

Self-Healing in the Quran from a Sufi Exegetical Perspective

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Abstract

This study examines the concept of self-healing in the Quran from the perspective of Sufi exegesis, focusing on three main pillars: supplication (*du'a*), remembrance (*dhikr*), and gratitude (*shukr*). The background of this research is rooted in the growing prevalence of mental health disorders in Indonesia, which calls for a holistic healing approach that addresses not only psychological but also spiritual dimensions. This study employs a thematic (*maudu'i*) exegesis method by analyzing the interpretations of prominent Sufi scholars such as al-Qushayri, Ibn 'Arabi, and Mahmud al-Alusi on Quranic verses related to supplication, remembrance, and gratitude as forms of self-healing. The findings reveal that supplication is understood as a means of inner reconstruction and complete surrender to God that helps alleviate psychological distress; remembrance functions as a transcendental therapy that cultivates tranquility (*tuma'ninah*) and prevents emotional turbulence; while gratitude serves as a mechanism for mental reinforcement by fostering positive thinking and self-acceptance. Sufi exegesis positions these three practices not merely as ritual acts, but as pathways of *tazkiyat al-nafs* that restore psychological balance while drawing individuals closer to God. This study concludes that self-healing from the perspective of Sufi exegesis represents an integrative healing model that combines mental, emotional, and spiritual dimensions. This model is highly relevant for addressing psychological crises in modern society, as it is grounded in enduring Quranic values.

Article Information:

Received October 21, 2025

Revised November 28, 2025

Accepted December 19, 2025

Keywords: *Self-healing, sufi exegesis, supplication (du'a)*

INTRODUCTION

In an era characterized by uncertainty and disruption, many events beyond individual control have become triggers of stress or stress-inducing factors (Rahmasari, 2020). Stress can lead to difficulties in concentration, problems with memory and information processing, and delays in completing tasks, which in turn may result in anxiety, irritability, and frustration (Ghaidha' & Sudinadji, 2023). Mental health has therefore become an increasingly urgent concern, particularly given the life pressures and unique social complexities experienced by Generation Z (Kanda & Firdaus, 2024).

How to cite:

Nur, M., Rambe, I., Lubis, H. N. (2025). Self-Healing in the Quran from a Sufi Exegetical Perspective. *El-Rusyd*, 10(2), 433-446.

E-ISSN:

2580-0256

Published by:

The Institute for Research and Community Service

Based on interviews conducted using the Mini International Neuropsychiatric Interview in 2018, only 9% of Indonesia's population sought medical treatment for depression. Many individuals experience psychological problems without adequate understanding of how to manage or treat mental disorders, coupled with limited awareness of self-healing concepts grounded in the Quran (Sari & Damanik, 2023).

The number of psychological consultations through the *gooddoctor.com* application increased sevenfold compared to the early stages of the pandemic in April 2020. A survey of 4,000 respondents across Indonesia revealed that 65% experienced anxiety, 62% experienced depression, and 80% suffered psychological trauma due to unpleasant experiences during the pandemic (Fazny, 2021). Mental health disorders in Indonesia have continued to rise significantly each year, particularly following the COVID-19 pandemic. According to Riskesdas (2018), the prevalence of mental and emotional disorders reached 9.8% among 300,000 households with members aged 15 years and above. This high prevalence is influenced by various factors, including low public awareness of the importance of mental health, cultural beliefs linking mental illness to mystical causes, and individuals' fear of disclosing psychological problems due to concerns about social stigma, which discourages them from seeking professional help (Hidayatullah & Aluf, 2021).

Complaining is a basic human trait that has existed since birth, as stated by Allah in QS. al-Ma'arij verses 19–21. Complaining may emerge in individuals who are unable to control their thoughts, behaviors, and speech. Unconsciously, such individuals may complain or utter harsh words as a means of releasing emotional distress. In Quranic discourse, the term *halu'a* can be categorized as a form of psychological illness, as it reflects a mental condition characterized by anxiety, impatience, and excessive reactions to both hardship and pleasure. From psychological and exegetical perspectives, *halu'a* represents emotional imbalance and weak self-control, which can potentially disrupt an individual's mental and spiritual well-being. Excessive anxiety, fear, and prolonged depression may also have physical consequences. Therefore, treatment is necessary to restore such conditions, as physical health is closely related to sound mental and psychological states.

