

# RECITING THE AL QURAN IN RESTORING THE ECONOMY, SELF-ESTEEM AND RELIGIOSITY AMONG HUSBAND AND WIFE

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## Abstract

The paper was designed to examine the effect of reciting to the Quran in restoring the economy, self esteem and religiosity among husband and wife. Reciting the Al Quran is a phenomenon that is currently shrouding the people around the world, including Malaysia, during the Covid 29 pandemic. The al-Quran has a unique power in changing an individual's inappropriate behaviour to appropriate behaviour. According to Azarpour, Moraditochaeab, & Bozorgia, the al-Quran contains various elements needed by humankind, such as religious, social, economic, health, medical, scientific, political and other aspects, as a guide for achieving prosperity in this life and the afterlife, reciting the al-Quran daily showers a person with continuous serenity, which is a very effective therapy for a person facing pressures in life. The al-Quran also provides all the internal and external needs required by a person to face the various challenges in life. Reciting the al-Quran is not only advantageous to a person but listening to recitals can also provide serenity and blessings from Allah S.W.T.

**Keywords:** Reciting Al-Quran, Economy, Self Esteem, Religiosity, Husband and Wife.

## I. INTRODUCTION

Reciting the Al Quran is a phenomenon that is currently shrouding the people around the world, including Malaysia, during the Covid 29 pandemic. The al-Quran has a unique power in changing an individual's inappropriate behaviour to an appropriate behaviour (Nakhavali & Seyedi, 2013). According to Azarpour, Moraditochaeab, & Bozorgia (2014), the al-Quran contains various elements needed by humankind, such as religious, social, economic, health, medical, scientific, political and other aspects, as a guide for achieving prosperity in this life and the afterlife. Reciting the al-Quran on a daily basis showers a person with continuous serenity, which is a very effective therapy for a person facing pressures in life (Salam, Wahab, & Ibrahim, 2013). The al-Quran also provides all the internal and external needs required by a person to face the various challenges in life (Nakhavali & Seyedi, 2013). Reciting the al-Quran is not only advantageous to a person but listening to recitals can also provide serenity and blessings from Allah SWT (Abdullah & Omar, 2011). Shekha, Hassan, & Othman stated that reciting the al-Quran can stabilise hormones that cause anxiety in a person leading to long-term stabilisation of emotions (Shekha, Hassan, & Othman, 2013). According to Kahel, in Norsiah Fauzan and Siti Naqiah (2015), reciting the al-Quran produces frequencies that reach the ear, which are then transferred to the brain and influence the brain cells through electric impulses found in the cells until the cells react toward this impulse and changes according to the frequency as well as the balance in the brain's nervous system based on natural dispositions created by Allah SWT (Kahel, 2013).

The poetic element in the al-Quran has its own melodic frequency, which is based on cells in the human body (Kahel, 2013). This statement is consistent with Abdullah & Omar (2011), who stated that scientifically, reciting the al-Quran provides a calming and pleasing feeling because the contents of the verses in the al-Quran are related to the miracle of the human mind in terms of its creation by Allah SWT (Shekha, Hassan, & Othman, 2013). The theory of waves in physics is mentioned in surah Al-Zariat (Verse 1 to 5). In Verse 51:1, Allah SWT explains the generation of photons or micro waves, Verse 51:2 elaborates about data containers (coding and aggregation), Verse 51:3 explains about data transmission, and 51:4 is about data collection,

decoding, and distribution. According to Norsiah Fauzan and Siti Naqiah (2015), based on the theory of physics, electromagnetic light (comprising oscillating electrical and magnetic fields) is made up of energy waves and particles, which are called photons or gamma particles. These electrical and magnetic fields are produced by oscillating electrons in each atom, which is found inside each cell in our body. The universe consists of atoms that vibrate periodically, either in the form of water, cells or minerals. Hence, anything that vibrates is an undisputed scientific fact (Norsiah Fauzan and Siti Naqiah, 2015).

