DIALOGUE OF THE QUR’AN AND SCIENCE:
Tracing the Integration-Interconnection of the Verses of the Qur’an
with Health Sciences at the Faculty of Health Sciences
University of ‘Aisiyah
M. Nurdin Zuhdi

UNMISSED FEMALE BABY IN THE QUR’AN:
Critical Study of the Story of Maryam
from A Literary Psychology’s Perspective
Fathurrosid

AL-WĀQI ‘AL-IJTIMĀ’IYYAH IN THE REVIEW OF THE QUR’AN
(ISLAMIC LAW)
Abidin

State Institute for Islamic Studies (IAIN) Palu
Central Sulawesi
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Editorial Preface

This issue (Vol. 15 Issues 1) of HUNAFA: Jurnal Studia Islamika offers eight articles covering topics from Qur’an studies. The issues cover economic, education, science, law, and health from Qur’an perspectives.

The first article is by Abidin Abidin at Institut Agama islam Negeri Palu and this article is titled *Al-Wāqi’ Al-Ijtima‘iyyah in the Review of the Qur’an* (Islamic law). This article discuss about al-Wāqi’ al-Ijtima‘iyyah review of Islamic law. The author addresses problem of how al-Wāqi’ al-Ijtima‘iyyah views Islamic law. The study found that the nature of al-Wāqi’ al-Ijtima‘iyyah is a social fact that contains real events that actually exist or occur as a result of human interaction with other human beings, good or bad, empirical or idea, written (text) or habits (contextual), both that happened in the past and now associated with Islamic law in the sense of jurisprudence is not a worship whose nasal passages ẓannī al-dalālah and qaṭī al-dalālah.

The second article in the issue is titled *The Philosophy Of Iqra` on Islamic Education*. The article is by Ahmad Wahyu Hidayat Universitas Islam Negeri (UIN) Sunan Kalijaga Yogyakarta. This article examines the meaning of iqra`, any verses about iqra`, and how philosophy iqra` in Qur’an.

The third article is by Dwi Noviatul Zahra and Muhammad Iqbal Fasa from Universitas Islam Negeri (UIN) Sunan Kalijaga Yogyakarta. The article discusses the concept of ta‘âwun (cooperative learning) in the Qur’an. The concept is discussed based on the verses of al-Mā‘idah verse 2, al-Naḥl verse 125, al-Anfāl verse 73, al-‘Aṣr verses 1-3, and al-Taubah paragraph 71.

The fourth article is by Fathurrosyid from Institut Ilmu Keislaman Annuqayah (INSTIKA) Guluk-Guluk. The article is titled *Unmissed Female Baby In The Qur’an: Critical Study Of The Story Of Maryam from A Literary Psychology’s Perspective*. The article discusses the psychological construction of Maryam in the Qur’an from the perspective of literary psychology.
The fifth article is titled *A Thematic Analysis of al-Żanb in Qur’an* by M. Ilham Muchtar Universitas Muhammadiyah Makassar. The article discusses the concept of *al-Żanb* in Qur’an which presents *al-Żanb* as an act which can harm oneself or others and to call sin against God and fellow human beings. *Al-żanb* also means sin as the result of an act that violates the teachings of religion and will follow the perpetrator until the Day of Judgment.

The sixth article is titled *Dialogue of the Qur’an and Science: Tracing the Integration-Interconnection of the Verses of the Qur’an with Health Sciences at the Faculty of Health Sciences University of ‘Aisyiyah.* The article investigated the forms of integration-interconnection of Qur’anic verses and health sciences at Faculty of Health Sciences of Universitas ‘Aisyiyah Yogyakarta. The article found that there are two forms of integration-interconnection of Qur’anic verses and health sciences at Faculty of Health Sciences, namely: Formal integration and Non-Formal Integration.
The seventh article is titled *Contextual Analysis of Qur’an Verses in Entrepreneurs* by Suharto Suharto from Universitas Islam Negeri (UIN) Raden Intan Lampung. The article presents the contextual analysis of Qur’anic verses related to entrepreneurship concept. This article offers the characteristics of business in Islam, namely intentions based on worship, the foundation of Qur’an, sunnah on the basis of belief (*tauḥīd*), purpose of the balance of profit world and hereafter (*falāḥ*), orientation maximization *maṣlaḥah*, high working ethos, character business performer honest (*ṣidq*), be responsible, trustworthy, *tablīgh*, professional (*faṭānah*).

The last article is titled *Munāsabah: Understanding, Postulate, Method of Discovery, Distribution and Application in the Interpretation of Qur’an* by Sumanto from STAI Ma’arif Kota Jambi. The explains *munāsabah* which is also *musyākalah* (likeness). It means between verses with other verses have relationships and likenesses, which means the terms are closely related to the science of causality. This cannot stand alone without the help of understanding of the verse before or after the terms.

I hope the articles presented in this issue adds further empirical evidence to the growing body of research that examines topics such as the role of Qur’an and the implementation of its verse within economic, education, heath, law and other aspects of human life contexts.

