

TOWARDS AN INTEGRATIVE PSYCHO-SPIRITUAL FRAMEWORK: EXPLORING THE COMMON GROUND BETWEEN *NAFS AL-MUȚMA'INNAH* AND MINDFULNESS IN THE CONTEXT OF PSYCHOLOGICAL WELL-BEING

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Keywords:

Nafs al-Muṭma'innah, Al-Qur'an, Mindfulness, Islamic Psychology, Peace of Mind.

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Abstract: This study discusses the concept of *nafs al-muṭma'innah* in the Qur'an and its relationship with the psychology of mindfulness, which is rapidly developing in the modern world. This study aims to explore how the Qur'an explains peace of mind not merely as a stable emotional state, but as a spiritual awareness centered on Allah. Using a descriptive qualitative method based on thematic analysis of Qur'anic verses, this paper explores the process of achieving peace of mind through four main paths: tazkiyatun nafs (purification of the self), dzikrullah (remembrance of Allah), prayer (inner communication with God), and tawakkal (total surrender). This study shows that *nafs al-muṭma'innah* is the highest form of spiritual health that also has a direct impact on human psychological and social balance. From a contemporary psychological perspective, this state is similar to mindfulness, which is full awareness of the present reality, but differs in orientation: while mindfulness is self-centered awareness, *nafs al-muṭma'innah* is God-centered awareness. Through a dialogue between the Qur'an and modern psychology, this paper seeks to reaffirm the importance of spiritual values in the healing of the soul and the search for meaning in the lives of people today.

INTRODUCTION

The modern world is experiencing a profound mental health crisis driven by industrialization, economic pressures, social media exposure, and rapid lifestyle changes, which have eroded inner peace and life meaning. The World Health Organization (WHO, 2024) reports that more than 970 million people worldwide suffer from mental disorders, including 280 million with depression. In Indonesia, the Ministry of Health's Riskesdas (2023) indicates that 9.8% of adults experience emotional mental disorders, with over six million individuals living under severe stress. This condition reveals a paradox of modernity: despite technological and economic progress, individuals increasingly face spiritual emptiness. Fast-paced and competitive lifestyles contribute to burnout, anxiety, and a loss of purpose. Thus, the crisis extends beyond psychological pathology to an existential-spiritual dimension, reflecting a weakened connection with divine consciousness as the ultimate source of inner peace.

Contemporary psychology responds to this issue through humanistic approaches such as mindfulness. Introduced by Jon Kabat-Zinn, mindfulness refers to nonjudgmental awareness

of the present moment and has been applied in interventions such as Mindfulness-Based Stress Reduction (MBSR) and Mindfulness-Based Cognitive Therapy (MBCT), which are empirically effective in reducing stress, anxiety, and depression. However, as a secular approach, mindfulness largely emphasizes self-awareness without explicitly engaging transcendent spiritual values. In Islamic thought, tranquility arises from a spiritual relationship with Allah. The Qur'an affirms that hearts find peace through remembrance of God (QS. Ar-Ra'd [13]: 28), indicating that inner serenity is achieved not merely through mental control but through God-consciousness. This state is conceptualized as *nafs al-muṭma'innah*, the ideal soul characterized by faith, acceptance, and inner stability. Ibn Kathir describes it as a soul confident in Allah's promise and content with His decree, while Quraish Shihab emphasizes its balance and resilience rooted in attachment to Allah.

Viewed psychologically, mindfulness shares conceptual parallels with *nafs al-muṭma'innah*, particularly in fostering awareness, acceptance, and emotional regulation. The key distinction lies in orientation: mindfulness is self-centered, whereas Islamic spirituality directs awareness toward Allah. Integrating these two perspectives provides a promising foundation for Islamic psychotherapy that combines scientific validity with spiritual depth, offering a culturally and religiously relevant response to the mental health challenges faced by Indonesian Muslims.

RESEARCH METHOD

This study uses a qualitative approach with a library research method. All data were obtained from various written sources such as classical and modern tafsir books, psychology literature, and scientific journals relevant to the themes of *nafs al-muṭma'innah* and *mindfulness*.

