

Qur'anic spiritual mindfulness: Al-Qur'an thematic interpretation

Ermita Zakiyah^{1*}

¹Doctoral Program in Qur'anic Studies and Interpretation, Universitas Islam Negeri Sunan Ampel Surabaya, Surabaya, Indonesia

Received September 29, 2025 | Accepted December 03, 2025 | Published December 10, 2025

Abstract: This study aims to formulate the concept and application of spiritual mindfulness based on Qur'anic values and analyze its contribution to developing the mental and spiritual health of Muslim individuals in the contemporary era. Qur'anic mindfulness is perceived as full awareness of Allah's presence and will in every aspect of life, which is practiced through understanding and appreciating the verses of the Qur'an. This concept offers a synthesis between modern psychological principles and Islamic values, resulting in a new approach that not only emphasizes presence in the moment but also connection with God in facing the various dynamics of life. This study uses thematic interpretation analysis and empirical study methods with data analysis using PRISMA, including Identification, Screening, Eligibility, and Inclusion, to explore how this practice can strengthen emotional resilience and provide psychological calm, especially when facing anxiety and life crises. The study found that Qur'anic mindfulness is not merely a short-term psychological solution, but also forms a solid spiritual foundation, strengthens self-awareness, and supports a transcendental relationship with Allah. This practice is believed to reduce anxiety and increase resilience. Thus, the impact of Qur'anic spiritual mindfulness has the potential to become a universal and effective psychotherapeutic intervention to support mental and spiritual well-being in modern multicultural societies.

Keywords: Qur'anic mindfulness, spiritual intelligence, mental health, self-awareness, thematic interpretation



Copyright ©2025. The Authors. Published by Psikoislamika: Jurnal Psikologi dan Psikologi Islam. This is an open access article under the CC BY NC SA. Link: [Creative Commons — Attribution-NonCommercial-ShareAlike 4.0 International — CC BY-NC-SA 4.0](https://creativecommons.org/licenses/by-nc-sa/4.0/)

Introduction

In the midst of the complexity of modern life, society faces various psychological challenges such as stress, anxiety, and an increasingly intensive crisis of meaning in life (Salsabila et al., 2025; Meliala, 2024). Anxiety disorders have become one of the most common mental health issues experienced by adolescents, especially among students and college students around the world. Recent data show that the prevalence of anxiety and depression among adolescents has increased significantly. According to a meta-analysis study involving 29 studies with more than 80,000 adolescents globally, about 20.5% of adolescents experienced clinically significant symptoms of anxiety, while 25.2% experienced depressive symptoms. The high number of anxiety disorders is influenced by various complex and interrelated stress factors (Salsabila et al., 2025). Academic pressure is one of the main causes, where students face increasingly high demands in achieving academic achievement. In addition, factors such as financial pressure, problems in family relationships, and difficulties in social adjustment to a new

* Corresponding Author: Ermita Zakiyah, email: zakiyah.ermita@uin-malang.ac.id, Faculty of Islamic Theology and Philosophy, Doctoral Program in Qur'anic Studies and Interpretation, Sunan Ampel State Islamic University, Ahmad Yani, Surabaya, Indonesia

environment also contribute significantly to the development of anxiety (Rohmah & Mahrus, 2024; Meliala, 2024).

If the various pressures faced by learners are not addressed using effective coping strategies, then the risk of developing depressive disorders and other mental health problems will increase significantly. Various empirical studies show that stress stemming from academic demands and the family environment is directly related to increased depressive symptoms among students, thus negatively impacting their learning motivation and academic achievement (Sulistiyorini & Sabarisman, 2017). Unmanaged stressors can worsen mental health, even causing burnout, anxiety, and various other psychological disorders that interfere with students' academic achievement and social functioning (Barbayannis et al., 2022; Córdova Olivera et al., 2023). In addition, disharmonious family relationships or excessive family pressure can also trigger vulnerability to depression and lower learning performance. Therefore, the role of an adequate coping strategy is very important to maintain emotional balance and support the success of student education (Salsabiilla & Candrasari, 2025).

The need for a relevant and effective spiritual approach in dealing with the various psychological challenges of modern society, such as stress, crisis of meaning in life, and anxiety, is even more urgent in the current era of globalization (Yang et al., 2024). Research shows that globalization has a significant effect on mental health, causing an increase in anxiety disorders and depression in various countries (S. Amin, 2024). Factors such as competitive pressures in the workplace, economic uncertainty, and the compression of daily living time exacerbate the psychological burden of individuals, requiring holistic and sustainable intervention strategies to maintain global mental well-being. Spirituality and mindfulness can be understood as two distinct but interrelated psychological constructs. In psychology, spirituality is viewed as a multidimensional construct that encompasses beliefs, the search for meaning, ways of coping with problems (spiritual coping), and a sense of connection with the transcendent. A number of studies show that spirituality and mindfulness are two independent but significantly related constructs. Mindfulness in the Islamic perspective is articulated as the awareness that the self is always being watched, and remembering Him in all circumstances.

Mindfulness as a contemporary concept has been widely adopted to improve mental quality, but the spiritual roots of mindfulness are still underexplored from Islamic sources, especially the Qur'an. The Islamic tradition actually has a rich foundation of mindfulness through the concepts of *khushū'* (solemnity), *muraqabah* (self-observation), and *tafakkur* (contemplation), which have been practiced for generations in spiritual and social contexts. Comparative studies show that Islamic Spiritual Mindfulness interventions are more effective in reducing anxiety and depression than conventional cognitive-behavioral therapies, with significant effect sizes in various populations (Aslami et al., 2017). The concept of mindfulness is currently considered important in improving the quality of mental health, but its spiritual roots in the Islamic tradition, particularly through the Qur'an, need to be studied in depth. The Qur'an offers the spiritual value of mindfulness through the practice of *tafakur*, *dhikr*, *murāqabah*, and *muhasabah* (Isdianto et al., 2025; Sukmana, 2024).