*Nurdin Nurdin*  
*Editor-in-Chief*  
*HUNAFA: Jurnal Studia Islamika* XV, I
UNMISSED FEMALE BABY IN THE QUR’AN: 
Critical Study Of The Story Of Maryam 
From A Literary Psychology’s Perspective

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Abstract. This research raises two main issues; First, what is a literary psychology? Second, how is the psychological construction of Maryam in the Qur’an from the perspective of literary psychology? The method used is descriptive-analytical based on the theory of literary psychology. In the context of the story of Maryam, the study of psychology that is intended is the theory of psychoanalysis and complex psychology, especially extrovert and introvert types. This study concludes; First, literary psychology is a form of study and analysis based on the psychological point of view dealing with life events. Second, psychological construction of Maryam in the Qur’an includes; (a) The psychology of convergence between empiricism and nativism. (b) Maryam’s personality structure includes the id, ego and super ego narrated in Maryam [19]: 18, 20 and 22. (c) The personality typology of Maryam is an introvert figure. The indicator is in Maryam [19]: 26 who prefers the “eat and drink” commandment to the “be happy” commandment. The grammatical structure is to consider introvert typology oriented to emotional eating.


Keywords: literary psychology, personality dictionary, Maryam’s story

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Introduction

The presence of female figures in the Qur’ān is described in two forms; First, women are mentioned implicitly. Their presence and role are only described by the use of the phrase *imra`ah* and *zawjuhā*. The use of the word *imra`atun* refers to both the family that is disharmonized and an unmarried virgin. While the use of the word *zawjuhā* refers to a harmonious family such as Ḥawā’.1 Secondly, woman is mentioned explicitly. Her presence and role are described directly and her name is mentioned without any initials. Woman who is mentioned directly in the Qur’ān is never given to anyone except to one special woman, Maryam.2

The presence of Maryam in the Qur’ān whose name is mentioned implicitly means that in fact the Qur’ān is about to declare that Maryam is a public figure that is phenomenal, sacred and honorable, even exceeding the superiority of other women in the world. This superiority makes al-Rāzi (d. 606/1209), an exegete of the Qur’an, said unequivocally that Maryam’s position exceeds the greatness of other women, such as Fāṭimah and ‘Āisyah.3 This is due to the reason that the Qur’an never mentions the name of a woman explicitly, except Maryam,4 even the name of Maryam is clearly made as one of the names of the chapter in the Qur’ān.5

Initially, Maryam who was born to the world is a baby girl that is not missed. This is due to the inconsistency between the

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2 Ibid.
4 Female figures are mentioned only in their title, such as a wifer of Ādam (*zawjuhā*), wife of ‘Imrān (*imra`at ‘Imrān*), wife of Fir‘aun (*imra`at Fir‘aun*), wife of Nūḥ (*imra`at Nūḥ*), wife of Lūṭ (*imra`at Lūṭ*), Queen of Saba’ (*imra`at tamlikuhum*), Mūsā’s mother (ummi Mūsā) and others, except one name that is mentioned directly, that is, Maryam. See Ahmad Zaki Hammad, *Mary The Chosen Women; The Mother of Jesus in The Qur’ān* (Amerika: Quranic Literacy Institute, 2001), 3.
ideal and reality. Baby who is desired is a boy, but in fact the baby who was born is a girl. This disappointment was expressed by her biological mother, Hannah bint Faqudz, that is described in QS Āli īmān (3): 36 as follows:

فَلَمۡا وَضَعۡتُهَا أَنۡتَ إِنَّ وَضَعۡتُهَا أَنۡتَ وَلَيۡسَ الْذَّکَرُ كَأَنۡثِيۡ بِإِنۡفِتادٍ وَلَيۡسَ أَنۡثِيۡ بِإِنۡفِتادٍ

So when she brought forth, she said: My Lord! Surely I have brought it forth a female-- and Allah knew best what she brought forth-- and the male is not like the female, and I have named it Maryam, and I commend her and her offspring into Thy protection from the accursed Shaitan.

Nevertheless, the phrase wa Allāh a'lam bimā waḍa'at wa laysa al-żakar ka al-unṣā, is a form of Allah’s response to the disappointment of her mother, Hannah Binta Faqudz, as well as to give her the optimism that the baby girl is not an usual baby, because the baby is prepared later to give birth to a special man without the process of sexual relationship.6 This means that a baby girl who was not missed is a design7 that is prepared to give birth to ‘Īsā al-Maṣiḥ. Realizing that, even though the naming of a newborn child is in the father’s full authority, yet such a tradition does not make Hannah dissolve in sadness as her husband had died while the baby was still in the womb. Maryam’s mother said decisively, innī sammaḥātuhā Maryam (and actually I named her Maryam)”

Starting from this fact, research about the figure of Maryam is interesting if studied by using the theory of literary psychology considering she is a public figure who is displayed in the form of a complex personality. Therefore, this study would reveal three important issues; First, what is the literary physiology? Second,
How is the psychological construction of Maryam in the Qur'an according to a literary psychology perspective?