Data analysis was conducted using the thematic interpretation (mawdū'i) method, which involves tracing verses in the Qur'an related to the concept of peace of mind (*nafs al-muṭma'innah*), then comparing them with *mindfulness* theory in modern psychology.

The analysis steps included three stages:

1. Collecting and classifying relevant sources.
2. Interpreting the meaning of verses related to peace of mind based on spiritual and psychological contexts.
3. Comparing Qur'anic findings with the concept of *mindfulness* to find similarities and differences.

Through this method, the study aims to explore the relevance between Qur'anic spirituality and modern psychological approaches in developing a holistic concept of peace and mental health.

RESULTS AND DISCUSSION

The Meaning and Structure of the Soul (Nafs) in the Qur'an

The concept of the soul (*nafs*) in the Qur'an is an important foundation in understanding human personality and mental health according to Islam. Nafs is a word that is mentioned repeatedly in the Qur'an and Hadith. This word has various meanings depending on where it is mentioned. From a linguistic point of view, the word nafs has several meanings, namely soul,

blood, body, or "self." (Abu Nash Isma'il Al-Jauhary, 1407; Muhammad Ibnu Mandzhur, 1414; Muhammad Az-Zabidi, n.d.). In a theological context, the Qur'an comprehensively describes the structure of the human soul or personality, which includes the physical, psychological, and spiritual dimensions that form the wholeness of existence. Unlike the Western psychological approach, which tends to be secular, the Qur'an offers a holistic view that integrates these three dimensions (Muhammad Fadhillah, 2025).

According to *Raghib al-Asfahani* in *Mufradāt Alfāz al-Qur'ān*, *nafs* refers to an internal entity that is the source of will, emotions, and self-awareness. Therefore, this term not only describes biological aspects, but also encompasses the psychological and spiritual aspects of humans (Ar-Raghif Al-Ashfahany, 1412). The concept of an-nafs in the Qur'an can be understood as a dynamic psychological structure with the potential for growth. There are three forms or levels of *nafs* mentioned in the Qur'an. In QS. *Yusuf* [12]:53, it is called *nafs al-ammārah bis-sū'* (the soul that encourages evil), describing the lowest level of the human soul that tends to follow lust and negative impulses. Meanwhile, in QS. *Al-Qiyāmah* [75]:2, it is mentioned "*wa-lā uqsimu bin-nafs al-lawwāmah*" (and I swear by the soul that reproaches itself), representing the soul that has undergone moral development with the emergence of awareness of right and wrong. Finally, in QS. *Al-Fajr* [89]:27–30, Allah mentions *nafs al-muṭma'innah*, which is the highest level of soul development that has reached the peak of tranquility and peace through closeness to Allah. The soul at this level has achieved a balance between worldly and spiritual needs, a soul that has reached the pinnacle of peace and surrender to Him (Muhammad Fadhillah, 2025).

From these three forms, Al-Alusi concludes that the development of the human soul is gradual and dynamic:

1. Nafs al-Ammārah – the soul dominated by lust and hedonistic urges;
2. Nafs al-Lawwāmah – the soul that has begun to become morally aware, regrets its mistakes, and struggles against negative impulses;
3. Nafs al-Muṭma'innah – the soul that has attained peace, stability, and spiritual closeness to Allah.

This journey of the soul shows that humans undergo an inner transformation from the domination of desires to spiritual awareness (al-Alusi, 1415). According to Al-Ghazali, this stage is not automatic, but the result of *mujāhadah* (spiritual struggle) and *tazkiyatun nafs* (purification of the self) (Al-Ghazali, n.d.).

Thus, the Qur'an offers a psychological model that is not only descriptive but also transformative: it explains the structure of the soul and the process of its healing.

