



RESEARCH ARTICLE

Crying From a Religious Perspective and Its Impact on the Physical Health of the Public Servant Communities

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ABSTRACT

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Crying is an expression of someone to express several feelings such as sadness, happiness, emotion, and so forth. Islam encourages crying because it is mentioned frequently in the Quran and the Hadith of the Prophet Muhammad SAW. This indicates many benefits obtained, one of which is physical health. However, some people feel insecure about themselves to the extent that they cannot cry properly. Meanwhile, others consider crying as a sign of inability to control oneself and a weak attitude. Therefore, this study aims to determine the frequency of crying among UTHM Pagoh staff and analyze its influence and effects on health. This research uses a quantitative approach with a survey method and questionnaires as research instruments. The population of respondents in this study is the UTHM Pagoh staff, with a sample of 103 respondents selected using non-probability sampling techniques, namely accidental sampling. Data collection was conducted through a survey using questionnaires distributed to 103 respondents at UTHM Pagoh. Data analysis was performed using regression, correlation, and descriptive analysis. The results showed that the frequency of crying among UTHM Pagoh staff is sometimes either in worship aspects (min=2.73) or social aspects (min=2.92). The crying emitted has a strong relationship with a person's health with a significant value of $0.00 < 0.05$ and a t-value of $3.607 > t$ table 1.983, contributing an impact of 10.5%.

INTRODUCTION

Allah has created everything in this universe in pairs. For example, male and female, day and night, good and bad, low and high, and so on. In human life, there are also many pairs, such as feelings of happiness and sadness. Happiness is often expressed with laughter, while sadness is often expressed with tears and shedding of tears (Muhammad Muhyidin, 2008). Everyone has cried with tears shed, whether it is an expression of sadness, happiness, worry, and so on, because crying does not necessarily mean sadness alone, but one can cry due to being touched, happy, or worried. Al-Raghib said crying is the flow of tears due to sadness and the utterance of loud voices or sounds (groaning) (Abu Jihad Sultan al-Umari, 2008). Tears are a remedy expressed with sadness and grief that have their own space in the soul; they are not characteristics of anger, bravery, resentment, or envy (Muhammad Muhyidin, 2008). Not all tears are interpreted as sadness because some people also cry out of happiness, fear, and so on, thus tears have certain characteristics and measures. Tears of sadness usually occur when one is left by a loved one, just as the Prophet Muhammad cried when his son Ibrahim passed away, shedding tears of sorrow as an expression of love. Crying due to sadness can sometimes stem from the loss of a child, parent, friend, or possessions,

which can weigh heavily on the human soul, resulting in sadness. The greater the pressure on someone, the sadder they may become, potentially leading to stress and even madness (Muhammad Muhyidin, 2008).

Tears of happiness, on the other hand, flow when someone experiences joy and happiness, such as receiving good news and so on. This crying often occurs among the poor, who are weary of life, and when they encounter some good news, tears flow immediately as a symbol of happiness (Muhammad Muhyidin, 2008). Tears of hypocrisy, or known as fake tears, usually occur in people who are greedy, voracious, and flatterers of power, pretending with their tears to fulfill their desires (Muhammad Muhyidin, 2008). Tears of helplessness are almost similar to tears of sadness, but the difference lies in tears of helplessness often arising from impatience, overflowing anger, hatred, humiliation, and inability (Muhammad Muhyidin, 2008). This can happen to someone who can no longer hold back their anger, suppress their hatred, or endure humiliation, thus crying becomes the solution taken in response to helplessness against the test of patience. Physical tears, on the other hand, occur due to physical factors such as tears due to irritation (Muhammad Muhyidin, 2008). For example, the phenomenon that occurred in Korea where not crying over the death of Kim Jong-il (the leader of North Korea) would result in imprisonment, as reported by Daily NK and broadcasted by Fox News on Thursday, January 12, 2012. Therefore, thousands of Korean citizens cried, mourned, and wailed under coercion (Saidin Hasnam, 2012). The eye is one of the human body's most complex senses and functions to see. Despite its crucial function for humans, eye health is often neglected, leading to many untreated diseases and causing visual impairments up to blindness. According to the World Health Organization (WHO), there are 2.2 billion individuals experiencing vision problems or blindness. Out of this number, over 1 billion cases stem from preventable conditions (Ahmad Wazir Aiman, 2020). In Judy Foreman's study (1996), it is stated that 10 million Americans, especially women, suffer from dry eyes due to insufficient tear production (crying). In the spiritual aspect, crying holds many virtues, such as softening the heart, enhancing devotion in worship, symbolizing one's righteousness, increasing piety, and being forgiven for sins. In the health field, crying is beneficial for the body, including aiding vision, killing bacteria, expelling toxins, reducing stress, and accelerating the healing of joint inflammation/rheumatism.