**The Construction of the Story of Maryam in the Qur’an and Literary Psychology**

The word Maryam in Qur’an is mentioned either explicitly or implicitly thirty six times in three models; First, the word Maryam is described explicitly and independently with no other words. In this context, it is mentioned 11 times spread in 4 chapters: Āli ‘Imrān (3), al-Nisā’ (4), Maryam (19), and al-Taḥrīm (66). Second, the word Maryam is dependently expressed or is preceded by the words ‘Īsā and al-Masīh. In this context, it is mentioned 24 times spread in 11 chapters. Third, the word Maryam is mentioned with the phrase wa Maryam ibnata ‘Imrān. In this context, the Qur’an only mentions once in the al-Taḥrīm (66): 12. Fourth, the word Maryam using the conjunction sentence in the form of al-lātī in the sentence wa al-lātī aṣanat farjahā contained in al-Anbiyā’ (21): 91.8

This mapping, if made based on the chronology of Qur’anic revelation (tartīb al-nuzūl)9 according to ‘Izzah Darwazah,10 to see the development of Qur’anic dialectics with cultural and social context of Arabs at that time, then this chronology can be seen as follows:

The compilation of the Story of Maryam in the Qur’an from perspective of tartīb al-nuzūl:

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<table>
<thead>
<tr>
<th>No.</th>
<th>Theme</th>
<th>Chapter and Verse</th>
<th>Periodization</th>
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<tr>
<td>01</td>
<td><strong>Maryam being pregnant and giving birth</strong></td>
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<td>Maryam being solitary and aloof</td>
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<td>Āli 'Imrān (3):</td>
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<td>Maryam (19):</td>
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<td>Accusations against Maryam and her son’s defence</td>
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<td>al-Anbiyā`</td>
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<td>(21): 91</td>
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<td>al-Tahrīm [66]: 12</td>
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<td>c) Hannah giving birth to unmissed baby</td>
<td>Āli ‘Imrān (3):</td>
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<td>04</td>
<td><strong>Portrait of Maryam’s life and education</strong></td>
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<td>a) Granted prayer of Maryam’s mother</td>
<td>Āli ‘Imrān (3):</td>
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<td>b) Maryam in Zakariya’s upbringing</td>
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<td>c) Maryam as a selected woman</td>
<td>Āli ‘Imrān (3):</td>
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<td>d) Maryam as an ascetic woman</td>
<td>Āli ‘Imrān (3):</td>
<td>Madaniyyah</td>
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However, all the themes and fragments of the Maryam’s story according to the table above, are not analyzed on the whole by using the theory of literary psychology. The theoretical study is limited only to the issues related to the psychology of Maryam personality. In addition, this study is also restricted to the typology of Maryam’s personality and her personality structure. This is done in order to reveal the psychological phenomenon of Maryam told in the Qur’an.

**Basic Assumption of Maryam’s Story and Its Relation to the Study of Literary Psychology**

The stories contained in the Qur’an, including the story of Maryam, is a form of a story that uses the medium of reason and Arabic cultural-geographical tools, in the form of Arabic (qur’ān ‘arabiyyan). Therefore, the story can be identified and studied by using literary theory, because, according to scholars of literature, the work can be classified as a literary work if it has three elements of literature, including the Qur’an. First, the beauty of the language style has many variations. Second, the process of defamiliarization occur in the reader. When someone reads the

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11 There are a lot of Quranic verses that explaining that a media of communication used by the Qur’an is the reason of Arab, which include at least nine chapters: 12: 2, 13:37, 16:103, 26:195, 39:28, 41:3, 42:7, 43:3 and 46:12. See Muḥammad Fuʿād ʿAbd al-Bāqī, Mu‘jam Mufahras, 456. See also al-Ḥusnī al-Maqdisī, *Fath al-Rahmān li Ṭālib Āyāt al-Qur’ān* (Jakarta: Diponegoro, n.d.), 295.

12 Literary theory is an approach directed to sharpen and awake readers’ feeling in such spiritual way that it arouses happiness in the soul and then the soul accept it, and awakes sadness and then the soul rejects it. The Qur’an paid attention to this approach because it is not only based on the mind to accept it, but also to the feeling to be attracted. See Aḥmad Badawī, *Min Balāghah al-Qur’ān*, vol I (Kairo: Nahḍah Miṣr, 2005), 37.


14 The story of defamiliarisation experienced by Walīd ibn Mughīrah can be seen in historical stories of the Prophet Muhammad. See al-Baihaqī, *Dalā‘īl al-Nubuwwah*, vol. II (Kairo: Dār al-Kutb al-‘Ilmiyyah, 1408), 199. Compare with
Qur’an, he or she will is automatically amazed by it. Sayyid Quṭb (d. 1386/1966) called masyḥūr bi al-Qur’ān (bewitched by the Qur’an) to this process of wonder, as experienced by ‘Umar bin Khattāb. The same is also experienced by al-Walīd bin Mughīrah, although he remained infidels, from his statement: inna lahū laḥalāwah (really, the Qur’an has very beautiful sentences). This clearly indicates such defamiliarization. Third, the process of interpretation as a consequence of the first and second element. The process of interpretation in this context is the response of the reader or listener to the two elements above, so in the study of Islamic studies, many people are interested to study the aesthetic and rhetorical aspects of the Qur’an, and so on.

In addition to the use of Arabic cultural reasoning media, the story of Maryam is also constructed and described by using the elements of events (unṣur al-aḥdāṡ), actors (unṣur al-asykhāṣ) and the dialogue elements (unṣur al-ḥiwār),15 as are the literary stories in general. These elements when analyzed with literary theory are as follows:

First, the theme. The story of Maryam brings the grand theme of God’s power in creating something that He wills, that is, the power to bear a child even if there is no husband listed in Maryam (19): 20 and Āli ‘Imrān (3): 47 and His power in providing sustenance to one whom he wills without calculation as mentioned in Āli ‘Imrān (3): 37.

