

THE CONCEPT OF HAPPINESS IN THE QUR'AN: AN ANALYTICAL STUDY OF QS. AL-RA'D: 28 IN THE LIGHT OF MODERN PSYCHOLOGY

Khomsa Maulana
Ma'had Aly Walindo Pekalongan
Email: Khomsamaulana990@gmail.com

Abstrak

Keywords:

*Qur'an,
Happiness,
Inner Peace,
Remembrance,
I'Jāz Nafsī.*

This article examines the concept of happiness in the perspective of the Qur'an, particularly through the analysis of QS. al-Ra'd: 28. Qur'anic happiness is not merely material pleasure or social status, but rather the tranquility of the soul (ithmi'nān al-nafs) rooted in faith and remembrance of Allah. This study employs the approach of i'jāz nafsī by analyzing classical tafsir, Sufi literature, and modern psychological theories. The findings indicate that the inner peace offered by the Qur'an corresponds to the universal psychological needs of humankind and aligns with modern psychological concepts such as well-being, religious coping, and resilience.



INTRODUCTION

Happiness is a life goal that humanity has constantly pursued throughout history. However, the understanding of happiness has never been singular. Some equate it with material wealth, while others regard it as social achievement, status, or even power. Nevertheless, reality proves that wealth and status do not always guarantee inner peace. Many individuals who possess abundant riches still experience anxiety, stress, and even depression. Thus, true happiness requires a deeper foundation, namely the tranquility of the soul.

The Qur'an offers a perspective on happiness that differs from materialistic notions. QS. al-Ra'd: 28 declares that the human heart attains peace only through the remembrance of Allah. This concept is known as *ithmi'nān al-nafs*, a state of the soul that is stable, firm, and free from anxiety. Classical exegetes such as al-Ṭabarī and Ibn Kathīr emphasize that this tranquility is not merely a temporary emotional feeling, but an existential condition rooted in faith. This is reinforced by Quraish Shihab, who interprets *tathma'innu* as a serenity following disturbance, representing spiritual happiness that does not depend on external factors.

The approach of *i'jāz nafsī* in this verse demonstrates that the Qur'an conveys meanings beyond its time. The concept of inner peace offered by the Qur'an is now

supported by modern psychological findings, which affirm that spiritual practices such as prayer, meditation, and remembrance (dhikr) reduce stress, foster optimism, and enhance mental health. Thus, this divine message is not only theological in nature but also relevant to contemporary science, making it a universal solution to human psychological restlessness.

LITERATURE REVIEW

Studies on happiness from the perspective of the Qur'an and psychology have been widely conducted by both classical scholars and contemporary researchers. Al-Ghazālī (1993:112) emphasized that the human heart will never attain tranquility except through the knowledge of Allah (Al-Ghazali, 1982). Ibn Qayyim al-Jawziyyah (1998:62) further asserted that inner restlessness can only be removed through closeness to Allah. These views highlight the spiritual foundation of happiness (Haron, 2016).

In contemporary literature, Quraish Shihab (2002:573) explains that the term *tathma'innu* in QS. al-Ra'd: 28 refers to a state of the soul that is stable after previous turbulence (Shihab, 1944). This view is reinforced by Said Nursi (2016:85), who stressed that remembrance (dhikr) is a spiritual energy that fosters serenity and meaningfulness in life (Fitri, 2020).

Modern research increasingly supports the relevance of this concept. Koenig (2018:245) demonstrated that religious practices significantly contribute to mental health and stress reduction (Sudrajat, 2023). A recent study by Salim et al. (2021) in the *Journal of Religion and Health* found that dhikr and prayer practices are positively associated with resilience and subjective well-being (Sassi, 2025). Similarly, Fitriani (2020) in *Psikohumaniora: Jurnal Penelitian Psikologi* revealed that mindfulness based on dhikr effectively reduced students' anxiety levels (Puji, 2022).

Thus, this literature review affirms that the Qur'anic concept of happiness, particularly in QS. al-Ra'd: 28, aligns with modern psychological theories of well-being, resilience, and religious coping. This demonstrates the dimension of *i'jāz nafsi*, highlighting the Qur'an's enduring relevance across time.

RESEARCH METHODS

This study employs a qualitative approach using the method of library research. Primary data were obtained from the Qur'an, particularly QS. al-Ra'd: 28, along with classical and contemporary tafsīr works such as *Tafsīr al-Ṭabarī*, *Tafsīr Ibn Kathīr*, Quraish Shihab's *Tafsīr al-Mishbāh*, and Sufi writings such as al-Ghazālī's *Iḥyā' 'Ulūm al-Dīn* and Ibn Qayyim's *al-Fawā'id*.