Meaning and Characteristics of Nafs al-Muṭma'innah

The term *al-Muṭma'innah* comes from the root word *tuma' nīnah* (طمأنينة), which means tranquility, stability, or peace of mind after the disappearance of anxiety. In Al-Maraghi's interpretation, *nafs al-muṭma'innah* is described as a soul that has achieved "*istiqrār wa as-Sukūn*", which is a state of stability and peace due to its belief in the truth of Allah and His provisions (Al-Maraghi, 1365). Theologically, *nafs al-muṭma'innah* is not only an emotional state of calmness, but also a spiritual one: a calmness that arises from an intimate and trusting relationship with Allah (*ta'alluq billāh*). Such a soul is no longer shaken by fear, greed, or

regret; it accepts destiny with contentment (*rādiyah mardiyah*) as written in QS. *Al-Fajr* [89]:28.

In classical interpretations such as Ibn Kathir (Tafsir al-Qur'ān al-‘Azīm) interprets *nafs al-muṭma'innah* as "a soul that is calm with faith, which believes in Allah's promise, and which is content with His decree." According to Ibn Kathir, this soul is not shaken by misfortune and is not arrogant in pleasure (Ibnu Katsir, 1419). Meanwhile, Fakhruddin al-Razi (Mafātīḥ al-Ghaib) explains that tranquility (*tuma'nīnah*) is the result of *al-yaqīn* (complete certainty) in the reality of the Divine. This tranquility is not passive, but rather a form of active spiritual awareness that constantly brings Allah to mind and heart (ar-Razi, 1420). Meanwhile, M. Quraish Shihab (Tafsir al-Misbah) states that *nafs al-muṭma'innah* is a tranquil soul, certain of Allah's existence or His promises, unperturbed by difficulties and unpretentious in success, because its entire life is surrendered to Allah. This soul displays the most ideal emotional and spiritual balance (Quraish Shihahb, 2002).

From the above interpretation, it can be concluded that conceptually, *nafs al-muṭma'innah* has several distinctive characteristics: *first*, steadfastness of faith, which is total belief in the power and love of Allah. *Second*, inner peace, which is freedom from worldly worries and anxieties. *Third*, emotional balance, not reacting to external changes. *Fourth*, contentment and surrender to Allah, accepting all circumstances with an open heart. *Fifth*, spiritual closeness, consciously and constantly feeling the presence of Allah.

These characteristics indicate that *nafs al-muṭma'innah* is the highest form of *well-being* (psychological well-being) according to the Qur'anic perspective, which encompasses not only emotional and mental aspects, but also the meaning and value of life. Psychological well-being refers to an individual's understanding that they have reached their full potential as a human being. As creatures, humans do not only focus on achieving biological pleasure or satisfaction, but also strive to find meaning in their lives by optimizing their potential. *The nafs al-muṭma'innah* is the highest consciousness in which humans are no longer self-centered, but are completely centered on Allah—this is what is called *God-centered consciousness*.

The Spiritual Path to Nafs al-Muṭma'innah

The journey towards *nafs al-muṭma'innah* does not happen instantly, but rather through a deep and continuous spiritual process. In the perspective of the Qur'an and classical Sufi literature, peace of mind is the fruit of structured spiritual cultivation — beginning with self-purification, strengthening divine consciousness, existential communication through prayer, to total surrender to God's will. This process is known as *tazkiyatun nafs*, which is the path to clarity of heart and closeness to Allah SWT.

This approach emphasizes that psychological and spiritual balance are interrelated; inner peace cannot be achieved solely through cognitive control as emphasized in modern psychology, but also through connection with the transcendental dimension. Thus, spiritual practices such as *tazkiyah*, *dzikrullāh*, *do'a*, and *tawakkul* are not merely rituals of worship, but mechanisms for forming spiritual awareness that lead individuals to true peace — *nafs al-muṭma'innah*.

a. Tazkiyatun Nafs as a Means of Purifying the Soul from the Darkness of the Ego

Tazkiyatun nafs is the main foundation for the formation of a calm soul. Etymologically, the word *tazkiyah* means "to cleanse and purify." Thus, purification of the soul is not only a

process of removing bad traits such as envy, arrogance, and malice, but also cultivating good traits such as sincerity, patience, and gratitude. The Qur'an emphasizes in QS. Asy-Syams [91]: 9–10:

فَمَنْ زَكَّاهَا (٩) وَمَنْ حَبَّ مَنْ دَسَّهَا (١٠)

“Indeed, successful is the one who purifies it, and indeed, unsuccessful is the one who corrupts it.”