Second, plot. The stages of plot of Maryam’s story include (1) situation stage, that is, describing the story of Maryam as a part of ‘Imrān’s family contained in the chapter of Āli ‘Imrān (3): 33-34. (2) the stage of generating circumstances, that is, describing event after event starting from Āli ‘Imrān (3): 35-3 and continued to Āli ‘Imrān (3): 42 dan al-Tahrīm (66): 12. (3) the stage of rising action, shown in Maryam (19): 16-22 and Āli ‘Imrān (3): 45-48 about Maryam’s pregnancy process which is not preceded by the natural

Mālik Bin Nabī, al-Ẓāhirah al-Qur’āniyah (Syrīa: Dār al-Fikr, 1420), 191. See also Muṣṭafā Muslim, Mabāḥiṣ fi l’jāz al-Qur’ān (Damaskus: Dār al-Qalām, 1426), 45.

process of sexual intercourse between husband and wife and Maryam’s birth process contained in Maryam (19): 23-26. (4) the stage of climax, that is, the story of Maryam’s arrival with her baby before the public (her people) and received strong rejection from them, because Maryam is alleged to have committed adultery as told in Maryam (19): 27-29. (5) the stage of denouement (the author gives the solution of all events), such as, the defense of Maryam’s son named ‘Īsā against the alleged adultery of his mother described explicitly in Maryam (19): 30.16

Third, characterization. Maryam appears as a central actor, because quantitatively Maryam is more actively involved in every incident ranging from prologue to epilogue. When viewed from the side of her character, Maryam is shown as a protagonist actor considering the good attitude and action that are always expressed by Maryam. The story also features the antagonist actor played by the people of Maryam. They appear to criticize and accuse of adultery to the central actor, Maryam. The actor who acted as a helper who was involved in this series of religious stories was played by Angel Gabriel, Mother Hannah, Prophet Zakariyyā, as well as the Prophet ‘Īsā. Angel Gabriel appeared to help the process of pregnancy and the birth of Maryam. Mother Hannah was involved in expecting and giving birth to a central actor. The auxiliary actor who treated, raised and educated the central actor was played by the Prophet Zakariyyā.

Fourth, the setting, which includes (a) al-miḥrāb contained in the chapter of Āli ‘Imrān (3): 37, ie the best part of the house (center) for worship. In this room, the Prophet Zakariyyā always delivers food, drink and oil to Maryam.17 In addition, there is also a setting of places in the form of makānan syarqiyyan (place to the east) in Maryam (19): 6, ie Bayt al-Maqdis as a very conducive and

strategic place in worship,\(^{18}\) while makānan qaṣiyyan (a distant place) in Maryam: 22 i.e. Bayt al-Laḥm (Bethlehem) in Palestine. \(^{19}\)

(b) The time that is displayed in the story of Maryam (Maryam [19]: 23) is the sentence qabla ḥāzā (before this). The meaning of the phrase before this is before the disaster and calamity that will occur to the herself and the child to be born without the presence of a father. \(^{20}\)

(c) The atmosphere, which is, the disappointment felt by Mother Ḥannah at the time of giving birth to a daughter in Āli ‘Imrān (3): 36. \(^{21}\) Besides the disappointment, the Qur’an also displays a sad feeling as in Maryam (19): 23.

Fifth, the style of language. The use of language styles in the story of Maryam also seems very strong and become a very basic part in some circumstances, among them; (a) Diction of the word yakhluqu in Āli ‘Imrān (3):47. In this context, the word yakhluqu means creating something which has never existed before (al-ikhtirā) and does not use the law of causality. The sentence is deliberately chosen in order to have a side of contrast to the phrase yaf’al used in the context of creation in accordance with the law of causality commonly known to man, such as the birth of the Prophet Yaḥyā from the process of intercourse between father and mother, as set forth in Āli ‘Imrān (3): 40. \(^{22}\)

(b) Diction of the word rasūl rabbik in Maryam (19): 19, not rasūl Allāh. This is because the word rabbun refers to the Essence that governs and protects from evil. The word rabbin is oriented to the Essence which gives something material, i.e. the giving of a child, while Allah is oriented to the Essence which gives something immaterial. \(^{23}\)

(c) The diction of the word al-Raḥmān which means loving is contained in Maryam

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(19): 18. The sentence was uttered by Maryam when the angel Gabriel came to meet her in her contemplation. The diction of the word *al-Rahmān* is a language style that aims that in a difficult situation, she was given mercy by Allah who protected her from all dangers that will occur to her.24

By taking into account the relation of intrinsic and extrinsic elements, Maryam’s story in the Qur’ān is a literary story that can be studied using psychological theory or a literary psychology study. This study was born as one type of literary review used to read and interpret literary works, the authors and readers using various concepts and theoretical frameworks that exist in psychology.25

Definitely, the study of literary psychology has four possibilities; First, the study of the author’s psychology as a type or a person. Second, the study of the creative process. The focus of study is on the first and the second sense as a part of psychology of art, with a focus on the author and its creative process. Third, the study of psychological types and laws applied to literary works studied by the laws of psychology. Fourth, study of literary impact on readers, that is focused on the reader who, when reading and interpreting literary works, experienced various psychological situations.26

Starting from the three possible definitions above, in the context of the study of the story of Maryam in the Qur‘ān, the author will use the third definition, namely the study of literary works studied by the laws of psychology. This means that the study is analyzed based on the psychological point of view and is based on the assumption that literature always deals with human life events which are a reflection of responding to life. In the context of psychology, it is to explore into the soul that is done to the

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24 Ibid., 5522.
characters found in literature and to know more deeply about the intricacies of human action and their response to other actions.27

The steps taken in the study of literary psychology include two ways: first, through the understanding of theories of psychology, then the analysis to the work of literature is carried out. Second, by determining a literary work as an object of research first, and then determining the theories of psychology that are considered relevant to the analysis of literary works.28 The psychological study on the story of Maryam in the Qur’an is conducted by using psychological theory initiated by Sigmund Freud (1856-1939) on psychoanalysis. In addition to Freud’s theory, this article will also use the theory of complex psychology, as promoted by Carl Gustav Jung (1875-1959), primarily about extrovert personality and introverted personality types.

