

## How is the Concept of Mental Peace according to the Quran in Thematic Tafsir Studies?

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### Keywords

### Abstract

This research aims to look more deeply at the concept of mental peace according to the Quran which is reviewed based on thematic interpretation studies. Mental restlessness can be caused by feelings of anxiety that accumulate it can cause serious illnesses. The method used is a qualitative method with data collection techniques carried out using observation and interviews. The data analysis techniques used include data collection, data reduction, data presentation, and conclusion. It can be concluded that peace of mind can be seen from behavior, an unhurried attitude, full of calculations and mature considerations as well as being wise, correct, and appropriate in acting. This is also found in the Al-Quran, namely in Q.S Ar-ra'du verse 28, Q.S Thaha verse 124, Q.S al-Hadid verse 16, Q.S Al-Baqarah verses 152, 198, 200-202, and the Hadith of Rasulullah Saw which holistically explains about inner appreciation to gain mental peace through spiritual methods with *Dhikr* such as saying or reciting tasbeeh, tamed, takbir, or tahlil sentences. This is preferred solely to obtain peace and tranquility of the soul amid today's dominating flow of information. This is the concept of mental peace that can be obtained based on a thematic interpretation, essentially by remembering Allah Swt through *Dhikr*.

Al-Quran, Hadith, Peace of Soul, *Dhikr*

### Abstrak

Penelitian ini bertujuan untuk melihat lebih mendalam mengenai konsep ketenangan jiwa menurut Al-Quran yang ditinjau berdasarkan kajian tafsir tematik. Adapun ketidaktenangan jiwa dapat disebabkan oleh perasaan cemas yang bertumpuk sehingga dapat menyebabkan penyakit yang tidak ringan. Metode yang digunakan adalah metode kualitatif dengan teknik pengumpulan data yang dilakukan menggunakan observasi dan wawancara. Adapun teknik analisis data yang digunakan diantaranya pengumpulan data, reduksi data, penyajian data, dan penarikan kesimpulan. Dapat disimpulkan bahwa ketenangan jiwa dapat terlihat dari perilaku, sikap tidak tergesa-gesa, penuh perhitungan dan pertimbangan yang matang serta bijak, benar dan tepat dalam bertindak. Hal tersebut juga terdapat di dalam Al-Quran yakni pada Q.S Ar-ra'du ayat 28, Q.S Thaha ayat 124, Q.S al-Hadid ayat 16, Q.S Al-Baqarah Ayat 152, 198, 200-202, dan Hadits Rasulullah Saw yang secara holistik menerangkan mengenai penghayatan batin dalam upaya mendapatkan ketenangan jiwa melalui metode spiritual dengan dzikir seperti mengucapkan atau melafalkan kalimat tasbeeh, tahmid, takbir, maupun tahlil. Hal tersebut dipreferensikan semata-mata untuk memperoleh kedamaian dan ketenangan jiwa di tengah-tengah arus informasi dewasa ini yang mendominasi. Dengan demikian konsep ketenangan jiwa yang dapat diperoleh berdasarkan tafsir tematik hakekatnya dengan mengingat kepada Allah Swt melalui dzikir.

**Kata Kunci:** Al-Quran, Hadits, Ketenangan Jiwa, Dzikir

## INTRODUCTION

Today, social changes due to the times are increasingly accelerating. This can be said to be the impact of scientific and technological advances where some people cannot adapt to changing times, causing the emergence of physical and spiritual diseases (Labay, 2020; Nurul Iffah Bint Shahabudin, 2022). The disease has implications for the emergence of tension in oneself and stress that cannot be controlled rationally (Al-Muhasabi, 2023; Saskia & Nirvana, 2023). Mental turmoil such as anxiety, anxiety, and worry is synthesized with anxiety so that it is often unable to overcome and may accumulate to attack mental health which is expansive to social relations in a disturbed society.

Then mental tranquility is felt able to be an antidote to various problems from various cases that occur from the impact of inner turmoil that cannot be controlled by the contemporary era (Rahmah, 2023). The development of the times moves exponentially, causing the flow of information parallel to science is not directly proportional to the self-adjustment that occurs due to the impact of the acceleration (Al Ayyubi et al., 2024; Kurniasih et al., 2022). Behind it all, humans need a comfortable and peaceful situation (Rif'ah, 2023). The Quran can provide guidance and gain peace of mind through *Dhiker* and taqwa (Hidayatullah & Fuad, 2024). The correlation of mental tranquility is always associated with religion because it is a belief and can provide mental health that is imprinted on submission and submission to Allah Almighty (Setiaji et al., 2022).

