

Personal Disorder in the Qur'an (Psychological Analysis of Zakaria's Story)

Syamsiah Nurul Hikmah, Fitri Nurlaily, Khomsun Nawawi, Achmad Zainul Arifin

Univeersitas Pesantren KH. Abdul Chalim, Mojokerto

Email: www.snurulhikmah11@gmail.com - fitri.nurlaily27@gmail.com -

khomsunnawawi@gmail.com - arifinzainul89@gmail.com

Abstract

The Mental Soldering in the Qur'an, as a psychological analysis of the story of Zakaria. This research is interesting because until now, little research has scientifically examined stories in the Qur'an (tafsir al-'ilmy), one of which is the story of Zakaria. Social stigma can impact an individual's mentality because the impact can be both positive and negative. One of the negative impacts is mental disorder, especially what happened in Zakaria's story. The presence of children in a marriage has a significant influence on the psychology of the parents. The significance is seen from the perspective of society regarding people who have married but have not been able to have children. This research used a qualitative method that uses a conceptual thematic interpretation method. The thematic interpretation method was applied by collecting all the verses related to the story of Zakaria in this research. Thus, the primary data used in this research is the story of Zakaria in the Qur'an, namely in the form of Zakaria's prayers, which were studied using a scientific interpretation approach. Zakaria's story in the Qur'an provides an understanding that excessive anxiety can hurt physical performance (psychosomatic). This is proven in the story of Zakaria's anxiety about not having children in his twilight years, which has an impact on his physical performance; it explains that the psychosomatic experience experienced by Zakaria was that he was unable to stop himself from feeling excessive anxiety due to his failure to fulfill the prevailing social stigma. It is said in the Qur'an that Zakaria had difficulty speaking (moving his mouth/lips), so he gave (used) prayer beads to communicate. In research, the sentence tasbih is a particular sentence in which the individual does not need to move their lips to pronounce it. Similar things rarely happen in society; therefore, the sentiment of social norms is very applicable to social life

Keywords: Zakaria's story, Psychology, Personal Disorders, Psychosomatics.

INTRODUCTION

Allah created humans as the best creatures. Grants and instills the tendency for perfection and the ability to think towards perfection. Humans on the path to perfection need a path and guidance. With guidance, you will be able to achieve perfection. Therefore, Allah sent down grace and guidance in the form of books, one of which is the Qur'an, as a guide for humans to achieve perfection.¹

In this case the Qur'an says *وَيَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ*. The Qur'an questions humans who do not want to reflect on themselves; from this verse, we can understand that humans are creatures who think and feel.² Humans can generally adapt to their circumstances because

¹ Amini Ibrahim, *Mengapa Nabi Diutus*, cet. Ke-1, (Jakarta: Al-Huda, 2006), 11-12.

² Qs. Adzariat [51], 21

this is an instinct for every human being. Not long ago, science studied human attitudes and behavior; this study was called psychology. Psychology comes from Greek. It consists of the root words psyche or psychic, which means soul, and logos, which means knowledge. So, in terms of psychology, it means the science of psychology or the science that studies the nature of personality or behavioral disorders along with the origins or process of developing mental sciences.³ However, because the soul is abstract and cannot be studied empirically, the study shifts to mental (inner) symptoms or behavior. Psychological studies usually examine the flow of human thought and the reasons behind human behavior and behavior, including mental disorders.

Mental disorders are a fundamental component of the definition of health. Good mental health enables people to realize their potential, cope with everyday stresses, work productively, and contribute to society. Therefore, mental disorders cannot be underestimated because the impact of mental disorders is very worrying. Meanwhile, according to the Indonesian Ministry of Health, a mental disorder is a severe medical disorder involving brain performance, not just feelings of anxiety or sadness for a few days. However, this disorder persists for some time and interferes with daily functions, such as mood disorders, concentration problems, and feelings of hopelessness and helplessness.

