

CHAPTER III

ANALYSIS

A. Pi's Life

In the novel of *Life of Pi*, as the main character, Pi is a teen which experienced a similar development with other teens, but Pi grows into adolescence to be a critical and intelligent teenage boy.

“After St. Joseph’s, I went to Petit Seminaire, the best private English-medium secondary school in Pondicherry. Ravi was already there, and like all younger brothers, I would suffer from following in the footsteps of a popular older sibling. He was the athlete of his generation at Petit Seminaire, a fearsome bowler and a powerful batter, the captain of the town’s best cricket team, our very own Kapil Dev. That I was a swimmer made no waves; it seems to be a law of human nature that those who live by the sea are suspicious of swimmers, just as those who live in the mountains are suspicious of mountain climbers. But following in someone’s shadow wasn’t my escape, though I would have taken any name over “Pissing”, even “Ravi’s brother”. I had a better plan than that.” (32)

From the quotation above, Pi developed into a child who has a sense of shame and envy to his peers. Like other teens, development of Pi runs like a reasonable. In the development of one’s personality, teens have a special meaning. However, adolescents also have unclear place in conjunction with the development of a person. Teenagers are neither the child class, nor of adult class and older group. Teens exist between childhood and adulthood. They also have not been able to master the functions of both physical and psychological. If the terms of these, then they still belonged to the children, they still have to find a place in society (Haditono 258).

Pi grows very well with the guidance of his parents and environment, so that Pi has a critical thinking even with regard to God. Pi expressed his concern in God:

“We are all born like Catholics, aren't we-in limbo, without religion, until some figure introduces us to God? After that meeting the matter ends for most of us. If there is a change, it is usually for the lesser rather than greater; many people seem to lose God along life's way.” (59)

From quotation above, it is known that Pi believes that every person in this world will experience ups and downs in believing in God. It is because he thinks that every man is originally pure until some figures introduce them to God. Pi in his teen-age have a strong sense of conviction to his God. Rofiq assumed that religious awareness in adolescents is different from children, adolescents will be more critical of their religion (63).

Development of teen is strongly influenced by the nature of the individual and the nature of its environment (Haditono 2). It means that Pi will develop according to the environment in which he lives. So, Pi started to dare to suggest to other people to love God.

“There are always those who take it upon themselves to defend God, as if Ultimate Reality, as if the sustaining frame of existence, where something weak and helpless.” (89)

“These people fail to realize that it is on the inside that God must be defended, not on the outside.” (89)

Pi suggests to anyone who loves God to love Him with all their heart whether they are in good condition or not. For people who believe in God, all the psychological problems which arise will be overcome. In religion, God is all-powerful and all-loving, with the belief that the human soul will be calm and peaceful. Pi at a young age, had much to do wise things. Pi never insults or even discriminate against someone from a different faith.

“Bapu Gandhi said, ‘All religions are true.’ I just want to love God.” I blurted out, and looked down, red in the face.” (87)

Pi believes that all religions contain good things for human life. There is no bad things contained in the teachings of religion, there is only a very great love in God. Religious teachings also suggest ways to do and not to do in order to gain a sense of security for human life. Religion was guiding people to do something positive and avoid negative actions (Nata 15). Furthermore, Pi has positive thoughts about God.

“I was giving up. I would have given up – if a voice hadn’t made itself heard in my heart. The voice said, ” I will not die. I refuse it. I will make it through this nightmare. I will beat the odds, as great as they are. I have survived so far, miraculously. Now, I will turn miracle into routine. The amazing will be seen every day. I will put in all the hard work necessary. Yes, so long as God is with me, I will not die. Amen.” (186)

This quotation is taken when Pi stranded at sea. Pi wants to survive by entrusting his life to God. Pi has a positive belief that God will save him. It is because so far he has been survive miraculously with all the difficulties. It is a miracle from God. This shows that God is always with him who still brings his faith and puts his trust in life. He will always seek for His guidance.