In addition, religion always obliges its adherents to be able to carry out their teachings regularly and continuously (Sani & Hafidz, 2022). So that this can at least affect the nobility of mind and cause peace of mind which gradually minimizes anxiety within oneself and is replaced with peace and peace of mind (Haromain & Hakim, 2024). In previous studies, mental tranquility was often associated with psychological aspects (Kallang, 2020; Kamila, 2020; Murshid et al., 2022; Nisa & Purwaningrum, 2023; Septia & Kamal, 2023), so not many have done research on mental tranquility correlated with the Quran. Furthermore, thematic interpretation guides the interpretation of the Quran which is not partial, but can comprehensively explain answers and alternatives to the problem of peace of mind that today feels difficult to obtain (Bashori, 2021; Laela et al., 2024). So that this can be a novelty value in this study to see various more elementary aspects of the concept of mental tranquility based on the Quran which is studied through thematic interpretation.

Thus to fill the gaps in previous studies, where mental tranquility is more likely to be implied to psychological aspects. This study aims to look more deeply at the concept of mental tranquility according to the Quran which is reviewed based on thematic interpretation studies. The mental unrest can be caused by feelings of anxiety that accumulate so that it can cause diseases that are not mild. This allows the degradation of faith if religious values are not involved in it as well as by presenting Allah Almighty in the heart through *Dhiker* which is recited continuously both explicitly and implicitly. In the follow-up of *Dhiker* as a therapy for mental anxiety that occurs due to the inability to exercise maximum self-control (Basid & Ghani, 2023; Hude & Faizin, 2020; Rohma, 2020), this study will explain more primordial verses in the Quran and hadith that are correlative with mental tranquility that can be obtained outside the psychological context.

## METHODS

The method used in this study is qualitative. Data collection techniques carried out by researchers use observation and interviews (Sugiyono, 2021). Based on qualitative research methods, all facts, both written and oral, from primary and secondary data sources are described as they are and then studied to be reduced as concisely as possible to answer the problem. Data collection techniques are efforts to collect materials related to research such as data, facts, symptoms, and information that are valid, reliable, and objective (Creswell, 2010; Fadli, 2021). Data analysis techniques in this study include data collection, data reduction, data presentation, and conclusion drawing (Miles & Huberman, 1992). The flow in the data analysis technique is as follows.

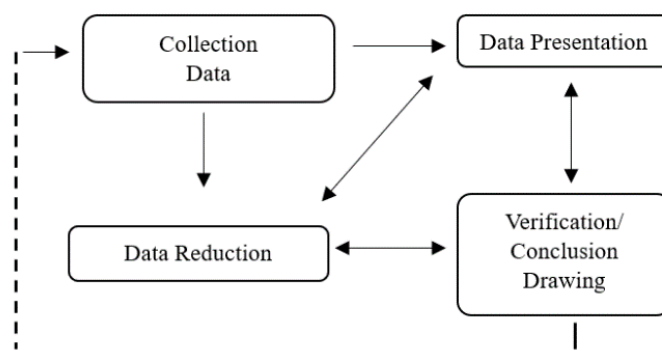


Figure 1. Miles and Huberman Interactive Data Analysis Model

## RESULTS AND DISCUSSION

Peace of mind is a soul that always invites back to the divine nature of its God (Murharyana et al., 2023). Indications of the presence of a calm soul in a person can be seen from the behavior, unhurried attitude, calm movements, carelessness, peaceful, calculating, and careful consideration as well as wise, right, and appropriate (Mutaqin et al., 2024). As a human being living his life journey will feel various kinds of pressure in every aspect of his life such as individual problems or other social factors that cause feelings of unease. An aura of serenity will arise when we pray more often and remember the power of God, so often this heart will feel calm. As Allah Almighty says in Q.S Ar-Ra'du verse 28 as follows:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

It means: "(that is) believers and their hearts are at peace with the remembrance of Allah. Remember, only by remembering God does the heart become at peace." (RI, 2020).

Peace of mind is calm and reassurance. Convinced that Allah Almighty is the Lord of Hosts, and we as His servants must obey and obey what He commands and stay away from anything He forbids. calm is one of the pleasurable behavior of a servant, towards the provisions of Allah SWT the Most Wise and Most Fair, this is according to what Imam Mujahid said. As Ibn Abbas says in the quote of Sayyid Quthub which defines that "Calm in happiness and misery, in breadth and narrowness, in favor and in absence of favor. Calm, then no doubt; calm, then not deviate; calm, then it will not get lost on the road, and calm down, then there will be no confusion in the day full of shock and frightening (the Day of Judgment)". Az-Zuhaili said in Tafsir Al-Munir, that the meaning of tranquility or "sakinah"

is a calm mood or steadiness. As a human being, so that the soul of man calms down, then multiply the remembrance of Allah, including by reading the Quran and making *Dhikr*. Nowadays where many people are affected by mental illness is quite alarming and worrying. The ultimate cause is as Allah Almighty says in Q.S Thaha verse 124 below:

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى

It means: "He who turns away from my warning is indeed to him a narrow life. We will collect them on the Doomsday blind." (RI, 2020).