Secondary data were collected from modern psychological literature, both books and scholarly articles, including Martin Seligman's theory of well-being, Maslow's hierarchy of needs, and recent research in international and national journals concerning spirituality, dhikr, and mental health.

The analysis was carried out using a descriptive-analytical method, namely by describing the Qur'anic concept of happiness and then connecting it with modern psychological theories. The study further emphasizes the dimension of *i'jāz nafsi*, highlighting the Qur'an's miraculous insights into the deepest nature of the human soul.

RESULTS AND DISCUSSION

Inner Peace (Ithmi'nān al-Nafs)

QS. al-Ra'd: 28 emphasizes that true happiness stems from inner tranquility, a state in which the heart finds peace through the remembrance of Allah. Classical exegetes such as al-Ṭabarī explained that this serenity is the fruit of firm faith, while Ibn Kathīr stressed that dhikr is the path that saves humanity from the anxiety of life. Quraish Shihab (2002:573) elaborated that the term tathma'innu signifies a stable condition after turmoil, such that a believer's heart is not easily shaken by external circumstances (Shihab, 2011).

From the perspective of Sufism, al-Ghazālī (1993:112) emphasized that the human heart will never be at peace except through ma'rifatullah, or deep knowledge of Allah. Ibn Qayyim (1998:62) added that every inner restlessness will vanish only through closeness to Allah. This demonstrates that Qur'anic happiness is spiritual in nature, rooted not in material possession but in the quality of one's faith (Haris, n.d.).

Remembrance (Dhikr) as the Source of Happiness

Dhikr occupies a central position in attaining inner peace. Quraish Shihab (1996:410) emphasized that dhikr is not merely verbal utterance, but the presence of Allah in the heart, which makes a believer constantly feel under His watch (Shihab, 1996). Al-Ghazālī (1993:58) described dhikr as the inner weapon capable of repelling Satan, while Ibn Taymiyyah (1995:80) likened it to "water for fish," indicating its vital role in sustaining the life of the heart (Rassool & Luqman, 2022).

Modern research supports this notion. Koenig (2018:248) found that religious practices, including dhikr and prayer, significantly reduce stress and improve psychological well-being. Fitriani (2020) in *Psikohumaniora: Jurnal Penelitian Psikologi* demonstrated that mindfulness based on dhikr effectively reduces student anxiety. Thus, dhikr functions not only as a ritual act of worship but also as a proven psychological therapy.

Inner Balance

In addition to inner peace and dhikr, the Qur'an emphasizes the importance of inner balance. QS. al-Qashash: 77 teaches that humans should not only pursue the Hereafter but also not neglect their worldly share. Quraish Shihab (1992:183) stated that balance is the essence of Islam, which must be reflected in personal, social, and spiritual life (Shihab, 2007). Ibn Qayyim (1996:214) in *Madarij al-Salikin* referred to the balanced heart as al-qalb al-salim, a heart free from excessive desires and doubts (al-Jawziyyah & Bakr, 1996).

In modern psychology, the concept of inner balance aligns with Maslow's (1968) theory of self-actualization, particularly the stage of self-transcendence, where humans discover higher meaning in life (Fauzi, 2019). Pargament (1997:215) in *The Psychology of Religion and Coping* emphasized that religiosity helps individuals build resilience and cope with trauma. Thus, inner balance is evidence of i'jāz nafsī, demonstrating that the Qur'an had already uncovered fundamental psychological needs long before they were confirmed by modern psychology.

The Dimension of I'jāz Nafsī in Qur'anic Happiness

The concept of happiness outlined in QS. al-Ra'd: 28 represents one of the manifestations of i'jāz nafsī, the Qur'an's miraculous insight into the human psyche. This

verse does not merely provide spiritual guidance but also addresses universal psychological needs. In the modern era, the rise of stress, depression, and anxiety underscores the relevance of this verse. The Qur'an offers a simple yet profound solution: the remembrance of Allah as the source of true serenity. Fakhr al-Rāzī in *Mafātīḥ al-Ghayb* emphasized that dhikr possesses a calming power beyond external causes, as it connects humans to the absolute source of peace, namely Allah.