A very early age to know God and religion, Pi looks very mature in this regard. This is evidenced by the conversations that take place between Pi and the teacher Mr. Kumar:

*“Hello, Pi,” he said.
“Hello, sir. It’s good of you to come to the zoo.”
“I come here all the time. One might say it’s my temple. This is interesting...”
He was indicating the pit. “If we had politicians like these goats and rhinos we’d have fewer problems in our country. Unfortunately we have a prime minister who has the armour plating of a rhinoceros without any of its good sense.”*

I didn't know much about politics. Father and Mother complained regularly about Mrs. Gandhi, but it meant little to me. She lived far away in the north, not at the zoo and not in Pondicherry. But I felt I had to say something. "Religion will save us," I said. Since when I could remember, religion had been very close to my heart. "Religion?" Mr. Kumar grinned broadly. "I don't believe in religion. Religion is darkness." Darkness? I was puzzled. I thought, Darkness is the last thing that religion is. Religion is light. Was he testing me? Was he saying, "Religion is darkness," the way he sometimes said in class things like "Mammals lay eggs," to see if someone would correct him? ("Only platypuses, sir.") "There are no grounds for going beyond a scientific explanation of reality and no sound reason for believing anything but our sense experience. A clear intellect, close attention to detail and a little scientific knowledge will expose religion as superstitious bosh. God does not exist." – Did he say that? Or am I remembering the lines of later atheists? At any rate, it was something of the sort. I had never heard such words. "Why tolerate darkness? Everything is here and clear, if only we look carefully." He was pointing at Peak. Now though I had great admiration for Peak, I had never thought of a rhinoceros as a light bulb. He spoke again. "Some people say God died during the Partition in 1947. He may have died in 1971 during the war. Or he may have died yesterday here in Pondicherry in an orphanage. That's what some people say, Pi. When I was your age, I lived in bed, racked with polio. I asked myself every day, 'Where is God? Where is God? Where is God?' God never came. It wasn't God who saved me—it was medicine. Reason is my prophet and it tells me that as a watch stop, so we die. It's the end. If the watch doesn't work properly, it must be fixed here and now by us. One day we will take hold of the means of production and there will be justice on earth." (34)

From conversation between Pi and Mr. Kumar above, it can be concluded that Pi is a teenager who has critical thinking about God. At his young age he already knows atheist. His teacher was an atheist when he first encountered Pi. This is evident from the words of Pi on a fragment of a sentence in the novel.

"Mr. Kumar was the first avowed atheist I ever met." (32)

When Pi met with Mr. Kumar, he was 13 years old. He had entered the Petit Seminaire, the best private English-medium secondary school in Pondicherry. However, Pi responds what Mr. Kumar talks about.

Not only critical thinking about God and religion, Pi also has other good behavior which is a deep affection to animals.

“We commonly say in the trade that the most dangerous animal in a zoo is a man. In a general way we mean how our species’ excessive predatoriness has made the entire planet our prey, more specifically, we have in mind the people who feed fishhooks to the otters, razors to the bears, apple with small nails in them to the elephants and hardware variations on the theme...” (36)

Pi is showing his love to the animals by not giving them foods that are not meant to be given. He understands that giving them any foods will make their healthy damage. Because of his deep affection to animals, Pi decided to be vegetarian.

“I wept heartily over this poor little deceased soul. It was the first sentient being I had ever killed. I was not a killer. I was now as guilty as a Cain. I was sixteen years old, a harmless boy, bookish and religious, and now I had blood on my hands. It’s a terrible burden to carry. All sentient life is sacred. I never forget to include this fish in my prayer.” (231)

Pi’s affection to animals has made him to become vegetarian. He is feeling bad for being a murderer for the first time in his life. He forced to kill a fish to help him survive in the sea. For some experiences of Pi’s life, the writer concluded that Pi is protagonist character in *Life of Pi* novel. Because Pi is a boy who grows to be a critical and intelligent and he has good thoughts about God. He also influenced people to love God with all their heart. His affection to animals also shows that Pi is a good boy. So, he is protagonist character in this novel.