One healing method that has recently gained widespread attention is self-healing. In psychology, self-healing is understood as a method for overcoming trauma or mental disorders that can be carried out independently, with external support to enhance the effectiveness of the healing process (Rahmatika et al., 2023). Unhealthy psychological conditions can affect various aspects of life, including cognitive functions, behavior, and physiological states. Unresolved past experiences and traumatic events must often be addressed before individuals are able to cope with new challenges. In many cases, these problems are associated with low self-confidence, leading to tendencies of self-blame. The greater the perceived rejection, the more difficult it becomes for individuals to accept and reconcile with themselves (Hidayatullah & Aluf, 2021).

According to scholars such as Louis Proto, self-healing is a healing process that involves the power of the mind through several stages. One crucial stage is fostering the belief that every individual possesses the capacity to heal themselves through mental strength (Rahmawati, 2020). Self-healing is also defined as a healing method that does not rely on medication, but rather on managing and releasing suppressed emotions and feelings within the body. This process may involve hypnosis, *qalbu* therapy, or relaxation techniques aimed at calming the mind. The healing process is carried out by the individual, sometimes with therapeutic assistance (Redho et al., 2019). One Indonesian psychologist outlines that self-healing encompasses several components, including forgiveness, gratitude, self-compassion, mindfulness, positive self-talk, expressive writing, relaxation, self-management, and imagery (Rahmasari,

2020).

In addition, several Quranic verses address the concept of self-healing. One such verse is found in QS. ar-Ra'd verse 28:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ۝

Meaning: *Those who believe and whose hearts find tranquility in the remembrance of Allah.*

Indeed, it is through the remembrance of Allah that hearts find tranquility

The *ishari* interpretation presented by al-Qushayri in his work *Lata'if al-Isyarat* on QS. ar-Ra'd verse 28 provides a profound understanding of the function of remembrance (*dhikr*) in spiritual healing (self-healing). Al-Qushayri explains that inner tranquility is not merely the result of outward efforts, but rather the fruit of a deep spiritual connection with Allah through *dhikr*. He states that when a person engages in remembrance, their heart becomes serene, their soul rejoices, and their inner being experiences peace. Furthermore, he asserts that if one does not experience gentleness or tranquility while performing *dhikr*, it indicates an inner disorder, meaning the heart has not yet reached the state of *qalb sahib* (a sound heart) (Al-Qushayri, 2000c).

Al-Qushayri's thought positions *dhikr* as a transcendental method of self-healing. It is not merely a verbal practice, but a form of spiritual therapy that connects human beings with the absolute source of tranquility Allah SWT. This connection generates genuine peace, distinct from the illusory calm sought through worldly means. Thus, in al-Qushayri's perspective, *dhikr* can be viewed as a means of inner reconstruction that purifies the heart from psychological and spiritual disturbances, enabling individuals to face life's pressures with emotional stability and spiritual serenity. In contemporary contexts, where many individuals experience anxiety, restlessness, and inner emptiness, authentic *dhikr* as also articulated by Ibn 'Arabi can serve as an integral Islamic solution, functioning not only as a ritual practice but also as a form of spiritual and psychological therapy.

In *Ruh al-Ma'ani*, al-Alusi explains that the hearts of believers possess a distinctive inclination: they attain tranquility (*tuma'ninah*) through the remembrance of Allah, unlike disbelievers who feel constricted and uneasy when Allah's name is mentioned. Al-Alusi asserts that this verse serves as evidence that true inner tranquility is not derived from worldly pleasures or rational contemplation alone, but rather is a divine gift that emanates from *dhikrullah* (Al-Alusi, *Ruh al-Ma'ani*, Vol. 8, pp. 213–215). This view aligns with the Islamic concept of self-healing, in which the healing process involves not only psychological dimensions but also spirituality rooted in the human relationship with God (Al-Baghdadi, 1994b).

