

A Narrative Study on the Implementation of Tahajjud Prayer for Emotional Intelligence

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ABSTRACT

Emotional intelligence is an aspect that is no less important than intellectual intelligence. To increase emotional intelligence, tahajjud prayer is one way that can be done. In this research, the author uses qualitative research with a narrative study approach. Semi-structured interviews were the data collection technique used, then the population taken was seven new students at Sunan Ampel State Islamic University, Surabaya, and the data analysis used was narrative study. The purpose of this research is to find out how new students implement the Tahajjud prayer, the influence of the Tahajud prayer on emotional intelligence, and the encouraging and inhibiting factors in carrying out the Tahajud prayer. The results obtained from this research are that the tahajjud prayer has quite a big effect on emotional intelligence, where it has an influence on individual success.

Keywords: emotional intelligence, tahajud prayer, students

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than emotional intelligence, commonly referred to as Emotional Intelligence (EI). This notion is also evident in the author's environment. Individuals pursuing education, such as university students, tend to receive more appreciation and praise when they achieve high academic scores, as opposed to when they are able to regulate their emotions and behavior throughout their academic journey.

Research on behavior conducted by Dr. Daniel Goleman indicates that emotions play a highly significant role in the mental life of living beings. Every living creature possesses two types of minds: one that thinks and one that feels. Intellectual intelligence, or Intelligence Quotient (IQ), refers to the intelligence measured by an individual's reasoning, logic, and cognitive abilities.

INTRODUCTION

The majority of people believe that intellectual intelligence is the most crucial factor for individuals to possess in order to achieve success in life, while other abilities are considered less important. (Tresna, 2021) Most members of society also argue that intellectual intelligence is more significant

However, a person with a high IQ does not necessarily possess strong emotional intelligence. Intellectual intelligence must be supported by emotional intelligence. IQ helps individuals absorb the knowledge they learn, whereas emotional intelligence enables them to manage emotions and stress while completing tasks. (“Emotional Intelligence in Careers – BKD Provinsi Riau,” n.d.)

A study conducted by Siu in China reported that the high incidence of depression, stress, aggression, anxiety, and juvenile delinquency is associated with a lack of emotional intelligence among individuals. Another study by Masithah, Soedirham, and Triyoga involving Indonesian university students aged 18–24 years revealed that emotional intelligence influences individuals’ ability to regulate behavior, and this influence also extends to their intention to quit smoking. Furthermore, research conducted by Kawamoto, Kubota, Sakakibara, Muto, Tonegawa, Komatsu, and Endo in Japan found that among adolescents and children, higher levels of emotional intelligence are correlated with fewer problems in peer relationships and other challenges, while prosocial behaviors such as helping others tend to be more dominant. Based on the studies mentioned, it can be concluded that high emotional intelligence is essential for adolescents, including those in late adolescence, to help them regulate their emotions and behaviors so as not to engage in actions that may endanger themselves or others. (“The Importance of Emotional Intelligence for Adolescents – CLSD,” n.d.)

Indonesia is a country in which most educational institutions tend to prioritize the development of intellectual intelligence over emotional intelligence. This condition contributes to individuals being more susceptible to experiencing high levels of stress and aggressive behavior. (Yuniana, 2023, p. 2) A person with strong emotional

intelligence—meaning they are capable of recognizing and regulating their own emotions, motivating themselves, possessing a high degree of empathy, and maintaining healthy relationships with others—will benefit significantly in their pursuit of success. K. Cooper also explains that emotional intelligence enables individuals to overcome obstacles encountered in life. (Kurniady & Mulyono, 2023, p. 85)

The phenomenon described above can be linked to the condition of students who have just entered university life. On average, students are between the ages of 18 and 22, during which individuals are typically in the phase of self-discovery. This stage is compounded by the pressure and expectations they face, along with external influences that can impact their psychological well-being. Therefore, at this phase, individuals must be able to regulate themselves and their mental state in order to maintain balance in life. Those entering the stage of becoming university students must go through a process of adaptation—from being a high school student to a university student—which inevitably introduces new experiences and habits. (“Maintaining the Mental Health of New University Students – Sehat Negeriku,” n.d.)