In indirect manner of characterization the author does not merely tell the characters but showing them to the readers through how the character looks, what the character does, what the character says, what the character thinks, and how the character affects other characters (Baldick 37). In this novel, the author shows to

the reader about character of the main character through the main character looks, what the main character does, what the main character says, what the main character thinks, and how the main character affects other characters. For example, Pi looks like adult when he suggest to anyone about love to God. He also kills a fish to survive in the sea, but he is very regret for that. He also says that “*all religions are true*” it means that Pi thinks that every religion always teach good things to people. So, this novel include indirect manner of characterization.

B. Pi’s Effort to Endure His Problems in Looking for God

Talking about effort, as the main character, Pi did efforts to endure his problem in looking for God. Because he is a critical teenager, so he tried to find God by analyzing several religions he met. In the first time, Pi is given early introduction to Hinduism by his aunt and also his mother.

“It will be his symbolic of first outing,” she said. “It’s samskara!” symbolic in deed. We were in Madurai; I was the fresh veteran of a seven-hour train journey. No matter. Off we went on this Hindu rite passage, mother carrying me, auntie propelling her.” (59)

So, Pi has a thought about Hindu.

“The truth of life is that Brahman is no different from atman, the spiritual force within us, what you might call the soul.” (61)

Pi thinks the Gods that Hindu adores are Supreme Beings with qualities that represent all things in the universe. Next, Pi sees Christianity.

“To one born in a religion where the battle for a single soul can be a relay race run over many centuries, with innumerable generations passing along the baton, the quick resolution of Christianity has a dizzying effect.” (72)

Pi sees a Christianity is a religion in rush because it has an easy solution to redeem humanity sins whereas in the real mortals life, to redeem someone’s sin, it

is often needed a long fight. In the last of his thought about religion, he has a belief that Islam is a religion which is about living in harmony with the surroundings and also loyalty to the other religion.

“I challenge anyone to understand Islam, its spirit, and not to love it. It is a beautiful religion of brotherhood and devotion.” (77)

From some explanations about religions approached by Pi to find God, Pi had some problems, unbelievable and confusion. Unbelievable means there is something about God that makes Pi unbelief. This problem comes from Christianity religion. In Christianity, God pays the humanity sins.

“The first thing that drew me in was disbelief. Humanity sins but it’s God’s son who pays the price?” (p. 67)

When pi meets Christian God, he is unable to understand why the God sacrifice himself to pay the humanity sins. He is not satisfied for the fact that Christians let their avatar die, like mortals. So, this is the first problem that faced by Pi in his journey to find God.

The other one is confusion. Confusion means there is something that makes Pi confuses to choose. Pi decided to commits the three religions in his life; Hindu, Christian, and Islam. Between the three religions, Pi confuses to choose which one Pi prefer to obey and worship the God. So, for the result to this confusion, finally Pi decides to do all the rituals from each religion.

“Sunrise to mid-morning:

Wake up

Prayers

Breakfast for Richard Parker

“...Mid-morning to late afternoon:

Prayers

Light lunch

“...Late afternoon to early evening:

Prayers
Fishing and preparing of fish
“...Sunset:
...Prayers
Night:
Fitful sleeping
Prayers.” (p. 240-241)

“Solitary Masses without priests or consecrated Communion hosts, darshans without murtis, and pujas with turtle meat for prasad, acts of devotion to Allah not knowing where Mecca was and getting my Arabic wrong.” (p. 263)

Although he is in a difficult situation, Pi still manages frequency of his prayer.

He does all of rituals that must be doing by follower of the three religions. In Hindu, he does Pujas for Prasad. In Christian, he does Solitary Masses without priest or consecrated Communion host. In Islam, he does prayer to Allah.