The Implications of the Qur'anic Concept of Happiness in Modern Life

The Qur'anic concept of happiness carries broad implications for modern life. First, in the field of mental health, dhikr can be understood as an Islamic form of mindfulness that helps individuals reduce anxiety and enhance psychological well-being (Salim et al., 2021). Second, in the social sphere, a believer who possesses *ithmi'nān* can endure life's pressures with patience and justice, thus avoiding destructive behavior. Third, in the context of education, the internalization of dhikr values and inner balance fosters resilience among students.

These implications affirm that Qur'anic happiness is not merely a religious ideal but can also be applied as a coping strategy and spiritual reinforcement in facing global challenges, ranging from economic crises to mental health issues. Thus, the Qur'an serves as a universal guide that remains relevant across ages.

CONCLUSION

The study of QS. al-Ra'd: 28 reveals that happiness in the Qur'an is not limited to material pleasure or social achievement, but is rooted in inner tranquility (*ithmi'nān al-nafs*). First, true happiness arises from firm faith and spiritual connection with Allah, as emphasized by classical exegetes and reinforced by contemporary scholars. Second, dhikr serves as the primary source of inner peace and has been scientifically proven to reduce stress and enhance mental health. Third, inner balance highlights the importance of harmony between worldly and spiritual aspects, as affirmed both in Qur'anic teachings and modern psychological theories. Fourth, the dimension of *i'jāz nafsī* demonstrates the Qur'an's miraculous ability to address the universal needs of the human soul. Fifth, the Qur'anic concept of happiness is relevant for modern life applications, including mental health, education, and social well-being.

In conclusion, Qur'anic happiness is not merely temporary pleasure but rather the serenity of the soul grounded in faith, dhikr, and life balance. This concept provides not only spiritual guidance but also psychological solutions that remain relevant across ages.

BIBLIOGRAPHY

- Al-Ghazali, A. H. (1982). *Ihya' 'Ulum al-Din*, vol. 2. *Beirut: Dar Al-Ma 'Rifah*.
- al-Jawziyyah, I. al-Q., & Bakr, A. (1996). *Madarij al-Salikin Bayna Manazil Iyyaka Na 'budu Wa Iyyaka Nasta 'in*. *Beirut: Dar Al-Kutub Al-'Arabi, t. Th*.
- Fauzi, I. (2019). Pembelajaran Perspektif Psikologi Sufistik Imam Al-Ghazali Dan Psikologi Humanistik Abraham Maslow Dalam Pembentukan Kepribadian. *Journal of Teaching Dan Learning Research*, 1(2), 77–100.
- Fitri, S. (2020). *Analisis Isi Pesan Dakwah Dalam Buku Risalah Nur "Tuntunan Generasi Muda" Karya Badiuzzaman Said Nursi*. UIN AR-RANIRY.
- Haris, A. (n.d.). *Jurnal Al-Fawa'id*.
- Haron, Z. (2016). *Konsep Al-Shifā' dalam Al-Qur'an: Kajian terhadap metode rawatan*

- Ibn Qayyim Al-jawziyyah*. University of Malaya (Malaysia).
- Puji, R. (2022). *HUBUNGAN ANTARA HARDINESS DENGAN KESEJAHTERAAN PSIKOLOGIS PADA MAHASISWA PERANTAU*. UIN RADEN INTAN LAMPUNG.
- Rassool, G. H., & Luqman, M. M. (2022). *Foundations of Islāmic psychology: From classical scholars to contemporary thinkers*. Routledge.
- Sassi, K. (2025). SPIRITUALITAS PILAR KESEHATAN MENTAL: STUDI TEMATIK AYATAYAT KETENTRAMAN JIWA. *Jurnal Pendidikan Integratif*, 6(3).
- Shihab, M. Q. (1944). *Tafsir al-Mishbah: Pesan, Kesan, dan Keserasian Al-Qur'an/M. Quraish Shihab*.
- Shihab, M. Q. (1996). *Wawasan Al-Quran: Tafsir tematik atas pelbagai persoalan umat*. Mizan Pustaka.
- Shihab, M. Q. (2007). “*Membumikan*” *Al-Quran: fungsi dan peran wahyu dalam kehidupan masyarakat*. Mizan Pustaka.
- Shihab, M. Q. (2011). *Membumikan Al-Qur'an Jilid 2* (Vol. 2). Lentera Hati Group.
- Sudrajat, A. (2023). Kontribusi pendidikan agama pada kesehatan mental remaja di lingkungan sekolah. *Jurnal Tinta*, 5(1), 83–93.