Based on these facts, there is a close correlation between the word of Allah in the Quran and the words of the Prophet in As-Sunnah, as well as the latest health science research on the benefits of crying, which is crying as a command from Allah in devout worship as an indicator of piety can improve eye and body health. Praise be to Allah who encourages crying in worship to optimize and maintain eye and body health. In addition, crying can also provide healing to individuals suffering from rheumatoid arthritis (RA) because emotional crying can trigger neuroendocrine and immune mechanisms in the body. When RA patients shed tears, stress hormone cortisol in the blood, immune protein-6, CD4, CD8, and natural killer immune cells are significantly influenced. Crying can also suppress the effects of stress on NEIR (Neuroendocrine and Immune Response). Furthermore, crying can increase manganese (Mg) levels. Emotional tears and tears due to pain from peeling onions, as it turns out, both contain manganese (Mg), which is 30 times higher than what is found in blood. This fact provides some evidence that tears can also flush toxins (Saidin Hasnam, 2012). Tears and tear glands are essential for humans; every creature with eyes surely has tear glands in relatively the same locations, namely at the corners of the eyes. The functions of eyes and tears are relatively similar in all creatures. Unlike bats, which use their ears to see by capturing sound vibrations (Taufik Pasiak, 2009). The structure of the retina (the structure that converts light into nerve activity), where the retina is the only part of the brain that protrudes outward from the middle of the brain and is directly connected. The structure of the tear glands in men and women is different. One of the reasons is the higher levels of the hormone prolactin in women compared to men (Muhammad Syukran Maksum, 2009). This differing structure affects the frequency of crying in men and women. Before reaching adulthood, the frequency of crying in boys and girls is equal. After reaching the age of 18, girls shed and pour tears more often than boys. That is, 94% of girls experience emotional crying episodes in a month, while boys only account for 55%, and 85% of girls who cry feel better and relieved after crying freely, as found in seventy-three percent (73%) of men who cry. Although the duration of crying is not different, the way men and women cry differs. Women make sounds while men only show slight swelling around the eyes (Taufik Pasiak, 2009). Among the several virtues of crying mentioned above, there are also problems encountered among some people, including

those who have insecurities with themselves, usually unable to cry properly. In addition, people who find it difficult to show their emotions and are closed off usually prefer to hide their feelings and are no longer able to cry because they see it as a sign of weakness. Indeed, in the findings of psychologists, there are several types of people who cannot cry, such as psychopaths, sociopaths, or those suffering from mental disorders. However, this does not mean they are not normal or healthy. It may be because they have a body that cannot produce tears like patients with Sjogren's Syndrome who struggle to produce tears. Others may consider crying as a form of inability to control oneself and a sign of weakness.

LITERATURE REVIEW

Crying is a common and meaningful phenomenon for humans (Saiful Hadi El-Sutha, 2017). Crying signifies an expression of sadness that is visible in facial expressions accompanied by the shedding of tears, with or without sound. It also represents a response or something that reflects a person's feelings (Hasan Bin Muhammad Bamu'aibad, 2009). The repeated act of crying can have a positive impact on the body, especially in terms of health aspects. This is because tears are released to relieve stress in the body caused by burdensome feelings and problems. Stress can be likened to a toxin that, when not released, disrupts the immune system and affects other biological processes. Detoxification usually occurs during crying or sweating (Dr. Beni Kurniawan, 2008). The recommendation to cry in religious aspects is not a topic untouched by previous researchers. There are several studies and researches conducted before, including a study written by Julian Dewi Sholihah (2021) entitled "Concepts of Ḍahika and Baka in the Qur'an (A Semantic Study of Toshihiko Izutsu)" which discusses the meanings and concepts of the words Ḍahika and baka in the Qur'an, explaining the basic meanings and the relationship between the words Ḍahika (laughter) and baka (crying). Additionally, a study conducted by Tri Agus Subekti (2014) entitled "Crying as a Method in Mental Health (Case Study of Three Adults in Watulawang Kebumen)" found that crying can maintain someone's mental health, and individuals who regularly cry will consistently gain positive values such as peace of mind, reduction of burdens and problems, self-control, self-esteem, appreciation for oneself and others, increased self-confidence, strength of character, acceptance of reality, and a tendency to draw closer to the Creator. Furthermore, a study by Muhammad Afif Ardianto (2016) titled "Crying in the Perspective of the Qur'an (Its Relevance to Health Studies)" states that there is a strong correlation between the encouragement and virtues of crying in the Qur'an for an individual's physical health, including stress relief, lowering blood pressure and heart rate, and controlling unstable emotions. A study by M. Rifki Hidayah (2019) titled "Crying Captured in the Qur'an (Analysis of Verses Containing the Words Buka, Al Dam'u)" found several forms of crying described in the Qur'an, including crying that is not excessive and crying out of fear of Allah, due to regretting deeds that have been done. A study by Zahrotul Istiqamah (2023) titled "The Concept of Crying in the Perspective of the Qur'an (A Health Psychology Approach)" states that crying is a worship that can alleviate emotional stress, expel toxins, or even heal diseases. From all the studies above, it can be understood that the majority of studies were conducted using library research methods and focused on conceptual and literature studies, unlike the study written by this author, which uses quantitative methods and case studies conducted at UTHM Pagoh, Johor, Malaysia to examine the impact of crying on health.