From some quotations above, the writer focused on three point of one's personality of Freud's theory, they are about Pi's *id*, Pi's *ego*, and Pi's *superego*. This analysis aims to know about the effort of Pi to endure his problem in looking for God.

a. Pi's *Id*

Because Pi is a critical and intelligent teen, he has a thought about God through his belief to the unseen that is powerful over him.

“All living things contain a measure of madness that moves them in strange, sometimes inexplicable ways. This madness can be saving; it is part and parcel of the ability to adapt.” (51)

Pi thinks that there is Supreme Being that moves His creation in a way that cannot be explained even by science. This is the belief about the unseen.

Something powerful over him is God.

“What a terrible disease must be if it could kill God in a man.” (35)

Pi thinks that God is not being that does not exist because He is the creator and destroyer of the universe because of the cause that can kill mortals. So, Pi also expressed his concern in God:

“We are all born like Catholics, aren't we-in limbo, without religion, until some figure introduces us to God? After that meeting the matter ends for most of us. If there is a change, it is usually for the lesser rather than greater; many people seem to lose God along life's way.” (59)

From quotation above, it is known that Pi believes that every people in this world will experience ups and downs in believing in God. It is because he thinks that every man is originally pure until some figures introduce them to God. Pi in his teen-age has a strong sense of conviction to his God. So Pi assumed that God is the one who is Supreme Being.

“That is God as God should be, with shine and power and might. Such as can rescue and save and put down evil.” (70)

Pi thinks that God is Supreme Being is a powerful one. There is no power of anything that can put Him down.

According to Hartono, *id* is the oldest in terms of personality, the first personality of the system, present at birth (perhaps even before birth), genetically inherited, directly related to human biological impulses and is a source of human energy reserves, so it is said also by Freud as a bridge between biological and psychological aspects of human (3). Fulfillment of *id* cannot be delayed, because *id* is considered like a spoiled child who does not think logically and act only to satisfy the needs of his instincts alone (Lubis 142).

If *id* does not think logically and act only to satisfy the needs of his instinct alone, so Pi sees the journey when he was in a temple, it was memorable.

“I have no conscious memory of this first go-around in a temple, but some smell of incense, some play of light and shadow, some flame, some burst of colour, something of the sultriness and mystery of the place must have stayed with me. A germ of religious exaltation, no bigger than a mustard seed, was sown in me and left to germinate. It has never stopped growing since that day.” (59)

“I became loyal to these sense impressions even before I knew what they meant or what they were for.” (60)

The statement above from Pi was memorable, because it provided him with happiness, colorful things, and mysterious condition that he received it from his eyes. And this God impression is full of his emotions. Although he is interested in them, he does not know what they mean and are for. Pi also thinks that we are all born to know God.

“We are all born like Catholics, aren't we-in limbo, without religion, until some figure introduces us to God?” (58)

Infant's soul is pure; infant does know anything until he grows mature and begins to know religions and God because of other people's introduction. So, Pi's *id* is the basic of his thought and feeling about God and religion by his own way without reference from other people like his parents, teacher or from other adults around him.

b. Pi's *Ego*

In looking for God, Pi tries to belief in God in his heart by convincing about many things about God and religion. He does all of it base on instinct alone. So, Pi's *ego* gives different point of view from Pi by principle of reality in Pi's looking for God.

The first reality is his parents gave him the freedom to learn anything about God and religion. Thus, Pi can be free to express and figure out what he wanted to know.

“Father saw himself as part of the New India-rich, modern, and as secular as ice cream. He didn’t have a religious bone in his body.” (82)

“Mother is mum, bored and neutral on the subject. A Hindu upbringing and a Baptist education had precisely cancelled each other out as far as religion was concerned and had left her serenely impious.” (83)

“I suspect the suspected that I had a different take on the matter, but she never said anything when as a child I devoured the comic books of the Ramayana and the Mahabharata and an illustrated children’s bible and other stories of the Gods.” (83)

Pi’s father is not a religious person although he is a Hindu. His mother also lets him read any books about Gods and religion since he is a child because he is a keen reader. These give Pi freedom to act.