The mentality is soldered more specifically in several parts, including depression, neurosis, psychosis, and psychosomatics. Psychosomatics, a branch of mental disorders, was discovered by Johan Cristian Heinroth in 1818 AD and then popularized by a physiologist named Maximilian Jacobi. Psychosomatics combines the words psyche (mind) and soma (body). More simply, it is a psychological disease that involves the mind and body so that the disease appears or even gets worse. This psychosomatic disorder usually takes the form of a physical illness that is caused or made worse by psychological (mental) factors, such as stress and anxiety.⁴ Reflecting on the Qur'an, there is a story that implies a psychological conflict in the form of psychosomatics experienced by the Prophet Ya'qub due to deep sadness because he was lied to by his children and also abandoned by his loved ones. This sadness caused the Prophet Jacob's eyes to go blind, and he never stopped crying. As mentioned in Qs. Yusuf verse 84 which reads:

³ L. Sandra, "Dinamika Psikologi Interaksi (Konsep Diri Dan Identitas Online)", Disertasi Fakultas Psikologi Universitas Gajah Mada Yogyakarta, 30.

⁴Rahmi Meldayati, "Mental Disorder Dalam Al-Qur'an (Tafsir Maudu'i Tentang Mental Disorder Ragam Dan Penanggulangannya)", Skripsi Program Studi Tafsir Hadis Fakultas Ushuluddin Universitas Islam Negeri Syarif Hidayatullah Jakarta, 2010, 54-55.

وَتَوَلَّى عَنْهُمْ وَقَالَ يَا أَسَفَى عَلَى يُوسُفَ وَابْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ

"he (Ja'qub) turned away from them (his children), saying, "Oh my sorrow for Yusuf," and his eyes became white with sadness. He silently held back his anger (towards his children)"

In psychology, the Prophet Ya'qub experienced psychosomatic disorders, namely psychological conditions that cause physical illness. The response from the Qur'an regarding the conflict experienced by the Prophet Ya'qub was to restore his sight and be reunited with his loved ones (Yusuf) in an honorable condition.⁵ As reported in the Qur'an Qs. Yusuf verses 93-96.

اذْهَبُوا بِقَمِيصِي هَذَا فَاَلْفُوهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ (٩٣) وَلَمَّا فَصَلَ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ

يُوسُفَ لَوْلَا أَنْ تُفَنِّدُونِ (٩٤) قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ (٩٥) فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي

أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ (٩٦)

"Go with my clothes, then rub them on my father's face, then he will look back, and bring your whole family to me. And when the caravan had left (from Egypt), their father said, "Indeed I smelled the smell of Yusuf, if you did not accuse me of being weak of mind (of course you would justify me). They (his family) said, "By Allah, you are still in your previous mistakes. So when the bearer of good news arrived, he rubbed (the clothes) on his face (Ya'qub) and said, "Didn't I tell you that I know from Allah what you do not know?"

In this case, the author is interested in interpreting the story of Zakaria from a psychological perspective, using the title "Personal Disorder in the Qur'an (Psychological Analysis of the Story of Zakaria)."

RESEARCH METHODS

This type of research is qualitative research using the conceptual thematic interpretation method. Conceptual thematic is research on concepts that are not explicitly mentioned in the Qur'an, but the ideas about these concepts are substantially in the Qur'an.⁶ The conceptual thematic interpretation method is understanding the Qur'an by collecting verses with the same theme to obtain a complete and comprehensive picture of the theme being studied, then looking for relevant and actual meanings for the current context.⁷

⁵Dudi rosyad, *Kisah Para Nabi (Qoshash Al-Anbiya' Oleh Ibnu Katsir)*, (Jakarta: Pustaka Al-Kautsar, 2011), 390

⁶Abdul Mustaqim, *Metodologi Penelitian Alquran Dan Tafsir, idea pres, jogjakart, 2019, hal. 62.*

⁷ Idris, I., Muslihun, M., & Pradini, F. (2022). P'jaz Al-Ilmy of The Qur'an: Scientific Analysis of Surah Thaha 77 With Fluida Dynamic Approach. *Dirosatuna: Journal of Islamic Studies*, 5(2), 15-27. <https://doi.org/10.31538/drstn.v5i2.3348>

This conceptual thematic methodology is expected to be able to control ideological biases imposed in the interpretation of the Qur'an because the accuracy of the interpretation of the Qur'an can be tracked by considering the collaboration of verses that are adapted to the theme that is the object of study to minimize non-Quranic ideas in the interpretation of the Qur'an.⁸