METHODOLOGY

Research Approach and Methodology

The research employed a quantitative approach. This quantitative research method is utilized to investigate a specific population or sample, with data collection using research instruments, data analysis being quantitative/statistical, aiming to test established hypotheses. Quantitative research is conducted by gathering numerical data. The numerical data is then analyzed to derive scientific information from it (Nanang Martono, 2011). Meanwhile, the research method employed is survey research, a type of study that employs questionnaires as the primary source. In survey research, respondents are asked to provide brief answers that are already written in the questionnaire for them to answer. (Nanang Martono, 2011). The

approach and methodology in this research are utilized to determine the frequency of crying among respondents and its impact on physical health.

Population and Sample Size

This study utilizes the Tabachnick and Fidell (2013) formula, which is $N > 50 + 8m$. The minimum number of samples required is 74 respondents to obtain significant results. This study will employ the simple random sampling method, which will be applied randomly to UTHM Pagoh staff members.

Data Sources

Primary data refers to data collected directly by the author from the primary source (Agung W.K and Zarah P., 2016). In this research, the primary data source is a Google Form distributed directly to UTHM Pagoh staff members. Secondary data, on the other hand, are obtained from other sources such as documentation, published data, or data used by organizations (Agung W.K and Zarah P., 2016). The secondary data used in this research consist of information from documents, records, and the internet related to and associated with this study.

Research Instrument

This study will utilize a questionnaire as a research instrument to gather feedback from respondents and facilitate the data collection process. The questionnaire consists of four (4) sections: Section A (respondent background), Section B (crying in religious aspect), Section C (crying in social aspect), and Section D (Impact of crying from health aspect). The content of the questionnaire sections is as follows:

Table 1 : Content of the Questionnaire

Part	Items	Number of Items
Part A	Respondent Demographics	4
Part B	Crying in religious aspect	8
Part C	Crying in social aspect	6
Part D	Impact of crying on health	4

Likert Scale 5 measurements have also been used to obtain the true level of respondents. All questions consist of a scale from 1 to 5, where each scale represents a minimum to maximum response level. The Likert Scale is a common psychometric scale widely used in survey research. The name Likert itself is derived from Rensis Likert (1960), an American researcher and psychologist. The analysis employs closed-ended questions, where researchers have provided answer options for respondents to select, and the Likert scale consists of five options. In the sections on crying in worship and social aspects, there are five scales: Scale 1 representing never (N), Scale 2 rarely (R), Scale 3 sometimes (S), Scale 4 representing often (O), and Scale 5 representing very often (VO). In the section on the Impact of crying on health, there are five scales: Scale 1 representing strongly disagree, Scale 2 disagree, Scale 3 somewhat disagree, Scale 4 agree, and Scale 5 representing strongly agree. Furthermore, the frequency of Likert scale usage is applied to determine the interpretation of minimum scores as proposed by Nunnally and Bernstein (1994). Scores ranging from 1.00 to 2.00 are considered low, 2.01 to 3.00 are moderately low, scores from 3.01 to 4.00 are high, and scores from 4.01 to 5.00 are very high.

Reliability Test

The reliability test obtained has found a Cronbach's Alpha value of 0.801. It can be formulated that a value exceeding 0.80 is considered excellent.

DATA ANALYSIS

This study is aimed at identifying the frequency of crying among UTHM Pagoh staff, its relationships, and its effects on health. To obtain the specified sample, questionnaires were distributed to respondents, totaling 103 individuals. Data collection for this study can be obtained through primary and secondary

sources. Primary data refers to information obtained through research findings. This data is collected using methods such as distributed and completed questionnaires. The analysis used for this study includes descriptive analysis, correlation, and regression using the Statistical Package For Social Science Version 25.0 (SPSS) software. The data obtained will be collected and processed using SPSS. Regression analysis is conducted to examine the factors that impact the dependent variable. Correlation analysis is performed to determine the strength of the relationship between dependent and independent variables.

RESULTH AND DISCUSSION

Respondent Demographics

The total population of UTHM Pagoh residents, including those who practice Islam, Buddhism, Hinduism, and Christianity, is approximately 300 individuals. Based on these numbers, Krejcie & Morgan's Table indicates that the number of respondents for this study is 103, as the study population exceeds 320 individuals (Krejcie & Morgan, 1970). Respondents involved in the study are those aged 20 and above and are Malaysian citizens. The 103 randomly selected individuals come from various ethnic backgrounds, genders, ages, and occupations. The demographic profile of the study is as shown in Table 2.