Through *tazkiyah*, a person regulates their intentions and behavior until their soul is cleansed of ego. In psychology, this is similar to the concept of *self-regulation*—the ability to control internal impulses. However, in Islam, the purification of the soul aims to bring one closer to Allah, not merely to achieve self-balance. Al-Ghazālī in *Iḥyā’ Ulūm ad-Dīn* explains that purification of the soul is a continuous struggle (*mujāhadah an-nafs*) against the urges of the ego (*nafs al-ammārah*). Without this process, humans will never achieve true peace, because a dirty heart is filled with greed and worldly ambitions (Paisol Burlian, 2016).

Psychologically, *tazkiyah* can be understood as a form of *reorientation of consciousness*, which is shifting the focus of human attention from "self-centeredness" to "God-centeredness." If modern psychology talks about *self-awareness*, then *tazkiyah* talks about *divine awareness*—the awareness that the self is only a servant, not the ruler of life. Thus, *tazkiyah* is the first step towards *nafs al-muṭma’innah*; it cleanses the mirror of the heart so that it can reflect the light of tranquility that comes from Allah.

b. Dzikrullāh Affirmation of Divine Awareness as a Source of Peace

After the soul has been purified, the next step is to fill it with divine consciousness through *dzikrullāh*. *Dzikir*, which literally means "to remember," is a spiritual activity to constantly bring Allah to mind and heart. By performing *dzikir*, a person is trained to focus on Allah's presence and power, and to divert their attention from various forms of worldly anxiety.

Dhikr becomes a kind of inner anchor that stabilizes emotions and calms the soul that is being overwhelmed by anxiety. In an unstable mental condition, *dhikrullāh* has a calming effect and revives the spirit of life, because a heart that always remembers Allah will be filled with a sense of security and optimism (Syaripah Aini, 2024). This is as Allah says in QS. Ar-Ra'd [13]: 28:

الَّذِينَ ءامَنُوا وَتَطْمَئِنُ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُ الْأُفُوبُ (28)

“(That is) those who believe and whose hearts find peace in the remembrance of Allah. Remember, it is only in the remembrance of Allah that hearts find peace.”

This verse is a fundamental principle in Islamic spiritual psychology that inner peace does not come from outside, but from within the heart that is always connected to God. Psychologically, *dhikr* acts as a mechanism for *re-centering consciousness*—returning human focus from worldly distractions to spiritual awareness. The repetitive rhythm of *dhikr* calms the nervous system, lowers stress hormones, and fosters emotional stability. Furthermore, *dhikr* cultivates *relational consciousness*—the awareness that humans are never alone, because Allah is always near (*inna Allāha ma ‘ana*). Thus, *dhikrullāh* is not only a tool for psychological tranquility, but also a means of strengthening the spiritual bond between servants and God.

c. Prayer (Du‘ā') as Existential Communication between Servants and God

Prayer plays a central role in the formation of *nafs al-mutma'innah*. It is the most personal and relational manifestation of spiritual awareness, in which a servant addresses his Lord with love, hope, and trust. Allah says in QS. *Ghafir* [40]:60]:

وَقَالَ رَبُّكُمْ اذْعُونِي اسْتَجِبْ لِكُنْ... (60)

"And your Lord says, 'Call upon Me, I will respond to you. '"

Prayer, in the view of the Qur'an, is not only a means of supplication, but also a form of *existential dialogue* between the soul and God. Prayer has three main functions:

