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Psychological Resilience in the Qur'an: A Semantic Analysis of Sakinah and Ath-Thuma'ninah for Mental Health

Deden Mula Saputra [1], Emilia Sari [2], Nurul Ahmadi[3]

[1] STIQ al-Lathifiyyah Palembang, Indonesia; dmsdeden@stiqlathifiyyah.ac.id
[2] STIQ al-Lathifiyyah Palembang, Indonesia; emilia@stiqlathifiyyah.ac.id
[3] STIQ al-Lathifiyyah Palembang, Indonesia; najahuna@yahoo.com

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ABSTRACT

This article presents a semantic analysis of two Qur'anic concepts related to psychological resilience—*sakinah* and *thuma'ninah*—to construct a Qur'an-based model for strengthening mental health. Employing Toshihiko Izutsu's semantic framework, including etymological, syntagmatic, and paradigmatic analysis, the study demonstrates that these concepts, often treated synonymously in translation, represent distinct psychological states. *Sakinah* refers to a situational and temporary tranquility bestowed as divine intervention (*anzala*), functioning as acute psychological stabilization during crises. In contrast, *thuma'ninah* denotes a stable and enduring tranquility rooted in internal spiritual maturity, developed through sustained *dhikr*, faith, and *mujahadah*, and reflected in the formation of the *nafs mutma'innah*. Based on these findings, the study proposes a three-phase Qur'anic resilience model: adversity, stabilization through *sakinah*, and transformation through *thuma'ninah*, which enhances long-term resilience capacity. This model integrates psychological, social, and spiritual dimensions through cognitive reframing, emotional regulation, meaning-making, and post-traumatic spiritual growth within an Islamic worldview. The findings contribute to Islamic psychology and thematic Qur'anic interpretation (*tafsir maudhu'i*), offering a theoretical foundation for culturally and spiritually integrated Muslim mental health interventions.

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Corresponding Author:
Deden Mula Saputra
STIQ al-Lathifiyyah Palembang, Indonesia; dmsdeden@stiqlathifiyyah.ac.id

1. INTRODUCTION

Mental health problems have become a major global concern in the twenty-first century. The World Health Organization reports that depression and anxiety disorders affect hundreds of millions of people worldwide, a condition further intensified by the COVID-19 pandemic. In Indonesia, national health surveys also indicate a growing prevalence of emotional mental disorders. These conditions

highlight the urgent need for holistic mental health approaches that integrate psychological and spiritual dimensions.

In psychological discourse, resilience is a central concept for understanding individuals' capacity to adapt positively in the face of adversity. While contemporary resilience theories emphasize internal and external protective factors, they are largely secular and offer limited engagement with spiritual or religious worldviews. For Muslims, however, the Qur'an constitutes a primary source of meaning, guidance, and psychological healing (*syifa'*).

Among Qur'anic concepts related to inner peace, *sakinah* and *thuma'ninah* occupy a significant position. Although both are commonly translated as "tranquility," they embody distinct semantic and psychological dimensions with important implications for mental health and resilience. Existing studies tend to address these concepts either normatively or descriptively, without systematic semantic differentiation or integration with psychological resilience theory.

This study addresses this gap by employing Toshihiko Izutsu's semantic approach to analyze the basic and relational meanings of *sakinah* and *thuma'ninah* in the Qur'an. It aims to clarify their psychological distinctions and to formulate a Qur'an-based model of psychological resilience, positioning *sakinah* as situational stabilization and *thuma'ninah* as enduring character formation. This research contributes to Islamic psychology and spiritually integrated mental health interventions.

The objectives of this study are to: (1) clarify the semantic distinction between *sakinah* and *thuma'ninah* in the Qur'an, and (2) develop a Qur'an-based psychological resilience model for mental health.

2. METHODS

This study uses a qualitative research design with a *library research* approach that focuses on *content analysis* of the Qur'an and classical and contemporary sources of interpretation. The main method used is Toshihiko Izutsu's semantic analysis of the Qur'an, which dissects the meaning structure of Qur'anic concepts through the identification *of basic meaning*, *relational meaning*, and *Weltanschauung* (worldview). This approach is combined with Qur'anic hermeneutics for the historical contextualization of verses and a psychological approach to interpret the psychological implications of semantic findings.

The primary data sources for this study are all verses of the Qur'an containing the root word س ك ن (s-k-n) for the concept *of sakinah* and ط م ن (th-m-n) for the concept *of thuma'ninah*, which were inventoried using *Mu'jam al-Mufahras li Alfazh al-Qur'an al-Karim* and the *Qur'anic corpus* tool to ensure data completeness. Secondary data sources include classical tafsir such as Tafsir al-Thabari, Ibn Kathir, and al-Qurthubi as representations of tafsir *bi al-ma'tsur*, as well as contemporary tafsir such as Tafsir al-Misbah, Tafsir al-Azhar, and *Fi Zhilal al-Qur'an*, which represent tafsir *bi al-ra'y* and modern contextualization. In addition, classical Arabic dictionaries such as *Lisan al-'Arab* and *Mufradat Alfazh al-Qur'an* were used for etymological and lexical analysis, while literature on mental health psychology and resilience served as a framework for psychological interpretation.

Data collection techniques were carried out through verse inventory by identifying all occurrences of relevant root words, then classifying them based on the period of revelation (Makkiyah and Madaniyah), verse themes, and historical context (*asbab al-nuzul*) where available, accompanied by documentation of classical and contemporary scholars' interpretations as a form of data triangulation. Data analysis was carried out in six stages: *first*, etymological and morphological analysis to identify the basic meaning of words and their development in the Qur'an; *second*, syntagmatic analysis to examine the relationship between words in the structure of verses; *third*, paradigmatic analysis by comparing the concepts *of sakinah* and *thuma'ninah* with their synonyms and antonyms. *Fourth*, diachronic analysis to trace the development of meaning across periods. *Fifth*, psychological

interpretation by linking semantic findings with theories of resilience and mental health; and *sixth*, verification of findings through triangulation of interpretation sources. To maintain the validity and reliability of the research, triangulation of sources was used to increase data credibility, *audit trails* to ensure the dependability of the analysis process, and *peer debriefing* with experts in interpretation and Islamic psychology to ensure the confirmability of the interpretation. With this methodological framework, the research is expected to produce *rigorous* semantic analysis and valid psychological interpretations of the concepts *of sakinah* and *thuma'ninah* in the context of psychological resilience and mental health based on Qur'anic values.

Table 1. Analytical Stages of Qur'anic Semantic Analysis

Stage	Analytical Focus	Methodological Description	Output
1	Etymological Analysis	Identifying the basic meaning and morphological roots of *sakinah* and *thuma'ninah* using classical Arabic dictionaries	Basic semantic meaning
2	Syntagmatic Analysis	Examining the relational meaning of the concepts within verse structures and co-occurring terms	Contextual semantic relations
3	Paradigmatic Analysis	Comparing *sakinah* and *thuma'ninah* with related synonyms and antonyms	Conceptual differentiation
4	Diachronic Analysis	Tracing semantic development across Makkiyah and Madaniyah periods	Historical semantic shifts
5	Psychological Interpretation	Linking semantic findings with psychological resilience and mental health theories	Psychological implications
6	Verification & Triangulation	Cross-checking interpretations through classical and contemporary tafsir and expert review	Analytical validity

3. FINDINGS AND DISCUSSION

a. Semantic Analysis of the Concept of Sakinah

The first step in the semantic analysis of the Qur'an is to conduct a comprehensive inventory of all verses containing derivatives of the root word that is the object of study. This inventory method follows the principle of *maudhu'i interpretation* (thematic interpretation) as formulated by Abd al-Hayy al-Farmawi (1994:44), which emphasizes the importance of collecting all verses related to a particular theme before conducting a holistic analysis of meaning. Muhammad Fuad Abd al-Baqi, in *al-Mu'jam al-Mufahras li Alfazh al-Qur'an al-Karim* (1998:408-410), has compiled a comprehensive index that makes it easy for researchers to track the appearance of each root word in the Qur'an along with its verse context. Based on a search of the *Mu'jam* and verification using Qur'anic corpus software, it was found that the root word س ك ن (*s-k-n*), which gives rise to the concept *of sakinah*, appears in various derivative forms 67 times in the Qur'an, while the root word ط م ن (*th-m-n*), which gives rise to the concept *of thuma'ninah*, appears 12 times with various morphological variations. This significant difference in frequency indicates that the concept *of sakinah* has a broader semantic scope in Qur'anic discourse than *thuma'ninah*, although this does not necessarily indicate a difference in theological importance.

Of the 67 occurrences of the root word س ك ن (*s-k-n*), there are several morphological forms that need to be distinguished because they have different nuances of meaning. The form *sakana-yaskunu* (فعل الماضي and المضارع), which means "to be still" or "to stay," appears in a spatial-temporal context, such as in QS. Al-A'raf [7]: 189 about Adam and Eve being commanded to "stay" in paradise. The form *maskan* (مسكن), which means "place of residence" or "dwelling," appears in a material-physical context, such as

in QS. Al-Nahl [16]: 80 about the house as a place of refuge. However, the main focus is on the form *sakinah* (سكينة) as *a mashdar* (verbal noun) which indicates a state of peace of mind, which appears 6 times in the Qur'an: QS. Al-Baqarah [2]: 248, QS. Al-Taubah [9]: 26, QS. Al-Taubah [9]: 40, QS. Al-Fath [48]: 4, QS. Al-Fath [48]: 18, and QS. Al-Fath [48]: 26 (al-Baqi, 1998:409). These six verses have special characteristics because they were all revealed during the Madaniyah period and relate to the context of warfare or crisis situations that threatened the early Muslim community, as explained by al-Suyuthi in *al-Itqan fi 'Ulum al-Qur'an* (1974:47-52) that Madaniyah verses tend to discuss practical-social issues of Muslims.