The Portrait of Maryam from Literary Psychology Perspective

Maryam’s Personality; The Psychological Construction of School of Convergence

Personality of a person, in the study of psychology, cannot be separated from the intervention of several factors. A person’s personality, on the one hand, can be influenced by the internal factor such as family existence, and external existence such as environment, on the other. Both family and environment become the biggest contributors that influence someone’s attitude and behavior. Therefore, in the study of the psychology of personality, school of empiricism and nativism appear.29

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29 School of Empiricism is a school that emphasizes on the role of environment as a cause of behaviour. For this school, empirical experience is a source of all attitudes and behaviour. School of Nativism is a school that focuses on the role of heredity. Intellectual capacities of someone is heredited since he was born. See Netty Hartati, et al. *Islam dan Psikologi* (Jakarta: Raja Grafindo, 2004), 171-174. Compare with Sumadi Suryabrata, *Psikologi Pendidikan* (Jakarta: Rajawali, 1989), 185.
In addition, as a balance to these two schools, a third school of thought, known as the School of Convergence, appears. This is a school that combines two schools empiricism and nativism. Convergence is the interaction between heredity factors and environmental factors in the process of behavior. According to this school, heredity will not develop naturally if it is not given the stimulus from environmental factors. Conversely, environmental stimulus will not develop an ideal personality without being based on heredity factors. Personality determination is determined by the integration between internal or innate potential and external potential (environment). Thus, the epistemology of this school of convergence is the integration and interconnection between the school of nature-oriented empiricism and the school of of nativism that is oriented to heredity.

Similarly, the presence of Maryam as a person of good quality, certainly cannot be separated from the convergence factor. In the context of nativism, Maryam was born into a good and respectable family environment, the son of ʾImrān ibn Mātān who lived in the same period of time as the Prophet Zakariyyā. Both married women of the same parents, ʾĪsā and Ḥannah, daughters of Fāqūḍ. The Prophet Zakariyyā married ʾĪsā, Fāqūḍ’s daughter, while ʾImrān married Ḥannah, Fāqūḍ’s daughter. Both families are good family typologies. This is because of the fact that from both of them, two prophets were born, the Prophet Yahyā, descendant of Zakariyyā, and the Prophet ʿĪsā, descendant of ʾImrān of Mātān, a prominent figure among the Children of Israel.

Based on the above genealogy, it is of course natural that the Qurʾān positions Maryam as a special person because she was born of the chosen family; the family of ʾImrān ibn Mātān which is juxtaposed with the family of Ibrāhīm. Their status as the chosen family, that is, the family of Ibrāhīm as and the family of ʾImrān ibn Mātān, because the majority of the messengers were born from their descendants. The Ibrāhīm’s family, for example, gave birth to

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30 Hartati, et al., Islam dan Psikologi, 177-178.
two male figures, the Prophet Ismā‘īl and the Prophet Isḥāq. The Prophet Ismā‘īl gave birth to a descendant of the last prophet, Muhammad, while Prophet Isḥāq gave birth to many prophets, such as Sulaymān, Ayyūb, Yūsūf, Mūsā, Hārūn, Zakariyyā, Yahyā, and ‘Īsā (from the family of ‘Imrān).33

School of empiricism that has a major contribution in shaping the personality of Maryam that occurs before and after she was born. The indication of pre-natal empiricism is Ḥannah’s strong commitment to produce the generation designed as spiritualist child. The commitment is demonstrated by Hanna’s sincere intention to justify her daughter’s meditation at Bayt al-Maqdis and she aspires to make her daughter grow into a liberated human (muḥarraran) from all material (wordly) hegemony.34

The story of the commitment of Ḥannah, mother of Maryam, to make her baby as a liberator, is described in the chapter of ‘Āli ‘Imrān (3): 35.

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When a woman of Imran said: My Lord! surely I vow to Thee what is in my womb, to be devoted (to Thy service); accept therefore from me, surely Thou art the Hearing, the Knowing.

This verse is a story of Hannah’s dream who wants a baby boy in order to continue the struggle of her parents. Therefore, to realize her dream, when she was pregnant, she vowed to Allah to make what is her womb, that she believed to be male as a liberator (muḥarraran), a devoted servant to Bayt al-Maqdis. After that, he begged that her vow was accepted by God. For her, Allah Almighty is the All-Hearing and All-knowing toward her vows.