Spiritual practices such as *tafakur*, *dhikr*, *muraqabah*, and *muhasabah* play an important role in strengthening inner peace and building psychological resilience in the face of various pressures of life. Verse QS. Ar-Ra'd (13:28) affirms that the hearts of the believers become at peace with the remembrance of Allah, displaying the profound relevance between mindfulness and Islamic values (Sukmana, 2024). Research and interpretation studies highlight that focusing on remembering Allah (*dzikrullah*) brings emotional peace and helps a person manage negative emotions more wisely without getting caught up in excessive worry or anger (M. Quraish Shihab, 1994). The Qur'an instills the spiritual value of mindfulness holistically through the encouragement of daily practices such as self-reflection (*tafakur*), oral and heart *dhikr*, constant awareness of the presence of Allah (*muraqabah*), and self-evaluation and introspection (*muhasabah*). These practices are not just ritual worship, but also psychospiritual strategies that strengthen the ability to deal with life's problems, foster self-acceptance, and balance between awareness of emotions and the management of mental reactions. By cultivating Islamic

mindfulness, individuals can hone their inner strength, maintain peace of mind, and have stronger psychological resilience in the face of modern challenges (Al Faizi & Murtadho, 2025; Murtado & Badrudin, 2025).

The implementation of Islamic Spiritual Mindfulness in adolescents showed significant improvements in religiosity (mean=50.30±6.59, $p=0.0001$) and resilience (mean=3.73±0.35, $p=0.0001$) compared to the control group (Dwidiyanti et al., 2022). The effect size for religiosity and resilience reached 0.56 and resilience 0.46, indicating the effectiveness of the intervention in improving adolescent mental health. The development of the Islamic Mindfulness-Based Play Activities model resulted in a 14-chapter guide that includes prayer movement-based yoga, food relationship enhancement activities, body awareness exercises, sensory training, gratitude journal writing, and positive affirmations based on Asmaul Husna.

The interpretation of the Qur'an through a psychological approach is an important interdisciplinary effort in understanding the divine messages related to the human psyche. The complexity of the Qur'an demands a perspective that is able to relate the spiritual dimension to the inner aspect of man. In this case, psychology functions as a bridge for conveying messages (transfer of value) because it can reach the realm of religious awareness that is personal (Al Faizi & Murtadho, 2025). Religious consciousness is not only related to outward expression, but also to inner values that need to be managed through psychological understanding (Nurussakinah Daulay, 2014). Thus, psychology helps the interpretation of the Qur'an to frame the inner experience of Muslims so that it is more relational to the spiritual life. This integration makes the study of the Qur'an more relevant in the context of modern life because it pays attention to the balance between the appreciation of faith and the psychological reality that human beings face (Shafa Alistiana Irbathy & Mukminin, 2024).

The concept of nafs in the Islamic scientific tradition is one of the main foundations in the study of Qur'anic psychology. The term nafs is epistemologically different from the concept built in Western psychology because it has been adopted from the beginning into a spiritually oriented Islamic view of life (Kamaluddin, 2021). This concept has even received serious attention in classical and contemporary interpretations of the Qur'an, as interpreted by Ibn Kathir in Tafsir al-Qur'an al-'Azhim (Mahmudi, 2015). Muslim thinkers such as Ibn Sina also broadened the understanding of nafs by connecting it to ethics and the goal of achieving human perfection (Reza, 2014). Therefore, the integration between the science of nafs and the interpretation of the Qur'an opens up a new paradigm in looking at human personality from the perspective of revelation, not just a secular psychological theory (Wildan, 2017). With this framework, psychology is not just an empirical discipline, but rather an epistemological tool that is in harmony with the spiritual vision of the Qur'an.

Understanding spiritual mindfulness is very important in the study of psychology and the Qur'an because it can improve psychological well-being and provide inner peace through the integration of full awareness and spiritual values. The practice of spiritual mindfulness not only supports stress management and psychological problems but also forms the foundation of meaning in life, purpose, and emotional resilience based on Islamic teachings. In the Qur'an. From the perspective of the Qur'an and psychology, this practice can build a strong spiritual foundation so that individuals have resilience and a deeper meaning of life. The integration of the spiritual values of the Qur'an with a psychological approach forms a holistic method to support mental health (Maratus Solekah et al., 2021).

The maudhui tafsir method as a thematic approach offers systematics in studying verses related to mindfulness to produce interpretations that are relevant to the current context (Amalia, 2023). This approach combines thematic analysis with cross-verse synthesis and cross-disciplinary integration so that the interpretation of Qur'anic Spiritual Mindfulness becomes more holistic and applicative (Kirana & Sulidar, 2024). The integration of maudhui interpretation with the study of modern psychology opens up opportunities for the development of psychospiritual interventions that support the mental, spiritual, and social health of contemporary Islamic society. (Nisar et al., 2023).