This research's primary and secondary data sources are primary and secondary data. The primary data from this research is the story of Zakaria in the Qur'an, namely in the form of prayers from Zakaria contained in the Qur'an. Some of which are contained in Qs. Ali Imran verses 40-41, Qs. Maryam verses 1-11, as well as Qs. Al anbiya' verses 89 and 90. Meanwhile, secondary data from this research is in the form of interpretations from several commentators, hadith histories, books, journals, and articles related to this research. So it can help the author complete this research.⁹

RESULTS AND DISCUSSION

The story of Zakaria in the Qur'an

In the Qur'an, the story of Zakaria is mentioned several times in different suras, including:

Qs. Maryam verses 1-3

كَهَيْعِصَ (١) ذَكَرَ رَحْمَتَ رَبِّهِ نِدَاءً خَفِيًّا (٣)

"Kaf, Ha, Ya, 'ain saad. What (read here is) explains your God's mercy to his servant, Zakaria. (i.e.) when he prays to his God with a gentle voice."

Qs. Maryam verse 4

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَأَشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا

"he (Zakaria) said, "my god, truly my bones are weak and my head is filled with gray hair, and I have never been disappointed in praying to you, my God."

Qs. Maryam verse 5

وَإِنِّي خِفْتُ الْمَوَالِيْمَ مِنِّي وَرَأَيْتُ أَفْرَأِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا

"And I really worry about my relatives after I die, even though my wife is barren, so grant me a child from your side."

Qs. Maryam verse 6

⁸Ibid., 64.

⁹ Mudawiyah, U. (2022). Qasam Verses in Juz 'Amma of The Qur'an With Ibnu 'Asyur Perspective. *Dirosatuna: Journal of Islamic Studies*, 5(1), 26-41. <https://doi.org/10.31538/drstn.v5i1.3190>

يَرِثُنِي وَيَرِثْ مِنْ آلِ يَعْقُوبَ نَجْعَلُكَ رَضِيًّا

"who will inherit me and inherit from Jacob's family and make him, O my Lord, a blessed person.
Qs. Maryam verse 7

يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى لَمْ نَجْعَلْهُ مِنْ قَبْلُ سَمِيًّا

"(Allah said) "O Zakaria, we give you good news with a son named Yabya, whom we have never given a name like that before."
Qs. Maryam verse 8

قَالَ رَبِّ إِنِّي يَكُونُ لِي عِلْمٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا

"He Zakaria said, "O my God, how will I have children when my wife is barren and I (myself) have actually reached a very old age"
Qs. Maryam verses 9-11

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا (٩) قَالَ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا (١٠) فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا (١١)

Allah said, "Thus," your Lord said, "it is easy for me. Indeed, I created you before that, even though (at that time) you did not exist." Zakaria said, "O my Lord, give me a sign." Allah SWT said, "Your sign is that you cannot converse with humans for three nights, even though you are healthy. So he came out of the mibrab to his people and beckoned to them: You glorify yourself in the morning and evening.

Qs. Ali Imran, verse 40

قَالَ رَبِّ إِنِّي يَكُونُ لِي عِلْمٌ وَقَدْ بَلَغْتُ الْكِبَرِ وَامْرَأَتِي عَاقِرٌ ۖ قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ

"he (Zakaria), "Oh my God, how can I have children when I am so old and my wife is barren?" And Allah) said, "So, Allah does what He wills."

Qs. Ali Imron verse 41

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا زَمْزًا وَذِكْرًا رَبِّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ

"he Zakaria said "O my Lord, give me a sign" Allah said "a sign for you is that you do not speak to humans for three days, except with signs. And chant (the name of) your Lord a lot and glorify (praise him) in the evening and in the morning."

Qs Al Anbiya' verse 89.

وَزَكَرِيَّا إِذْ نَادَى رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ

"and (remember the story of) Zakaria when he prayed to his God, "O my God, do not give me to live alone (without children) and you are the best heir."

Qs. Al Anbiya' verse 90

فَاسْتَجَبْنَا لَهُ وَوَعَدْنَا لَهُ يَحْيَى وَأَصْلَحْنَاهُ ۖ هُوَ زَوْجُهُ ۚ إِنَّهُمْ كَانُوا إِسْرَارُونَ فَيَا خَائِفِينَ

“so we answered (his prayer, and we bestowed it on Yahya and we made his wife (able to conceive). Truly they always hastened to (do) good deeds, and they prayed to us with great hope and anxiety. And they were sincere people to us.”