The motive of Hannah’s vow is, according to Shaykh Mutawalli al-Sya‘rāwī (d. 1998), that Hannah lived in the situation of the community that always boast of their children. Children


presence become a symbol of happiness, family pride and success. Their existence will be a future investment for the family. Therefore, the parents devote all the power and effort to make their children grow up to be those who can be proud of. Such phenomenon does not make Ḥannah get stunned and fascinated. She actually had a different perspective. If the community at that time had orientation toward his children as a material investment, then Ḥannah actually took the initiative to make her child in a frame of spiritual investment. Hannah took the initiative to make her child grow into a man free from all forms of material hegemony dimensions.

Ḥannah appeared brave in a community that always boasted children as a symbol of happiness, family pride and success. This means that if the community at that time regarded the child as a material investment, Ḥannah actually displayed the opposite vision of making the child a spiritual investment. Thus, Maryam’s personality was well-prepared long before her birth.

Besides, the nativism factor that formed the personality of Maryam after her birth is education environment in which Maryam was in the care of the Prophet Zakariyyā. His involvement adequately gives a great contribution to shape the character and personality of Maryam, as told in the chapter of Āli ‘Imrān (3): 37.

So her Lord accepted her with a good acceptance and made her grow up a good growing, and gave her into the charge of Zakariyya; whenever Zakariyya entered the sanctuary to (see) her, he found with her food. He said: O Maryam! whence comes this to you? She said: It is from Allah. Surely Allah gives to whom He pleases without measure.

The verse wa kaffalahā Zakariyyā is an explanation of the condition of the little Maryam who was in the care of the Prophet Zakariyyā. The care under the authority of Prophet Zakariyyā was the result of a lottery and sportive competition among the
spiritual leaders of the Israel at that time. The competition begins with an elaborate election process after Hannah, Maryam’s mother, presented her little baby in front of them. The baby who was named Maryam became an object of fight. They competed to nurture and educate Maryam because they claimed to be the most authoritative people to protect, guard, nurture, raise and educate Maryam.

Maryam’s custody was within the authority of the Prophet Zakariyyā because she was born in an orphan state. Maryam’s father, ʿImrān bin Mātān, died when Maryam was still in her mother’s womb. In addition, the Prophet Zakariyyā, besides being a husband of Maryam’s aunt, he was also the prophet. He was certainly more proper than others to nurture Maryam in order she grew in a good environment. Therefore, the nurture of Maryam was directly arranged by Allah through the Prophet Zakariyyā, so that in the case of lottery among spiritual figures of Bani Israil, it is the Prophet Zakariyyā who emerged as the sole winner, as affirmed in the chapter of ‘Āli ʿImrān (3): 44, that Maryam grow up and get an education in a good environment.

**Typology of Maryam’s Personality: An Introvert Woman**

Psychologically, everyone is oriented towards the world around him, but in this case, one person is different from the other. This means, one’s personality has its own ways and different orientations between individuals in their interaction and facing a reality around him. There are some individuals who tend to react and perceive environmental reality in a subjective way, but others tend to face it objectively.

The difference of the orientation of individual perception and reactions to the reality, in complex psychology theory, as initiated by Carl Gustav Jung (1875-1959), makes human personality divided into extrovert and introvert personality types. Both typologies, though holistic in characteristics, of course, have a compensatory relationship.

Extrovert personality is the typology of a person who perceives the problems and realities of life which is always
oriented to the assumptions and perceptions that are objective-oriented, with certain characteristics, such as cooperative, socialist and accommodative. In contrast, introvert personality is the typology of a person who perceives the problems and the reality of life, which is always oriented to the assumptions and perceptions that are subjective-oriented, certain characteristics, such as shy, unaccommodative, individualistic and passive.

Thus, the typology of extrovert personality is an individual that tends to be adaptive and accommodative towards social reality, generating the individuals with an inclusive perspective. The typology of introvert personality tends to be non-adaptive and non-accommodative to social reality, generating exclusive individuals. However, even if both typologies are holistic and always present in each individual, certain typology may be more dominant than other typologies.

Starting from the above typologies, Maryam’s personality told in the Qur’an is the person who was dominated by introvert typology with the following indicators:

First, the condition of Maryam quarantined in the Mihrab by the Prophet Zakariyya certainly has a relatively large impact on Maryam, thus making it an introvert typology. The indication towards this is, for example, that Maryam cannot socialize with the public and do clarification (tabayyun) in the case of her pregnancy. Maryam chose to avoid the public by going away to Bethlehem, Palestine, as illustrated in the chapter of Maryam (19) 22, as follows:

ٗا قَصِيّٗا
َ
٢٢فَحَمَلتۡهُ فَٱنتَبَذَتۡ بِهِۦ مَ

So she conceived him; then withdrew herself with him to a remote place.

Of course, as an introvert person, it is natural that the feeling of shame to her family and worry about the unpleasant gossip that hurt the positive image of her ancestors more dominates rather than looking for an effective and efficient solution. Therefore, the concrete solution chosen by Maryam is merely escapistic by going
away to Betlehem in order not to meet the public rather than face objectively, argumentatively and rationally. That is why, in the case when Maryam returned home and confronted the public, she was commanded by Allah Almighty to choose a silent fast and not to begin to speak with the public, and order ‘Īsā to speak and answer the public accusations in a rational and argumentative way, as narrated in the chapter of Maryam (19): 29 as follows:

\[ فَأَشَارَتْ إِلَيْهِ قَالَوْا كَيۡفَ نُسۡتَجِبُ مِن كَانَ فِي الْمَهۡدِ صَبِيّٗا \]

But she pointed to him. They said: How should we speak to one who was a child in the cradle?