The classification of *sakinah* verses based on the context of their revelation shows a consistent pattern. QS. Al-Baqarah [2]: 248 relates to the story of the Children of Israel who asked their prophet to appoint a king, and *sakinah* was revealed as a sign of the truth of Talut's appointment through the Ark that brought peace. Quraish Shihab (2002:512) explains that *sakinah* in this verse serves as spiritual legitimacy that calms the Israelites' doubts about the leadership of Talut, who did not have material wealth. Three verses in Surah Al-Taubah and Al-Fath are all related to the events of war: the descent *of sakinah* upon the Messenger of Allah and the believers during the Battle of Hunain (QS. Al-Taubah [9]: 26), in the cave of Tsur during the migration to Medina (QS. Al-Taubah [9]: 40), prior to the Treaty of Hudaibiyah (QS. Al-Fath [48]: 4 and 18), and when facing the arrogance of the disbelievers of Quraish (QS. Al-Fath [48]: 26) (al-Qaththan, 1973:67-69). Ibn Kathir (1999:122-124), in his interpretation, emphasizes that *sakinah* in these contexts is a gift from Allah that is sent directly to the hearts (*qalb*) of believers to remove fear and give them courage in facing enemies who are superior in terms of numbers and material resources. This pattern shows that *sakinah* in the Qur'an is consistently associated with divine intervention that is responsive to external crises, not permanent internal conditions.

Unlike *sakinah*, the derivation of the root word ط م ن (*th-m-n*), which gives rise to the concept of *thuma'ninah,* shows different semantic characteristics. Of the 12 occurrences of this root word, there are three main morphological forms: the form *ithmma'anna* (اطمأن) which means "to feel calm/peaceful," the form *mutma'inn* (مطمئن) which means "calm/steady," and the form *mutma'innah* (مطمئنة) as an attribute of the soul (*nafs*) (al-Baqi, 1998:356). The most significant is the concept *of al-nafs al-mutma'innah* (النفس المطمئنة) in QS. Al-Fajr [89]: 27-28, which describes the soul that has reached the highest level of tranquility and is called to return to its Lord in a state of contentment and acceptance. Al-Qurthubi (2000:78-82), in his interpretation, explains that *al-nafs al-mutma'innah* is a soul that has reached the level *of* perfect certainty (yaqin) so that it is no longer shaken by the temptations of desire or doubt, unlike other levels of the soul such as *al-nafs al-ammarah* (the soul that always encourages evil) and *al-nafs al-lawwamah* (the soul that blames itself). As for Hamka in *Tafsir al-Azhar* (1983:234-237), he emphasizes that *thuma'ninah* is the result of a long process of *mujahadah* (spiritual struggle) and *riyadhah* (mental-spiritual training), not something that is instantly bestowed like *sakinah*.

The form *ithmma'anna* in the form of a verb appears in several contexts that indicate a cognitive-emotional process. QS. Al-Ra'd: 28 states: "Remember, only by remembering Allah will hearts find peace (*tathmainnu al-qulub*)." This verse shows that *thuma'ninah* has a clear causality: dzikrullah (remembering Allah) is the cause (*sabab*), while peace of heart is the effect (*musabbab*). In QS. Al-Baqarah [2]: 260, Prophet Ibrahim asks Allah to show him how Allah brings the dead back to life "so that my heart may be at peace (*li yathmainnu qalbi*)."Ibn 'Asyur in *al-Tahrir wa al-Tanwir* (1984:89) explains that Ibrahim's request was not because of doubt in Allah's power, but rather a desire to increase his level of certainty from *'ilm al-yaqin* (certain knowledge) to *'ain al-yaqin* (direct witnessing with certainty). The form *mutma'inn* also appears in the context of faith under pressure, such as in QS. Al-Nahl: 106 about people who are forced to utter disbelief while their hearts remain *mutma'inn* (calm/steadfast) in faith. Regarding this, Wahbah al-Zuhaili in *al-Tafsir al-Munir* (1998:234-236) explains that *thuma'ninah* in this

verse indicates internal stability that is not shaken by external pressure, unlike *sakinah*, which is actually lowered in response to external pressure.

Classification based on the period of revelation shows a significant difference between the verses *of sakinah* and *thuma'ninah*. All verses *of sakinah* (6 verses) were revealed during the Madaniyah period and are related to specific socio-historical contexts (war, hijrah, political agreements). In contrast, the *thuma'ninah* verses are spread between the Makiyah and Madaniyah periods with a more balanced proportion: QS. Al-Fajr [89]: 27-28 was revealed in Mecca with an eschatological theme about the soul returning to God, while QS. Al-Ra'd [13]: 28 was revealed in Medina with the theme of dzikrullah as a source of tranquility. This difference indicates that *sakinah* has a situational-temporal function related to the specific historical needs of the early Muslim community, while *thuma'ninah* has a universal-transcendental dimension that transcends a particular historical context and is more related to individual spiritual conditions. Al-Thabari (2001:78-82), in his interpretation, explains that the Makki verses tend to focus on the development of individual faith and spiritual character, while the Madani verses focus more on social regulation and responses to external challenges.

In this context, the distribution of *sakinah* verses, which are all Madaniyah, reinforces the hypothesis that this concept is responsive-situational, while the distribution of *thuma'ninah* verses, which span both periods, indicates that this concept has a constitutive-permanent dimension in the formation of spiritual character.

Co-text analysis (words that appear together in a verse) also provides initial indications of the semantic differences between the two concepts. The word *sakinah* in all six verses is always accompanied by the verb *anzala* (to send down) or *unzila* (sent down), which indicates that *sakinah* is something that comes from above (from Allah) and is not the result of human effort (Shihab, 2013:234-237). In addition, *sakinah* is always associated with a collective context (*'alaihim* - to them, *qulub al-mu'minin* - the hearts of believers) rather than an individual one, except in the special case of the Prophet Muhammad in the cave of Thawr. In contrast, *thuma'ninah* never uses the verb *anzala*, but rather the verb *tathmainnu* (to become calm), which indicates an internal process, and is always associated with *qalb* (heart) or *nafs* (soul) in an individual context. Muhammad Abduh in *Tafsir al-Manar* (Abduh & Ridha, 1947:189-192) emphasizes that this grammatical difference has profound theological and psychological implications: *sakinah* is a mercy given by Allah without human effort in response to a crisis, while *thuma'ninah* is a state achieved through consistent dhikr, faith, and spiritual struggle. This difference will be explored further in the syntagmatic and paradigmatic analysis in the next sub-chapter.

b. Semantic Analysis of the Concept of Ath-Thuma'ninah

1. Etymological and Lexical Analysis

The etymological exploration of the concept *of sakinah* must begin with an understanding of the root word س ك ن (*s-k-n*) in the classical Arabic tradition, both in the pre-Islamic period (*jahiliyyah*) and in its use in the Qur'an. Ibn Manzhur in *Lisan al-'Arab* (1414H:223-225) explains that the root word س ك ن has *a basic meaning* related to the concepts *of al-wuquf ba'd al-harakah* (stopping after movement) and *al-istiqrar* (constancy/stability). In pre-Islamic Arabic usage, the word *sakana* refers to physical-spatial conditions, such as *sakana al-dar* (staying at home) or *sakana al-layl* (the silence of the night after daytime activities). Al-Raghib al-Ashfahani in *Mufradat Alfazh al-Qur'an* (2009:418-419) provides a more in-depth analysis by stating that *al-sukun* is the opposite of *al-harakah* (movement), so that *sakinah* basically refers to a state of stillness or calm after experiencing shock or movement. This basic meaning is very important because it shows that *sakinah* is responsive, namely a response of calmness after a previous state of turmoil or instability. Al-Jurjani, in *Kitab al-Ta'rifat* (1985:127), adds that in a psychological

context, *al-sukun* means *sukun al-nafs ba'da al-idthirab* (tranquility of the soul after turmoil), which indicates a process of transition from an unstable state to a stable state.

In the context of Qur'anic usage, the root word س ك ن undergoes *semantic extension* from physical-spatial meanings to psychological-spiritual meanings. Toshihiko Izutsu (2002:63-78), in his analysis of semantic transformation in the Qur'an, explains that many words in Arabic undergo "spiritualization of meaning" when used in the context of revelation, from concrete-material meanings to abstract-spiritual meanings. The word *sakinah* in the *mashdar* (infinitive) form, which specifically refers to psychological-spiritual tranquility, only appears in the Qur'an and is not found in pre-Islamic Arabic literature with the same meaning. This shows that the Qur'an has performed a termization of existing Arabic roots to convey new theological-psychological concepts. Muhammad Abduh (1947:456-458) asserts that *sakinah* in Qur'anic terminology has a transcendent dimension that cannot be fully understood through linguistic analysis alone, but requires an understanding of the context of revelation and the spiritual experience of the early Muslim community. Ibn 'Asyur in *al-Tahrir wa al-Tanwir* (1984:89-91) explains that *sakinah* is *al-tuma'ninah allati tunzilu fi al-qalb 'inda al-khauf wa al-jaza'* (tranquility that is sent down to the heart in times of fear and panic), which emphasizes the aspect of divine intervention in the human psychological process.

A morphological analysis of the word *sakinah* (سكينة) shows that it follows the *fa'ilah* pattern, which in *sharaf* (Arabic morphology) often indicates a condition or state inherent in the subject. However, unlike other words that follow the same pattern, such as *'azimah* (determination from within oneself), the word *sakinah* in the Qur'an is always associated with an external source (from Allah), not the result of human internal effort. This can be seen from the use of the verb *anzala* (to send down), which always accompanies the word *sakinah* in all its appearances in the Qur'an: *fa-anzala Allahu sakinatahu* (then Allah sent down His tranquility). Al-Zamakhsyari in *al-Kasysyaf* (1407H:345-347) explains that the use of the word *anzala* with the object *sakinah* indicates that this tranquility is *'athiyyah rabbaniyyah* (a divine gift) that is *mawhibah* (a blessing), not *muktasabah* (the result of effort). This difference is very fundamental because it shows that *sakinah* in the Qur'anic conception is not the result of relaxation or meditation techniques that can be achieved through human practice, but rather a mercy given by Allah to His servants who are in a state of crisis, as a form of divine assistance to stabilize their emotional condition.A comparison with the use of the same root word in other derivative forms provides a more comprehensive understanding of the semantic nuances *of sakinah*. The word *sakan* (سكن) in the *fi'l madhi* (past tense) form is used in a different context, such as in QS. Al-A'raf [7]: 189 about Adam being commanded to "dwell" (*uskun*) in paradise with his partner. Quraish Shihab (2002:234-237) explains that *sukun* in this context refers more to physical and relational dwelling (tranquility in marital relations), rather than psychological tranquility in the face of crisis. The word *maskan* (مسكن), which means dwelling place in QS. Al-Nahl [16]: 80, also indicates the spatial-material aspect of the same root word.[15] However, the word *sakinah* as *a mashdar* that stands alone has a different semantic specificity: it does not refer to a place or physical condition, but to a psychological-spiritual condition that is temporal and responsive to crisis situations. Ibn al-Qayyim al-Jawziyyah in *Madarij al-Salikin* (1996:456-459) distinguishes between *sukun al-badan* (physical tranquility), *sukun al-nafs* (general tranquility of the soul), and *sakinah* (special tranquility bestowed by Allah in the context of tests of faith). This distinction shows that *sakinah* in Qur'anic terminology has a more specific technical meaning than the use of the same root word in other contexts, and its technical meaning is closely related to the theology of Allah's help to believers in facing adversity.