Table 2 : Respondent Background

Respondent Background	Information	Frequency (n)	Percentage (%)
Gender	Male	26	25.2
	Female	77	74.8
Age	20 years	16	15.5
	21 - 30 years	28	27.2
	31 - 40 years	27	26.2
	41 - 50 years	30	29.1
	51 - 60 years	2	1.9
	61 years above	0	0.0
Ethnicity	Malay	99	96.1
	Chinese	2	1.9
	Indian	0	0.0
	Others	2	1.9
Occupation	Lecturer	32	31.1
	Administrative Staff	29	28.2
	Security Staff	0	0.0
	Others	42	40.8

Source : Survey (2023)

Table 1 shows that out of the 103 respondents involved in this study, there were 26 male respondents (25.2%) and 77 female respondents (74.8%). In terms of age, the table indicates that respondents with the highest age group, 41-50 years old, amounted to 30 individuals (29.1%), while those with the lowest age group, 51-60 years old, numbered 2 individuals (1.9%). From the table, it can also be observed that the majority of respondents were Malay, totaling 99 individuals (96.1%). Regarding occupation, the table reveals that other staff members had the highest number at 42 individuals (40.8%), followed by lecturers with 32 individuals (31.1%), while administrative staff numbered only 29 individuals (28.2%).

Crying in Religious Studies

Indeed, Allah SWT never errs in creating something, among His creations is tears. From the drops of human tears contain myriad meanings that reflect His Mercy and Compassion. The tears that Allah created can protect and maintain eye health. If the eyes do not produce tears, the eyes will be painful and unable to blink, as a result, external objects such as dust, air, bacteria, viruses, and so on will enter the eyes. With tears, our eyes will maintain their moisture and be supplied with the necessary substances because tears

can transport acidic elements and nutrients to the eyes, and tears also serve as a means to remove salts from the body. In addition, teardrops are a tool of communication and emotional indicators. From birth to a certain period, tears are their primary means of communication. Tears are very powerful in attracting the attention of those around them. With tears, a child can compel their mother to provide milk and attention. Tears can also communicate messages with specific meanings, expressing the deepest feelings, whether sadness, joy, fear, pain, and so on, tears can even soften the hardest hearts.

In moments of calamity, suffering, and grief, crying becomes a tool to express all emotions and feelings. Islam not only regards patience as a solution but also teaches its followers to surrender to fate and destiny and to submit to the Divine and cry. Crying is an encouragement from Allah SWT as explained in the Quran and Sunnah, especially during worship to Allah SWT. The word "crying" is mentioned 8 times in the Quran, namely in Surah An-Najm: 43 & 60, At-Taubah: 82 & 92, Yusuf: 12, al-Isra': 109, Maryam: 58, and al-Ma'idah: 83. Among the evidence is in Surah At-Taubah: 82 which means "let them laugh little and weep much as a recompense for what they have earned". Additionally, many hadiths explain the virtues of crying, including the hadith narrated by al-Bukhari (1983) in Jami 'Sahih al-Bukhari, book: Tafsir al-Qur'an, chapter: La Tas'alu An Ashya' In Tubda Lakum Tasu'kum, no: 4621 from Anas Ibn Malik, he said: The Prophet Muhammad (SAW) gave a sermon that I had never heard before, he said: If you knew what I know, you would surely laugh little and weep much. Tears, if not shed, will have a negative impact on the soul, but Islam provides guidance and good ways about it both in worship and social aspects (Ishaq Husaini Kuhsari, 2012). Crying in religious aspect consists of two parts: worship aspect (Part and social aspect. The worship aspect consists of 8 items, while the social aspect lists 6 items. These aspects are examined to identify the most and least frequently performed by the respondents.

Table 3 – Crying in Religious Aspect

No	Item	n (%)					Mean	S.td
		N	R	S	O	VO		
1	Crying during obligatory prayers (solat fardu).	6 (5.8)	36 (35.0)	49 (47.6)	10 (9.7)	2 (1.9)	2.67	.809
2	Crying during Tahajjud prayers.	14 (13.6)	27 (26.2)	41 (39.8)	14 (13.6)	7 (6.8)	2.74	1.075
3	Crying while engaging in remembrance (zikir).	13 (12.6)	31 (30.1)	45 (43.7)	14 (13.6)	0 (0.0)	2.58	.880
4	Crying while reading the Quran.	14 (13.6)	26 (25.2)	48 (46.6)	14 (13.6)	1 (1.0)	2.63	.918
5	Crying while contemplating the verses of the Quran being read.	15 (14.6)	27 (26.2)	38 (36.9)	20 (19.4)	3 (2.9)	2.70	1.036
6	Crying while listening to the lectures and advice of the religious teacher (ustaz).	5 (4.9)	23 (22.3)	45 (43.7)	22 (21.4)	8 (7.8)	3.05	.974
7	Crying while performing the Hajj and Umrah pilgrimage.	64 (62.1)	3 (2.9)	9 (8.7)	19 (18.4)	8 (7.8)	2.07	1.470
8	Crying while imagining the torment of the Hereafter during supplication after prayer due to Allah	7 (6.8)	13 (12.6)	35 (34.0)	32 (31.1)	16 (15.5)	3.36	1.101