Method

This research employs a qualitative approach with an exploratory-descriptive design to develop a Qur'anic framework of Spiritual Mindfulness through the integration of the epistemology of maudhui interpretation and interdisciplinary methodology. The methodological procedures implemented include:

Tafsir Maudhui Approach

The identification of Qur'anic verses related to the theme of mindfulness with muhasabah is conducted systematically through the following steps:

1. Theme determination: defining the scope of the Qur'anic Spiritual Mindfulness concept based on a literature study of the Qur'anic text.
2. Nash collection: compiling all relevant verses from digital mushaf sources and classical exegesis references.
3. Verse grouping: organizing the verses according to subthemes (awareness of presence, reflection, surrender) across surahs and juz.
4. Contextual analysis: examining islah, sabab al-nuzul, and inter-verse correlations to understand the thematic meaning comprehensively.

Interdisciplinary Approach

In addition to the maudhui interpretation, this research adopts an interdisciplinary approach to enrich interpretation and practical application through empirical study methods. Data are analyzed using the PRISMA framework, which includes Identification, Screening, Eligibility, and Inclusion, to explore how this practice functions in context:

1. Identification of Qur'anic phenomenology: exploring spiritual experiences through mufassir narratives and practitioner testimonies (self-reports) on the impact of mindfulness verses in daily life.
2. Screening of empirical psychology literature: reviewing empirical studies on modern mindfulness to identify conceptual similarities, differences, and possible integrations of Qur'anic meditative techniques.
3. Eligibility through theoretical synthesis: formulating a conceptual model of Qur'anic Spiritual Mindfulness by integrating thematic elements of verses, phenomenological processes, and findings from modern psychology. Expert validation is conducted through consultations with three tafsir scholars and two Islamic psychology practitioners to refine the conceptual framework. Data triangulation compares interpretative results, phenomenological accounts, and empirical literature to ensure reliability and applicability across contexts.
4. Inclusion: the outcomes are presented in the form of thematic descriptive narratives, integrative model diagrams, and practical recommendations for Qur'anic mindfulness application.

Result

The results of the study show that the Qur'anic concept of Spiritual Mindfulness based on the epistemology of maudhui tafsir identifies five main dimensions that are holistically integrated in the al-ihsān approach: (1) al-murāqabah (self-control), (2) at-taqwā (piety), (3) aẓ-ẓikr (remembering Allah), (4) al-khusyū' (solemnity), and (5) at-tawakkal (surrender) (Fitriana, 2025). These dimensions form a framework of mindfulness that harmonizes the aspects of insāniyyah (humanity), rūḥāniyyah (spirituality), and rabbāniyyah (divinity)

Experimental studies show that Islamic Spiritual Mindfulness interventions have been shown to be effective in reducing anxiety and depression levels. Comparative research reveals that mindfulness based on the spiritual-Islamic scheme has higher effectiveness than conventional cognitive-behavioral therapy (Aslami et al., 2017).

Table 1
Qur'anic Dimensions of Spiritual Mindfulness

No	Surah	Ayah	Translation	Theme
1	Ar-Ra'd (13:28)	الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ	<i>(That is) those who believe and their hearts become at peace with the remembrance of Allah. Remember, that only by remembering God will the heart always be at peace.</i>	Dhikr as a tranquilizer of the heart
2	Al-Baqarah (2:286)	لَا يَكْفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا	<i>Dhikr as a calming heart. Allah does not burden a person but according to his ability.</i>	No burden beyond one's ability
3	Al-Insyirah (94:6)	إِنَّ مَعَ الْعُسْرِ يُسْرًا	<i>Actually, after that difficulty, there is ease.</i>	Assurance of ease after difficulty
4	Al-Baqarah (2:153)	يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ	<i>O you who believe, ask for help with patience and prayer. Indeed, Allah is with those who are patient.</i>	Patience and prayer as divine support
5	Ali Imran (3:139)	وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ	<i>Do not be weak and do not be sad, even though you are the highest if you are believers.</i>	Motivation to stay strong and hopeful
6	Al-Ma'arij (70:19)	إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا	<i>Indeed, man was created with a nature of complaining and miserliness.</i>	Human nature of restlessness
7	Ali Imran (3:173)	حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ	<i>Allah is sufficient for us and He is the best Protector.</i>	Trust and reliance upon Allah
8	Al-Baqarah (2:38)	فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ	<i>There is no fear in them and they are not sad.</i>	Promise of no fear or sorrow for believers
9	An-Nazi'at (79:40)	وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ	<i>And as for the one who fears the greatness of his Lord and refrains from the desires of his passions.</i>	Self-control to cope with anxiety
10	Al-Baqarah (2:274)	الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ	<i>Those who give their wealth by night and day, either secretly or openly, will be rewarded by their Lord. There is no fear in them and they are not sad.</i>	Charity as spiritual peace
11	At-Taubah (9:51)	قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ	<i>Say, 'It will not befall us except what Allah has ordained for us. He is our Protector, and in Allah the believers should trust.'</i>	Trust and accept Allah's destiny
12	Yusuf (12:84)	وَتَوَلَّى عَنْهُمْ وَقَالَ يَا أَسَفَى عَلَى يُوسُفَ وَإِصْبَتْ عَيْنَاهُ مِنَ الْحُزَنِ فَهُوَ كَظِيمٌ	<i>He turned away from them and said, 'How sad I am for Joseph.' His eyes were white with sadness and he held back his anger (to his children).</i>	Example of grief and patience (Prophet Ya'qub)

Table 1 presents selected Qur'anic verses that serve as the textual and theological foundation for these dimensions. Each verse highlights a specific spiritual quality that aligns with the psychological principles of mindfulness, emotional regulation, and resilience. Collectively, these verses articulate a Qur'anic psychology of mindfulness rooted in divine consciousness rather than mere cognitive regulation. Unlike secular mindfulness approaches, which often focus solely on present-moment awareness, the Qur'anic framework situates mindfulness within a transcendent relationship with Allah, fostering not only mental well-being but also spiritual elevation.