2. Syntagmatic Analysis

Syntagmatic analysis traces the relationship between the word *sakinah* and other words that appear in the same context of a verse (*co-text*) to identify *the* relational *meaning* formed from that semantic

network. Izutsu (2002:11-25) emphasizes that relational meaning is often more important than basic meaning in understanding Qur'anic concepts, because the meaning of words in the Qur'an is not isolated but forms a coherent semantic system. In the six verses containing the word *sakinah*, there is a consistent and significant pattern of collocation (words that often appear together). First, the word *sakinah* is always preceded or followed by the verb *anzala* or *unzila* , which indicates a vertical direction from top to bottom and implies a transcendent source. Second, *sakinah* is always associated with the word *qalb* (heart) or *qulub* (hearts) as the place where tranquility descends: *anzala al-sakinah fi qulubihim* (sent tranquility into their hearts). Third, the subject who descends *sakinah* is always Allah SWT, using the pronoun *huwa* (He) or the name *of Allah* explicitly; there is never any other agent. Fourth, the objects that receive *sakinah* are the believers (*al-mu'minun*), the Prophet, or a combination of both, with an emphasis on their psychological condition while undergoing severe trials.

An in-depth analysis of QS. Al-Taubah [9]: 26 provides a clear illustration of the syntagmatic structure of *sakinah*: "Then Allah sent down His tranquility (*sakinah*) upon His Messenger and upon the believers, and Allah sent down forces you did not see..."Al-Thabari explains (2001:237-240) that this verse was revealed in relation to the Battle of Hunain, where the Muslims were initially defeated because they were overconfident in their numbers, then panicked (*jaza'*) when they were suddenly attacked by the enemy. In this context, *sakinah* functions as a psychological stabilizer that allows the companions to reorganize themselves and continue the battle. The word *thumma* (then) at the beginning of the verse indicates temporal sequentiality: after the panic occurred, then *sakinah* descended.

Ibn Kathir (1999:125-127) emphasized that *sakinah* here is *al-thabat wa al-tuma'ninah* (steadfastness and tranquility) which enabled the Prophet and his companions not to flee even though the situation was very unfavorable. The collocation of *sakinah* with *junud lam tarawha* (armies you do not see, namely angels) indicates that *sakinah* is part of the supernatural help given by Allah to His servants, not the result of internal human psychological strength.

In QS. Al-Taubah [9]: 40 about the event of the Prophet Muhammad SAW's hijrah with Abu Bakar in the cave of Tsur, the syntagmatic structure *of sakinah* shows a more specific function: "...then Allah sent down His tranquility (*sakinatahu*) upon him and helped him with forces you cannot see...". The context of this verse is when Abu Bakar felt anxious (*la tahzan* - do not be sad) because he was worried that the enemy would find them in the cave, and the Messenger of Allah calmed him by saying *inna Allaha ma'ana* (verily Allah is with us) (2001:345-348). Meanwhile, Hamka (1983:123-126) explains that *sakinah* in this verse is not just ordinary emotional tranquility, but rather a firm conviction that stems from the awareness of Allah's presence (*ma'iyyah Allah*), thereby eliminating fear even though the danger is very real rationally.

However, what is interesting is the use of the suffix *-hu* in the word *sakinatahu*, which indicates possession (*idlafah*), namely "His tranquility," not just "tranquility" in general. Al-Qurthubi (2006:234-237) explains that this *idlafah* indicates the specificity and majesty of *the sakinah* that is bestowed, because it comes directly from Allah and has qualities that are different from the ordinary tranquility that humans can feel. The collocation of *sakinah* with *ayyada* (strengthening/helping) in the same verse indicates that *sakinah* is an integral part of Allah's multidimensional help: psychological (*sakinah*) and material (*junud* - angelic forces). QS. Al-Fath [48]: 4 provides a broader collective dimension: "It is He who has sent down tranquility (*sakinah*) into the hearts of the believers so that their faith may increase in addition to their (existing) faith...". The syntagmatic structure of this verse shows that *sakinah* has a cognitive-spiritual function, not just an emotional one.

Ibn 'Asyur (1984:148-150) explains that the phrase *li yazdadu imanan ma'a imanihim* (so that their faith may increase along with their faith) indicates that *sakinah* functions as a catalyst for strengthening faith (*taqwiyat al-iman*), not merely as an emotional calming agent. When someone receives *sakinah* from Allah, they not only feel emotionally calm, but also experience an increase in certainty (*yaqin*) regarding

Allah's promises and the truth of the message of the Prophet Muhammad SAW. Al-Zamakhsyari in *al-Kasysyaf* (1407H:345-348) emphasizes that *sakinah* in this context is *sababun li ziyadati al-iman* (a cause for increased faith), which indicates a causal relationship between psychological calm and cognitive-spiritual strengthening. The collocation of *sakinah* with *faith* in this verse reinforces the hypothesis that *sakinah* in the Qur'anic conception cannot be separated from the theological dimension: it is a divine response to the faith of His servants who are being tested, and at the same time a means to strengthen that faith.

Syntagmatic analysis must also take into account the macro-context in which the verses *on sakinah* are found. All verses *on sakinah* are found in the narrative context of tests of faith: war (Hunain, Badr), migration (the cave of Thawr), or tense political agreements (Hudaibiyah). Mannā' al-Qaththān (1973:89-95) explains that the historical context (*asbab al-nuzul*) plays a central role in understanding the meaning of Qur'anic verses, especially verses that were revealed in response to specific situations. In all these contexts, the Muslim community or certain individuals (the Prophet, Abu Bakr) experienced extreme psychological pressure that could threaten the stability of their faith and their ability to make rational decisions.

Wahbah al-Zuhaili (1998:234-238) emphasizes that *sakinah* was revealed precisely at critical moments when material-rational factors were unfavorable, so that without divine intervention, it was highly likely that believers would experience *inhizam nafsi* (psychological destruction) which could lead to physical defeat or even apostasy. This shows that *sakinah* in the semantic system of the Qur'an is not a constant or permanent psychological condition, but rather a temporal intervention given by Allah at certain times according to the needs of His servants who are facing severe trials. Quraish Shihab (2013:234-237) concludes that *sakinah* is *a ni'mah tharfiyyah* (temporal blessing) that is situational, unlike *thuma'ninah*, which is a permanent condition resulting from spiritual maturity.

3. Paradigmatic Analysis

Paradigmatic analysis examines the position of the word *sakinah* in the semantic system of the Qur'an through comparison with its synonyms and antonyms to identify *distinctive features* that make this concept unique. In *the semantic field* of *tranquility*, there are several words in the Qur'an that have meanings close to *sakinah*, including: *rahmah* (رحمة - compassion), *mawaddah* (مودة - love/affection), *salam* (سلام - peace), and *thuma'ninah* (طمأنينة - tranquility/) (2009:418). However, each of these words has a different semantic nuance. Al-Raghib al-Ashfahani (2009:334) explains that *rahmah* is *riqqah fi al-qalb* (softness in the heart) which encourages a person to do good to the object of affection, so the focus is on altruistic relationships, not on internal psychological conditions. According to Ibn Faris in *Maqayis al-Lughah* (1979:123-125), the word *mawaddah* comes from a root meaning deep love (*hubb shadiq*), so it refers more to positive emotions directed at a specific object (usually a spouse or family), as in QS. Al-Rum: 21. Meanwhile, according to al-Jurjani (1985:156-157), *salam* is *al-salamah min al-afat* (safety from harm), which emphasizes the objective aspect of security from external threats.

The differences between *sakinah* and these concepts lie in several aspects. First, in terms of source: *rahmah* and *mawaddah* can originate from Allah or from fellow human beings, while *sakinah* in the Qur'an originates only from Allah and always uses the verb *anzala*, which indicates descent from above. Second, in terms of function: *rahmah* serves as a motivator to do good, *mawaddah* as a bond for social relations, *salam* as a guarantee of security, while *sakinah* serves as a psychological stabilizer in times of crisis. Third, in terms of duration: *rahmah* and *mawaddah* tend to be permanent or at least long-term, while *sakinah* is temporal and situational, descending at certain moments of crisis. Ibn al-Qayyim, in *Madarij al-Salikin* (1996:456-462), created a hierarchy of spiritual concepts in which *rahmah* is the basic nature of Allah that encompasses all creatures (*rahmatun li al-'alamin*), *mawaddah* is special affection between believers or within families, while *sakinah* is special assistance given to believers in conditions

of extreme tests of faith. This hierarchy shows that *sakinah* has a specificity (*khushushiyyah*) that other concepts in the same semantic field do not have.

Comparison with its antonyms provides a sharper understanding of the meaning *of sakinah*. In the Qur'an, conditions that are opposite to *sakinah* are expressed through several words: *idhthirab* (اضطراب - turmoil), *qalaq* (قلق - anxiety), *faza'* (فزع - panic), *khauf* (خوف - fear), and *huzn* (حزن - sadness) (2009:520-525). Al-Thabari (2001:237-242), in his interpretation of QS. Al-Taubah [9]: 26, explains that the condition experienced by Muslims before the descent *of sakinah* was *al-faza' wa al-idhthirab* (panic and turmoil) which almost caused them to flee from the battlefield. Ibn Kathir (1999:122-128) adds that the state of *jaza'* (panic) mentioned in the verse is an extreme condition in which a person loses the ability to think clearly and make rational decisions. In this context, *sakinah* functions as *a mudad* (antithesis) that restores a person's cognitive and emotional capacity from a state of chaos to a state of order. Al-Qurthubi (2006:234) asserts that without the descent *of sakinah*, the believers in that situation would not have been able to defend themselves, not because of a lack of courage or military skills , but because of a loss of the psychological stability necessary to act effectively.