Total	2.73
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Source : Survey (2023)

Based on Table 3 above, the highest minimum score is for item number eight, which is 3.36, "Crying while contemplating the punishment of the Hereafter during supplication after prayer because of fear of Him." This is because of the multitude of sins committed, resulting in Divine wrath, and the scarcity of virtuous deeds offered. Therefore, many cry for self-reflection, tallying and weighing the deeds performed, and acknowledging all the transgressions, wrongdoings, and various sins ever committed while imagining the severity of God's retribution in the Hereafter. An Islamic scholar once said: "Our elders always reflect on their actions and words, then write them down in a book. When the Isha prayer is finished, they take out the book and contemplate and account for it. If the deeds performed are bad deeds, they seek forgiveness while crying, but if they are good deeds, they express gratitude until they fall asleep, and we follow in their footsteps." (Abdurrahman As-Sinjari, et.al, 2005). On one occasion, the Prophet Muhammad (PBUH) said, as narrated by Imam al-Tirmizi (1997) in Sunan al-Tirmizi, Book: al-Zuhud An Rasulillah PBUH, Chapter: Ma Jaa Fi Fadl al-Buka' Min Khasyatillah, no: 2311, which means: Abu Hurairah reported that the Prophet Muhammad (PBUH) said: "A person who cries out of fear of Allah will not enter Hell until milk returns to the breast." This indicates that someone who cries out of fear of Allah, feeling His majesty and greatness, and imagining and trembling at His wrath and severe punishment, will be kept away from the fire of Hell. The statement of the Prophet Muhammad (PBUH) above is indeed in the form of news, but in essence, he commands and motivates his followers to always cry out of fear of Allah SWT. Crying out of fear of Allah is usually accompanied by feelings of humility and lowliness before Him, repentance, tenderness, devotion, and spiritual experience. Imam Abu al-Faraj Ibn al-Jauzi once said: "Fear is a fire that burns the flames of desire." The virtue of fear depends on how it can consume lustful desires, restrain sins, and cultivate obedience. Fear of Allah can also cultivate traits such as chastity, piety, God-consciousness, striving in the path of Allah, as well as primary acts of worship that draw one closer to Him. Fear is a manifestation of knowledge. The higher someone's knowledge, the greater their fear of Allah becomes. Fear has many aspects, but the most crucial one is related to the deficiency of deeds and the abundance of sins committed. That's why those who truly fear Allah will strive with all their might to prevent themselves from sinning. Their soul and body are constantly occupied with what they fear, as if there were no other opportunity for them. In such a state, a person will shed tears, especially during worship, whether during prayers or supplications (Ahmad Suyuti, 1996). Meanwhile, the lowest level is item 7 "Crying while performing Hajj and Umrah" with a minimum score of 2.07. It cannot be denied that many people cry when they are in front of the Kaaba during the Hajj and Umrah pilgrimage. Feelings of shame, awe, sadness, and admiration lead to tears streaming down. Tears shed during the Hajj and Umrah pilgrimage cannot be judged solely from their appearance; someone may cry out of joy at seeing the Kaaba for the first time. However, some people also cry due to their sins and hope for forgiveness from Allah SWT, causing tears to flow. Visiting the house of Allah is the dream of everyone, and even those who have gone before always long for it. However, not everyone has the opportunity to go there due to various constraints. When the opportunity for worship cannot be realized, the chance to shed tears there cannot be taken.

Table 4 – Crying In Social Aspect

	Item	n (%)					Mean	S.td
		N	R	S	O	VO		
1	Crying while visiting graves.	9 (8.7)	15 (14.6)	43 (41.7)	26 (25.2)	10 (9.7)	3.13	1.063
2	Crying while visiting the sick.	10 (9.7)	28 (27.2)	42 (40.8)	17 (16.5)	6 (5.8)	2.82	1.017
3	Crying while witnessing someone in agony (Naza').	24 (23.3)	12 (11.7)	28 (27.2)	29 (28.2)	10 (9.7)	2.89	1.313

4	Crying when visiting impoverished and squalid villages.	16 (15.5)	18 (17.5)	38 (36.9)	24 (23.3)	7 (6.8)	2.88	1.140
5	Crying when seeing beggars and disabled people.	12 (11.7)	24 (23.3)	34 (33.0)	24 (23.3)	9 (8.7)	2.94	1.136
6	Crying when seeing and reading news of warfare and killings.	11 (10.7)	21 (20.4)	45 (43.7)	21 (20.4)	5 (4.9)	2.88	1.013
Total							2.92	

Source : Survey (2023)