After collecting and observing the verses related to the story of Zakaria, it can be concluded that this story generally begins with Qs Maryam and then continues with Qs. Ali Imran and then Qs. Al Anbiya'. This is based on the connection of Zakaria's story in his interpretation. Apart from containing the story of Zakaria, these three surahs also contain many stories, including Qs. Maryam contains the story of Maryam (Mary in the Christian religion), the mother of the Prophet Isa. This surah tells of a miraculous birth where she gave birth to Jesus even though she had never previously been sexually intimate with a man. The birth of Jesus without a father is proof of God's power. The telling of Maryam's story as an extraordinary and miraculous event in this surah is interspersed with the story of another miraculous event, namely the Prophet Zakaria's prayer was granted by Allah after he was made aware of his accidental negligence when he saw the karamah coming to Maryam. Moreover, In this surah, it is also reported that Zakaria's prayer was granted, namely that he wanted to be blessed with a son as the heir and successor to his ideals and beliefs. He was ancient, and his wife, Is{a' Alias{abat, was a woman who was reported to be barren.

Then in the muqadimah of the surah in the tafsir addurul mansur fii tafsir al matusir it is explained that Qs. Ali Imran explained Imran's family and relatives, and one of them was Zakaria, where Imran had a younger sister named Asyba' who was Zakaria's wife. Moreover, this surah also reports about Maryam, Imran's daughter and Zakaria's niece. In the Qur'an, the story of Zakaria is also related to Maryam because both of them died at the same time.

Meanwhile Qs. Al Anbiya' tells the story of 16 prophets; this surah is the surah that tells the story of most prophets after Qs. Al An'am is, therefore, the reason why this surah is called Al-anbiya'. Qs. Al Anbiya' is a Makkiyah surah. This surah is related to Qs. Ali Imran and Qs. Maryam. There is also a verse from Zakaria's prayer, which emphasizes that Zakaria was a prophet whom God assigned to guide his people on the right path. Likewise, the beginning of this surah emphasizes that humans are negligent in facing the day of reckoning; the polytheists of Mecca are aware of the revelations brought by the Prophet Muhammad. However, the Prophet was also a human being, so Allah emphasized that even though the Prophet was ordinary.

RESULT AND DISCUSSION

Zakaria's Story in Psychology

Personality is the overall way an individual interacts and reacts with other individuals. Personality is often described in terms of traits that a person can measure and demonstrate.¹⁰ The Qur'an also explains human personality and general personality traits which distinguish humans from other creatures of God. The Qur'an also explains several general patterns or examples of human personality with essential characteristics. These general patterns occur often, which we almost always see in society until now.¹¹

The human personality can change because it is influenced by various factors, both internal and external, and this is recognized in Islam. Internal factors have been brought in since humans were born from their mother's womb in the form of seeds, germs, and genes or, often referred to as basic abilities, which in Islam are referred to as natural potentials. Meanwhile, external potential is influenced by environmental or geographical factors. These two factors greatly influence the development and formation of human personality.¹²

Human personality is a combination of various traits and self-concepts. If studied more deeply, this process begins by providing experience and coloring a person's personality development. So, personality is a dynamic process continuously carried out on the psychophysical system (physical and mental) so that each person forms a unique or distinctive pattern of adjustment to the environment. To find out this pattern, Freud argued that stories or stories are the cause of the object of study to explain psychological symptoms that occur in humans because stories or legends about the life journey experienced by humans can be analyzed as a basis for interpreting the meaning presented in a story. Like one of the stories in the Qur'an, the story of Zakaria.

It is written specifically in the Qur'an *ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا*. The explanation in this verse is devoted to telling the story of Zakaria. Zakaria is said to have never had children until he was old. As mentioned *وَزَكَرِيَّا إِذْ نَادَىٰ رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنَا خَيْرُ الْوَارِثِينَ*. It was reported that Zakaria wanted a child from his wife named Is'a' Al Yas'abat, who was reported to have been barren

¹⁰ Stephen p robbins dan Timothy a Judge, *Perilaku organisasi* buku 1, jakarta: Salemba empat 2008 hal 126-127.