This verse shows that when the public insulted severely at Maryam, she just keeps silent and gives no reaction, except she just beckon to his son to answer their questions.\(^{35}\) The gesture was conveyed by Maryam as a form of the realization of her previous promise that she would perform a silent fast and just leave it to her baby to answer all the questions and accusations of adultery.\(^{36}\) In this way, Maryam hopes that the allegations of adultery will no longer appear on the surface. Thus, the condition of Maryam above is in accordance with the form of the introvert personality that is creatively writing instead of speaking (better at writing than at speaking) or communicating effectively and efficiently.

Second, the shame that dominates in Maryam not only stops instantaneously, but this feeling occurs continuously until the moment of pregnancy contraction narrated in the chapter of Maryam (19): 23:

\[ فَأَجَآهَا الْمَخَاضُ إِلَى جِ دْعَ الْمَخَاضِ قَالَتۡ نِسۡيَانِي مَنْ قَبَلَ هَذَا وَكُنْتِ نَسۡيًا مَّنۡسِيًا \]

And the throes (of childbirth) compelled her to betake herself to the trunk of a palm tree. She said: Oh, would that I had died before this, and had been a thing quite forgotten!

The expression yālaitanī mittu qabla ḥażā is a real form of introvert typology of Maryam. This statement is only a mere

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\(^{35}\) al-Rāzī, Mafātīḥ al-Ghayb, vol. XXI, 530.
expression of the psychological burden of shame and fear that will
damage the positive image of herself, and she did not want the
public fall into the abyss due to their hasty giving of verdict of adulterous child before doing a data validation. Thus, this
phenomenon is a concrete indication that Maryam is an introvert
figure considering her psychological burden; so the solution is just
wailing, sad and desperate, without trying to find a solution.

In addition, an indication of Maryam’s introvert personality
can be found after she gave birth to her baby. Such event can be
witnessed in the chapter of Maryam (19): 26 as follows:

صَوۡمٗ َّ نَذَرۡتُ لِلرّ َّ إِٓٔٔ حَدٗا َِ أَنَّ مِنَ ٱلۡبَ َّ يۡنٗا فَإِمَّا تَرَ َۡ وَٱ ُلِّمَ فَ ۡۡوۡمَ إِ ٦٢ٱ

So eat and drink and refresh the eye. Then if you see any mortal,
say: Surely I have vowed a fast to the Beneficent Allah, so I shall not
speak to any man today.

An interesting phenomenon that needs to be considered in
the case of the above verse is the phrase fa kulî wa isyrabî (eat and
drink) is preceded from the phrase wa qarrî ‘ainan (and have fun).
This means, in the context of this story of Maryam, Allah prioritizes
the need to maintain the physical rather than psychological needs.
In fact, the human prioritizes resistance to something destructive
that occurs in the psychic rather than the physical.

However, in the context of the case of Maryam, physical-
oriented hunger and thirst are more substantial than the psychical-oriented fear, so Maryam is commanded to eat and drink
first, after she is commanded to be happy. This is because her fear
has been lost after obtaining direct information from the Angel
Gabriel about the giving of a holy child, on the one hand. While on
the other hand, such condition takes introvert typology into
account, which is more influential on emotional eating since the
individuals with introvert personality type tends to develop
negative emotions by multiplying food consumption.
Structure of Maryam’s Personality: The Complexity of Id, Ego and Superego

The structure of one’s personality, in psychoanalytical theory proposed by Sigmund Freud, consists of three systems; das es (the id), a biological aspect; das ich (the ego), a psychological aspect and das ueber ich (the super ego), a sociological aspect. The existence of id, ego and super ego is a psychological component that can give big implications to human behavior because the three components, in addition to having their own working principles and dynamics, also have synergistic relations that cannot be separated in giving effect to behavior.

Maryam’s personality narrated in the Qur’an when viewed from the above psychoanalytic theory also shows the dynamics of the same personality structure. Therefore, the story provides a moral message, that Maryam is a human figure who has three components of personality structure including id, ego and super ego. The three components are present in the case of the arrival of a man to Maryam’s place of worship. This arrival aims to provide information about the coming of a holy boy.

The component id (das es) or biological aspect in Maryam can be seen in the chapter of Maryam [19]: 18, as follows:

قَالَتۡ إِنِّي أَعْجَبُ بِآيَتِي رَبِّي ۖ إِن كُنتَ تَقِيّٗا مِنكَ أَعْجَبُ بِآيَتِي

She said: Surely I fly for refuge from you to the Beneficent Allah, if you are one guarding (against evil).

The above verse is an expression of Maryam’s resistance to a man who came to see her. The arrival of the man makes Maryam confused, anxious and upset because she thought that his presence in a lonely condition would only threaten, tease and annoy her. The expression of anxiety above shows that Maryam is in a very difficult situation, so there is nothing to do but saying the supplication of protection (isti‘āżah) and help to God. This is because she was in a state of weakness and helplessness to perform a preventive action from all possible forms of bad threats that will occur to her.
Thus, the anxiety and the expression of asking for help occurring to Maryam, in psychoanalytic theory, can be identified as the component id. This component aims to free someone from tension or minimize it in order to be calm because the condition of tension is felt as a form of suffering, whereas the presence of help from tension is felt as a form of pleasure. The working principle of id component is driven by one consideration of achieving satisfaction for the instinct’s desire, in accordance with the principle of pleasure. The identification of the case of Mary’s resistance against the man’s arrival with the id component is due to Maryam’s assumption that the man who came was a good person, so Maryam asked for Allah’s protection as anticipatory steps to remind his piety in one hand, while on the other hand, Maryam thought that the man who came was a bad guy named Taqiyyun, a man who was known as a criminal at that time, who likes to play with women. Moreover, his arrival at that time is without the permission of Maryam.