Based on table 4 above, the highest minimum score is for the first item, which is 3.13, "Crying while visiting graves." This is because the grave or the barzakh realm is an indefinite period experienced by all humans with various pleasures and horrors. According to Ahlu Sunnah wal Jama'ah, when a person dies, they will definitely be questioned by the angels Munkar and Nakir, whether the deceased is buried or not (Sayid Sabiq, 1999). The happiness and torment of a person in the grave are determined by their deeds in the world. If their deeds are good, they will receive blessings; otherwise, if their deeds are bad, they will face the torment of the grave. That's why the Prophet Muhammad taught his followers to seek protection from the torment of the grave, as he said in the hadith narrated by Muslim (1998) in the book Syarah Sahih Muslim, Book of Mosques, Chapter: What is Sought Refuge from in Prayer, no: 588 from Abu Hurairah that the Prophet Muhammad said: "When you finish the final tashahhud, seek refuge in Allah from four things: the punishment of Hell, the torment of the grave, the trials of life and death, and the trial of the False Messiah." It is important to know that the torment of the grave is a fact. The reality of the torment of the grave was realized by the Prophet Muhammad, and he became the most fearful and pious among people. He felt this fear when he witnessed people digging graves. He immediately approached them, looked at the graves, and cried out of fear of the terrifying events within. Regarding this, it is mentioned in a Hadith narrated by Ibn Majah (1996) in Sunan Ibn Majah, Book: al-Zuhud, Chapter: Grief and Weeping, no: 4195, from al-Bara' who said: "When we were with the Prophet Muhammad in front of a deceased person, he sat by the grave. He wept until his tears wet the ground. Then he said: 'O my brothers, for a day like this, you should prepare yourselves. Indeed, a heart that is devout sheds tears because it knows about the various terrifying events inside the grave.' The Prophet Muhammad himself feared and quickly contemplated the burial pit. His tears flowed until they wet his cheeks, and even the ground. That's what drives the majority of people to cry when visiting the graves of relatives, even neighbors. The lowest level is item 2, which is 'Crying when visiting the sick,' with a minimum score of 2.07. This is because not all wounds and sorrows are evidenced by tears, especially among men. Many people are emotionally wounded, but they are skilled at hiding it to avoid appearing weak in front of others. According to Dr. Riska Larasati, there are several phases in which a person may not be able to cry when witnessing someone who is sick or even deceased, one of which is the acceptance phase. In this stage, a person has already accepted the reality that something cannot be changed. In this condition, there may still be sadness, but one has already adapted to face the existing reality (Riska Larasati, 2022). Therefore, crying for some people may not change any circumstances. However, in Islamic teachings, crying when visiting the sick is highly encouraged, as this was always exemplified by the Prophet Muhammad (peace be upon him) during his lifetime. This is evidenced when Saad bin Ubadah fell ill, and the Prophet came to visit him while shedding tears (Muhammad Khalid, 1997). In a Hadith narrated by Imam al-Bukhari (1983) in Sahih Jami' al-Bukhari, Book of Funerals, Chapter: Weeping at the Sick, no: 1304, from the Hadith of Abdullah bin Umar, Sa'ad bin 'Ubadah complained about something to him. Then the Prophet Muhammad came to visit him along with Abd al-Rahman bin 'Auf, Sa'ad bin Abi Waqqas, and Abdullah bin Mas'ud. When he met him, Saad's family was gathered. Then the Prophet asked: "Has he passed away?" They answered: "Not yet, O Messenger of Allah," so the Prophet wept. When people saw the Prophet's tears, they also wept. Then he said: "Do you not hear? Verily, Allah does not punish for the tears shed or the sorrow of the heart. But He punishes because of this," and he pointed to his tongue.

Therefore, crying while visiting the sick is not wrong because it shows the closeness of the relationship. Additionally, it serves as a reminder of the many mistakes and sins we have committed against the sick person and also against Allah SWT.

Table 5 – Impact of Crying on Health

No	Item	n (%)					Mean	S.td
		Strongly Disagree	Disagree	Somewhat Disagree	Agree	Strongly Agree		
1	Alleviating pain in bone and joint diseases.	11 (10.7)	13 (12.6)	49 (47.6)	18 (17.5)	12 (11.7)	3.07	1.096
2	Reducing blood pressure and heart rate.	7 (6.8)	13 (12.6)	46 (44.7)	24 (23.3)	13 (12.6)	3.22	1.047
3	Cleansing toxins in a person's body.	8 (7.8)	8 (7.8)	46 (44.7)	22 (21.4)	19 (18.4)	3.35	1.109
4	The eyes become moist, bright, and healthy after crying.	5 (4.9)	10 (9.7)	36 (35.0)	31 (30.1)	21 (20.4)	3.52	1.074
Total							3.29	

Source : Survey (2023)