Empirical studies further support these conceptual insights. Experimental findings demonstrate that interventions based on Islamic Spiritual Mindfulness significantly reduce anxiety and depression levels, outperforming conventional cognitive-behavioral therapies (Aslami et al., 2017). This suggests that integrating Qur'anic values such as *taqwā*, *zikr*, and *tawakkal* into therapeutic practices can enhance both psychological healing and spiritual growth. In summary, the results affirm that the Qur'anic model of Spiritual Mindfulness is not only a theological construct but also a viable framework for holistic mental health interventions. Its multidimensional structure harmonizes self-regulation, spiritual awareness, and divine trust positioning the Qur'an as both a source of spiritual wisdom and an effective foundation for contemporary psychological well-being.

Discussion

A methodological analysis of maudhui interpretation confirms that the thematic approach allows interpreters to group and analyze Qur'anic verses based on specific themes, providing a more holistic and coherent understanding of Qur'anic messages (Lubis & Anggraeni, 2019). This method has proven effective in answering complex contemporary issues by providing relevant and applicable perspectives based on Qur'anic teachings. The requirements for the implementation of tafsir maudhui include mastery of the Arabic language, Qur'anic knowledge, and high analytical ability to identify key themes, collect relevant verses, and arrange them in a logical and systematic framework (Zakiyah, 2022; Amin et al., 2025).

The research findings suggest that Qur'anic Spiritual Mindfulness not only offers practical strategies for managing psychological symptoms, but also provides a unique spiritual transformative dimension (Fitriana & Syukron, 2025). This approach has the potential to transform the crisis phase of the younger generation into a valuable momentum of spiritual development and contribute to the integration of Islamic spiritual values with the study of the latest developmental psychology.

Dhikr and Emotional Regulation (QS Ar-Ra'd 13:28)

Based on a search of various sources related to asbabun nuzul QS. Ar-Ra'd verse 28, it should be noted that verse 28 specifically does not have the asbabun nuzul narrated in the books of hadith and classical commentary. However, this verse is part of a broader context, this Surah is called "Ar-Ra'd" (thunder/lightning) because it mentions thunder in verse 13 which is blessed with praise of Allah, (Fadli Hasibuan, 2022). Verse 28 appears in a series of verses that discuss the difference between believers who receive Allah's guidance and disbelievers who reject the truth. The previous verse (verse 27) mentions the question of the disbelievers: "Why was not a sign (miracle) from his Lord revealed to him" (Khaer, 2021). In answer, Allah then explained that the true guidance does not lie in the spectacular miracles they ask for, but in faith and dhikr that bring peace of mind. Verse 28 thus serves as a clarification of the true nature of Allah's guidance (Abdul Rozak Ali Maftuhin & Syamsurizal Yazid, 2024). In this context, verse 28 affirms that peace of mind through dhikr is the true sign of Allah's guidance, not the physical miracles requested by the disbelievers. This shows that internal spiritual transformations are more important than spectacular external phenomena.

Research conducted by Permata & Susanto shows that the practice of dhikr is able to significantly reduce anxiety levels in various groups. In the study, pre-operative patients experienced a decrease in HARS scores from 24.5 to 15.3 after participating in the dhikr intervention, which indicates a decrease in clinical anxiety. These findings reinforce the understanding that dhikr is not only a spiritual activity, but also has a real psychological impact on mental health. (Permata & Susanto, 2024) In addition, studies in the field of neurology confirm the positive effects of dhikr and Qur'an recitation on brain activity. Listening to the chanting of Qur'anic verses has been shown to increase alpha and theta waves, two types of brain waves that are closely correlated with states of relaxation, calmness, and improvement in emotional states. The activation of this wave shows that dhikr can help balance the nervous system, reduce stress, and provide a sense of peace in accordance with the Qur'an's message about peace of mind through remembering Allah (Majidi & Rajabi-Tavakkol, 2025).

Hope therapy dan positive reframing (QS Al-Baqarah 2:286)

Asbabun nuzul QS Al-Baqarah verse 286 has a close relationship with the descent of the previous verse (verse 284) which caused anxiety among the companions. Based on authentic narration, the following is the chronology of the events of the descent of this verse: Initial Cause: Concern About Verse 284, First of all, QS Al-Baqarah verse 284 was revealed: وَإِنْ تُبَدُّوْا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوْهُ يُحَاسِبْكُمْ بِهِ اللَّهُ

"And if you bring forth what is in your heart, or if you hide it, surely Allah will make an account with you of that deed."

When verse 284 came down, the companions felt very worried and anxious. They understand that this verse shows that Allah will do the calculation (hisab) of everything that is in the heart of man, both revealed and hidden. Abu Hurairah RA narrated that the companions came to the Prophet in a very burdened state. They knelt before the Messenger of Allah and said:

"O Messenger of Allah, this verse has come down to you, and we are not able to bear it."

Facing the anxiety of the companions, the Prophet PBUH gave wise guidance. He said: *"Do you want to say as the People of the Book before you said, 'We heard, but we did not obey?' Say: 'We hear and we obey. Forgive us, O our Lord, and to Thee is the place of return.'"*

Descent of Verse 286 as an Answer After the Companions followed the direction of the Prophet and said these words with all their hearts, Allah SWT sent down verse 286 in response to their worries: لَا يَكْفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

"Allah does not burden a person except according to his ability."