Al-Alusi also cites the views of scholars such as Ibn Qayyim and al-Qurtubi, who emphasize that *dhikr* exerts a profound healing influence on the heart. *Dhikr* is not merely a verbal act, but a spiritual path that strengthens the soul and dissolves inner anxiety. Within the framework of self-healing, this reflects the role of *dhikr* as an inner therapy an inward restoration sourced from spiritual energy and conscious awareness of the Divine presence. Consequently, Allah's affirmation in the verse "*Ala bi dhikrillahi tatma'innul qulub*" constitutes an explicit declaration that *dhikr* is the primary path toward emotional stability and genuine healing (Al-Baghdadi, 1994b).

In verse 29, it is stated that those who believe and perform righteous deeds will attain *tuba* and *husn al-ma'ab*. Al-Alusi interprets these terms as spiritual and existential rewards for the state of inner tranquility and their sustained connection with Allah. From a self-healing perspective, this indicates that *dhikr* not only produces short-term calmness but also establishes a spiritual foundation for long-term happiness, both in this world and the hereafter (Al-Baghdadi, 1994b).

Based on the above discussion, it can be concluded that this verse illustrates how *dhikr* functions as an integral method of inner healing in Islam, restoring spiritual strength, cleansing inner wounds, and reinforcing the relationship with Allah

as the essence of true healing. The concept of “*Ala bi dhikrillahi tatṭma’innul qulub*” represents a foundational principle of self-healing, demonstrating how wounded, anxious, and burdened hearts can find peace through closeness to Allah. *Dhikr* also serves as a form of self-regulation and emotional healing; psychologically, when individuals mention Allah’s name, they redirect their focus from personal problems to the Supreme Being, fostering emotional resilience, a sense of companionship, and freedom from feelings of isolation.

In psychology, self-healing is recognized as a method for healing trauma or mental disorders that can be conducted independently with the support of external factors. Through this approach, many patients have reportedly recovered from depression and trauma. In Islam, self-healing is analogous to the concept of *shifa’* (healing). The healing of inner wounds (*qalb marid*) aims to restore mental well-being. Quraish Shihab refers to this condition as *qalb mutma’innah* and *qalb sakinah* (Rahmatika et al., 2023). According to (Dahlan, 2024), self-healing is a self-directed healing process that does not rely on others, intended to heal emotional wounds that disturb emotional balance and to relieve emotional exhaustion.

Most studies on spiritual health focus on mental health, demonstrating a strong relationship between spirituality and psychological well-being. Spiritual involvement influences mental health more directly than physical health by enhancing positive emotions and helping individuals manage negative emotions, functioning as a coping resource and a means of improving quality of life. Positive emotions include well-being, happiness, hope, optimism, meaning in life, high self-esteem, and a sense of control over one’s life. Related positive psychological traits include altruistic behavior, kindness, social support, generosity, and gratitude (Lilin et al., 2018).

In Islam, healing the wounded heart plays a crucial role in enabling individuals to return to the right path. Through continuous inner healing, individuals become capable of receiving divine light, purifying their hearts from elements that corrupt human *fitrah*, and fostering virtuous conduct. Therefore, a self-healing approach aligned with Quranic principles is essential as a primary guide in Islam, offering direction for preserving human nature and attaining true happiness.

Considering the various perspectives discussed above, the researcher asserts that the self-healing examined in this study refers to self-healing from a Sufi exegetical perspective using the *mandu’i* (thematic) method. This study is therefore highly relevant, as it aims to provide a deeper and more comprehensive understanding of self-healing in the Quran through the lens of Sufi exegesis.

METHODS

This study employs a qualitative research approach with a thematic Quranic analysis (*mandu’i* method) grounded in Sufi exegetical interpretation. This approach is considered appropriate for examining the concept of self-healing in the Quran, as it enables an in-depth exploration of the spiritual and psychological meanings embedded in Quranic verses through the interpretive frameworks of Sufi commentators (Sadia, 2024). The data in this study consist of primary and secondary textual sources. The primary data comprise Quranic verses related to the concept of self-healing, with particular emphasis on themes of supplication (*du’a*), remembrance (*dhikr*), and gratitude (*shukr*). These verses are analyzed through the interpretations of prominent Sufi exegetes, including al-Qushayri in *Lata’if al-Isharat*, Ibn ‘Arabi in relevant Sufi and exegetical writings, and Maḥmud al-Alusi in *Ruh al-Ma’ani* (Bachtiar, 2015; Feuillebois-Pierunek, 2017; Hijjas, 2018; Ichwan et al., 2024).