¹¹ Abdul Mujib, *kepribadian dalam psikologi islam*, jakarta: pt. Grafindo persada 2006 hal 168.

¹² Rahmad ramadhani al banjari, *membaca kepribadian muslim seperti membaca alquran*, yogyakarta: diva press 2008 hal 27.

since he was young (the first year of marriage), but Zakaria was patient that this news was not valid. While waiting for his 70th year, at an ancient age, Zakaria began to despair of his long wait because there is no joy for parents that exceeds the joy and happiness of the presence of a child, namely a child. The presence of a baby in a family always brings feelings of joy and excitement to parents, even though the parents' economy is in a difficult situation.

The life of a family will be felt as an empty life if it does not have children. Many couples have been married for years, but their son has not arrived. So, he sadly longed for the presence of a child in his household.

Personal Disorder in the Story of Zakaria

As we know, Zakaria was sent to the Children of Israel to spread the religion of Allah, namely with the revelation of the Torah at that time, the terrain that Zakaria traversed was challenging until he met Is}a' Al Yas}Abat and thought about marrying her. In this case, Zakaria has the ambition to broadcast God's religion, just like other humans. Zakaria also has an "ego". Where the ego is an element that cannot be separated from humans, Zakaria, as a messenger, is also a human being, so it is natural to have an ego.

Zakaria married Is}a' Al yas}bat with Allah's permission to perfect his religion and struggle in the way of Allah. One of Zakaria's hopes in his marriage to As}ba' is لَا تَذَرْنِي فَرْدًا get a descendant so that he does not fight alone in fighting for the religion of Allah. Zakaria hopes he will have a successor to continue his struggle in the way of Allah, just like in a husband-and-wife relationship in general. This is Zakaria's ego, which is influenced by social factors because, in general, a household is complete with the presence of a child. However, when the ego is not fulfilled, the individual will feel inferior, making him anxious. Anxiety is a state of unpleasant affective feelings accompanied by physical sensations that alert people to impending danger. Unpleasant states are often vague and very imprecise, but anxiety itself is always felt.¹³ Freud suggested that the ego must be the seat of anxiety. Thus, only the ego can produce and feel anxiety, but the id, superego, and external world are involved in one of the three types of anxiety that have been identified.

As explained in this verse عَاقِرٌ وَهُوَ كَذِبٌ . رَبِّ اِنِّي يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ . The anxiety felt by Zakaria is moral anxiety, where anxiety occurs when an individual fails to do what is

¹³ Yustinus semium OFM, Teori Kepribadian dan Terapi Psikoanalitik Freud, Yogyakarta: Kanisius 2006, hal 87.

considered good or right in a social environment because the news from the word *عَايِر* or Isha' Al Yasabat's infertility was a failure for Zakaria's family, making him feel anxious about his helplessness which did not resemble society in general. This is shown in verse *وَقَدْ بَلَغَنِي الْكِبَرُ* He already felt very anxious because it was proven by existing reality (*الْكِبَرُ*). He is ancient and should not only have a child present in his old age but also the descendants of his children, namely Zakaria's grand children. However, it was visible in front of Zakaria that he was old and had not been blessed with a child in his marriage.

Moreover, there is an emphasis on the same context but from different verses and suras, which makes Zakaria anxious about his inability. *إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاسْتَعَلَ الرَّأْسُ شَيْبًا*. It is not just his age that makes him feel anxious. However, Zakaria's physique also does not support the continuation of the hope he has instilled since seventy years ago," said *إِنِّي* is an emphasis that his anxiety is so deep that Zakaria feels that it is no longer possible for him to become a father.

The anxiety that Zakaria experienced was not only anxiety about himself, but apart from that, he was thinking about more than his little family. It is also explained in the next verse *وَأَنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي* say *إِنِّي* appears three times after the word affirmation *أَنِّي* as an accompaniment in confirming the existence of feelings of anxiety in Zakaria's story. In the rules of interpretation, there are differences in meaning in pronunciation *إِنِّي* and *أَنِّي*. Where the Qur'an mentions the word *أَنِّي* attributed to humans, it means "we or Zakaria and his wife" because the *domir mutakallim ma'a al-ghoir*.