After get the freedom from his parents, Pi continues to put religion in his life.

“It seems orange—such a nice Hindu colour—is the colour of survival because the whole inside of the boat and the tarpaulin and the life jackets and the lifebuoy and the oars and most every other significant object aboard was orange. Even the plastic, beadless whistles were orange.” (174)

That moment of material revelation brought an intensity of pleasure—a heady mix of hope, surprise, disbelief, thrill, gratitude, all crushed into one—unequaled in my life by any Christmas, birthday, wedding, Diwali or other gift-giving occasion. I was positively giddy with happiness.” (178)

Pi has put his religion in his life. He is grateful of her findings when he has to survive as a castaway. The orange color or saffron of Gods that he finds is the color of Hinduism symbolizing purity and source of life. These gives him joyful feeling to him. The principle of reality from *ego* was applied in the process of Pi to find his God. The reality is about the freedom that gave from Pi’s parents to learn much knowledge about religion and God.

According to Hartono, the *ego* is a facet of personality that should be subject to the *id*, and should seek the reality of what it takes *id* as satisfying the needs and tension reliever. Thus, the *ego* is a facet of personality that can distinguish between fantasy and reality and willing to bear the tension within certain limits. Contrary to the *id* that works based on the pleasure principle, the *ego* works on the principle of reality, this means that the *ego* can delay self-gratification or seek other forms of satisfaction that is more in accordance with the environmental constraints (physical and social) and conscience. *Ego* runs a secondary process that uses the ability to think rationally in finding the best solutions (4).

c. Pi's *Superego*

Pi's journey in looking for God would be ended, and the result became ending of Pi's journey to find his God. The result also becomes Pi's *Superego*. He has been through an interesting religious experience. From that experience, he has a lot of learning about other religions that not everyone can learn it as Pi does. After studying the religion, Pi decides to commit the religions. The religions are Hinduism, Christianity, and Islam.

"I entered the church, without fear this time, for it was now my house too. I offered prayers to Christ, who is alive. Then I raced down the hill on the left and raced up the hill on the right – to offer thanks to Lord Krishna for having put Jesus of Nazareth, whose humanity I found so compelling, in my way." (73)

Pi commits to the three religions, although at first he does not have good impression of his two later religions (Christianity and Islam). Pi is very belief

to his first religion, Hindu. So, Pi finds his God at the first time through Hindu religion.

“I feel at home in a Hindu temple. I am aware of Presence, not personal the way we usually feel presence, but something larger.” (60)

“I hunger for Prasad, that sugary offering to God that comes back to us as a sanctified treat. My palms need to feel the heat of a hallowed flame whose blessing I bring to my eyes and forehead.” (60)

Pi needs the presence of God in his life and he finds it when he is inside Hindu’s temple. This causes his feeling peaceful.

“Here too I am a Hindu. The universe makes sense to me through Hindu eyes.” (60)

He finds rationally reason why he worships Hindu’s Gods. Like the rituals and the ways people worship God that they believe in. Pi said:

“But religion is more than rite and ritual. There is what the rite and ritual stand for.” (60)

“The truth of life is that Brahman is no difference from atman, the spiritual force within us, what you might call the soul.” (61)

According to Pi, there is hidden meaning behind what a religion tells the follower to do like Hinduism. The Gods that Hindus adore are Supreme Beings with qualities that represent all things in the universe. Based on Lesmana, the *superego* is formed of the values contained in the family and society is studied throughout the first year of human life. *Superego* works on the principle that moral orientation is not in pleasure but in the perfection of personality (qtd. in Lubis 143). So, when Pi decided to commits the three religions, Pi got a moral orientation. In his life, he has to struggle with the three religions until the end, because it was his decision. This is called perfection of personality of human which Pi decided to commits on the three religions and defends it.