Secondary data are drawn from scholarly works in Quranic studies, Sufism, psychology of religion, and mental health, including peer-reviewed journal articles and academic books that discuss spiritual healing, inner well-being, and integrative approaches to mental health within Islamic thought (Engkizar et al., 2025; Engkizar

et al., 2023; Ropiah, 2018). Data collection was conducted through systematic textual examination of the selected Quranic verses and their Sufi interpretations. This process involved identifying relevant passages, categorizing them according to the three core themes supplication, remembrance, and gratitude and compiling interpretive explanations from Sufi exegetical sources. All materials were obtained from authoritative and academically recognized publications to ensure scholarly reliability.

Data analysis followed the stages of the thematic exegesis (*mawdu'ī*) method. First, the central theme of self-healing was determined as the analytical focus. Second, Quranic verses relevant to this theme were identified and thematically classified. Third, the interpretations of Sufi exegetes were analyzed comparatively to uncover convergences and distinctive insights regarding the psychological and spiritual dimensions of healing. Finally, the findings were synthesized to construct an integrative conceptual framework of self-healing from a Sufi exegetical perspective (Busral et al., 2025; Engkizar et al., 2025; Kaputra et al., 2021; Nisa et al., 2024).

The trustworthiness of the findings was ensured through source triangulation, achieved by comparing interpretations across multiple Sufi exegetes and relating them to contemporary academic discussions on mental and spiritual well-being. Analytical consistency was maintained by adhering to established exegetical principles and transparent thematic procedures (Cena & Bual, 2021, 2021; Skrzypińska, 2021).

This study is limited to textual and interpretive analysis and does not involve empirical or field-based data. Consequently, the findings are conceptual in nature and focus on normative and spiritual understandings of self-healing in the Quran. Nevertheless, the results provide a theoretical foundation for future empirical research exploring the practical application of Quranic-based spiritual healing in contemporary mental health contexts (Fossey et al., 2002; Nurwahidin et al., 2019).

RESULT AND DISCUSSION

Sufi Exegesis of Quranic Verses on Self-healing

Supplication (*Du'a'*) as a Means of Self-healing

Based on an examination of *Mu'jam al-Mufabras li Alfaẓ al-Quran*, terms related to supplication appear 199 times in the Quran. From these occurrences, this study identifies eight verses that are substantively relevant to the concept of self-healing, particularly from the perspective of Sufi exegesis. These verses are analyzed as representations of supplication not merely as verbal requests, but as mechanisms for inner healing and spiritual reinforcement.

Supplication for Inner Steadfastness

Quran, al-A'raf [7]: 126

("Our Lord, pour upon us patience and cause us to die as those who submit.")

وَمَا تَنْقِمُ مِنَّا إِلَّا أَنْ آمَنَّا بِآيَاتِ رَبِّنَا لَمَّا جَاءَتْنَا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَقَّنَا مُسْلِمِينَ
 "لما عملوا لله، وأوذوا في الله، صدقوا القصد إلى الله، وطلبوا المعونة من قبل الله، كذا سنة من كان الله أن يكون كله على الله"

Al-Qushayri interprets this verse by emphasizing that the suffering experienced by believers is not a consequence of moral failure, but rather the result of a sincere spiritual choice. He states:

"When they act for the sake of God and are harmed for the sake of God, they affirm their resolve toward God and seek assistance from Him. Such is the way of those who belong entirely to God: they rely wholly upon Him."

(Al-Qusyairi, 2000)

This interpretation indicates that self-healing in Islam is not an isolated psychological process, but an integral part of a deeper spiritual dynamic rooted in monotheistic consciousness and total reliance upon God. The supplication "*Rabbana afrigh 'alaina sabran*" is understood as a request for an outpouring of inner

steadfastness that soothes the soul amid psychological distress and inner wounds. For al-Qushayri, seeking divine assistance is not a sign of weakness; rather, it represents the highest form of spiritual strength, arising from an acknowledgment of human limitation and complete dependence on God as the ultimate source of inner resilience.