Where *وَأَنِّي خِفْتُ الْمَوَالِيَ* It is not just anxiety about oneself, but this is fundamental anxiety about something that will happen in the future. The trust given by Allah to Zakaria (prophecy) became the main trigger for his anxiety. Zakaria was very worried about his people *وَرَأْيِي* after his legacy. He was worried that after the day he died, there would be no substitute who could replace him in continuing his struggle in the way of Allah.

Zakaria, as a messenger who is also a human, also has an ego; a human ego is a natural thing. Humans have dreams as motivation to continue life; these are only fictitious images as helpful constructs for individuals and are not hypotheses that can be proven true.

Psychosomatics in the Story of Zakaria

In Zakaria's story, there are clear signs of personal disorder in the form of anxiety; excessive anxiety can cause physical disorders. In psychology, the impact of personal disorders that impact (cause or worsen) physical conditions is called psychosomatic.

In the Qur'an, Surah Maryam verse 10 explains one of the psychosomatic signs, pain caused by anxiety in the form of difficulty speaking. In the context of anxiety, this does not last long and usually only occurs at certain times when an individual's anxiety level has reached its highest point; this usually begins with excessive sweating and a speedy heartbeat, making it difficult for the individual to control his breathing. Almost similar to anxiety, this psychosomatic usually occurs over a long period. *أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا* this verse explains that Zakaria could not speak for three days, this was psychosomatic as a result of anxiety. Zakaria looked healthy without the slightest pain but could not speak, so he signaled his people while praying. *أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا وَادْكُرْ رَبَّكَ كَثِيرًا وَسَبِّحْ بِالْعُشِيِّ وَالْإِبْكَارِ* In research, the tasbih sentence is a special sentence which does not require the individual to move the lips "Allah" as well as the sentence "laa ilaha ilallah".

This explanation is confirmed in the Qur'an twice, confirming that this story is true. Zakaria could not speak until he heard that his wife was pregnant. It is increasingly clear that this story shows that there is a psychosomatic disorder because there are psychological conflicts (anxiety), which is the reason why Zakaria cannot speak. This conflict lasted for several days due to a failure in the nervous system and physical system as a step to alleviate (absorb) the anxiety that occurred in Zakaria.

CONCLUSION

Interpretation of Zakaria's story from a psychological perspective

In Zakaria's story, it can be confirmed that there are psychological conflicts in the form of anxiety, which causes psychosomatic disorders to arise. This is shown in the Qur'an verses, including the story of Zakaria and in Qs. Maryam verses 1-11, Qs. Ali Imran verses 40-41, and Qs. Al Anbiya' verses 89 and 90. However, this psychological conflict is not appropriate to be assigned to Zakaria, who is, in fact, an Infallible person.

The relevance of Zakaria's story for social life

Remembering that as a prophet, Zakaria was not a disabled person (a mental disorder); this was one of the miracles of the Prophet Zakaria. It is necessary to emulate the

story of Zakaria, namely his extraordinary level of patience, which exceeds the level of patience of humans in general.

ACKNOWLEDGMENT

We want to express our sincere thanks to all supporters who have contributed valuable contributions to this article's creation. Your contribution has enriched and strengthened the meaning of this article. This article is supported by the International Conference on Research and Community held By Universitas KH. Abdul Chalim on December 15-17, 2023.