C. Islamic Perspective about Pi's Journey in Looking for God

This sub chapter discusses about Islamic perspective of Pi's journey in looking for God. The first discussion is about concept of looking for God by, and then the writer explains about experience and the concept of Prophet Ibrahim in looking for God.

First of all, we have to know that Pi is a smart and critical teen. He passed through his religious journey by his own idea. Moreover, he suggests anyone who loves God with all their heart whether they are in good condition or not. He also has a positive belief that God will save him. It is because so far he has been survive miraculously with all the difficulties. So, he decided to look for God by himself, because he believes that God does exist.

"To me religion is about our dignity, not our depravity." (90)

Pi sees religion as something about the quality of honor or respect of the adherent not the wicked attitude. The people should have seen the sincerity of an adherent in believing a religion and practice the religious doings not by seeing how the believers do. Pi also has put his religion in all his life.

"It seems orange – such a nice Hindu colour – is the colour of survival because the whole inside of the boat and the tarpaulin and the life jackets and the lifebuoy and the oars and the most every other significant object aboard was orange. Even the plastic, breadless whistles were orange." (174)

"That moment of material revelation brought an intensity of pleasure – a head mix of hope surprise, disbelief, thrill, gratitude, all crushed into one unequaled in my life by any Christmas, birthday, wedding, Diwali or other gift – giving occasion. I was positively giddy with happiness." (178)

Pi is grateful of his findings when he has to survive as a castaway. The orange color or saffron of Gods that he finds is the color in Hinduism symbolizing purity

and source of life. These give joyful feeling to him. After Pi understands about religion, he is more confident and believes that God is Supreme Being that cannot be killed.

“What a terrible disease that must be if it could kill God in a man.” (35)

Finally, Pi did the religious experience by committing three religions in his life: Hinduism, Christianity, and Islam. Although at first he does not have good impression of his two later religions (Christianity and Islam), but Pi seriously did the rituals and rites of all the three religions.

“I feel at home in a Hindu temple. I am aware of Presence, not personal the way we usually feel presence, but something larger.” (60)

“I hunger for Prasad, that sugary offering to God that comes back to us as a sanctified treat. My palms need to feel the heat of a hallowed flame whose blessing I bring to my eyes and forehead.” (60)

“I prayed outside because I like it.”

“...I faced Mecca with the help of a line I scratched into the pale yellow ground and carefully kept up.” (97)

“My baptism was a slightly awkward affair. Mother played along nicely, father looked on stonily, and Ravi was mercifully absent because of a cricket match, which did not prevent him from commenting at great length on the event. The water trickled down my face and down my neck; though just a beaker’s worth, it had the refreshing effect of a monsoon rain.” (97-98)

Pi finds the presence of God in his life when he is inside Hindus’ temple. This gives him feeling of peacefulness. He also does his personal prayer as a Muslim. He also does Christian rites since he is a new Christian.

Different from Prophet Ibrahim, he is the one of messengers of Allah, as the only God in Islam. He experienced the turmoil of confusion in his childhood, because of his eagerness for the really God. Although at the end, he became a messenger of Allah, but confusion in his childhood become a history that

cannot be forgotten throughout the time. The history of looking for God by prophet Ibrahim permanently was stated in Quran, as the holy book of Islam.

This history was written in (*Al-An'am* 76-79):

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا ۖ قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ ﴿٧٦﴾ فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ﴿٧٧﴾ فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَنْفَوِّمُنِي إِلَىٰ بَرَىٰ ۗ مِمَّا تُشْرِكُونَ ﴿٧٨﴾ إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا ۗ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٧٩﴾

"When the night was dark, he saw a star (then) he said: "This is my Lord", but when it set, he said: "I do not like the sinking." Then when he saw the moon raising he said: "This is my Lord!" but after a month it went down, he said: "Verily if my Lord does not guide me, I surely Includes a heretic. Then when he saw the sun rising, he said: "This is my Lord, this is bigger." And when the sun goes down, he said: "O my people, I see myself innocent of what you associate. Behold I have set before myself to the Lord that created the heavens and the earth, to tend to the true religion, and I'm not including those who associating god."