An analysis of al-Qushayri's and al-Alusi's interpretations reveals layered meanings of self-healing within this supplication. Al-Qushayri highlights the Sufi dimension, viewing patience as the fruit of sincere faith and total surrender to God. Al-Alusi, meanwhile, emphasizes the rhetorical and psychological aspects of the prayer, interpreting it as an inner outpouring that calms fear and anxiety. This demonstrates that inner healing in Islam transcends mere psychological reinforcement, constituting a process of transcendence that integrates supplication, patience, and monotheistic awareness as sources of spiritual strength in confronting suffering.

Supplication for Inner Healing

Quran, al-Anbiya' [21]: 83

("Indeed, adversity has touched me, and You are the Most Merciful of the merciful.")

وَأَيُّوبُ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

In his interpretation of this verse, al-Qushayri emphasizes the spiritual etiquette (*adab*) of Prophet Ayyub in supplication. Rather than explicitly asking for the removal of affliction, he reveals his weakness while exalting the divine attribute of mercy. According to al-Qushayri, this expression is not a complaint but a manifestation of profound spiritual awareness. He asserts that the dominant quality of patience within Prophet Ayyub is not negated by his articulation of suffering, as God Himself affirms his patience in Quran, Şad [38]: 44 (Al-Qushayri, 2000c).

Al-Qushayri further explains that Prophet Ayyub's statement does not constitute a protest against divine decree, but rather an acknowledgment of human fragility before God. He even interprets the utterance as a form of gratitude for a trial bestowed only upon God's beloved servants. From this perspective, suffering is not perceived as degradation but as a sign of divine selection. This interpretation affirms that self-healing does not entail denying pain, but rather reinterpreting it as a means of deepening faith and drawing closer to God (Al-Qushayri, 2000c).

The psychological dimension of Prophet Ayyub's suffering is also evident in the social humiliation he endured, such as the mockery of enemies (*syamatatu al-a'da'*) and the loss of social support. Al-Qushayri recounts that even Prophet Ayyub's students abandoned him, perceiving his affliction as a sign of divine disgrace. However, his unwavering patience and the loyalty of his wife demonstrate that spiritual rank is not measured by freedom from trials, but by the ability to preserve monotheistic conviction and sincerity amid profound adversity (Al-Qushayri, 2000c). This narrative also highlights the crucial role of spiritual support systems in the process of inner recovery.

The author's analysis of the Sufi interpretations of Prophet Ayyub's supplication indicates that the essence of self-healing in Islam lies in spiritual transformation rather than the elimination of physical pain. Al-Qushayri emphasizes supplicatory etiquette and monotheistic awareness; Ibn 'Arabi interprets the prayer as symbolizing the dissolution of ego and the soul's journey toward inner tranquility; while al-Alusi underscores total surrender to divine mercy as the foundation of inner steadfastness. Collectively, these interpretations demonstrate that Islamic self-healing emerges from the integration of patience, acknowledgment of human limitation, and unwavering trust in God's compassion transforming suffering from a perceived weakness into a path of spiritual purification and inner strength.

Supplication for Forgiveness as a Mode of Self-healing

Quran, Al 'Imran [3]: 16–17

(“Our Lord, indeed we have believed, so forgive us our sins and protect us from the punishment of the Fire.”)

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَفِنَا عَذَابَ النَّارِ
الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ

Al-Qushayri interprets these verses as describing servants who completely sever their attachment to anything other than God and humble themselves before Him by acknowledging hardship and affliction (*al-mihan wa al-ruziyyah*). Such individuals, according to al-Qushayri, attain divine proximity and special distinction, as well as elevated spiritual rank and divinely approved grace (Al-Qushayri, 2000a).

Verse 17 further delineates the spiritual qualities that sustain this state: patience (*Sabr*), truthfulness (*Sidq*), devotion (*qunūt*), generosity (*infaq*), and seeking forgiveness at dawn (*istighfar bil-ashar*). Al-Qushayri explicates patience as a multilayered spiritual discipline: patience in fulfilling divine commands, patience in avoiding prohibitions, and patience in surrendering to divine decree whether through loss or overwhelming trial. When this patience transcends emotional fluctuation, it becomes *rida* (contentment), a higher spiritual station (Al-Qushayri, 2000a).