BIBLIOGRAPHY

- Abu Ja'far Muhammad bin Jarir al 'Thabari. (2000). *jami' al-bayan fi ta'wil al-Qur'an*. In *Dar al-Kutub al-'Ilmiyah*. al Risalah.
- Annisa, D. F., & Ifdil, I. (2016). Konsep Kecemasan (Anxiety) pada Lanjut Usia (Lansia). *Konselor*, 5(2).
- Abdul Mustaqim, *Metodologi Penelitian Alquran Dan Tafsir*, idea pres, jogjakart, 2019.
- Bina, D., Komunitas, F., Klinik Ditjen, D., Kefarmasian, B., Alat, D., Departemen, K., & RI, K. (2007). PENDERITAGANGGUAN DEPRESIF.
- Dudi rosyad, Kisah Para Nabi (*Qoshash Al-Anbiya' Oleh Ibnu Katsir*), (Jakarta: Pustaka Al-Kautsar, 2011)
- M Ahmad Jadul Mawia Dan M Abu Al-Fadhl Ibrahim, Buku Induk Kisah-Kisah Dalam Al-Qur'an, Cet 1, (Jakarta: Zaman, 2009)
- Fakhriyani, D. V. (2019). *KESEHATAN MENTAL* (D. M. T. M.Pd (Ed.)). Duta Media.
- Haif, A. H. A. (2016). ALQURAN SEBAGAI NASEHAT SEJARAH. *Rihlah: Jurnal Sejarah Dan Kebudayaan*, 4(2). <https://doi.org/10.24252/RIHLAH.V4I2.2833>
- Hajjaj, J. (2016). *Umur dan Silsilah Para Nabi*. cet ke-2, (Jakarta: Qisthi Press, 2008)
- Ismail bin Umar al Quraisy bin katsir. (1981). *Download Kitab Tafsir Ibnu Katsir*. Dar al-Namir.
- Jalaludin as-sayuti. (1995). Tafsir Al Jalalain. In *H.M.Saeed*. Darul Jil.
- Kaidah Tafsir - M Quraish Shihab - Google Buku*. (n.d.). Retrieved August 2, 2021,
- Ahmad Warson Munawwir, Kamus Al-Munawwir Arab-Indonesia, (Surabaya: Pustaka Progresif, 1997).
- Kartono, K. (2012). *Patologi Sosial*

- <http://r2kn.litbang.kemkes.go.id:8080/handle/123456789/75269>
- Katisir, I. (1422). *Kisah Para Nabi*. Pustaka Al Kautsar.
- King, L. A. (Laura A. author. (2012). *Psikologi umum : sebuah pandangan apresiasif*. Salemba Humanika. <http://lib.ui.ac.id>
- Lyn, W. (n.d.). *Psikologi Kepribadian*. Retrieved August 2, 2021, from https://books.google.co.id/books?hl=id&lr=&id=Ei-6DwAAQBAJ&oi=fnd&pg=PA5&dq=psikologi+kepribadian&ots=9L_xGZ7K5S&sig=VuzfIv-i26GMeoUaaQIVHv5suUM&redir_esc=y#v=onepage&q=psikologi+kepribadian&f=false
- Idris, I., Muslihun, M., & Pradini, F. (2022). I'jaz Al-Ilmy of The Qur'an: Scientific Analysis of Surah Thaha 77 With Fluida Dynamic Approach. *Dirosatuna: Journal of Islamic Studies*, 5(2), 15-27. <https://doi.org/10.31538/drstn.v5i2.3348>
- Meldawati, R. (2011). *Mental disorder dalam al-qur'an (tafsir maudui tentang mental disorder ragam dan penanggulangan*. <https://repository.uinjkt.ac.id/dspace/handle/123456789/6056>
- Mudawiyah, U. (2022). Qasam Verses in Juz 'Amma of The Qur'an With Ibnu 'Asyur Perspective. *Dirosatuna: Journal of Islamic Studies*, 5(1), 26-41. <https://doi.org/10.31538/drstn.v5i1.3190>
- U. Y., Ballo, M., & Kecamatan, D. I. (n.d.). *PANDANGAN MASYARAKAT TERHADAP ANAK DI BAWAH*.
- Sigmund Freud, Introductory Lectures On Psychoanalysis. Standard edition, Vol 15-16, London, Hogarth Press, 1963 (first German edition 1917),
- Calvin, Gardner Lindzey, Psikologi Kepribadian 1 Teori Psikodinamik (klinis), KANISIUS, jogjakarta, 1993.
- Adler, A Problems of neorosis, london, kengan paul, 1929
- George Boeree, General psikologi (psikologi kepribadian, persepsi, kognisi) emosi dan prilaku), prismsophie, jogjakarta, 2016, cet III
- Metodologi Ilmu Tafsir - Ahmad Iz'zan - Google Buku*. (n.d.).
- Mufti, A. R. (2008). *Kecenderungan depresi pada wanita yang mengalami gangguan infertilitas: Studi kasus pada tiga wanita yang mengalami gangguan infertilitas*.
- Syaikh At-Thobir bin Asyur. (1984). *Al tahrir wa al-tanwir*. Dar At-Tunisiyah.
- Wiramihardja, S. A. (2015). *Pengantar Psikologi Abnormal*.