The component of ego (das ich) or psychological aspect in Maryam occurs in the story of her own question about the process of conferring the baby. The story is narrated in the chapter of Maryam (19): 20 as follows:

قَالَتْ أَنَّى يَحْصُونِ في عُلُمِ وَلَمْ يَسْسَسُنِ يَدْنُرُ وَلَمْ أَلْدُ بَعْيًا

She said: When shall I have a boy and no mortal has yet touched me, nor have I been unchaste?

The above verse is a form of ego available in Maryam. The ego component (das ich) is the psychological aspect of personality arising from the needs of the organism to do transactions with objective reality. Ego follows the reality principle which is rational-logical and its reaction according to secondary process. In the context of following the reality principle, it is only natural that Maryam’s ego to questions the process of the creation of little baby, because from a sociological and biological perspective, the birth of a child must be done in two ways; marriages that are legalized by religion or adultery that is forbidden by religion. Starting from this reality, Maryam asked for a rational-logical explanation of the
process of giving a baby, considering that both the normal ways of childbirth that occurred in society she never did, even she firmly denied herself as a female prostitute.

In addition, the basic purpose of ego is to prevent tension until an object is found to satisfy a need. Therefore, the position of ego is called the executive of personality, because it controls the action, chooses the environment to respond, satisfies the desired instincts and acts as controller of the conflict between id and super ego. The indicator that points toward the basic purpose of ego is the use of the phrase *wa lam aku baghiyyan*. The statement was made by Maryam to deny the tension, that she had never been an immoral woman, and that she would keep it until the future. Maryam is not willing to be labeled as a prostitute, either at the time of her meeting with the man (Gabriel) and later in the future.

The position of superego (das ueber ich) is the chapter of Maryam (19): 22, as follows:

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فَصِيَّٓا فَحَمَلَتۡهُ فَٱنتَبَذَتۡ بِهِۦ مَۡ اَنۡتَبِدِebbۡ مَکۡ آَا فَضۡبِيۡا
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So she conceived him; then withdrew herself with him to a remote place.

The verse above describes the solution given by Maryam after her pregnancy by going away to a place far from her people. The solution was made because she fully realized her position as a big family of the prophets’ descendants. Maryam tried to maintain the positive image of her ancestors. Her pregnancy made Maryam feel uncomfortable and embarrassed to her family and she worried of unpleasant gossips circulating among her people. If that happens, this means that she have injured the positive image of her ancestors. Therefore, she eventually went away from the public as an alternative solution in order not to be able to meet them.

The solution of escaping away from people made by Maryam is a real form of the structure of super ego personality structure, because this position is a sociological aspect of personality that integrates moral values and noble ideals. It reflects the ideal not the real, the pursuit of perfection and not pleasure. The main
concern is the evaluative morale. This super-ego aspect comes from conscience, so one of its functions is to push the ego to pursue morality rather than realistic perfectionism. That means that Maryam chooses to keep her pregnancy by going away from the public in order to avoid physical conflict with the community so that the baby she conceive can be born perfectly.

Conclusion

After explaining and analyzing the story of Maryam from the perspective of literary psychology, the author can give the following conclusion:

First, literary psychology is a type of the study of literature used to read and interpret literary works, the authors and their readers by using various concepts and theoretical frameworks that exist in psychology. In the context of the story of Maryam, the study of psychology is psychoanalysis proposed by Sigmund Freud (1856-1939). In addition to Freud’s theory, this paper used complex psychological theory, as initiated by Carl Gustav Jung, mainly about extrovert and introvert personality types.

Second, the psychological construction of Maryam in the Qur’an from the perspective of literary psychology includes; (a) Maryam’s psychological construct is a form of convergence between nature-oriented empiricism and nativism that is oriented to heredity. The construction of empiricism in Maryam can be found in the story available in the chapter of Āli ‘Imrān (3): 35, while the story contained in the chapter of Āli ‘Imrān (3): 37 is a form of nativism construction, (b) Maryam’s personality structure is a human figure that has three components of personality structure including id, ego and super ego. The component of id or aspect of biology in Maryam can be seen in the story available in the chapter of Maryam (19): 18. The component of ego or psychological aspect in Maryam is mentioned in the chapter of Maryam (19): 20. While the story in the chapter of Maryam (19): 22 is evidence of a superego. (c) The typology of Maryam’s personality is an introvert considering Maryam’s weakness in socializing with the public and clarification in her case of pregnancy, as illustrated in the chapter of Maryam (19) 22 & 29. In addition, Maryam is also
easily discouraged in the face of problems, even to the moments of pregnancy contraction narrated in the chapter of Maryam (19): 23. Not only that, introvert personality indicator also occurs in the story in the chapter of Maryam (19): 26 who prefers the command of eat and drink to be happy commandment. This all happens in order to consider introvert typology oriented to emotional eating, which tends to develop negative emotions by multiplying food consumption.

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