1. Psychological Function: Prayer serves as a means of channeling one's emotions, pouring out one's heart, expressing complaints, hopes, and fears, and asking for help and guidance. This activity creates a calming psychological effect because individuals feel that they are not alone in facing the realities of life, which are often difficult and full of trials.
2. Spiritual Function: Prayer deepens God-*consciousness*. The Qur'an provides many examples of how prayer was used by prophets and pious people as a means of coping with psychological pressure. One of the most famous prayers is that of the Prophet Jonah when he was trapped in the belly of a fish. In QS. *Al-Anbiya*: 87, he prayed, "*Lā ilāha illā anta subhānaka innī kuntu minaẓ-ẓālimīn*" — This prayer is not only an expression of repentance and confession of sins, but also a statement of high surrender and trust in God. This prayer describes a moment of divine awakening in the midst of despair. By praying, humans rediscover their spiritual direction.
3. Existential Function: Prayer makes humans aware of their dependence on Allah. It cultivates meaning in life, because every suffering is now seen as part of the divine plan. Prayer transforms surrender into inner strength.

In the context of *nafs al-mutma'innah*, prayer functions as a spiritual bridge between remembrance and trust in God. It combines remembrance and surrender. Therefore, prayer can be understood as a form of divine mindfulness—full awareness centered on God. If secular *mindfulness* brings peace through presence to oneself, then prayer brings peace through presence with Allah.

It is equally important to build Muslims' awareness of the dual function of prayer and dhikr—as a form of worship and as a means of strengthening the soul. Integrating these practices into daily life will not only strengthen spirituality, but also build mental resilience in facing life's challenges, as well as bring inner balance, peace of mind, and closeness to Allah. And all of this can begin with a simple step: increasing prayer and remembrance, with a sincere and hopeful heart (Syaripah Aini, 2024).

d. Tawakkul as the Peak of Surrender that Gives Birth to Existential Peace. The final stage of the spiritual journey towards *nafs al-mutma'innah* is *tawakkul*, which is total trust in Allah after making every effort. *Tawakkul* is not resignation without effort, but rather a state of inner peace because one is certain that everything is under Allah's will. QS. *Āli 'Imrān* [3]: 159–160 confirms:

فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

"When you have decided, then rely on Allah; indeed, Allah loves those who rely on Him."

In the context of modern psychology, *tawakkul* frees individuals from anxiety stemming from fear of the future. It fosters *emotional surrender*—acceptance of reality with an open mind, not because of giving up, but because of believing that the best outcome is in God's plan. Al-Marāghī emphasizes that people who have *tawakkul* will not lose their peace of mind, because they realize that everything has been determined by the Almighty.

When compared to the concept of *acceptance* in *mindfulness*, *tawakkul* has a much deeper spiritual dimension, because it contains trust in God's will, not just acceptance of circumstances. With *tazkiyah*, the heart becomes pure; with *dzikir*, the heart becomes aware; with *prayer* and *tawakkul*, the heart becomes peaceful. These four stages combine to form an integrative spiritual path towards *nafs al-muthma'innah* — a calm, pure consciousness that is united with the will of Allah (al-Maraghi, 1365).

Mindfulness in Contemporary Psychology

The spiritual approach in Islam actually has many similarities with various contemporary psychological theories. In this context, one modern approach that has a strong point of convergence with the spiritual concept (*Nafs muthma'innah*) in Islam is *Mindfulness*. In the realm of contemporary psychology, *mindfulness* has become one of the methods widely used in psychological therapy, especially to reduce stress, anxiety, and symptoms of depression.

Mindfulness is a practice that originated from the Buddhist meditation tradition, which involves focusing one's full attention on the present moment with an attitude of acceptance and without judgment. In the context of psychology, *mindfulness* refers to a conscious and uninterrupted awareness of one's current thoughts, feelings, and bodily sensations. The goal is to help individuals become aware of and accept their feelings without getting caught up in negative or reactive thought patterns. Jon Kabat-Zinn, known as a pioneer in the field of *mindfulness*, defines *mindfulness* as "awareness practiced in a specific way, namely by fully paying attention to the present moment, without judgment." This concept emphasizes the importance of being fully present in every experience that occurs, as well as accepting the experience as it is without labeling or evaluating it (Akmal Hidayatullah, 2025).