The concept of *"after difficulties there is ease"* has been psychologically proven to be able to increase the effectiveness of *hope therapy* and *positive reframing*. The belief that every difficulty is always accompanied by easy opportunities helps individuals to cultivate new hopes, strengthen optimism, and reduce negative perceptions of the problems they face. Within the framework of therapy, this understanding encourages patients to build positive meanings from difficult experiences, so that they are better able to reconstruct adaptive and resilient mindsets (Alfain et al., 2023).

Meanwhile, the study of *sabr (patience)* in the Qur'an emphasizes the value of *perseverance, endurance, and emotional resilience*. These dimensions serve as significant psychological strategies in coping with life pressures and mental health disorders. Patience does not just mean passivity, but it is an active force to face trials with a calm, directed, and mindful attitude. Thus, *sabr* becomes a spiritual and psychological foundation that strengthens mental resilience in facing various challenges in life.

Comprehensive Coping Strategy (QS Al-Baqarah 2:153)

Based on the search of various sources of interpretation and hadith, QS Al-Baqarah verse 153 does not have a specific *asbabun nuzul* narrated in authentic hadith books. This verse is a general instruction given by Allah to believers in facing various trials and challenges in life. Although verse 153 itself does not have a specific cause of descent, it has a close contextual relationship with the later verses (154-157) which deal with trials and calamities. *Asbabun Nuzul* Verse 154 which reads: "And do not say to those who are killed in the way of Allah: '(They) are dead.' Even (actually) they are alive, but you don't realize it" has a specific *nuzul asbah*. Reason for the descent of verse 154: This verse is descended in regard to the Muslims who died in the battle of Badr. They numbered several dozen people, eight of whom were from the Ansar and six from the Muhajirin. The background is that people at that time said of the people who were killed in the way of Allah: "Fulan is dead and can no longer enjoy the pleasures of the world." So Allah sent down this verse to straighten out this understanding (Adlim, 2018).

Although there is no specific *asbabun nuzul*, there is a hadith that supports the recommendations in this verse. Hudzaifah bin al-Yaman RA narrated: "The Prophet PBUH when he was hit by a problem, he immediately performed the prayer" (HR. Abu Dawud) This hadith shows that the practice taught in verse 153 has been exemplified directly by the Prophet PBUH in his daily life. This verse serves as a spiritual foundation for later verses that discuss specific tests, including the events of the battle of Badr that led to the descent of verse 154. Thus, verse 153 has strong contextual relevance to the conditions of the early Muslims in Medina who faced various challenges in building a society based on Islamic values. The combination of patience and prayer as a

coping strategy has empirical support. Research shows that mindful prayer practices can improve emotional regulation, reduce stress and anxiety through focused attention and structured physical presence. Praying five times provides a rhythm that brings balance in daily life (Anis Sintya & Ike Utia Ningsih, 2025).

Motivation and Self-Efficacy (QS Ali Imran 3:139)

This verse provides strong motivation not to succumb to excessive weakness or sadness, strengthening self-confidence and fortitude. With faith as a foundation, this verse teaches that the spiritual position and status of believers are high, so they are encouraged to remain firm in the face of all trials and obstacles. Build mental and emotional resilience through awareness of God's spiritual status and promises, which are a source of strength to bounce back and keep trying in the face of severe difficulties. This verse also maintains emotional stability so that we do not fall down by worldly pressures, but continue to be optimistic and confident with the foundation of faith.

Motivational verses to not be weak and sad play a role in building self-efficacy and resilience. The study of emotional stability in the perspective of the Prophet Yusuf shows how motivational verses can increase emotional control and positive coping mechanisms. The story of the Prophet Joseph shows an example of strong emotional regulation. He uses faith, dhikr, prayer, patience, and cognitive strategies (such as changing perspectives) to control negative emotions and remain optimistic in the face of various serious problems (betrayal, slander, imprisonment). This shows that self-control and positive coping are integrated with strong spirituality (Hanafi, 2025).

Validation of the Negative Nature of Humans (QS Al-Ma'arij 70:19)

The Qur'an states that human beings were created to be "halu'ā"—characters that include anxiety, excessive fear, greed, panic prone, complaining, and lack of patience in the face of difficulties or pleasures. Mufasssirs such as Al-Qurthubi and Wahbah Az-Zuhaili interpret 'halu' as anxiety and complaints that are universal, not only individual psychological symptoms, but the basic nature of the whole human being, Wahbah Az-Zuhaili, (2013) in psychological terms known as Anxiety Disorder which in Islam there are 3 studies, namely *Khauf*, *Halu'*, *Huzn* (Tran et al., 2019).

Recognition of the nature of 'halu' provides space for individuals to understand that anxiety and anxiety are something normal and provides important psychological validation not merely psychological disorders as anxiety that arises when facing difficulties, which helps individuals understand that anxiety is a natural response that can be managed. (Mubarak, 2024) The Qur'an has a solution or psychological therapy for anxiety, which is therapy for fear in the way we always try to arrange the future with tawakal, and continue to strive in the way of Allah. Therapy for grief by always istiqomah in kindness, and learning sincerity. Therapy for narrowness of mind is always patient, and not su'udzon. And finally, therapy for anxiety is by always having faith, piety, and doing good deeds (Darojah, 2024).