In this verse, God warns and threatens those who turn away from His instructions. And whoever disobeys My warning and refuses to follow My instructions, then verily he will be rewarded with a narrow life, so that he is always in misery, even though he has obtained many treasures in the world, and We will gather them blindly on the Day of Judgment, so that he cannot go to heaven. As far from the majority of people from divine guidance, Humans who are far from the life of Allah must have experienced an uneasy soul, so that the human soul feels calm, Islam recommends as the Quran says in Sura Ar-ra'du in verse 28 where with the frequent remembrance of Allah SWT (Dzikrullah) then the heart and soul will feel calm, Dzikrullah is an act of remembering Allah SWT, *Dhikr* to Allah SWT by reading the Quran. People who read the Quran will be endowed with peace of mind, and more obedient and pleased to Allah SWT. Even those who deepen the Qur'an and teach it are among the chosen ones who are best in their Islamic qualities.

### Definition of Qolbun

Qolbun is one of the possibilities brought by the mind. That potential flows into the supernatural, subtle, and noble nature of the human heart. The term Qolb is mentioned 132 times in the Qur'an, showing how important and comprehensive the meaning of the heart is. The liver is (Al-qolb) in Arabic i.e. (qolbun) or a lump of flesh. If it is good, then it is good for the whole body, and if it is broken, then it is damaged the whole body. Know it is the heart. From An Nu'man bin Basyir radhiyallahu 'anhuma, the Prophet Shallahu 'alaihi wa sallam said:

أَلَا وَإِنَّ فِي الْجَسَدِ مُضَغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلَا وَهِيَ الْقَلْبُ. رواه البخاري  
ومسلم

It means: "Behold, there is a lump of flesh in the human body, if a lump of flesh is good, the whole body of man will be good, and if a lump of flesh is bad, the whole body of man will be bad, know that the lump of flesh is the heart of man."

Qolbun is a gift from Allah SWT given to humans who have a very important position and main function, have a role in the soul because qolbun is the deepest aspect that is very useful as a controller of other limbs and also as a mobilizer, qolbun is the deepest aspect that can judge the wrong intentions, thoughts, wishful thinking, A person's desires, feelings, and behavioral actions, especially for himself, are more likely to show things that the soul feels in his right or wrong behavior. But qolbun also often experiences doubts in the mind, so that qalibun feels as if it is difficult to determine what is right and even wrong, its nature that goes back and forth (muqollib).

### Definition of Qolbun according to the Opinion of Scholars

The heart is the most important tool for us to know, love, and meet Allah SWT and feel His presence. When our hearts are clean and clear, the signals from our hearts are better and stronger so that we can meet and get closer to Allah SWT through worship, and conversely, when our hearts are cloudy and dirty, these signals weaken. Isn't it that the more we know Allah SWT, the more thirsty we are for His love. The closer we are to Allah, the more calm, peaceful, and happy we will always feel in our lives, and that guarantees ease in many things. The following is the opinion of the scholars regarding the meaning of *qalbun*.

Some scholars argue that Qolbun is the center of the spirit, because the heartbeat is a symbol of life and death. Therefore, the mind in the heart is actually about confidence and distrust, or human emotions, vulnerability, doubt, feeling of love, anger, tendency to take sides, feelings of envy, spirituality and arrogance, strength and weakness, it is a symbol of something. which fosters serenity and worry, and is a symbol of confidence and doubt, willingness and dissatisfaction, light and darkness. According to Ibn Kathir, the heart (qolbun) is the secret behind the secret and its essence is hidden to anyone except Allah Almighty. According to Ibn Qoyyim al-Jauziyyah, because of his interpretation of the verses of Qalbun, Qalbun tends to be interpreted as a tool to connect servants with Allah Swt. According to him, only the heart that remembers God can feel peace and tranquility.

The Qur'an also affirms the necessity of a person in using his qalbun to feel and internalize, to enhance one's self-quality and one's human worth in its essence. As Allah Almighty says in Q.S al-Hadid verse 16 which reads:

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ

It means: "Has not yet come the time for those who believe, to solemnly remember God and obey the truth which has been revealed (to them), and let them not (behave) like those who have received the book before it, and then they go through a long time until their hearts become hardened. And most of them became wicked people." (RI, 2020).