Noor Fazreena (2010) has used surah Az-Zumar to examine the mind's behaviour during meditation or reciting the al-Quran by using quantitative electroencephalograph (EEG). The study intended to measure and identify all the brain wave signals during reading a book or reciting the al-Quran as well as examine any changes in alpha waves. However, it only focused on changes in alpha waves when reciting the al-Quran. Reciting the al-Quran also reduces the feeling of fear in a patient before surgery (Majidi, 2004; Khatoni, 1997) and also increases the patient's level of resilience (Abadi et al., 2003; Allameh et al., 2013).

Bayrami & Ebrahimipour (2014) were also of the view that the melodic reciting of the Quran in delivery wards provides a calming effect on mother who are about to deliver a baby. The melodic recital of the Quran indirectly provides a relaxing and calming atmosphere for mothers in such a tense and excruciating moment of childbirth (Ansari et al., 2005; Chlan & Tracy, 1999; McCaffrey & Locsin, 2002; Arslan et al., 2008). There are also studies about the various effects of EEG, such as meditation or classical music, that are similar to the study about "Solat and Brainwave Analysis" (Bhattacharya & Petsche, 2001; Nakamura, Sadato, Oohashi, Nishina, & Yonekura, 1999). Norsiah Fauzan and Siti Naqiah (2015) stated that there were brain wave signals after prayers, as indicated by electroencephalograph (EEG) signals and autonomic nerve activity, which was determined by comparing EEG activity samples after prayers and after listening to music by using the principle component analysis and the Fast Fourier Transform test. The findings show that the amplitude was at the highest level for the power spectrum distribution that had gamma waves indicated by the EEG compared to other groups (delta, theta, alfa and beta) for both the activities (Mohd Ridzwan, et al., 2011).

Noor Ashikin et al. (2012) had compared the listening of classical music and reciting the al-Quran and found that the level of alpha waves had increased among those listening to the recital compared to those listening to classical music. Laopaiboon et al. (2009) intended to determine the effect of reciting the al-Quran on the pain and anxiety among patients about to undergo an operation (.....), compared to patients who did not listen to melodious recital of the al-Quran in the hospital (Mirbagher & Ranjbar, 2010; Allameh et al., 2013; Sharifi et al., 2013 & Bayrami & Ebrahimipour, 2014).

Several studies have focused on the effect of music on emotions and health (Safara & Samanesadatsadidpoor, 2014), including the effect of music on children as well as their studies in school (Foran, 2009), music and the student's activeness (Horton, Bustamante, Edmonson, & Slate, 2011), music and the student's behaviour (Detty, 2013), and the relationship between music with stress and fear (Rastogi & Silver, 2014; Gautam, Goswami, Jain, Mondol, & Gandhi, 2015). This differs with the views of Nawsher Khan et al. (2010), who found that when listening to one's own voice when reciting the Quran was more effective in providing calm compared to listening to music, which only provides temporary calmness (Allameh et al., 2013). One study found that Surah al Mulk resonates a frequency that is very suitable for changing the poles of the waves in specific areas of the brain related to reading or hearing (Norsiah Fauzan and Siti Naqiah Shahidan, 2015). Gerhard Roth (as cited in Norsiah Fauzan and Siti Naqiah Shahidan, 2015), a German neurologist, had discovered the part of the brain that evokes criminal behaviour, and he made a statement based on the scanned images of the "central lobe" in the human brain. Based on the X-rays, there is a dark mass on the scanned images, which is the predominant region of the brain responsible for criminal behaviour. He was of the view that the dark images are usually found in almost every convicted felon in Germany. The statement above is consistent with Daniel Langeben (cited in Norsiah Fauzan and Siti Naqiah Shahidan, 2015), who stated that a neuroscientist from the University of Pennsylvania had shown that three parts of the brain are active when a person is telling a lie, which are namely the anterior cingulate cortex, dorsal lateral prefrontal cortex and parietal cortex. Based on studies by Western researchers, this is consistent with what is mentioned in the al-Quran, whereby the parts of the brain mentioned above have been explained by Allah SWT in surah Al-'Alaq.