What is interesting is that *sakinah* is not only opposed to *negative emotions* such as fear and sadness, but also to cognitive conditions such as *rayb* (doubt) and *shakk* (hesitation). In QS. Al-Fath [48]: 4, it is mentioned that *sakinah* is bestowed so that faith may increase, which implies that one of the functions *of sakinah* is to eliminate cognitive doubts about the truth of Allah's message or promises. Muhammad Abduh (1947:234) explains that in extreme crisis situations, even believers can experience *wasawis* (whispers of doubt) about whether Allah will truly help them, and *sakinah* serves to dispel these wasawis and restore firm conviction (*yaqin*). This shows that *sakinah* in the Qur'anic conception has a dual dimension: an emotional dimension (eliminating fear and panic) and a cognitive dimension (eliminating doubt and strengthening conviction). This duality of function distinguishes *sakinah* from other psychological concepts that focus on only one dimension, and shows that the Qur'an has a holistic understanding of the psychological condition of humans that involves complex interactions between emotions and cognition.

4. The Psychological Dimensions of Sakinah

Based on the etymological, syntagmatic, and paradigmatic analyses above, a comprehensive understanding of the psychological dimensions *of sakinah* in the perspective of the Qur'an can be constructed. Psychologically, *sakinah* can be categorized as *a state* (temporal condition) rather than *a trait* (permanent character), using personality psychology terminology that distinguishes between temporary and permanent characteristics (2013:234-239). Quraish Shihab emphasizes that *sakinah* is an *'aridh* (temporary/incidental) condition, not *lazim* (permanent/inherent), which Allah grants at certain times according to the needs of His servants. This temporal characteristic is reflected in the context of the descent *of sakinah*, which is always related to specific crisis situations: war, migration, tense political agreements, and so on. When the crisis passes, *sakinah* is no longer mentioned, indicating that it is a situational divine response, not a permanent psychological condition.

From a psychological perspective, *sakinah* functions as *a coping mechanism* that enables individuals or communities to deal with extreme stressors that threaten their emotional and cognitive stability (Adz-Dzakiey, 2007:345). In clinical psychology terminology, *coping* is a cognitive and behavioral process used by individuals to manage internal and external demands that are considered to exceed their resources (Mujib & Mudzakir, 2001:234). Hamka (1983:123-128) explains that *sakinah* provides *quwwah batiniyyah* (inner strength) that allows a person to remain calm and think clearly even when facing threats that are objectively very frightening. Ibn Katsir (1999:122-130) adds that *sakinah* does not eliminate objective danger (the enemy still exists, the situation remains dangerous), but rather changes the subjective psychological response to that danger, so that believers can continue to function

effectively even under stressful conditions. This is parallel to the concept of emotion regulation in modern psychology, where the ability to modulate the intensity and expression of emotions is key to psychological resilience.

What distinguishes *sakinah* as *a coping mechanism* from conventional coping techniques in psychology is its transcendent source. In secular psychology, *coping* is understood as the result of an individual's internal processes (cognitive appraisal, self-efficacy, etc.) or external support from the social environment (Mujib & Mudzakir, 2001:239). However, *sakinah* in the Qur'anic conception is *ta'yid ilahi* (divine support) that is directly bestowed by Allah upon the hearts of believers, not the result of human psychological efforts. Therefore, this is a fundamental difference between religious psychology and secular psychology: religious psychology acknowledges the existence of a transcendent dimension in human psychological life, where Allah can directly intervene in the psychological condition of His servants. Muhammad Abduh explains that recognition of the possibility of divine intervention actually provides deeper *psychological relief* to believers, because they are convinced that even in the most difficult situations, they are not alone and Allah can provide His help in the form *of sakinah*.

The cognitive dimension of *sakinah* is also very important to understand. As mentioned in QS. Al-Fath [48]: 4, *sakinah* not only calms the emotions but also strengthens faith (*li yazdadu imanan*). This shows that *sakinah* has an effect on a person's *belief system* and *cognitive appraisal* of the situation they are facing. Ibn 'Asyur (1984:155-160) explains that when *sakinah* descends, a person no longer sees a crisis situation as *a catastrophic threat*, but rather as *a manageable challenge* that can be faced with Allah's help. This change *in cognitive appraisal* is crucial in determining a person's emotional and behavioral responses. In cognitive psychology, there is a concept known as *cognitive reframing*, whereby changing one's perspective on a situation can change one's emotional response to it (Adz-Dzakiey, 2007:355-362). *Sakinah* can be understood as a form *of divine cognitive reframing*, whereby Allah gives His servants a new perspective that allows them to view crisis situations within the framework of faith and trust in Allah's help, thereby reducing psychological distress and increasing their capacity to face challenges.

Functionally, *sakinah* in the context of psychological resilience acts as a *protective factor* that shields individuals or communities from psychological *breakdown* when facing extreme adversity (Mujib & Mudzakir, 2001:245). Quraish Shihab (2002:456-463) explains that without *sakinah*, believers in the Battle of Hunain would likely have experienced *psychological trauma* that could have caused them to abandon the battlefield or even their religion because they felt that Allah was not helping them. However, with the descent *of sakinah*, they not only survived psychologically, but were also able to continue the struggle and ultimately achieve victory. This shows that *sakinah* was a crucial element in the resilience pathway of the early Muslim community, enabling them to not only survive but also thrive in the face of extremely difficult challenges. Thus, *sakinah* can be understood as a Qur'anic concept equivalent to *acute stress response modulation* in trauma psychology, where timely intervention during a crisis can prevent the development of long-term psychological disorders and facilitate positive adaptation.

c. Semantic Analysis of the Concept of Muthmainnah

1. Etymological and Lexical Analysis

The root word ن م ط (*th-m-n*), which gives rise to the concept *of thuma'ninah,* has a semantic structure that is fundamentally different from the root word ن ك س (*s-k-n*). Ibn Manzhur in *Lisan al-'Arab* (1414H:467) explains that the root *th-m-n* basically means *al-istiqrar wa al-sukun ma'a al-qana'ah* (steadfastness and tranquility accompanied by satisfaction), which indicates that *thuma'ninah* is not just tranquility, but tranquility that comes from internal satisfaction and the absence of doubt. The fundamental difference with *sakinah* lies in the emphasis on the cognitive-evaluative aspect: if *sakinah* emphasizes the reactive aspect of "stopping after a shock," then *thuma'ninah* emphasizes the proactive aspect of "satisfaction and stability" rooted in solid internal conviction.

What is interesting from an etymological analysis is that the word *ithmma'anna* (اطمأن) uses the *iftā'alla* pattern, which in *sharaf* science indicates a process of intensification or full achievement of a condition (Munawir, 1997:886). Unlike the word *sakana*, which uses a simple *fa'ala* pattern, the *iftā'alla* pattern indicates that *thuma'ninah* is a condition achieved through a more complex and profound process. Al-Raghib al-Ashfahani (2009:520) asserts that *al-ithmi'nan* is *sukun al-nafs ba'da al-qalaq bi nayl ma tu'ammil* (peace of mind after anxiety by obtaining what is expected), which indicates that *thuma'ninah* is the result of the fulfillment of expectations or the achievement of the sought-after certainty. However, contextual analysis in the Qur'an shows that what is "obtained" or "achieved" is not a material object, but rather the attainment of a level of *yaqin* (certainty) about the truth of Allah and His teachings.

From a diachronic semantic perspective, it is necessary to explore whether the concept *of thuma'ninah* was already known in pre-Islamic Arabic or whether it was a Qur'anic semantic innovation. A search of classical Arabic poetry shows that the root *th-m-n* was indeed used, but more in the context of material satisfaction or physical comfort, such as *ithmma'anna fi makanihi* (feeling comfortable in one's place) (Ibnu Faris, 1979:356). The Qur'an performs a semantic transformation by shifting the object *of thuma'ninah* from material things to spiritual-cognitive things, particularly belief in Allah and the truth of His teachings. This transformation is in line with a general pattern in Qur'anic semantics, where concepts that were originally physical-material are transformed into spiritual-moral concepts to construct a new *Weltanschauung* (worldview). Ibn 'Asyur (1984:234) explains that this process of spiritualizing meaning is one of the unique characteristics of the Qur'an in constructing a religious language that is both familiar to its Arab audience and yet carries new and deeper dimensions of meaning.

Morphological analysis of various derivative forms of the root *th-m-n* provides a richer understanding of the nuances of the meaning of *thuma'ninah*. The form *mutma'inn* (مطمئن) as *an isim fa'il* (active participle) indicates a nature or condition that is actively attached to the subject, not passively. This differs from *sakinah,* which is always "bestowed" (*munzal* - passive), whereas a person "becomes calm" (*mutma'inn* - active) through an internal process. This grammatical difference has profound theological and psychological implications: *sakinah* is a gift from Allah that can be received without human effort, while *thuma'ninah* is a condition achieved through the active process of faith and remembrance. When the Qur'an mentions *al-nafs al-mutma'innah* (the tranquil soul) in QS. Al-Fajr [89]: 27-28, the use of *isim fa'il* indicates that this tranquility is an inherent characteristic that has become part of the essence of the soul, not a temporal condition that comes and goes.

A comparison with other words from the same root also provides important insight. The word *thama'ninah* (طمأنينة) as a longer *mashdar* form of the basic pattern *ithmā'nan* indicates an intensification of meaning or a more stable and permanent condition (Munawwir, 1997:886). In classical Arabic psychological terminology, scholars use these morphological differences to indicate gradations in psychological states: *sukun* is basic tranquility, *ithmā'nan* is the process of achieving tranquility, and *thuma'ninah* is a state of tranquility that has become a stable trait. This complex morphological pattern shows that Arabic has the capacity to express subtle nuances in psychological conditions that are difficult to express in other languages with simpler morphological structures. The Qur'an utilizes the morphological richness of the Arabic language to construct psychological concepts that are precise and layered in meaning.