From the meaning we can conclude that the struggle of Prophet Ibrahim in finding the God is very difficult. He is looking for the truth of the nature of God by a vision to implement any object which is thought to be a God. That was the concept of Prophet Ibrahim in looking for God.

This thesis talked about looking for God an analysis with theory of psychoanalysis and Islam will give the perspective about looking for God to the

main character. First of all, the writer should explain about the cause of Islam gives the perspective about looking for God. Islam has basic statement from Allah about Himself. Because Islam has premise that states that Allah created man to know Him. Allah said in *Hadith Qudsi*:

كُنْتُ كَنْزًا مَخْفِيًّا فَأَحْبَبْتُ أَنْ أُعْرَفَ فَخَلَقْتُ الْخَلْقَ لِكَيْ أُعْرَفَ.

“I (Allah) was a hidden khazanah (valuable thing), I want to be known, because of it and then I created the creatures so that I can be known”.

From the *Hadith Qudsi*, human can understand what actually God wants from human. It also became the reason of Islam about looking for God. Islam allows people to do the looking for God by their own way. Moreover, Islam asks people to look for God, so that people can know well about God and love Him with all their heart. Although looking for God is not easy to do, for people who want to know more about God, he must get closer to him. There are other things that can be done to know about God, one of them is about understanding in all creation of God. In a *Hadith*, Prophet Muhammad explained:

تَفَكَّرُوا فِي خَلْقِ اللَّهِ وَلَا تَفَكَّرُوا فِي دَاتِ اللَّهِ (رواه أحمد و الطبراني)

“Think about God’s creation, and do not think about the Essence of God.”
(Narrated by Ahmad and Thabrani)

This *Hadith* explains the prohibition to think about the form of God. The point is that if we want to know God more closely, we do not need to think much about how the shape of God and where God lives, as creatures of God we only need to look at what God has created. By seeing and understanding it, we can feel God’s

pleasure and affection are very large. From there, we can understand that God is Almighty and Supreme Beings. In the Quran and *Hadith*, Allah introduces Himself to his servants with names and attributes. God then determine specific ways for His slaves to worship Him (Ammar 61).

Abu Yasid recited that God has stated in the Quran about thinking in *fikr* (*thinking*) word about 18 times. Even based on the data from Damascus University research, there are 750 verses in the Quran that encourage people to think and open natural phenomena of the universe (39). It is not only about phenomena of the universe, but a human being would have to make sense of their lives so that they can feel safe and secure.

First impressions owned by all people are the same; there is something that is powerful in this universe. The impression will arise after they function human minds. They will put the hope for love, security, self-esteem, a sense of freedom, and success, said Hamka (qtd. in Nata 11). To obtain all of these, the human constructs of worship in accordance with the procedures of each creation. From this was born the end of various beliefs and manner of worship of the Almighty. That believes created the forms of primitive religion as animism and dynamism. Thus, it is a human psychological need religion to the happiness of his life. The existence of religions they created, portray their efforts in earnest to clarify the powers that is figured out themselves (Nata 13).

This is where the role of religion is very important for human life. To that end, the writer gives Islamic perspective about looking for God, because Islam is a

religion that brings grace and prosperity for the whole universe. Described in the Quran (*Al-Anbiya* ' 107):

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾

“And We (Allah) have not sent you (Islam), but rather to (become) a mercy to the universe.”

The verse above states that Allah revealed Islam in order to be a blessing for the entire universe, including animals, plants, jinn, let alone humans.