Research findings (Savitri & Listiyandini, 2017) indicate that *mindfulness* has a significant positive impact on every dimension of an individual's psychological well-being. In addition, *mindfulness* also contributes to various other aspects of psychological well-being, such as life purpose, self-development, self-acceptance, independence, and positive relationships with others. From the above explanation, it can be concluded that *mindfulness* is something that is done consciously, without making judgments of good or bad, right or wrong, and without comparing current experiences with other things. This means that a person is invited to accept the moment as it is with an open and neutral attitude. Berikut versi parafrasa yang dipadatkan dengan tetap menjaga substansi ilmiah dan alur akademiknya:

Characteristics and Techniques of Mindfulness in Contemporary Psychology

Brown and Ryan (2003) identify *mindfulness* as a psychological capacity grounded in several core characteristics. First, **present awareness**, which involves full attention to current experiences without fixation on past regrets or future anxieties, enabling inner calm and presence. Second, **acceptance**, namely the ability to receive thoughts, emotions, and bodily sensations as they are, without judgment or resistance, which reduces emotional reactivity and

deepens self-understanding. Third, **equanimity**, referring to emotional balance and composure when facing stress or adversity, allowing individuals to respond wisely rather than impulsively. Fourth, **reflective awareness**, where individuals observe mental processes without being absorbed by them, creating a healthy psychological distance from thoughts and emotions (Evanytha, 2025).

In line with this, Beddoe and Murphy (2004) as cited in Allen and Knight (2005) emphasize mindfulness as a form of attention training that enhances empathy, emotional regulation, and self-control. Mindfulness is thus multidimensional, involving cognitive, affective, emotional, moral, intrapersonal, and interpersonal domains.

In practice, mindfulness is commonly applied through several key techniques. **Breath meditation** trains attention on the natural flow of breathing to calm the mind, relax the body, and improve concentration. **Body sensation awareness meditation** directs attention to physical sensations without avoidance, helping individuals recognize and release bodily tension. **Body appreciation meditation** cultivates gratitude and positive acceptance of the body, contributing to reduced stress and improved self-image. Finally, the **open awareness and acceptance technique** encourages nonjudgmental observation of thoughts and emotions, fostering psychological balance and emotional stability (Akmal Hidayatullah, 2025).

Neuroscientific research supports the effectiveness of mindfulness, showing reduced amygdala activity associated with stress and fear, alongside enhanced functioning of the prefrontal cortex, which governs self-regulation, planning, and empathy. These findings indicate that mindfulness functions not only as a relaxation method but also as a mechanism for improving overall psychological well-being. Nevertheless, from a spiritual and existential standpoint, contemporary mindfulness is often criticized for lacking a transcendental orientation. While it promotes mental calm and emotional balance, it does not fully address questions of life's meaning and ultimate purpose. This limitation opens a dialogical space between modern psychology and Islamic spirituality, particularly through the concept of *nafs al-muṭma'innah*—the tranquil soul which represents a deeper form of peace rooted in awareness of divine presence and will.

Comparative Analysis of *Nafs al-Muṭma'innah* and Mindfulness

Although *nafs al-muṭma'innah* (the tranquil soul) and *mindfulness* originate from two different value systems and epistemologies—the former stemming from Islamic spirituality and the latter from modern psychology—both emphasize the importance of awareness, acceptance, and inner peace. However, the direction and meaning of this awareness reveal fundamental differences that reflect the spiritual and philosophical orientations of each tradition.

The following comparison explains the similarities and differences between the two:

Aspect	Nafs al-Muṭma'innah (The Qur'an)	Mindfulness (Modern Psychology)
Orientation of Consciousness	Focused on God-awareness — individuals are aware of the presence and will of God in every aspect of life.	Focused on self-awareness — individuals focus on their own inner experiences and mental phenomena.