The verse emphasizes the importance of using the power of al-qalb to know and live something. One way to enhance the sense of al-qalb required in the Qur'an is through *Dhiker*, one finds inner peace and feels closeness to Allah Almighty. Feel close to Allah SWT. Their souls got clues. On the other hand, if a person does not use his al-qalb for *Dhiker*, then he experiences a dryness of his soul. Then Ibn Al-Qayyim (Al-Jauzi) (may Allah have mercy on him) divided the liver into three types (Aziz, 2023), namely:

1. Qalbu mayyit (dead heart). This dead heart is the heart empty of all goodness. This is also because the demons hiding in the human bosom (taking his heart as his dwelling place), have complete control over the elements of his heart both covertly, and overtly. This kind of heart is the heart of a person who does not believe in Allah SWT, and also a person whose heart dies cannot accept the values of truth, *shohibul qolbi mayyit* is likened to someone who is veiled by the point of Allah SWT.
2. Qalbun maridh (diseased liver/meaning unhealthy liver). Qalbu maridh (the heart that suffers from these diseases is also a qolbun illuminated with the light of faith. But the light is not so bright, the light in him is dim, so there is still a dark side in his heart, full of darkness of lust

and storm of lust. Qolbun Maridh can also be concluded in general, namely, people who have nifaq qualities, have many liver diseases, such as pride, ria, ujub, revenge, shirk, spite, traitor, disseminator of unholy news, lying, breaking promises, and so on. According to Ba'dul ulamaa, the common characteristics of qolbun maridh are feeling the greatest, badly thoughtful, and even angry.

3. Qolbun Salim (the heart that survives / is clean from *amradbil-qulub*), this heart is clean, this heart is healthy from all liver diseases, this heart has perfection and strength to perform its duties and functions according to the *murodh* of human creation. Humans who are created only to worship Allah SWT, humans have qolbun, there are types that are *salim*, *salim* from shirk, and liver disease in general, or salim from diseases that can hinder their relationship with Allah SWT (Bahri, 2023). This Qobun salim is a qolbun that has a very high spirituality, so it is sensitive to the readings of the Qur'anic verses which are *kalamullah*.

### **Dhikr in Improving Peace of Mind**

*Dhikr* is an effort to draw closer to Allah by remembering Him. *Dhikr* can also function as a method of psychotherapy (Sari & Marhaban, 2023), because with a lot of *Dhikr*, the heart becomes calm, serene and serene, and not easily affected by global environmental and cultural influences (Arroisi et al., 2023; Nasution et al., 2022). Each chapter of *Dhikr* contains only the meaning of confession of faith in Allah SWT. People who are high in spirituality have a strong faith in Allah SWT and that faith can create strong control and guide a person in a positive direction (Cinta et al., 2023; Kirabaev & Chistyakova, 2023). Therefore, someone who wants to live a positive life, do a lot of *Dhikr* where *Dhikr* can make relaxation, this relaxation can be done as a form of *Dhikr* to Allah Swt, this can be said through sentences, especially *thoyyibah* sentences in the form of istighfar, and others can be used to reduce physical, emotional, cognitive, and behavioral stress that can cause high blood pressure.

This *Dhikr* relaxation therapy helps sufferers focus on the tension they feel and then train to relax (Supriyanto, 2022). Even this therapeutic technique can relieve emotional tension thereby lowering blood pressure (Huda et al., 2022). This is in line with the results of an interview conducted with one of the speakers, namely Alumni, who later became a teacher at the Al-Ikhlash Islamic Boarding School Cikawung. According to Ustadzah Nurafiah: "*With the sentence istighar, laa ilahaillah, for example, when one is experiencing an incident in the form of anxiety, worry, misunderstanding, feeling guilty, then try to reproach yourself by saying the sentence istighfar as one of the requests for forgiveness to Allah Swt when we remember Allah we rely on Allah and we submit it to Allah Swt*".

### **Dhikr is One of the Traditions in Pesantren**

Many Salafi or Khalafi pesantren in the archipelago generally adhere to the *ablusunnah waljamaah* value system and are Islamic educational and training institutions. Pesantren is not only a place for the formation of education, but also a maqom (place) for seekers of wisdom through the learning gained there. However, there are also those who emphasize efforts to develop practical Sufism teachings (*tarekat*) that can be practiced or practiced both individually and in Islamic boarding schools with students, individuals, and congregations with *tholibin* (Islamic boarding school students). This unique is a series of spiritual techniques and worship practices, namely *Dhikr* because *Dhikr* is an act that is expressly determined by the Qur'an and the Sunnah of the Prophet Muhammad Saw (Kamila, 2020).

