, Mental dan Emosi Manusia." *Prosiding Seminar Antarabangsa al-Quran dalam Masyarakat Kentemporari*, pp. 336-345, 2018.
- [11] N.S.A Rahman, S.J.N Muhammad & A. Sujud. "Aliran Perjalanan Hidup Manusia dalam Syair Jamad Al-Qiamat." *Jurnal Kesidang*. Vol. 1 No. 1, pp. 95-111, 2016.
- [12] Mulyadi, S.W.R.. *Hikayat Inderaputera*. Kuala Lumpur: Yayasan Karyawan. 2007.
- [13] R. Rachmy Diana. "Pengendalian Emosi Menurut Psikologi Islam." *UNISIA*. Vol. 37, No. 82, pp. 41-47, 2015.
- [14] Yahdinil Firda Nadhiroh. "Pengendalian Emosi (Kajian Religio-Psikologis Tentang Psikologi Manusia)." *Jurnal Sainifik Islamica* Vol. 2, No. 1, pp. 53-63.
- [15] Noriati A. Rashid. "Nilai Kesantunan dalam Konteks Sosiobudaya Masyarakat Melayu." *Jurnal Pengajian Melayu*. Vol. 15, pp. 232-253, 2005.
- [16] Ahmad Hisham Azizan & Che Zarrina Sa'ari. (2009). "Terapi Solat dalam Menangani Penyakit Gelisah (*Anxiety*) Menurut Perspektif Psikoterapi Islam". *Jurnal Usuluddin*. Vol. 29, pp. 1-43, 2009.
- [17] Hashim Ismail. *Hikayat Ahmad Muhammad*. Kuala Lumpur: Perpustakaan Negara Malaysia, 1996.