He further categorizes these qualities across different dimensions of human existence: patience of the heart, truthfulness of the spirit, devotion of the self, and repentance of the tongue. At more advanced stages, these virtues represent perseverance in spiritual striving, honesty in divine witnessing, constancy in adherence to sacred boundaries, and repentance even for spiritual attainments themselves, particularly when the servant returns to sobriety (*Sahn*) after ecstatic absorption (*fana*). At this stage, the servant realizes that even the highest spiritual achievements remain insufficient before divine majesty, thus necessitating renewed repentance (Al-Qushayri, 2000a).

From a self-healing perspective, Al 'Imran [3]: 16–17 portrays supplication as a profound mechanism for inner purification and psychological restoration. The prayer for forgiveness is not limited to eschatological salvation but represents a conscious confrontation with human fragility, moral imperfection, and existential dependence on divine mercy. Healing, in this sense, emerges through acknowledgment, humility, and acceptance rather than denial of inner wounds.

Ibn 'Arabi offers a more metaphysical interpretation of the same verses. He understands “We have believed” as faith in the divine lights manifested through God’s actions and attributes. “Forgive us our sins” refers not merely to moral transgressions, but to the existential veil of separateness from God namely, the persistence of ego and limited selfhood. The “punishment of the Fire” symbolizes the agony of estrangement from divine unity rather than physical torment (Ahmad, 1971a).

According to Ibn 'Arabi, the virtues mentioned in verse 17 represent stages of spiritual discipline: patience in spiritual struggle (*mujahadah*), sincerity in love and intention toward God, humility in the journey toward divine presence, and generosity that culminates in the surrender of one’s very existence. Seeking forgiveness at dawn corresponds to moments of divine self-disclosure (*tajalliyat*) when spiritual illumination and healing (*shifa*) occur. In this framework, forgiveness constitutes the deepest form of self-healing: the purification of existence from residual ego and perceived separation from God (Ahmad, 1971a).

Al-Alusi, meanwhile, interprets the verses in a more normative-exegetical register, emphasizing that faith itself suffices as the basis for seeking forgiveness and divine protection. He explains patience as perseverance in obedience and restraint

from disobedience, truthfulness as sincerity in intention and speech, devotion as consistency in worship, generosity as obligatory and voluntary charity, and seeking forgiveness at dawn as a practice rooted in prophetic tradition and heightened spiritual receptivity (Al-Baghdadi, 1994a).

Collectively, these interpretations demonstrate that supplication for forgiveness functions as a comprehensive self-healing process in Sufi exegesis addressing psychological distress, moral vulnerability, and existential disorientation through repentance, humility, and reconnection with divine mercy.

Supplication for Inner Expansion (*Sharh al-Sadr*)

Quran, TaHa [20]: 25–28

(“My Lord, expand my chest, ease my task for me, and loosen the knot from my tongue so that they may understand my speech.”)

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ۖ وَيَسِّرْ لِي أَمْرِي ۖ وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي ۖ يَفْقَهُوا قَوْلِي

Al-Qushayri interprets this supplication as an indication that divine responsibility (*taklif*) presupposes inner capacity and spiritual readiness. Moses' repeated requests signify not weakness, but awareness of the profound demands of divine mission. The plea for an expanded chest (*ishrah li sadri*) is understood as a request for inner openness that allows Moses to re-engage with creation after having experienced intimate divine discourse. Similarly, loosening the knot of the tongue signifies regaining communicative ability after immersion in divine presence, relying entirely on divine strength rather than personal capacity (Al-Qushayri, 2000c).

From the standpoint of self-healing, this prayer reflects a prophetic model of recovery: inner restoration following spiritual intensity, emotional burden, and existential responsibility. Healing begins with surrender, acknowledgment of limitation, and divine assistance in restoring balance between spiritual experience and social engagement.

Ibn ‘Arabi deepens this interpretation by situating the prayer within the framework of *ma‘rifah*. For him, the expansion of the chest represents illumination by *nur al-yaqin* (the light of certainty) and stabilization within the station of divine self-disclosure (*tajalli al-sifat*). Moses seeks protection from being inwardly wounded by rejection or hostility, recognizing all events as manifestations of divine action rather than personal affronts. This awareness enables him to endure trials “with God and through God,” without ego-driven reaction (Ahmad, 1971b).