Etymologically, *Dhiker* in Arabic يذكر - ذكر which means to remember, mention, suggest, praise, purify. *Dhiker* is usually done while sitting in meditation while chanting certain words. While *Dhiker* is often interpreted as a greeting (قولية) to remember God while reading a certain reading. *Dhiker* is a part of the art of Faith and Islam that receives special attention, especially from the Qur'an and Sunnah. *Dhiker* is usually performed solemnly in the heart and orally wherever and whenever, without knowing the limits of space and time. Therefore, *Dhiker* is not only oral worship (قولية) but also heart worship (قلبية).

Ahsin Sakho discussed this with oral *Dhiker* and *Dhiker* qalbi. Oral *Dhiker* is the mention of Allah's name, His attributes or other things, whereas *Dhiker* qalbi can think, think and remember Allah. In the Qur'an, Allah Almighty defines ulū al-albāb as one who continues to worship God in all circumstances, whether standing, sitting, even lying down, Imam Nawawi argues in this case the *Dhiker* that *afdbol* (most importantly) is performed simultaneously between the tongue, and one's heart. However, it presents its meaning in the heart and understanding its meaning is something that must be fought for in *Dhiker*. Imam Al-Ghazālī seeks to dive further into the sea of *Dhiker*, according to which the essence of *Dhiker* cannot reach the heart except by refreshing it with piety and purifying it from all despicable and *nifaq* qualities (Khaer, 2021). Then the verses in the Quran that are correlated with *Dhiker* are as follows.

1. Surah Al-Baqarah verse 152

فَادْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ

It means: "Therefore, remember you to Me I will remember (also) you, and give thanks to Me, and do not deny (favor) Me." (RI, 2020).

2. Surah Al-Baqarah verse 198

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ إِذَا أَفَضْتُمْ مِّنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِّن قَبْلِهِ لَمَنِ الضَّالِّينَ

It means: "There is no sin for you to seek gifts (sustenance from your Lord). So when you have departed from 'Arafat, make remembrance to Allah in Mash'arilharam. And make remembrance (by calling) Allah as He showed you; and verily you before that were truly among the heretics." (RI, 2020).

3. Surah Al-Baqarah verse 200-202

فَإِذَا قَضَيْتُمْ مَنَسِكَكُمْ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ ءَابَاءَكُمْ أَوْ أَشْدَّ ذِكْرًا فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا ءَاتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ وَرَثَةٍ مَّن يَقُولُ رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

It means: "When you have completed your pilgrimage, then make remembrance by mentioning Allah, as you mentioned (boasted) of your ancestors or (even) made more remembrance than that." (RI, 2020).

The purpose of *Dhiker* is to always say or mention even remember the good asthma of Allah, or always say a few sentences of *thoyyibah* that always remember Allah Almighty anywhere, and anytime. The types of *Dhiker* include prayer beads, tahmid sentences, takbir sentences, and *tablil* sentences. Thus, that in obtaining mental tranquility can be maximized with aspects of *Dhiker* and mentioning the asthma of Allah SWT in an effort to achieve tranquility and healing from

psychiatric disorders due to the impact of external factors such as the current development of the times accelerate and move exponentially.

## CONCLUSION

In this study, it can be concluded that peace of mind can be seen from behavior, unhurriedness, calculation and careful consideration as well as wise, correct and appropriate in acting. This is also found in the Quran, namely in Q.S Ar-ra'du verse 28, Q.S Thaha verse 124, Q.S al-Hadid verse 16, Q.S Al-Baqarah Verse 152, 198, 200-202, and the Hadith of the Prophet Saw which holistically explains about inner life in an effort to get peace of mind through spiritual methods with *Dhikr* such as saying or reciting prayer beads, tahmid, takbir, and *tablil*. It is reserved solely for the sake of gaining peace and tranquility of mind in the midst of today's dominating flow of information. Thus, the concept of peace of mind that can be obtained based on thematic interpretation is essentially by remembering Allah Almighty through *Dhikr*. Because peace of mind fluctuates due to destructive actions and actions and it is contrary to the human caliphate to avoid all evil deeds and those that are not heeded by Allah Almighty as if humans always try to remember Him. So that further research is expected to be carried out by describing more deeply the concept of mental tranquility in terms of religion and psychology which is reviewed based on the figures to see the comparison of the presence or absence of slices that can cause to overcome mental tranquility. This can be a horizontal and vertical aspect to balance the futuristic probability of massive technological development.

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