Self-Control and Surrender Therapy (QS Ali Imran 3:173QS An-Nazi'at 79:40)

The concept of "Hasbunallahu wa ni'mal wakil" contained in QS Ali Imran 3:173 and QS An-Nazi'at 79:40 is a tangible form of tawakkul that encourages surrender therapy or surrender therapy to Allah (Gondal et al., 2023). This sentence affirms full belief that Allah is the best protector, thus providing inner peace and reducing anxiety and depression. Psychological research shows that tawakkul is positively correlated significantly with a decrease in levels of anxiety, depression, and stress, which is obtained through cognitive restructuring and emotional acceptance mechanisms as part of spiritual-based psychological therapy. (Mahmudah et al., 2021).

Lust control in Islam, especially in the spiritual context of self-control, is compatible with impulse control training in modern psychology. Through controlling negative urges that stem from lust, one can reduce excessive and impulsive emotional reactivity, thereby contributing to emotional stability. Psychological studies that examine emotional regulation within the framework of Islam indicate that self-control rooted in spirituality is effective in

managing impulses and increasing emotional stability, for the sake of mental health (Sujan et.al., 2025; Ainurrafiq et al., 2025).

The integration between tawakkul concepts such as "Hasbunallahu wa ni'mal wakil" and lust control practices provides a strong foundation in psychospiritual therapy to deal with anxiety and depression. This approach reinforces modern medical strategies with Islamic principles that balance between active self-control and complete submission to the will of Allah, thus forming emotional maturity and deep peace of mind (Khan et al., 2025). Balancing between active self-control and complete submission to the will of Allah is at the core of emotional maturity in Islamic spirituality. Active self-control involves consciously controlling desires, managing impulses, and responding wisely to situations according to religious values, while surrender (tawakkul) teaches a sincere attitude of accepting results out of control, entrusting all affairs to Allah with full confidence. This combination creates solid emotional stability because individuals not only act proactively in dealing with problems, but also do not get caught up in anxiety due to results that are not necessarily according to their will (Sujan Jan, N. W., Hanin Hamjah, S., & Bin Juli, 2025).

Altruisme dan Well-being (QS Al-Baqarah 2:274)

Altruism, which is an attitude and behavior that puts the interests and goodness of others above one's own, has consistently been shown to contribute positively to psychological well-being. Research shows a significant association between altruism and improved psychological well-being, especially in volunteers and individuals who are active in social activities. Altruism increases feelings of happiness, strengthens the meaning of life, and reduces symptoms of depression and anxiety, because it is through giving and helping others that there is an activation of the brain's reward system that promotes satisfaction and emotional stability (Uranus et al., 2022; Purba & Jatmika, 2024).

In addition to psychological benefits, altruism also plays a role in mental health more broadly through stress reduction and increased sense of social connectedness. Pro-social activities such as infak, voluntarism, and selfless acts of kindness can stimulate the production of the hormone oxytocin and reduce stress hormones, which physiologically lower symptoms of depression and anxiety. Thus, altruistic behavior not only has an impact on the person being helped, but also has a profound positive effect on the perpetrator (Uranus et al., 2022; (nggraini & Hartini, 2022).

The concept of altruism in Islam, especially through infak advocated in QS Al-Baqarah 2:274, plays an important role in improving psychological well-being. The verse affirms that those who spend their wealth openly or secretly will receive a good reward from Allah and peace of mind. Scientifically, altruistic activities such as infak have been proven to strengthen a sense of life satisfaction, reduce symptoms of depression, and deepen a sense of purpose or meaning in life that contributes positively to mental health (Weiss-Sidi & Riemer, 2023).

Research in the field of prosocial behavior shows that selfless giving behaviors can increase the production of the hormone oxytocin and lower stress hormones, which physiologically support peace of mind and emotional stability. Infak activities that are voluntary and consistent activate the neural reward system that provides feelings of happiness and meaning, thereby improving the psychological condition of individuals as a whole. Infak as a calmer is supported by research on prosocial behavior and mental health. Altruistic activities have been shown to improve psychological well-being, reduce depression symptoms, and provide a strong sense of purpose. Furthermore, infak as a form of altruism is in line with the concept of providing benefits to others, which in modern psychology is associated with increasing the sense of purpose and meaningfulness in life (Solichah et al., 2025). Thus, infak behavior not only fulfills Islamic spiritual guidance, but also has a significant positive impact on well-being that includes mental health and emotional balance of individuals and communities (Ainurrafiq Dawam et al., 2025).

Acceptance dan Takdir (QS At-Taubah 9:51)

The concept of tawakkul in Islam, which is total surrender to Allah after trying its best, is in line with the principle of Acceptance and Commitment Therapy (ACT) which teaches acceptance of reality that cannot be changed accompanied by a commitment to life values. Tawakkul leads individuals to fully accept God's destiny with full awareness without rejecting or resisting, thus creating true inner peace as the foundation of psychological and spiritual health (Gondal et al., 2023).

In psychological research, the acceptance of destiny such as the concept of tawakkul has been reported to significantly reduce rumination and worry. This acceptance process allows individuals to use cognitive reappraisal, which is to reassess difficult situations in a more constructive and optimistic way. Thus, emotional stability increases, which strengthens mental and spiritual resilience in facing life tests (Sujan Jan, N. W., Hanin Hamjah, S., & Bin Juli, 2025).