In Ibn ‘Arabi’s reading, the loosening of the tongue refers to removing intellectual and spiritual barriers that hinder the articulation of divine truth. Communication thus becomes an act of divine agency rather than personal effort. Healing, in this context, is achieved through dissolving egoic sensitivity and perceiving adversity as a locus of divine wisdom.

The author’s analysis indicates that QS. Ta Ha [20]: 25–28 articulates a multidimensional self-healing mechanism encompassing psychological relief, spiritual fortification, and communicative empowerment. Al-Qushayri emphasizes readiness and total reliance upon God, while Ibn ‘Arabi frames the supplication as a transformation of perception from personal injury to divine manifestation. Together, these interpretations establish prophetic supplication as an integrative model of self-healing, wherein emotional burdens are released, spiritual resilience is strengthened, and human agency is realigned with divine purpose.

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From a self-healing perspective, Al ‘Imran [3]: 16–17 portrays supplication as a profound mechanism for inner purification and psychological restoration. The prayer for forgiveness is not limited to eschatological salvation but represents a conscious confrontation with human fragility, moral imperfection, and existential dependence on divine mercy. Healing, in this sense, emerges through acknowledgment, humility, and acceptance rather than denial of inner wounds.

Ibn ‘Arabi offers a more metaphysical interpretation of the same verses. He understands “We have believed” as faith in the divine lights manifested through God’s actions and attributes. “Forgive us our sins” refers not merely to moral transgressions, but to the existential veil of separateness from God namely, the persistence of ego and limited selfhood. The “punishment of the Fire” symbolizes the agony of estrangement from divine unity rather than physical torment (Ahmad, 1971a).

According to Ibn ‘Arabi, the virtues mentioned in verse 17 represent stages of spiritual discipline: patience in spiritual struggle (*mujahadah*), sincerity in love and intention toward God, humility in the journey toward divine presence, and generosity that culminates in the surrender of one’s very existence. Seeking forgiveness at dawn corresponds to moments of divine self-disclosure (*tajalliyat*) when spiritual illumination and healing (*shifa*) occur. In this framework, forgiveness constitutes the deepest form of self-healing: the purification of existence from residual ego and perceived separation from God (Ahmad, 1971a).

Al-Alusi, meanwhile, interprets the verses in a more normative-exegetical register, emphasizing that faith itself suffices as the basis for seeking forgiveness and divine protection. He explains patience as perseverance in obedience and restraint from disobedience, truthfulness as sincerity in intention and speech, devotion as consistency in worship, generosity as obligatory and voluntary charity, and seeking forgiveness at dawn as a practice rooted in prophetic tradition and heightened spiritual receptivity (Al-Baghdadi, 1994a).

Collectively, these interpretations demonstrate that supplication for forgiveness functions as a comprehensive self-healing process in Sufi exegesis addressing psychological distress, moral vulnerability, and existential disorientation through repentance, humility, and reconnection with divine mercy.

Supplication for Inner Expansion (*Sharh al-Sadr*)

Quran, Ṭa Ha [20]: 25–28

(“My Lord, expand my chest, ease my task for me, and loosen the knot from my tongue so that they may understand my speech.”)

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ۖ وَيَسِّرْ لِي أَمْرِي ۖ وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي ۖ يَفْقَهُوا قَوْلِي

Al-Qushayri interprets this supplication as an indication that divine responsibility (*taklif*) presupposes inner capacity and spiritual readiness. Moses' repeated requests signify not weakness, but awareness of the profound demands of divine mission. The plea for an expanded chest (*ishrah li sadri*) is understood as a request for inner openness that allows Moses to re-engage with creation after having experienced intimate divine discourse. Similarly, loosening the knot of the tongue signifies regaining communicative ability after immersion in divine presence, relying entirely on divine strength rather than personal capacity (Al-Qushayri, 2000c).

From the standpoint of self-healing, this prayer reflects a prophetic model of recovery: inner restoration following spiritual intensity, emotional burden, and existential responsibility. Healing begins with surrender, acknowledgment of limitation, and divine assistance in restoring balance between spiritual experience and social engagement.