From the table above, it can be observed that the majority of respondents agree that crying has a positive impact on health, with an overall minimum score of 3.29. This indicates that respondents understand that tears are useful for cleaning the eyeballs and removing all the germs present in the eye cavity (Albert M. Hutapea, 2005). Tears contain lysozyme, which protects the eyes from bacteria and microbial disturbances (Muhammad Kamal Abdul Aziz, 2008). There are several important layers in tears, namely the oil layer, the water layer, and the mucus layer (Muhammad Syukran Maksum, 2009). The oil layer is the outermost layer produced by small glands on the edge of the eyelids called meibomian glands. Its function is to smooth the surface of the eye and reduce the evaporation of tears (Muhammad Syukran Maksum, 2009). The water layer is the middle layer produced by cells scattered on the conjunctiva (the transparent membrane of the eye). Its function is to cleanse the eyes and remove foreign objects that enter the eye. The mucus layer helps to spread tears evenly on the surface of the eye and helps keep the eyes moist (Muhammad Syukran Maksum, 2009). With a decrease in tears, a person's eyes can experience problems such as dry eyes, hot eyes, painful eyes, and eyes with excessive mucus. Individuals with insufficient tears are prone to irritation, and one of the causes of decreased tear production is age-related factors (Muhammad Syukran Maksum, 2009). Furthermore, tears shed during crying contain endorphins or stress hormones, which can lead to a sense of relief and calmness. Healthy individuals are more likely to cry and have a positive attitude towards tears compared to those who are always stressed (Stephen Juan, 2005). Crying can also lower blood pressure and heart rate and serves as a mechanism for emotional regulation (Muhammad Syukran Maksum, 2009). Tears contain chemical substances that act as stress-relieving agents and help ward off harmful bacteria. The release of tears during crying also serves as a detoxification process for the body, similar to sweating (Stephen Juan, 2005). Emotional crying can trigger neuroendocrine and immune system mechanisms. The Nippon Medical School in Japan found that patients with rheumatoid arthritis (RA) who cried and shed tears generally showed more improvement compared to those who did not shed tears over the course of a year. When these RA patients shed tears, stress hormone cortisol levels in the blood, immunity protein-6, CD4, CD8, and natural killer immune cells functioned effectively. Additionally, crying can suppress the effects of stress on the body's neuroendocrine and immune responses (NEIR). Tears shed during crying are one way the body cleanses itself of toxic substances. For example, salt is expelled through tears, much like sweat and urine. Tears contain various salts derived from food through the bloodstream.

When blood flows through tear-producing glands, salt enters the tears (Stephen Juan, 2005). Through the above explanation, it is clear that there is a strong connection between crying and human physical health, both for the eyes themselves and other parts of the body.

3.4. Relationship between crying and health

3.4.1 Pearson Correlation Coefficient Test

In this study, Pearson correlation analysis is used to determine the strength and direction of the relationship between crying (X) and respondents' health (Y). The decision-making criteria for the correlation coefficient test are as follows: if the sig value > 0.05, then H0 is accepted or there is no correlation, and conversely if the sig value < 0.05, then H0 is rejected or there is a correlation. Meanwhile, to determine the strength of the relationship, interpretation of the values obtained from the correlation coefficient test is conducted according to the following guidelines:

Table 6 : Interpretation of Correlation Coefficient Test Values

No	Correlation Coefficient Values (r)	Level of Relationship
1	0,00 – 0,20	Veri Weak
2	0,21 – 0,40	Weak
3	0,41 – 0,60	Moderate
4	0,61 – 0,80	Strong
5	0,81 – 1,00	Very Strong

Table 7 : Correlation Coefficient Test

Correlations		Crying	Physical Health
Crying	Pearson Correlation	1	.338**
	Sig. (2-tailed)		.000
	N	103	103
Physical Health	Pearson Correlation	.338**	1
	Sig. (2-tailed)	.000	
	N	103	103

** Correlation is significant at the 0.01 level (2-tailed).

Based on Table 7 above, it can be concluded that: The relationship between the frequency of crying and health has a significant value of $0.000 < 0.05$, indicating a relationship between crying and health. Meanwhile, the correlation value is 0.338^{**} , indicating that the correlation between crying and health is categorized as "Weak" with a positive value indicating a positive relationship pattern (the more someone cries frequently, the better their body health).

3.5. The effects of crying on health

Through hypothesis testing and data analysis regarding the influence and effects of crying on health can be seen in the following explanation:

3.5.1 Coefficient of Determination Test

The Coefficient of Determination (R Square) functions to determine the significance of variables, so the coefficient of determination (R Square) must be sought. This coefficient of determination is to see how much influence the independent variable (X) has on the dependent variable (Y), which can be seen in the Model Summary table below.

Table 8 : Coefficient of Determination Test

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.338 ^a	.114	.105	3.52109

a. Predictors: (Constant), Crying

Based on Table 7 above, it can be observed that the coefficient of determination (R Square) value is 0.114, indicating that the contribution is significant because $\alpha > 0.05$. Then, the adjusted coefficient of determination (Adjusted R Square) value is 0.105. Therefore, the result shows that 10.5% of the health variable is influenced by crying. Meanwhile, the remaining (100% - 10.5% = 89.5%) is influenced by other factors outside of this study.