"No! If he does not desist, we will surely drag him by the forelock; A lying, sinning forelock"

(Al-'Alaq verse 15 and 16)

## II. FEELINGS ABOUT ONESELF

1). Individuals with a high degree of self-esteem are individuals who fully accept themselves unconditionally and appreciate themselves as humans with dignity (Donahue, M. J. (1985); Giorgi, L., & Marsh, C. (1990); Smith, B, et al, (2008); Stein, M. (2005); Septiani, T., & Fitria, N. (2016). The unconditional acceptance aspect means that self-acceptance and self-appreciation do not depend on anything, except on one's strengths and weaknesses and the willingness to accept whatever that happens.

2). Individuals with low self-esteem believe that self-evaluation is based on how those around them view their achievements. The individual is very courageous and competitive when engaging other individuals to achieve something and to prove that he/she has successfully achieved something. Individuals with low self-esteem aspire to be perfect, have unrealistic aims and put irrational demands on themselves. Having unrealistic aspirations puts a lot of blame and guilt on oneself and others when such an aspiration is not achieved. Individuals with low self-esteem are frequently disappointed because they fail to achieve what they want. However, they have tried very hard and eventually become afraid to try again in the future.

## III. FEELINGS ABOUT LIFE

1). Individuals with a high degree of self-esteem feel that they have total responsibility for their lives (Mogahed, Y. 2014; Al-Bukhari, et al 2008; Al-Ghazali, 2015; Ab Rahman et al, 2019; Salasiah Hanin et al 2020). They feel confident with the reality around them and do not blame themselves for the problems in their lives. They believe that whatever happens in their lives is due to their own choices and decisions in life and not because of external factors. Individuals with a high degree of self-esteem have the choice of considering other's views and opinions about life and possess the authority to determine what is right and what is best in their lives (Ahmad Sunawari et al 2020; Kamarudin Salleh et al 2020; Ahmad Zaki et al, 2020).

2). Individuals with low self-esteem lack confidence when conceptualising the realities of life and do not bother about what happens to those around them. The individual feels isolated from the realities of life and whatever happens in life is usually beyond the individual's control. Individuals with low self-esteem feel that they are helpless, weak and easily manipulated by others.

## IV. FEELINGS ABOUT OTHERS

1. Individuals with a high degree of self-esteem possess tolerance, appreciate everybody and have equal rights just like others. Those who possess a high degree of self-esteem will feel at ease with themselves and those around them, leading to the formation of deep and mature relationships with others.

2). Individuals with low self-esteem possess a low level of appreciation for others as well as lack tolerance and confidence, leading to the belief that others should live based on the individual's view about them. An individual's low self-esteem in a relationship is noticeable in a fixated and rigid attitude, too busy with personal matters and not keen on thinking about others. When there is limited time to think about others, individuals only worry about what others think about them. Individuals with low self-esteem tend to sabotage their relationships with others as they frequently feel unsafe and uncomfortable in the presence of others, besides feeling ashamed, angry and defensive.

Based on several aspects adduced above, it can be concluded that self-esteem, according to Coopersmith, comprises power, significance, virtue and competence. Meanwhile, according to Burks, B. D. (2007); Conroy, S. J., & Emerson, T. L. (2004); Donahue, M. J. (1985) the dimensions of self-esteem are feelings about oneself, feelings about life and feelings about others.