Prof. Dante Saksono, in his public lecture, presented the W-curve dynamic that describes the fluctuating psychological cycle experienced by new university students and its relation to satisfaction and time factors. Dante explained that, in general, new students will go through the W-curve phases, which begin with the Honeymoon stage (early college excitement) – Culture Shock (facing numerous assignments and experiencing homesickness), Initial Adjustment (managing time and social circles) – Mental Isolation (returning home and realizing the extent of changes) – Acceptance and Integration (finding a new sense of home). Prof. Dante

Saksono further elaborated, referring to Darwin's theory, that new students must possess the ability to adapt quickly, as survival is not necessarily for the smartest or strongest, but for those who can best adapt to their environment. ("Maintaining the Mental Health of New University Students – Sehat Negeriku," n.d.)

Therefore, new students must possess emotional intelligence not only to regulate their emotions and personal character but also to become individuals who can adapt well to their surrounding environment. (Patria, 2020, p. 5) Consequently, in addition to intellectual intelligence, it is equally important for individuals to develop emotional intelligence in order to become more qualified individuals.

From the explanations described above, these factors serve as the basis for the author to conduct the research titled "*A Narrative Study on the Implementation of Tahajud Prayer for Emotional Intelligence in New University Students.*" This study aims to allow both the author and the readers to understand how new students implement the practice of tahajud prayer, its impact on emotional intelligence, and the driving as well as inhibiting factors in performing tahajud prayer.

RESEARCH METHOD

This study was conducted using a qualitative research design with a narrative study approach. A narrative study is a method that focuses on events occurring in an individual's life, which are then rewritten in the form of a chronological narrative. (Afan Faizin, 2020, p. 142) In relation to this study, the author focuses on the experiences of first-year university students in implementing the tahajud prayer, and whether it influences their emotional intelligence.

The data collection technique used in this research is interviews. The type of interview applied to the respondents is a semi-

structured interview. A semi-structured interview falls under the category of in-depth interviews, which, compared to structured interviews, offers a more flexible execution. The use of this type of interview aims to allow the researcher to discover the core of the problem in a more open manner, by gathering ideas and opinions from the respondents involved in the interview. (Halim, Nugroho, & Hutabarat, 2019, p. 4) In this regard, the researcher conducted interviews with new university students concerning the selected topic, namely the implementation of tahajud prayer in relation to emotional intelligence, using a set of prepared questions as well as additional questions beyond those originally formulated.

The population refers to the entire set of research subjects, where these subjects meet the established criteria. (Dewi & Pardede, 2021, p. 21) In this study, the population selected by the author consists of first-year students from the State Islamic University Sunan Ampel Surabaya. Meanwhile, a sample is a subset of the population, selected using a particular method and possessing specific characteristics. (Dewi & Pardede, 2021, p. 22) The sample used in this research consists of 7 respondents, who are first-year students aged approximately 17-19 years, and who either perform tahajud prayer regularly or occasionally.

In analyzing the data, the author employed a narrative study technique. As previously explained regarding narrative studies, the author engages in an interpretation of the interview results obtained from the respondents. Through analysis and interpretation, the author seeks to find answers regarding the impact of tahajud prayer implementation on the emotional intelligence of first-year students.

RESULTS AND DISCUSSION

1. Implementation of Tahajud Prayer Among New Students

Implementation refers to the application, action, or activity carried out by an individual to achieve a goal. From the sample of seven students interviewed about how they implement tahajud prayer, the author found similar responses.