2. Syntagmatic Analysis

A syntagmatic analysis of verses containing the concept *of thuma'ninah* reveals a pattern of collocation that is consistently different from the pattern *of sakinah*. Most notably, the word *thuma'ninah* or its derivatives never use the verb *anzala* (to lower), but always use verbs that indicate an internal

process or a state that has been achieved. In QS. Al-Ra'd [13]: 28, the sentence structure is: *bi dhikri Allahi tathmainnu al-qulub* (by remembering Allah, hearts become calm). The use of the verb *tathmainnu* in the *mudhari'* (present tense) form with the *taf'al* pattern indicates a repetitive and continuous process, not a one-time event. This indicates that *thuma'ninah* is not a temporal intervention like *sakinah*, but rather a condition that can be achieved and maintained through consistent practice of dhikr.

The structure of causality in this verse is also very significant: *bi* (with) as *harf al-sabab* (a letter indicating cause) shows that *dhikrullah* is the cause (*'illah*) and *thuma'ninah* is the effect (*ma'lul*). Al-Zamakhsyari (1407H:523) explains that this causal relationship is *'illiyyah thabī'iyyah* (natural-spiritual causality), in the sense that dzikrullah inherently produces *thuma'ninah* just as fire inherently produces heat. This is different from *sakinah,* which is a discretionary gift from Allah that is not bound by natural cause and effect. This analysis shows that *thuma'ninah* is in the domain of *sunnatullah* (the consistent laws of Allah), where anyone who remembers Allah wholeheartedly will achieve *thuma'ninah*, while *sakinah* is in the domain *of mashi'ah khashshah* (the special will of Allah) which is given to certain people in certain situations according to His wisdom.

QS. Al-Baqarah [2]: 260 about Prophet Ibrahim's request provides a deeper cognitive dimension of *thuma'ninah*. The dialogical structure is very important to analyze: *qala a-wa lam tu'min? qala bala walakil li yathmainnu qalbi* (Allah said, "Have you not believed?" Ibrahim replied, "I have believed, but so that my heart may be at peace"). The use of *lam* (a letter of negation) in Allah's question and Ibrahim's answer with *bala* (yes/already) indicates that the issue is not about the existence or absence of faith, but about the level of faith. Ibn 'Asyur (1979:91-95) analyzes that Ibrahim already had *'ilm al-yaqin* (certain knowledge) about Allah's ability to bring the dead back to life, and he asked to be elevated to the level of *'ain al-yaqin* (direct certain witnessing) so that his heart would achieve perfect *thuma'ninah*.

Analysis of the particle li *in li yathmainnu qalbi* (so that my heart may be at peace) indicates the purpose (*lam al-ta'lil*), which suggests that *thuma'ninah* is the expected result of direct witnessing. This brings us to an important understanding: *thuma'ninah* has gradations or levels. A person may have faith and feel a certain calmness, but still desire a deeper level of *thuma'ninah* through more intense spiritual experiences. Quraish Shihab (2002:678) explains that Ibrahim's request shows that even prophets continue to strive to improve the quality of their faith and spiritual calmness, which indicates that *thuma'ninah* is a dynamic process, not a static condition that is achieved once and then remains permanent. However, it should be noted that the dynamics of *thuma'ninah* are dynamics of quality improvement (*takamul*), not dynamics of coming and going (*hurur wa iqbal*) like *sakinah*.

In Q.S. Al-Nahl [16]: 106 about people who are forced to disbelieve while their hearts *are mutma'inn bi al-iman* (calm in faith), the syntagmatic structure shows that *thuma'ninah* is an internal condition that is not affected by external pressures. The use of *isim fa'il* (*mutma'inn*) which functions as *sifah* (adjective) for *qalb* shows that this tranquility is a characteristic inherent in the heart, not a condition that comes from outside. Al-Qurthubi (2006:189-192) analyzed that this verse was revealed in relation to Ammar ibn Yasir who was forced to utter words of disbelief while his heart remained full of faith. This context shows that *thuma'ninah* has a power of resistance (*muqawamah*) to external pressures that is very different from *sakinah*. If *sakinah* is revealed in response to external crises, then *thuma'ninah* is an internal fortress that protects the core of a person's beliefs from external shocks. A person with *thuma'ninah* does not need external intervention (even from Allah) to maintain their faith because their beliefs are so strong and internalized.

Co-textual analysis also shows that *thuma'ninah* is always associated with cognitive-spiritual concepts such as *dhikr* (remembering Allah), *iman* (faith), and *yaqin* (certainty), rather than with situational contexts such as war or hijrah. This reinforces the hypothesis that *thuma'ninah* is a psychological phenomenon rooted in a person's cognitive-spiritual structure, while *sakinah* is a psychological phenomenon that is responsive to external situations. In modern psychological

terminology, *thuma'ninah* can be understood as *a trait* (a stable personality trait), while *sakinah* is *a state* (a temporal condition) (Adz-Dzakiey, 2007:456-460). This distinction has very important practical implications: to achieve *thuma'ninah*, one must engage in long-term spiritual struggle (*mujahadah*) through remembrance (dzikir), worship, and deepening of faith, while *sakinah* cannot be "achieved" but only "received" as a gift from Allah when He wills it.

3. Paradigmatic Analysis

In the semantic field of peace of mind, the position of *thuma'ninah* needs to be distinguished from other concepts that have similar meanings. A comparison with *aman* (أمن - a sense of security) reveals a fundamental difference. Al-Raghib al-Ashfahani (2009:89-91) explains that *aman* is *'adam tawaqqu' mekruh* (the absence of anticipation of danger), which emphasizes the objective aspect of security from external threats. A person feels *secure* when they are certain that no danger threatens them. However, *thuma'ninah* can exist even when objective danger is still present, as shown in the case of Ammar who experienced physical torture but whose heart remained *mutma'inn*. This shows that *thuma'ninah* is a psychological condition that is deeper than just a sense of security, because it is rooted in spiritual beliefs that transcend rational calculations about physical danger.

A comparison with *yaqin* (يقين - certainty) also reveals an important nuance. Ibn al-Qayyim explains that *yaqin* is a cognitive state of certainty of knowledge, while *thuma'ninah* is an affective state that is the fruit of *yaqin*. In other words, *yaqin* is the cause and *thuma'ninah* is the effect. A person can have *yaqin* intellectually but not yet feel *thuma'ninah* emotionally if their belief has not been fully internalized. The story of Ibrahim in QS. Al-Baqarah [2]: 260 illustrates this: Ibrahim already had *yaqin* about Allah's power, but he asked for direct witnessing to increase his thuma'ninah. This shows that *thuma'ninah* is the full integration of cognition and affection, of knowledge and feelings, of faith in the head and faith in the heart. In Islamic psychological terminology, this state of full integration is called *tasdiq al-qalb* (heart confirmation), which is different from mere *tasdiq al-'aql* (intellectual confirmation).

A comparison with *sukun* (سكون - general tranquility) shows that *thuma'ninah* is a more specific and higher quality form of tranquility. Al-Jurjani distinguishes that *sukun* can refer to physical, emotional, or spiritual tranquility, while *thuma'ninah* specifically refers to tranquility that comes from spiritual satisfaction and firm conviction. One may experience *sukun* after engaging in physically exhausting activities, but that is not *thuma'ninah*. Similarly, a person may feel emotional *sukun* because their problems have been resolved, but if they do not have a strong spiritual foundation, that *sukun* will be easily disturbed when new problems arise. *Thuma'ninah*, on the other hand, is a calmness rooted in a solid spiritual foundation, making it relatively stable against external fluctuations.

The most crucial point is the comparison between *thuma'ninah* and *sakinah* itself. If in the previous sub-chapter *sakinah* has been analyzed in depth, then now we need to see how the two are positioned in a single semantic system. Some classical mufassir tend to equate the two or at least not distinguish them sharply. However, a systematic semantic analysis shows that the two have fundamental differences that should not be ignored. First, in terms of semantic direction: *sakinah* moves from top to bottom (Allah descends), while *thuma'ninah* moves from the inside out (the heart becomes calm). Second, in terms of temporality: *sakinah* is temporal and situational, while *thuma'ninah* is stable and constitutive. Third, in terms of function: *sakinah* is *defensive* (protecting from psychological destruction during a crisis), while *thuma'ninah* is *constitutive* (forming the basic character of the personality).

This analysis leads us to understand that the Qur'an has a very sophisticated conception of psychological peace of mind. It does not simplify all forms of tranquility into a single concept, but rather distinguishes between various types of tranquility based on their source, mechanism, function, and duration. This shows that Qur'anic psychology has a level of precision and depth that is no less than modern psychology, and in some aspects may even be richer because it integrates spiritual dimensions

that are often overlooked in secular psychology. Mannā' al-Qaththān (1973:234) emphasizes that one of the miracles of the Qur'an is the precision of its word usage (*i'jaz al-lafzh*), where each word has its proper place and cannot be replaced with a synonym without altering the nuance of meaning. The difference between *sakinah* and *thuma'ninah* is a concrete example of this *i'jaz*.

4. The Psychological Dimension of Thuma'ninah

Based on the etymological, syntagmatic, and paradigmatic analyses above, a comprehensive understanding of the psychological dimension *of thuma'ninah* can be constructed. Psychologically, *thuma'ninah* can be categorized as *a trait* (a stable personality characteristic) rather than *a state* (a temporal condition), which is the opposite of *sakinah*. Ibn al-Qayyim (1996:278-285) in *Madarij al-Salikin* places *thuma'ninah* as one of the highest *maqamat* (spiritual stations) achieved by the soul on its journey to Allah, after passing through various other stations such as *taubah* (repentance), *zuhd* (asceticism), and *tawakkal* (trust). The placement of *thuma'ninah* at this high level indicates that it is not an easy condition to achieve, but rather requires a long and intensive spiritual process.