Aspect	Nafs al-Muṭma'innah (The Qur'an)	Mindfulness (Modern Psychology)
Ultimate Goal	Spiritual peace and divine contentment — peace is attained through surrender and closeness to God.	Mental tranquility and emotional balance — the main goal is to reduce stress and improve psychological well-being.
Process Method	Through tazkiyah al-nafs (purification of the soul), dhikr, prayer, tafakkur, and observation, and non-judgmental tawakal, all of which contain acceptance of thoughts and dimensions of worship.	Through breath meditation, self-observation, and non-judgmental acceptance of thoughts and emotions.
Motivation	Transcendental and otherworldly in nature — the motivation is to achieve God's pleasure and happiness in the hereafter.	Humanistic and psychological in nature — the motivation is self-balance and mental health.
Psychological Effects	It fosters permanent inner peace, stability of faith, and deep spiritual awareness, and empirically proven resilience.	Produces relaxation, self-reliance, and reduction in stress and anxiety.

This comparison shows that *mindfulness* and *nafs al-muṭma'innah* have common ground in terms of awareness and inner peace, but they differ in their direction and spiritual foundation. *Mindfulness* emphasizes horizontal awareness of self-experience, while *nafs al-muṭma'innah* is vertically oriented—directing human consciousness toward Allah as the source of true peace.

In *mindfulness*, a person is taught to accept everything as it is without judgment. However, in the perspective of *nafs al-muṭma'innah*, this acceptance is not merely a form of resignation to circumstances, but is accompanied by the belief that everything happens according to the will and wisdom of Allah. It is this awareness of the divine dimension that makes peace of mind more profound and sustainable.

Thus, *mindfulness* can be viewed as a psychological approach to self-awareness, while *nafs al-muṭma'innah* is a spiritual approach to divine consciousness. *Mindfulness* calms the mind and emotions, while *nafs al-muṭma'innah* calms the heart (qalb) through existential closeness to God. The integration of the two opens up the possibility of a comprehensive psychospiritual model, in which modern mental tranquility is synergized with Qur'anic spiritual peace.

The Relevance of Qur'anic Spirituality to Modern Psychology

The dialogue between Qur'anic spirituality and modern psychology opens up an important space for reflection in understanding the nature of human peace and mental health. Although they depart from different epistemological paradigms—revelation and empiricism—both have common ground in the principles of stress management, awareness, and acceptance of uncontrollable realities.

Both the Qur'an and modern psychology emphasize the importance of *acceptance* and *self-regulation* as the keys to spiritual balance. In modern psychology, this is evident in the practice of *mindfulness*, which teaches individuals to focus on the present moment and accept experiences without judgment. Meanwhile, in Qur'anic spirituality, similar concepts are manifested in the practices of dhikr, tawakal, and sabr, which train awareness of Allah's presence and acceptance of His destiny.

This comparison shows that combining the teachings of the Qur'an with modern psychological techniques has the potential to create a more comprehensive and holistic therapeutic model. This integration not only serves to overcome psychological disorders, but also enriches the existential dimension of human beings with deeper meaning and purpose in life. Thus, a psychological approach based on Qur'anic spirituality can serve as a middle ground between human empirical and transcendental needs.

Furthermore, the integration of Qur'anic spirituality with modern psychology emphasizes the need for a more comprehensive scientific view of human beings (*insān kāmil*). Modern psychology, which is largely rooted in a secular paradigm, tends to interpret mental health solely within a biological, behavioral, or cognitive framework. However, true peace cannot be fully understood without taking into account the spiritual dimension, namely the relationship between humans and God.

In this context, the concept of *nafs al-mutma'innah* in the Qur'an offers three main contributions to the development of contemporary psychology:

1. *Meaning Dimension*

The Qur'an views peace of mind not merely as a psychological state free from stress, but as the result of an awareness of existential meaning: that life has a purpose as a form of worship to Allah. With this awareness of meaning, individuals are not only *at peace*, but also spiritually *focused*.