Among the seven students interviewed regarding their implementation of tahajud prayer, five students regularly or frequently perform the prayer, while the other two pray irregularly or occasionally. Most of the students perform tahajud during the last third of the night, from 03:00 AM until just before dawn. However, two students mentioned that they perform tahajud at uncertain and irregular times, such as when they wake up from sleep, as long as it is still within the permissible time for night prayers. The tahajud prayer is performed in a calm and focused state, aiming to achieve peace in both the soul and mind. In performing the prayer, the students do not rush and take time to experience every movement and recitation, which has a very positive impact on the individuals themselves.

In addition, regarding the practice of tahajud prayer, from the many samples interviewed, they stated that the surahs most commonly recited during the prayer are short surahs such as Al-Kafirun, Al-Ikhlâs, Ad-Duha, Al-Kausar, Al-Insyirah, and An-Nas. Among the sample taken by the author, not many students use longer surahs during tahajud. This is because the students feel more comfortable reciting these shorter surahs when performing the night prayer. Furthermore, on average, the students sampled by the author perform tahajud prayer in four rakaats.

2. Implications of Performing Tahajud Prayer for Emotional Intelligence

Tahajud prayer is a highly recommended Sunnah prayer for Muslims. Many texts from the Qur'an and Hadith emphasize the virtue of tahajud prayer, one of which is its numerous benefits, including developing the emotional intelligence of those who perform it. Based on interviews conducted with seven new students at Universitas Islam Negeri Sunan Ampel Surabaya, several points can be mentioned regarding the impact of tahajud prayer on the emotional intelligence of individuals, including:

a. Ability to Provide Mental and Spiritual Calmness

A person who performs tahajud prayer will experience inner peace and be kept away from excessive or irrational thinking (overthinking). The lack of tranquility and overthinking can have a significant negative impact on someone's mental state. The time for performing tahajud prayer is an ideal moment for an individual to pour out or express their thoughts and feelings to Allah SWT, which leads to a sense of relief after releasing all the burdens within their mind and soul. As a result, this brings a positive effect—calmness—to those who practice tahajud prayer. Here, the meaning of calmness also refers to being at peace when facing any challenges in life.

b. Shaping Individuals into More Mature Personalities in Facing Life

When a person has entered a state of calm, they will find it easier to control their emotions. They will become an individual who does not act rashly, whether in response to something pleasing or something unpleasant. Every human will face problems in life, but a person who is mature will not be easily swayed by

emotions when responding to those issues. They will carefully consider the appropriate actions to address the problem, ensuring they do not harm themselves. An individual with a mature mindset can control their emotions effectively. As a result, this enables them to distinguish between right and wrong and understand the circumstances around them more clearly.

c. **Better at Recognizing Oneself**

Shalat tahajud has an extraordinary positive influence on those who practice it, one of which is that individuals become better at recognizing themselves. A mature person will focus on self-reflection. They become someone who is inclined to introspect and strive to improve themselves. Rather than seeking validation or focusing on the flaws seen by others, they will explore how to enhance their own value. The practice of shalat tahajud shapes an individual's mindset to always focus on self-improvement, not dwelling on painful experiences. They believe that the best way to cope with pain or unmet expectations is by focusing on themselves, so they can grow into the best version of themselves.

d. **Able to Interact Well with Others**

A person who has matured, including in emotional control, and is able to recognize themselves well, will also be capable of maintaining positive interactions and relationships with others. Such an individual will be emotionally sensitive to others, understand how to treat others kindly, show respect, and know how to communicate effectively with others, adapting to their condition. This is

crucial for university students, especially those entering the academic world, as they must be adept at managing good relationships with others in their new environment.

e. **Able to Adapt to the Surrounding Environment**

This point is closely related to the previous one about the ability to interact well with others. Naturally, someone who is capable of interacting effectively with people will also be able to adjust to their surroundings. Every individual has unique qualities, and therefore, interacting with them requires different approaches. The same applies to adapting to other aspects of the environment, such as the physical or social surroundings. Therefore, an individual who can interact well with others is more likely to successfully adapt to their environment as well.