The main characteristic *of thuma'ninah* is its stability in the face of external fluctuations. Unlike *sakinah*, which is brought about in response to a crisis and then disappears when the crisis passes, *thuma'ninah* is a relatively permanent state that is not easily shaken by changes in external circumstances. Al-Ghazali in *Ihya 'Ulum al-Din* (1982:17-25) explains that a soul that has reached the level *of thuma'ninah* (*al-nafs al-mutma'innah*) is a soul that has completely submitted to Allah and no longer fluctuates with worldly desires. This tranquility is not passive or apathetic tranquility, but active tranquility that comes from clarity of vision and steadfastness of purpose in life. A person with *thuma'ninah* can still feel normal emotions such as sadness when losing a loved one or worry when facing a test, but these emotions do not shake their spiritual foundation and belief in Allah's wisdom and compassion.

From a psychological perspective, *thuma'ninah* can be understood as the result of a *cognitive-spiritual integration* process in which a person's *belief system* has been fully integrated with the affective and conative structures of their personality. Hamka (1983:245-250) explains that *thuma'ninah* is achieved when a person has reached a level where *there* is no longer *any internal conflict* between what he believes intellectually, what he feels emotionally, and what he does behaviorally. This total integration creates *psychological coherence*, which is the foundation of true mental health. In this context, the practice of dhikr as mentioned in QS. Al-Ra'd [13]: 28 serves as a mechanism to achieve and maintain this integration. Dhikr is not merely verbal repetition, but a *cognitive-affective realignment* process in which a person's consciousness is constantly directed back to Allah as the center of meaning and value, thus creating *a unity of consciousness* that produces deep tranquility.

The cognitive dimension of *thuma'ninah* is very important to understand. Unlike tranquility that comes from ignorance (*ignorance-based tranquility*) or denial (*denial-based tranquility*), *thuma'ninah* is tranquility that comes from knowledge and clear awareness (*clarity-based tranquility*). Quraish Shihab (2007:345) emphasizes that *thuma'ninah* is not achieved by closing one's eyes to the reality of suffering and injustice in the world, but by understanding that reality within the framework of belief in divine wisdom and certainty about justice in the hereafter. This is a mature and sophisticated form of tranquility, not a naive or simplistic one. A person with *thuma'ninah* has *realistic* optimism, optimism based on a realistic understanding of life's challenges but still confident in Allah's help and wisdom.

From a mental health perspective, *thuma'ninah* can be understood as an ideal state of *psychological well-being*. In positive psychology, *well-being* is not only measured by the absence of negative psychological symptoms (depression, anxiety), but also by the presence of positive psychological functions such as *a sense of meaning*, *a sense of coherence*, and *psychological resilience* (Mujib & Mudzakir, 2001:312). *Thuma'ninah* encompasses all these elements: it provides *a sense of meaning* through

awareness of the purpose of creation and devotion to Allah, provides *a sense of coherence* through the integration of beliefs, feelings, and actions, and provides *resilience* through internal stability that is not easily shaken by external adversity. What distinguishes *thuma'ninah* from the secular concept *of well-being* is that the sources of meaning, coherence, and resilience are all rooted in the transcendent dimension (relationship with Allah), not just in intra-psychic or interpersonal factors.

d. Differential Comparison: Sakinah vs. Thuma'ninah

After analyzing both concepts separately, the next step is to conduct a systematic comparison to identify the differences and relationships between the two. This comparison is important not only for academic-theoretical purposes but also for practical applications in the context of mental health and psychological resilience development. A proper understanding of the differences between the two will help Muslim counselors and therapists design interventions that are tailored to the specific needs of their clients.

From an ontological perspective (the nature of existence), *sakinah* and *thuma'ninah* belong to different categories. *Sakinah* is *'aridh* (an accident/attribute that comes and goes), while *thuma'ninah* is closer to the category *of jawhar* (substance/essence) in the sense that it becomes an t part of the basic structure of a person's personality. An analogy that can be used is the difference between medicine given when sick (sakinah) and a strong immune system that prevents disease (thuma'ninah). Both are important, but their functions are different: the former is curative and temporary, while the latter is preventive and permanent. Al-Qurthubi (2006:345-350), in his interpretation, provides an interesting illustration: *sakinah* is like rain that falls to extinguish a fire, while *thuma'ninah* is like fertile soil that does not burn easily. This illustration captures the essence of the difference between the two very well.

In terms of causality (cause and effect), the mechanisms *of sakinah* and *thuma'ninah* are very different. *Sakinah* has no cause (*sabab*) at the human level; it is bestowed by Allah according to His will (*mashi'ah*) when His servants face severe trials. There are no specific rituals or practices that can "force" Allah to bestow *sakinah*. This is the domain of *tauhid rububiyyah*, where Allah as Rabb has full authority to give or withhold something from His servants according to His wisdom. Conversely, *thuma'ninah* has a clear causality: dzikrullah is the cause, as explicitly stated in QS. Al-Ra'd [13]: 28. This means that *thuma'ninah* is in the domain *of sunnatullah* (the consistent laws of Allah), where anyone who performs dhikr wholeheartedly, with the right method and intention, will achieve *thuma'ninah*. This difference has important pastoral implications: we cannot "teach" someone how to obtain *sakinah* because that is Allah's prerogative, but we can teach someone how to achieve *thuma'ninah* through remembrance and deepening of faith.

In terms of temporality, *sakinah* is episodic while *thuma'ninah* is continuous. *Sakinah* appears at certain moments of crisis and then disappears when the crisis passes, as indicated by the historical context of the verses, which all relate to specific events. There is no indication in the Qur'an that *the sakinah* that descended during the Battle of Hunain, for example, remained after the battle was over. In contrast, *thuma'ninah* is a relatively stable and permanent condition. When the Qur'an mentions *al-nafs al-mutma'innah*, the use of *isim fa'il* indicates an inherent trait, not a condition that comes and goes. A person who has attained the level of *nafs mutma'innah* does not lose that status when faced with difficulties; rather, their inner peace becomes a source of strength to face those difficulties without requiring external intervention from *sakinah*.

From a psychological perspective, *sakinah* is a defensive *coping mechanism*, while *thuma'ninah* is a transformative *resilience capacity*. *Sakinah* protects a person from psychological destruction when facing extreme acute stressors; without it, believers may experience *psychological breakdown*. However, *sakinah* does not change the basic structure of a person's personality; it only helps a person to *survive* in difficult situations. *Thuma'ninah*, on the other hand, transforms the basic structure of a person's personality so

that they become a fundamentally more resilient and stable individual. Ibn al-Qayyim (1996:285-292) uses the term *tahawwul* (transformation) to describe what happens to the soul that achieves *thuma'ninah*: it transforms from a reactive and easily shaken soul (*nafs ammarah* or *lawwamah*) into a proactive and stable soul (*nafs mutma'innah*).

In terms of their relationship with faith, the two have different positions. *Sakinah* is a gift given to believers as assistance (*ta'yid*) in facing trials of faith. It is given to strengthen existing faith so that it does not collapse under pressure. QS. Al-Fath [48]: 4 states that *sakinah* is sent down *li yazdadu imanan* (so that faith increases), which shows that *sakinah* functions as a catalyst for the growth of faith. However, *sakinah* itself is not faith, but rather psychological support for faith. *Thuma'ninah*, on the other hand, is the fruit (*thamarah*) of mature faith. It is the result of a process of deep and consistent internalization of faith. One cannot have *thuma'ninah* without strong and mature faith, while one can receive *sakinah* even when one's faith is still in the process of strengthening. This explains why *sakinah* was bestowed upon companions whose faith was only a few years old (such as during the Battle of Hunain in the 8th year of Hijrah), while *nafs mutma'innah* was only achieved after a long spiritual process.

In terms of object or focus, *sakinah* is directed at *the qalb* (heart) as the center of emotions and temporal cognition, while *thuma'ninah* is directed at *the nafs* (soul/self) as the essence of a deeper personality. In Islamic psychology, *the qalb* is often associated with psychological functions that are more permeable to external influences, while *the nafs* is associated with more fundamental personality structures (Adz-Dzakiey, 2007:234-242). *Sakinah* that descends into *the qalb* calms emotional turmoil and provides cognitive clarity for decision-making in crisis situations, but it does not necessarily permanently change the structure of *the nafs*. *Thuma'ninah,* which characterizes *the nafs*, indicates a transformation at a deeper level, where the entire personality structure has been reorganized around a solid spiritual center.

However, it is important to understand that these differences do not mean that *sakinah* and *thuma'ninah* are separate and unrelated concepts. On the contrary, they exist on a single psychological-spiritual continuum that complements each other. *Sakinah* can serve as an initial experience that paves the way to *thuma'ninah*. When someone experiences *sakinah* in a crisis situation and feels how Allah helps them in a very tangible way, this experience can deepen their faith and encourage them to undertake more intense spiritual *mujahadah* to achieve *thuma'ninah*. Similarly, someone who already has *thuma'ninah* will more easily accept and recognize *sakinah* when Allah bestows it upon them, because their spiritual sensitivity has been honed. Thus, the two are not mutually exclusive alternatives, but rather two moments in the same spiritual journey: *sakinah* is divine assistance on the journey, while *thuma'ninah* is the ultimate goal of the journey itself.

e. A Qur'anic Value-Based Psychological Resilience Model

1. Conceptual Framework

Based on an in-depth semantic analysis of the concepts *of sakinah* and *thuma'ninah* and a differential comparison of the two, a model of psychological resilience based on Qur'anic values can be constructed. This model integrates semantic findings with contemporary psychological resilience theory to produce a theoretical framework that is both rooted in Islamic tradition and relevant to modern psychology. The conceptual framework of this model departs from the understanding that psychological resilience is not a static condition but a dynamic process involving complex interactions between adversity (challenges/misfortunes), response (individual responses), and outcome (adaptation results) (Mujib & Mudzakir, 2001:318-325).

In this Qur'anic resilience model, *sakinah* and *thuma'ninah* occupy different but complementary positions in the resilience cycle. This model proposes three phases in the resilience process: (1)

Adversity Phase, in which individuals or communities face stressors or crises that threaten psychological stability; (2) Stabilization Phase, where *sakinah* as a divine intervention serves to restore the emotional and cognitive stability necessary for functioning; and (3) Transformation Phase, where through a consistent process of spiritual *mujahadah*, individuals achieve *thuma'ninah* as a permanent personality trait, thereby increasing their resilience capacity to face future adversity.