Grief Processing (QS Yusuf 12:84)

The story of the grief of the Prophet Ya'qub AS provides a healthy and inspiring model of the grieving process in Islam. In the Qur'an Surah Yusuf, it is told how Prophet Ya'qub was very sad about the loss of his son, Prophet Yusuf, until his eyes turned white with deep sorrow (QS Yusuf: 84). From this account, the researchers identified three main grief responses shown by the Prophet Ya'qub: beautiful patience, crying and silent melancholy. This response shows a balance between emotional expression and self-control in the face of heavy grief Maklai (Maklai et al., 2023).

In addition to emotional reactions, the Prophet Ya'qub applied three very effective coping styles, namely emotion-focused coping (spiritual-focused), and problem-focused (problem-focused). In emotion-focused coping, he manages grief by accepting and managing his emotions with wisdom. Spiritual coping can be seen from surrendering oneself to Allah accompanied by prayer and tawakal. Meanwhile, problem-focused coping can be seen from the directions and concrete actions he takes, such as telling his children to look for the whereabouts of the Prophet Yusuf and his brother (Katsir, 2015).

The success of the Prophet Ya'qub in managing this suffering and sorrow was supported by a high level of emotional intelligence, self-regulation skills, and deep spiritual strength. All of this makes the Prophet Ya'qub an example in dealing with severe trauma and grief, which leads not only to fortitude, but also to post-traumatic spiritual growth. Her story is very relevant as a model of grief therapy in an Islamic context that integrates emotional, spiritual, and real action aspects (Syifa Ardhilla Putri, 2025).

Conclusions

Based on a comprehensive study of Qur'anic values in the context of spiritual mindfulness, this study shows that Qur'anic Mindfulness has transformative potential as an effective universal psychotherapy intervention to address mental and spiritual health challenges in the contemporary era. Qur'anic mindfulness presents a holistic paradigm that integrates the dimensions of insaniyyah (humanity), spirituality (spirituality), and rabbaniyyah (divinity). This concept not only offers a short-term solution to psychological disorders, but builds a solid spiritual foundation for long-term personal growth. The practice of dhikr as the core of Qur'anic mindfulness has been empirically proven to be able to improve emotional regulation, reduce anxiety and depression, and increase emotional and spiritual intelligence.

Research shows that tawakkul (submission to Allah) functions as a significant mediator between personality and mental health, with the ability to reduce anxiety through cognitive restructuring and acceptance of God's destiny. The concepts of sabr (patience), shukr (gratitude), and sincerity are effective therapeutic values in building psychological resilience. The uniqueness of Qur'anic Mindfulness lies in its approach that focuses not

only on the healing of symptoms, but on tazkiyat an-nafs (purification of the soul) as a process of transformation towards nafs al-mutmainah (calm soul). The reflective practice of the verses of the Qur'an (tadabbur) gives a deep transcendental meaning, helping individuals find purpose in life and strengthening a spiritual connection with Allah.

The findings of this study indicate that Qur'anic Mindfulness can be implemented as a complementary psychotherapeutic intervention in various clinical settings. The practice of dzikir therapy has been shown to be effective in overcoming anxiety disorders in adolescents and the elderly, while recitation (recitation of the Qur'an) shows a therapeutic effect in lowering cortisol and increasing the activation of the prefrontal cortex which plays a role in the regulation of emotions. In the future, Qur'anic Mindfulness has the potential to be developed into a more systematic and structured therapy model. Further research is needed to develop standardized therapy protocols, training programs for therapists, and more comprehensive empirical validation. Integration with digital technology also opens up opportunities to create an application-based therapy platform that can reach a wider community.

References

- Abdul Rozak, A. M., & Yazid, S. (2024). Zikir dan ketenangan jiwa: Kajian psikologis. *Ikhlas: Jurnal Ilmiah Pendidikan Islam*, 2(1), 227–242. <https://doi.org/10.61132/ikhlas.v2i1.365>
- Adlim, A. F. (2018). Teori munasabah dan aplikasinya dalam Al-Qur'an. *Al Furqan: Jurnal Ilmu Al-Qur'an dan Tafsir*, 1(1), 14–30. <http://ejournal.iai-tabah.ac.id/index.php/Alfurqon/article/view/203>
- Ainurrafiq Dawam, A., Khoir, M., & Mukti, J. S. (2025). Analisis program mindfulness berbasis nilai-nilai pesantren dalam mengurangi gejala depresi pada remaja. *EDUMULYA: Jurnal Pendidikan Agama Islam*, 2(2), 45–58. <https://doi.org/10.59166/edumulya.v2i2.267>
- Al Faizi, A. A., & Murtadho, I. (2025). Peran psikologi dalam pendidikan Islam. *Tsaqofah*, 5(5), 4563–4570. <https://doi.org/10.58578/tsaqofah.v5i5.6854>
- Alfain, S. N. I., Soleh, A. K., & Yamani, M. R. (2023). The role of patience in coping mental problems: A Qur'anic perspective. *Tribakti: Jurnal Pemikiran Keislaman*, 34(2), 195–212. <https://doi.org/10.33367/tribakti.v34i2.3633>
- Amalia, I. (2023). Metode tafsir maudhui dalam kitab *Tafsir Al-Insan fi Al-Qur'an* karya Abbas Mahmud Al-'Aqqad. *Jurnal Ilmu Al-Qur'an dan Tafsir*, 2(2).
- Amin, I. M., Kurniawan, D., & Zulaiha, E. (2025). Tafsir maudhu'i: Menelisik sejarah, metode, dan signifikansinya dalam pemikiran tafsir kontemporer. *JSIM: Jurnal Ilmu Sosial dan Pendidikan*, 5(6), 2588–2593.
- Amin, S. (2024). Globalisation and mental health: Is globalisation good or bad for mental health? Testing for quadratic effects. *Health Economics, Policy and Law*, 19(1), 119–150. <https://doi.org/10.1017/S1744133123000294>
- Anggraini, D. A., & Hartini, N. (2022). Hubungan antara altruisme dengan kesejahteraan psikologis relawan pada lembaga filantropi Dompot Dhuafa. *Buletin Riset Psikologi dan Kesehatan Mental (BRPKM)*, 2(2), 832–839. <https://doi.org/10.20473/brpkm.v2i2.38930>
- Anis Sintya, & Ningsih, I. U. (2025). Peran sholat dalam mengurangi stres dan kecemasan. *Journal of Psychology and Social Sciences*, 3(2), 62–70. <https://doi.org/10.61994/ipss.v3i2.1059>
- Aslami, E., Alipour, A., Najib, F. S., & Aghayosefi, A. (2017). A comparative study of mindfulness efficiency based on Islamic-spiritual schemes and group cognitive behavioral therapy on reduction of anxiety and depression in pregnant women. *International Journal of Community Based Nursing and Midwifery*, 5(2), 144–152.
- Barbayannis, G., Bandari, M., Zheng, X., Baquerizo, H., Pecor, K. W., & Ming, X. (2022). Academic stress and