## V. FEELINGS ABOUT RELIGIOSITY

In Islam, the aspect of religiosity emerges from the resilient behaviour portrayed by an individual. From a linguistic perspective, Kidwell, J. E. M. (2009) stated that patience refers to 'withholding' or 'enduring'. According to Achour, M., Bensaid, B., & Roslan, M. (2015), patience is a form of a positive value in a person required for achieving happiness in this life and in the afterlife. Harun Nasution stated that patience is the reaction of an individual who condescends and willingly carries out the commands of Allah SWT, abstain from all HIS prohibitions and accepts all the trials and tribulations of life. Ibnu Qayyim al-Jawziyyah (1292-1350) opined that religiosity is the withholding of natural inclinations to avoid inappropriate occurrences, withholding from complaining and withholding oneself (body) from doing something negative, such as slapping one's own face or tearing one's clothes when something unfortunate happens. He also said that patience is a noble moral value that prevents a prohibited act. He believed that patience is a human virtue that helps achieve the best outcome in any kind of dealing. According to Al-Qaradawi, Yusuf (2001) and as mentioned by El Hafiz, S., Mundzir, I., Rozi, F., & Pratiwi, L. (2015) patience helps distance oneself from matters that are against the wishes of Allah SWT.

Appreciation of religion (at-tadayyun) or religiosity is an important aspect in a person's life as it has a major influence on behaviour, practices and personality (Raba, 2001; Jamiah Manap, Azimi Hamzah, Sidek Mohd Noah, Hasnan Kasan, Steven Eric Krauss, Khairul Anwar Mastor, Turiman Suandi and Fazilah Idris, 2013), emotional stability (Kassan, 2002) self-esteem (Qardhawi, 1985) and contentment (Hamka, 1997). Religious appreciation or religiosity refers to a religious way of life or lifestyle. In the context of Islam, a religious lifestyle is referred as Addin or way of life (Abdul Rahman Al-Nahlawi, 2002). According to Nor Salimah Abu Mansor (2007), religious appreciation in Malaysia is seen as an Islamic way of life with encompasses all areas including social, finance, practice, ethics and daily life.

Other terms in Islam that carry the same meaning as religiosity are Hayyah Mutadayyinah or religious lifestyle (Zakaria Stapa, 2002), religious consciousness (Syed Naquib, 2002) and internalization of religion/Islam (Hashim Yahya, 2002; Azma, 2006). This element of religiosity covers religious activities, belief in religion, interventions based on religion, attendance to religious events, reading religious books, prayer, as well as belief and dependence in God (M.Nor, 2012; Ahmed, 2007).

## VI. CONCLUSION

Reciting the al-Quran on a daily basis showers a person with continuous serenity, which is a very effective therapy for a person facing pressures in life (Salam, Wahab, & Ibrahim, 2013). The al-Quran also provides all the internal and external needs required by a person to face the various challenges in life (Nakhavali & Seyedi, 2013). Islam views religiosity as living religiously or having appreciation towards religious values and practices, which have a great influence on behaviour and personality (M. Nor, 2012; Jamiah, Azimi, Sidek and Hasnan, 2004; Ahmad Sunawari et al 2020; Kamarudin Salleh et al 2020; Ahmad Zaki et al, 2020). Islam also sees religiosity as not only a system of beliefs in God, but also 'Ad-Din', a holistic system of life with rules and shariah (Ramli, 1997; Haron Din, 2007; M.Nor, 2012 Heinsohn, D. 2012; Jaffary Awang et al, 2020). Religiosity in Islam also means total confidence, full submission and a deep, sincere understanding of religious systems as a part of all aspects of life (M. Nor, 2012; Ramli, 1997; Haron Din 1985; Muhd Najib, et al 2020). Muslims who practise Islam as Ad-Din is said to appreciate Islam in their daily life. This can be seen in the Quran:

"O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy." (Al Baqarah: 208)

Islam is a life structure that covers not only one's system of beliefs (iktikad) which will determine purpose, but also rules as well as a life system that is practical and dynamic. Some of these systems include faith (aqidah), spiritual and physical practices, economic systems, and all affairs of both life and the afterlife. (Sayyid Qutb, 1984; Abdul Hadi, 2001).

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