The points discussed regarding the influence of performing the tahajud prayer on emotional intelligence lead to the conclusion that tahajud significantly impacts the development of emotional intelligence in those who practice it. From the majority of the samples interviewed, students not only experienced positive changes in their emotional intelligence but also felt more successful in navigating life compared to before they incorporated tahajud into their routine. Additionally, with improvements in their emotional intelligence, they found it easier to adapt to their surrounding environment.

3. Supporting Factors in Performing Tahajjud Prayer

From the results of the interviews conducted, several points can be explained regarding the factors that motivate individuals to perform the Tahajjud prayer, including:

a. **Having a need or desire to be fulfilled**

This factor is commonly found in someone who performs the

Tahajjud prayer. In addition to its effect on emotional intelligence, the Tahajjud prayer also holds other virtues, such as being the best time for a servant to express all of their prayers, as the time of the night prayer is considered to be the time when prayers are most likely to be answered. This has also been promised by Allah SWT, as stated in the Qur'an.

b. Feeling unsettled or anxious

It is very common in life for someone to face problems. Feelings of fear, anxiety, and restlessness are also things that should not be surprising if an individual experiences them. From the seven students who were interviewed by the author, all of them stated that feeling anxious or having an unsettled heart was one of the reasons why they performed the night prayer. As explained earlier, one of the benefits of performing Tahajjud prayer is that it provides tranquility. Therefore, it is quite natural if someone uses this as a reason to perform the Tahajjud prayer.

c. Encouragement and motivation from within oneself

Among the various factors, the desire and intention from within oneself is the key factor that enables someone to perform the Sunnah Tahajjud prayer. No matter how big the problems a person faces or how many desires they have, if that person lacks the encouragement, motivation, or intention to perform the night prayer, it is highly likely that they will find it difficult to perform this Sunnah prayer. Therefore, intention and motivation from within oneself are essential factors for achieving and carrying out tasks, including performing the Tahajjud prayer.

4. Factors that Hinder the Performance of Tahajjud Prayer

In addition to the factors that encourage someone to perform the Tahajjud prayer, it is natural that people also experience obstacles that hinder them from performing it. Based on the interviews conducted with seven student samples, the author concludes several factors that hinder the performance of the Tahajjud prayer, including:

a. Laziness

One of the issues that almost everyone in the world faces is laziness. Even when someone has been performing an activity regularly, they will still be tested with feelings of laziness to do it again or to remain consistent in carrying out that activity, such as the Tahajjud prayer.

b. Lack of Sleep

When someone has insufficient rest due to having a busy schedule or staying up too late, it can have an impact on their overall well-being. This happens because they are not getting enough sleep to meet their body's needs. When someone gets little sleep, it becomes difficult for them to wake up with the minimal time between their sleep hours and the time they need to wake up (for Tahajjud prayer). This phenomenon is one of the factors that hinder someone from performing the night prayer.

c. Interruption Caused by Menstruation

Among the samples I collected, four of them were female. These students stated that when a woman has finished her menstruation period, it is quite difficult for her to resume her religious activities, especially the Tahajjud prayer. This is because the interruption caused by menstruation, which lasts almost a week or up to a week, means that the individual is automatically exempt from performing religious duties, including the Tahajjud prayer. This is one of the factors that can hinder someone, especially women, from

performing the Tahajjud prayer.

CONCLUSION

From the explanations presented in the discussions above, this research shows that Tahajjud prayer has a positive impact on the emotional intelligence of new students. This prayer helps them achieve mental tranquility, become more mature in dealing with problems, recognize themselves, and improve their ability to interact with others. Additionally, students who regularly perform the Tahajjud prayer report changes in how they control their emotions and stress, which ultimately enhances their quality of life and success. Therefore, it can be concluded that Tahajjud prayer has a positive impact on emotional intelligence, especially for new students who are adapting to university life. This prayer helps them achieve mental tranquility, become more mature in facing problems, recognize themselves, and improve their ability to interact with others. Furthermore, students who regularly perform the Tahajjud prayer experience changes in their ability to control emotions and stress, which ultimately improves their quality of life and success.

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