The first phase, Adversity, is an unavoidable condition in human life. The Qur'an explicitly states in QS. Al-Baqarah [2]: 155 that Allah will test humans with various forms of hardship including fear, hunger, loss of property, life, and work. In the context of resilience, what determines the outcome is not the presence or absence of adversity, but how individuals respond to it. Quraish Shihab (2007:67-72) explains that trials in the Qur'anic view are not punishments but tests aimed at purification and elevation of spiritual degree. Cognitive understanding of the meaning of trials is itself an important protective factor in the resilience process.

The second phase, Stabilization through *sakinah*, is a crucial moment in the resilience process. When individuals face extreme adversity that threatens psychological destruction, *sakinah* is sent by Allah as a protective factor that prevents breakdown. In trauma psychology terminology, this is equivalent to acute intervention that prevents the development of Post-Traumatic Stress Disorder (PTSD) or other psychological disorders (Adz-Dzakiey, 2007:456-465). However, unlike conventional psychological interventions that rely on behavioral or cognitive techniques, *sakinah* is a spiritual-transcendent intervention that works at a deeper level. Ibn Kathir (1999:125) explains that *sakinah* not only calms the emotions but also provides *nur* (light) that enlightens the mind and *quwwah* (strength) that enables effective action. Thus, *sakinah* is not merely emotional first aid, but comprehensive psychological support that encompasses cognitive, affective, and conative dimensions.

The third phase, Transformation towards *thuma'ninah*, is a long-term process that requires commitment and consistent effort. If *sakinah* is a gift from Allah that cannot be sought, then *thuma'ninah* is an achievement that can and must be sought through systematic spiritual practices. This model identifies several pathways to *thuma'ninah*: (1) the cognitive pathway through deepening knowledge of Allah and His teachings (*'ilm*); (2) the affective pathway through intensive dhikr and worship to build emotional closeness with Allah (*mahabbah*); (3) the behavioral pathway through consistent practices of obedience and devotion (*'amal shalih*); and (4) the experiential pathway through deep reflection on spiritual experiences, including the experience of receiving *sakinah* (*tafakkur*) (Mujib & Mudzakir, 2001:325). The holistic integration of these four pathways will result in a transformation of personality towards *nafs mutma'innah*.

2. Psychological Mechanisms

The psychological mechanisms underlying this Qur'anic resilience model involve several processes that can be explained in both Islamic psychology and modern psychology terminology. First, *cognitive reframing* through *an Islamic worldview*. One of the most important mechanisms in resilience is how individuals interpret and make sense of the adversity they face. In cognitive psychology, there is a concept known as *cognitive appraisal*, whereby a person's interpretation of an event determines their emotional and behavioral responses (Adz-Dzakiey, 2007:378-385). The Qur'anic resilience model offers a unique cognitive framework: adversity is not perceived as a random and meaningless event, but rather as a test from Allah that has wisdom and purpose. QS. Al-Baqarah [2]: 286 affirms that Allah does not burden a person beyond their capacity, which provides confidence that every test can be faced. This cognitive *reframing* transforms adversity from a *catastrophic threat* into a *manageable challenge*, which significantly reduces psychological distress.

Second, *emotion regulation* through remembrance and prayer. Emotion regulation is the ability to modulate the intensity and duration of negative emotions so that they do not become overwhelming.

Remembrance, as explained in QS. Al-Ra'd [13]: 28, functions as a very effective emotion regulation technique. From a neuroscience perspective, repetitive dzikir practice can activate *the parasympathetic nervous system*, which calms the stress response, and increase activity in *the prefrontal cortex*, which plays a role in cognitive control of emotions (Adz-Dzakiey, 2007:456-468). However, the mechanism of dhikr is not limited to the neurobiological level; it also works on a spiritual-existential level by reminding individuals of Allah's presence and His love, which provides *a* deep *sense of security*. Hamka (1983:234-240) explains that dzikir is not merely verbal repetition, but a process *of hadarat al-qalb* (presence of the heart) in which all consciousness is directed towards Allah, so that worldly problems become relatively small in the perspective of divinity.

Third, *meaning-making* through faith and belief in destiny. Viktor Frankl, the founder of logotherapy, asserts that humans can endure any suffering as long as they can find meaning in it (Mujib & Mudzakir, 2001:289-295). Faith in Islam provides a comprehensive framework of meaning: suffering is understood as a test that erases sins, increases spiritual attainment, or prepares one for greater good in the future. QS. Al-Baqarah [2]: 216 states that perhaps humans hate something even though it is good for them, and perhaps humans like something even though it is bad for them, and Allah knows while humans do not know. This belief provides *epistemic humility* that prevents *catastrophizing* (the tendency to see everything as a disaster) and opens up the possibility for *positive reinterpretation* of negative events.

Fourth, *social-spiritual support* through a community of believers. Resilience does not only depend on an individual's internal resources, but also on external support from the social environment. In the Islamic context, the concepts *of ukhuwah* (brotherhood) and *ta'awun* (mutual assistance) create a strong social support network. Moreover, the awareness of *ma'iyyah Allah* (being with Allah) as promised in QS. Al-Baqarah [2]: 153 provides *spiritual support* that transcends human social support. When an individual's s feel alone and abandoned by humans, the belief that Allah is always with them provides tremendous psychological strength. Al-Ghazali (1982:305-312) explains that awareness of *ma'iyyah Allah* is one of the fruits of *ihsan*, which is a spiritual condition in which a person worships as if seeing Allah, and if he cannot see Him, then he believes that Allah sees him.

Fifth, *post-traumatic growth* through spiritual learning. In trauma psychology, there is a concept *of post-traumatic growth*, where individuals not only recover from trauma but actually experience positive growth as a result of the traumatic experience. The Qur'anic resilience model integrates this concept by viewing adversity as an opportunity for *tazkiyah al-nafs* (purification of the soul) and *tarqiyah ruhiyyah* (spiritual elevation). The experience of receiving *sakinah* during a crisis can be a turning point that deepens faith and encourages individuals to be more serious in their spiritual journey towards *thuma'ninah*. Ibn al-Qayyim (1996:456) explains that trials and tribulations are *gifts in disguise* from Allah to purify the soul from spiritual impurities and elevate it to a higher level. This perspective transforms adversity from something purely negative into something potentially transformative.

3. Application in the Context of Modern Mental Health

The constructed Qur'anic value-based psychological resilience model has significant practical relevance for the modern mental health context, especially for the Muslim population. The application of this model can be seen in several specific domains. First, in the treatment of *anxiety disorders*. Anxiety disorders are characterized by excessive and uncontrolled worry about various aspects of life (Mujib & Mudzakir, 2001:378). From the perspective of this model, anxiety can be understood as the result of the absence of *thuma'ninah* - a soul that has not achieved peace and stability because it has not been fully integrated with spiritual beliefs. The recommended intervention is a systematic program to build *thuma'ninah* through: (a) *psychoeducation* on the concepts *of tawakkal* (trust in Allah) and *tawakal* (surrender) which shift *the locus of control* from external to Divine; (b) structured dhikr practices that

function as Islamic *mindfulness* to bring awareness back to the present moment and to the presence of Allah; (c) *cognitive restructuring* based on soothing verses from the Qur'an, such as QS. Al-Talaq [65]: 3 about the guarantee of sustenance for those who are pious.

Second, in spirituality-based depression therapy. Major depression is characterized by *hopelessness*, *helplessness*, and *worthlessness* (Adz-Dzakiey, 2007:398-405). The Qur'anic resilience model offers an antithesis to each of these symptoms: hope is built through faith in Allah's help (QS. Yusuf [12]: 87: "Do not despair of Allah's mercy"), *empowerment* is built through the awareness that Allah is always with those who are patient (QS. Al-Baqarah [2]: 153), and *a sense of worth* is built through an understanding of human dignity as Allah's caliphs on earth (QS. Al-Isra' [17]: 70). Therapy can integrate *Cognitive Behavioral Therapy* (CBT) techniques with an Islamic spiritual framework, in which *automatic negative thoughts* are identified and *challenged* using verses from the Qur'an and hadith as *evidence* for more adaptive *alternative thoughts*.

Third, in preventing *burnout* and strengthening *psychological capital*. Burnout is a condition of emotional exhaustion, depersonalization, and decreased performance caused by chronic stress, especially in the context of work (Mujib & Mudzakir, 2001:405). *Psychological capital* refers to positive psychological resources such as *self-efficacy*, *hope*, *optimism*, and *resilience* (Adz-Dzakiey, 2007:512-520). The Qur'anic resilience model can be applied to prevent burnout by building *spiritual capital* as the foundation of *psychological capital*. The concept *of ikhlas* (sincerity of intention for Allah) provides *intrinsic motivation* that is more sustainable than *extrinsic motivation,* which is prone to external fluctuations. The awareness that work is worship (*'amal shalih*) that has value in the sight of Allah provides *a sense of transcendent meaning* that protects against *the meaninglessness* that is often the root of burnout (Shihab, 2013:445-452). *Spiritual well-being* development programs in the workplace that include facilities for dhikr, cultivation *of gratitude* through *syukur*, and the practice *of istighfar* (asking for forgiveness) for *psychological cleansing* can be effective preventive strategies.

Fourth, in *grief* and loss counseling. Sadness (*huzn*) due to the loss of a loved one is a universal experience that can trigger various mental health problems if not managed properly. The Qur'anic resilience model offers a framework for *healthy grieving* that acknowledges sadness as a natural and valid emotion, but provides boundaries so that it does not linger and become pathological. QS. Al-Baqarah [2]: 156 teaches the response to calamity: "Inna lillahi wa inna ilaihi raji'un" (Verily, we belong to Allah and to Him we shall return). This sentence is not just a mantra to be recited, but *a profound theological statement* that changes the perspective on loss: what is "lost" is not actually lost but returns to its true owner, and we will all follow. Islamic *grief counseling* can integrate the practice of praying for the deceased, giving charity in their name, and cultivating hope for reunion in the afterlife as *meaning-making strategies* that facilitate *adaptive grieving*.