3.5.2 T-Test (Partial)

This statistical test is used to prove whether there is an influence of independent variables on dependent variables individually. With a significance level of 5% from $df = n - K - 1$, the t-table value is obtained, and then the t-table value is compared with the obtained t-value. The testing criteria are as follows:

- If the t-value $>$ t-table or sig $<$ 0.05, then H_0 is rejected and H_a is accepted meaning there is an influence between the independent variable and the dependent variable.
- Whereas if the t-value $<$ t-table or sig $>$ 0.05, then H_0 is accepted and H_a is rejected, meaning there is no influence between the independent variable and the dependent variable.

Table 9 : T-Test (Partial)

Coefficients ^a					
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	8.023	1.464		5.479	.000
Crying	.130	.036	.338	3.607	.000

a. Dependent Variable: Physical Health

Based on the table above by observing the t and Sig columns, the results of the partial correlation coefficient test or t-test are as follows: 1). The variable crying (X) towards health (Y) obtained a significant value of $0.000 < 0.05$, thus H_0 is rejected. Crying has a t-value of 3.607 with a t-table of 1.983 or $3.607 < 1.983$ meaning that crying conducted by humans has a strong influence and effect on health, especially physical health. It can be concluded that the higher and more frequent someone cries, the higher and better their level of physical health, and vice versa. From the table above, it can also be concluded that the level of health of UTHM Pagoh staff shows a good rate considering their frequency of crying is at the occasional level, meaning many also cry and only a few do not cry. Crying is the remembrance of the eyes; if verbal remembrance is praising Allah SWT, hand remembrance is giving, ear remembrance is listening well, body remembrance is following commands, heart remembrance is with fear and hope, and soul remembrance is with surrender and feeling content with Allah's decree (Abu Al-Ma'ali Umar, 2006). People who devoutly worship until tears of piety will have healthy eyes and be free from eye diseases. There is a strong influence, effect, and correlation between the recommendation to cry in the Quran and Sunnah regarding eye and body health, including: 1). Can relieve pain in bone and joint diseases. A study conducted on rheumatoid arthritis (RA) patients or joint inflammation showed that crying is a way to relieve pain and chronic joint inflammation. Researchers at Nippon Medical School Tokyo explained that RA patients experience very strong emotional stimuli. In addition, there is a connection between various neuroendocrine and immune responses (NEIR/Neuro Endocrine and Immune Response) in their bodies with how easily they cry. Among the respondents, there were levels of stress hormone cortisol in the blood, interleukin 6 immune protein, CD4, CD8, and natural killer immune cells. From the study, they realized that patients who easily shed tears generally recover faster than those who do not cry. They concluded that by crying, the influence of stress

on NEIR is suppressed, making RA easier to manage (Yuyung Riana, 2015). 2). Crying can make the eyes more moist, bright, and healthy. This is in line with what Public Health Malaysia (2020) stated that dry eyes will become moist after crying. The eyes will also feel more relieved and move more smoothly. After crying, tears will flow into the nasal cavity, respiratory space will become smoother, heartbeats will return to normal, and the soul will feel relieved and calm (Public Health Malaysia, 2020). Tears function to moisturize the conjunctiva and cornea of the eyes, so in normal conditions, every time the eyes blink, the tear film is spread on the surface of the eyes. The middle layer of tear fluid serves to clean the surface of the cornea, besides ensuring the movement of the eyelids and the palpebral conjunctiva so that they do not shift and damage the corneal surface. Lastly, it can also provide a smooth corneal surface, resulting in high-quality optical imaging (Fimadani, 2015). 3). Cleansing toxins in a person's body, a biochemist, William Frey (1985), conducted several studies on tears and found that tears shed due to emotional crying contain toxins, namely tears shed during emotional crying contain manganese (Mn) elements 30 times more than those found in blood serum. This indicates that tears can function to cleanse the body of toxins, and crying can reduce stress. In the study, Frey (1985) and his colleagues observed the crying behavior of five groups of people for a month. These researchers monitored emotional crying and crying due to eye irritation. Then, they were asked to record the date, time, duration, reasons for crying, and signs, whether they were in the form of thoughts, emotions, or physical signals such as a lump in the throat, watery eyes, or tear flow. It turns out that 94% of women experienced emotional crying in a month, while men 55 percent. 85% of women who cried admitted to feeling more relieved and comfortable after crying, while men, as many as 73%.

CONCLUSION

Based on the level of crying frequency among UTHM Pagoh staff, it provides valuable insights into the importance of crying as it has a positive impact not only on mental health but also on physical health. This study reveals that the frequency of crying among UTHM staff is quite moderate, meaning that many people cry in life due to various factors. However, ignorance of the impact of crying is what sometimes makes us cry less, especially among men. This finding emphasizes the importance of addressing physical health by crying, especially crying that brings one closer to Allah SWT. From the findings of the study, it is also known that crying is closely related to health, so it can reduce emotional pressure, stress, and psychological issues experienced by individuals. Further research is welcomed to examine the effectiveness of crying, whether before or after crying, at any local university. Through this, we can observe and enhance efforts to improve physical health, especially among public and private sector employees.

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Conflict of Interest

Authors have no conflict of interest in this study.

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