2. The Dimension of Transcendence (*Transcendental Awareness*)

From an Islamic perspective, human consciousness does not stop at observing thoughts and emotions, but stems from faith and a sense of divine presence (*ḥuḍūr ma'a Allāh*). This consciousness transcends the limits of the ego, resulting in a deep sense of peace because it relies on dependence on Allah, not solely on oneself.

3. Moral and Ethical Dimensions (*Ethical Orientation*)

Peace in Islam is normative, not morally neutral. It arises from harmony between the mind, heart, and behavior with the values of goodness, sincerity, and justice. With this ethical orientation, happiness is no longer understood as emotional freedom, but as the result of a meaningful and moral life.

By adding these three dimensions, modern psychology can avoid the spiritual emptiness often experienced by modern society—those who are physically healthy and mentally adaptive, but whose inner selves are devoid of meaning. The integration of Qur'anic spirituality and modern psychology thus opens up great opportunities for the birth of transformative Islamic psychology, which not only restores psychological balance but also guides humans towards true peace, *itmi'hān al-nafs* — peace rooted in divine consciousness.

In the context of contemporary psychological studies in Indonesia, particularly *mindfulness* psychology, the relevance of Qur'anic spirituality has become increasingly apparent. The *mindfulness* approach, which is now widely used in therapy and education, can gain depth of meaning through Qur'anic values such as dhikr, ikhlas, and tawakal. By integrating spiritual awareness and modern psychological practices, Indonesian society has the opportunity to develop a unique psychological model that not only promotes mental health but also fosters spiritual and moral tranquility rooted in faith. This demonstrates that the Qur'an remains relevant as a source of scientific and spiritual inspiration in facing modern psychological challenges.

CONCLUSION

The concept of *nafs al-muṭma'innah* in the Qur'an represents a state of mind that has achieved deep tranquility, emotional stability, and total surrender to the will of God. This tranquility is not merely the result of psychological self-control, but rather the fruit of a spiritual process involving faith, remembrance of Allah, prayer, and tawakkul as a path to transcendental consciousness. A tranquil soul in the Qur'anic perspective stems from an intimate relationship between humans and Allah SWT, which gives rise to a sense of existential security and the true meaning of life.

Meanwhile, *mindfulness* in modern psychology seeks to achieve inner balance and emotional stability through full awareness of the present moment without judgment (non-judgmental awareness). Although different ontologically and theologically, both have common ground in terms of increasing awareness, self-acceptance, and emotional management that leads to inner peace. However, their orientations point in contrasting directions: *mindfulness* is humanistic and self-centered (self-centered awareness), while *nafs al-muṭma'innah* is theocentric and centered on awareness of Allah (God-centered awareness).

From an integrative perspective, Qur'anic spirituality can fill the void of the transcendental dimension in modern *mindfulness*, creating a new paradigm in understanding holistic mental health—encompassing both psychological and spiritual aspects. Thus, true peace of mind does not only come from the ability to control the mind, but primarily from the awareness of the Divine presence that gives meaning and direction to human life. This is the essence of *nafs al-muṭma'innah*, which is the highest goal of the human spiritual journey towards happiness in this world and the hereafter.

SUGGESTION

Berdasarkan temuan penelitian ini, disarankan agar penelitian selanjutnya dapat mengeksplorasi konsep *nafs al-muṭma'innah* melalui pendekatan interdisipliner yang mengintegrasikan kajian Al-Qur'an dan psikologi modern. Integrasi spiritualitas Qur'ani dengan praktik *mindfulness* berpotensi berkontribusi pada pengembangan kerangka kesehatan mental holistik yang menyeimbangkan kesejahteraan psikologis dan kesadaran spiritual. Selain itu, para praktisi di bidang psikologi, konseling, dan pendidikan Islam diharapkan dapat mengintegrasikan praktik-praktik spiritual seperti *dzikrullah*, doa, dan *tawakkul* sebagai metode komplementer untuk meningkatkan kestabilan emosional dan ketenangan batin, khususnya dalam komunitas Muslim.

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