Fifth, in building *community resilience*. Resilience is not only an individual phenomenon but also a collective one. A resilient community is one that is able to face adversity together and emerge from it stronger. The Qur'anic model of resilience emphasizes the importance of *ukhuwah* (brotherhood), *ta'awun* (mutual assistance), and *takaful* (social security) as collective mechanisms for dealing with crises. The practices *of ta'ziyah* (comforting the bereaved), *'iyadah* (visiting the sick), and *infaq* (sharing wealth) create a strong social support network that enhances collective resilience (Mujib & Mudzakir, 2001:425-435). Mosque-based or Islamic organization-based community development programs can integrate this model by conducting: (a) *psychoeducation* on mental health from an Islamic perspective; (b) spiritual values-based *peer support* training; (c) forming *support groups* for various issues (loss, chronic illness, family problems) facilitated by trained counselors; and (d) cultivating a culture *of syukr* (gratitude) and *sabr* (patience) as collective *protective factors*.

4. Integration with Contemporary Psychological Approaches

One of the strengths of the Qur'anic values-based psychological resilience model is its compatibility with approaches in contemporary psychology, which enables synergistic integration between the wisdom of Islamic tradition and the findings of modern psychological research. First, a comparison with *Cognitive Behavioral Therapy* (CBT). CBT is one of the most evidence-based therapeutic approaches for various mental disorders, focusing on identifying and modifying *dysfunctional thoughts* and *maladaptive behaviors* (Adz-Dzakiey, 2007:534-542). The Qur'anic resilience model shares structural similarities with CBT in terms of emphasizing the role of cognition in determining emotional and behavioral responses. However, there is a fundamental difference: while CBT relies on rational logic and empirical evidence to *challenge dysfunctional thoughts*, the Qur'anic model adds the dimension *of revealed wisdom* from the Qur'an as a source of truth that is higher than human logic. The integration of the two can result in *Islamic CBT*, where CBT techniques are used but the content is filled with Qur'anic values and verses, making the therapy culturally congruent and spiritually meaningful for Muslim clients.

Second, compatibility with *Positive Psychology*. Positive psychology is a movement in psychology that shifts the focus from psychopathology to *human flourishing*, from fixing weaknesses to building strengths (Mujib & Mudzakir, 2001:445-455). The concept *of eudaimonia* (well-being that comes from realizing one's best potential) in positive psychology resonates with the concept *of falah* (true success) in Islam, which encompasses both worldly and spiritual well-being. The Qur'anic resilience model is in line with the principles of positive psychology in terms of: (a) emphasis on *character strengths* such as *sabr* (patience), *syukr* (gratitude), *tawadhu'* (humility), and *rahmah* (compassion) that need to be cultivated; (b) focusing on *meaning and purpose* as the most fundamental sources of well-being; and (c) orienting towards *growth* and *transformation* rather than merely symptom reduction. What the Qur'anic model adds is a transcendent dimension in which ultimate meaning and purpose are found in relation to Allah, not only in self-actualization or social contribution.

Third, relevance to *Mindfulness-Based Stress Reduction* (MBSR). Mindfulness is non-judgmental awareness of the present moment, which has been proven effective in reducing stress, anxiety, and depression (Adz-Dzakiey, 2007:556-565). The practice of dhikr in Islam has elements similar to mindfulness: *presence* (being fully present in the moment), *awareness* (awareness of internal conditions), and *non-reactivity* (not reacting to thoughts and emotions that arise). However, dhikr adds the dimension *of remembrance of Allah*, which makes this practice not only a psychological technique but also a spiritual act of worship. *Islamic mindfulness* can be developed as a culturally appropriate adaptation of MBSR, in which *breathing awareness* techniques are combined with the recitation of dhikr, *body scans* are combined with awareness of Allah's blessings on each limb, and *sitting meditation* is replaced with *muraqabah* (contemplation of Allah's majesty). Research shows that mindfulness-based interventions integrated with spiritual values have the same or even higher effectiveness than secular MBSR, especially for religious populations.

Fourth, dialogue with *Psychodynamic Therapy*. Psychodynamics emphasizes the role of *unconscious processes*, *early experiences*, and *internal conflicts* in shaping a person's psychological condition. The concept *of nafs* in Islamic psychology has several parallels with the concept *of psyche* in psychodynamics, with the division of nafs levels (*nafs ammarah*, *nafs lawwamah*, *nafs mutma'innah*) resembling the Freudian *id-ego-superego* structure but with a different spiritual framework. *Tazkiyah al-nafs* (purification of the soul) in Islam can be understood as a therapeutic process involving *insight* into egoistic subconscious motivations (*nafs ammarah*), *working* through *muhasabah* (introspection) and *mujah adah* (struggle against desire), and finally *transformation* towards *nafs mutma'innah*. The dialogue between Islamic psychology and psychodynamics can enrich our understanding of the structure and dynamics of human inner life from different but complementary perspectives.

Fifth, contributions to *Spiritually Integrated Psychotherapy*. There is a growing movement in psychology to integrate the spiritual dimension into therapeutic practice, recognizing that spirituality is a fundamental aspect of human existence that should not be ignored. The Qur'anic value-based psychological resilience model makes a specific contribution to this movement by offering a systematic theological-psychological framework from the Islamic tradition. Unlike generic or eclectic approaches to spirituality, this model offers spirituality rooted in a specific tradition with coherent theology, structured rituals, and a supportive community. Research shows that specific and coherent spiritual interventions tend to be more effective than vague and generic spirituality. This Qur'anic model can serve as a template for the development of *tradition-specific spiritually integrated therapy* that is respectful of clients' religious identities and evidence-based in its effectiveness.

Table 2.
Semantic and Psychological Features of *Sakinah* and *Thuma'ninah*

Aspect	***Sakinah***	***Thuma'ninah***
Semantic type	Situational	Substantial
Temporal nature	Temporary	Enduring
Source	Divine intervention (*anzala*)	Internal spiritual development
Psychological function	Acute stabilization	Long-term resilience
Qur'anic association	Crisis, fear, battle	Dhikr, faith, *nafs mutma'innah*

f. Limitations and Alternative Interpretations

Despite the analytical clarity offered by Izutsu's semantic framework, it is important to acknowledge that Qur'anic concepts such as *sakinah* and *thuma'ninah* have been interpreted differently across classical and contemporary exegetical traditions. Some classical mufassir do not sharply distinguish between the two terms and tend to use them interchangeably to denote general tranquility of the heart. From this perspective, the differentiation proposed in this study represents one possible semantic reading rather than an exclusive or definitive interpretation.

In addition, applying classical Qur'anic semantic analysis to modern clinical and mental health contexts entails inherent limitations. Qur'anic concepts are primarily theological–spiritual constructs rooted in a revelatory worldview (*Weltanschauung*) that does not fully correspond to the epistemological assumptions of contemporary clinical psychology. Therefore, the psychological resilience model proposed in this study should not be understood as a clinical intervention framework, but rather as a conceptual and value-based model that may inform culturally sensitive counseling, pastoral care, or integrative Islamic psychology. Further empirical research and interdisciplinary collaboration are required to translate these conceptual insights into evidence-based therapeutic practices.

4. CONCLUSION

This study successfully identified the basic and relational meanings of *sakinah* and *thuma'ninah* through Toshihiko Izutsu's semantic analysis. The findings demonstrate that the two concepts, often treated synonymously in translation, represent distinct semantic and psychological realities within the Qur'anic worldview.

Sakinah is shown to be a situational and temporary calmness bestowed as divine intervention (*anzala*) during moments of extreme crisis, functioning defensively to prevent psychological collapse. In contrast, *thuma'ninah* represents a stable and enduring inner tranquility rooted in spiritual maturity,

developed through sustained *dhikr*, faith, and spiritual struggle, and manifested in the formation of the *nafs mutma'innah*.

The study demonstrates that *sakinah* and *thuma'ninah* form a continuum of psychological resilience: from episodic stabilization (*sakinah*) to transformative and enduring resilience capacity (*thuma'ninah*). While *sakinah* operates as an acute coping mechanism, *thuma'ninah* functions as a constitutive trait that shapes a resilient personality.

Based on these semantic findings, this study formulates a three-phase Qur'anic resilience model comprising adversity, stabilization through *sakinah*, and transformation through *thuma'ninah*. This model integrates cognitive reframing through an Islamic worldview, emotional regulation through *dhikr*, meaning-making through faith, social–spiritual support through *ma'iyyat Allah*, and post-traumatic growth through spiritual learning.

The findings contribute to the development of Islamic psychology and thematic Qur'anic interpretation by offering a value-based framework for understanding resilience. While not intended as a direct clinical intervention model, this framework provides a conceptual foundation for culturally congruent and spiritually integrated mental health approaches for Muslim populations.

Based on the findings and limitations of the study, several recommendations are proposed for further research, professional practice, and community contributions. First, conduct experimental or *quasi-experimental* studies to test the effectiveness of interventions based on the Qur'anic resilience model. *A randomized controlled trial* (RCT) design can be used with *outcome measures*: anxiety and depression levels (Beck Anxiety Inventory, Beck Depression Inventory), psychological resilience levels (Connor-Davidson Resilience Scale adapted to the Muslim context), *spiritual well-being* levels, and *quality of life*. Experimental research will provide empirical *evidence* on the effectiveness of the model.

Second, develop and validate specific measurement instruments for the constructs *of sakinah* and *thuma'ninah*. Instrument development must follow psychometric standards: item construction based on conceptual definitions, *expert review*, *pilot testing*, *field testing*, and cross-cultural validation. Valid and *reliable* instruments will facilitate *research* and *practice* in Islamic psychology.

Third, expanding the scope of semantic studies to other psychological terminology: *taqwa*, *khusyu'*, *tawakkal*, *ikhlas*, *sabr*, *syukr*, as well as negative emotional concepts such as *ghadab*, *huzn*, and *khauf*. These studies will cumulatively build a comprehensive encyclopedia of Qur'anic psychology.

Fourth, conducting phenomenological qualitative research to explore *the lived experience* of Muslim individuals who achieve *thuma'ninah* or experience the descent *of sakinah*. The qualitative approach will provide *rich insights* into how these concepts are subjectively felt, enriching theoretical understanding with an *emic* perspective.

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