- mental well-being in college students: Correlations, affected groups, and COVID-19. *Frontiers in Psychology*, 13, 886344. <https://doi.org/10.3389/fpsyg.2022.886344>
- Córdova Olivera, P., Gasser Gordillo, P., Naranjo Mejía, H., La Fuente Taborga, I., Grajeda Chacón, A., & Sanjinés Unzueta, A. (2023). Academic stress as a predictor of mental health in university students. *Cogent Education*, 10(2), 2232686. <https://doi.org/10.1080/2331186X.2023.2232686>
- Darojah, R. A. (2024). *Kecemasan dalam perspektif Al-Qur'an* (Doctoral dissertation, Fakultas Ushuluddin dan Pemikiran Islam).
- Dwidiyanti, M., Wijayanti, D. Y., Munif, B., & Pamungkas, A. Y. F. (2022). Increasing adolescents' religiosity and resilience through Islamic spiritual mindfulness. *Gaceta Medica de Caracas*, 130, S206–S215. <https://doi.org/10.47307/GMC.2022.130.S1.35>
- Fitriana, M. A., & Syukron, A. (2025). Relevansi mindfulness dalam Al-Qur'an terhadap fenomena quarter life crisis. *Revelatia: Jurnal Ilmu Al-Qur'an dan Tafsir*, 6(1), 15–33. <https://doi.org/10.19105/revelatia.v6i1.18346>
- Gondal, M. U., Adil, A., Shujja, S., & Yousaf, A. (2023). Mediating role of tawakkul between religious orientation and stress among Muslim adults. *Mental Health, Religion and Culture*, 26(3), 290–304. <https://doi.org/10.1080/13674676.2023.2226600>
- Isdianto, A., Al Indunissy, N., & Fitrianti, N. (2025). The role of Quranic verses in enhancing soul tranquility and mental health. *Multidisciplinary Indonesian Center Journal (MICJO)*, 2(2), 1560–1571. <https://doi.org/10.62567/micjo.v2i2.682>
- Khaer, M. (2021). Makna dzikir dalam perspektif tafsir Sya'rāwī (Studi analisis terhadap tafsir surat Ar-Ra'd ayat 28). *AQWAL Journal of Qur'an and Hadis Studies*, 2(1), 151–168. <https://doi.org/10.28918/aqwal.v2i1.4429>
- Kirana, I., & Sulidar, S. (2024). Self-healing dalam Al-Qur'an (Analisis Surah Al-Baqarah Ayat 153 Perspektif Sayyid Quthb). *Al Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan*, 18(6), 4109. <https://doi.org/10.35931/aq.v18i6.3880>
- Solichah, N., Hidayah, R., Zakiyah, E., Pandya, M. F., & Ogbuabor, S. E. (2025). Spiritual mindfulness therapy: An intervention to reduce depression symptoms. *Psikohumaniora*, 10(1), 59–78. <https://doi.org/10.21580/pjpp.v10i1.23690>
- Sujan Jan, N. W., Hanin Hamjah, S., & Bin Juli, S. (2025). Systematic literature review on the use of the concept of tawakkal in Islamic counseling to address anxiety and depression. *Al-Hikmah*, 17(1), 130–154. <https://doi.org/10.17576/alhikmah.2025.1701/566>
- Tran, T. D., Kaligis, F., Wiguna, T., Willenberg, L., Nguyen, H. T. M., Luchters, S., Azzopardi, P., & Fisher, J. (2019). Screening for depressive and anxiety disorders among adolescents in Indonesia: Formal validation of the Centre for Epidemiologic Studies Depression Scale – Revised and the Kessler Psychological Distress Scale. *Journal of Affective Disorders*, 246(2), 189–194. <https://doi.org/10.1016/j.jad.2018.12.042>
- Yang, Y., Niu, L., Amin, S., & Yasin, I. (2024). Unemployment and mental health: A global study of unemployment's influence on diverse mental disorders. *Frontiers in Public Health*, 12. <https://doi.org/10.3389/fpubh.2024.1440403>
- Zakiyah, E. (2022). Maudhui's tafsir method in the Qur'an and Hadith on maqasid syariah for economic welfare in Indonesia. *Journal of Islamic Economics and Philanthropy*, 5(4), 235. <https://doi.org/10.21111/jiep.v5i4.8289>