Ibn 'Arabi deepens this interpretation by situating the prayer within the framework of *ma'rifa*. For him, the expansion of the chest represents illumination by *nur al-yaqin* (the light of certainty) and stabilization within the station of divine self-disclosure (*tajalli al-sifat*). Moses seeks protection from being inwardly wounded by rejection or hostility, recognizing all events as manifestations of divine action rather than personal affronts. This awareness enables him to endure trials “with God and through God,” without ego-driven reaction (Ahmad, 1971b).

In Ibn 'Arabi's reading, the loosening of the tongue refers to removing intellectual and spiritual barriers that hinder the articulation of divine truth. Communication thus becomes an act of divine agency rather than personal effort. Healing, in this context, is achieved through dissolving egoic sensitivity and perceiving adversity as a locus of divine wisdom.

The author's analysis indicates that QS. Ṭa Ha [20]: 25–28 articulates a multidimensional self-healing mechanism encompassing psychological relief, spiritual fortification, and communicative empowerment. Al-Qushayri emphasizes readiness and total reliance upon God, while Ibn 'Arabi frames the supplication as a transformation of perception from personal injury to divine manifestation. Together, these interpretations establish prophetic supplication as an integrative model of self-healing, wherein emotional burdens are released, spiritual resilience is strengthened, and human agency is realigned with divine purpose.

Supplication for Forgiveness and Divine Mercy

QS. al-Mu'minun [23]: 109

(“Our Lord, we have believed; so forgive us and have mercy upon us, and You are the best of those who show mercy.”)

إِنَّهُ كَانَ قَرِيبٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ

Al-Qushayri interprets this verse by highlighting a profound contrast between two groups of human beings: those who embody supplication as an expression of servitude, and those who ridicule such devotion. He describes the former as the *awliya' Allah*, servants who persistently call upon God for forgiveness and mercy despite enduring mockery and hardship. Their supplication is not merely a ritual act, but a manifestation of faith, praise, and total devotion. Conversely, those who mock the faithful become veiled from remembrance (*dhikr*) and severed from divine illumination, thereby incurring divine retribution (Al-Qushayri, 2000c).

Al-Qushayri further frames this dynamic as a form of “divine contention” (*al-khusumah al-Haqq*), wherein God Himself responds to the humiliation of His devoted servants by granting them honor and victory, while punishing those who oppose and demean them. This response underscores that divine justice operates not only in the eschatological realm, but also in restoring the dignity and spiritual resilience of the oppressed faithful.

From the perspective of self-healing, this interpretation emphasizes that supplication for forgiveness and mercy functions as a means of inner restoration. The prayer uttered by the faithful becomes a source of spiritual strength, enabling them to endure social marginalization and psychological distress. Healing, in this context, does not necessarily manifest as the removal of external hardship, but rather as the recovery of inner stability, dignity, and existential meaning. Thus, supplication emerges as a transformative process through which suffering is reconfigured into spiritual triumph through patience, steadfastness, and unwavering trust in divine mercy.

Supplication for Protection of the Soul

QS. al-Mu'minun [23]: 97–98

(“My Lord, I seek refuge in You from the whisperings of devils, and I seek refuge in You, my Lord, lest they approach me.”)

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ ﴿٩٧﴾ وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ

According to al-Qushayri, the essence of *isti'adhab* (seeking refuge) lies in seeking protection with God from all that operates by God's permission, including harm that appears to originate from Satan. He invokes the Prophetic supplication “*A'udhu bika minka*” (“I seek refuge in You from You”) to illustrate that all causes ultimately return to divine will. Satan, therefore, possesses no autonomous power; his influence operates only within the divine order. Al-Qushayri emphasizes that if Satan truly possessed independent power to mislead, he would have been able to save himself from misguidance in the first place (Al-Qushayri, 2000c).

Within the framework of self-healing, this supplication functions as a mechanism for restoring clarity of consciousness. It liberates the individual from exaggerated fear, helplessness, and psychological vulnerability attributed to external forces. Rather than reinforcing anxiety, *isti'adhab* reorients the soul toward divine sovereignty, fostering inner calm through total reliance (*tawakkul*) upon God. In this sense, the prayer serves not merely as protection from temptation, but as liberation from egoic illusion and mental disturbance.

The author's analysis of QS. al-Mu'minun [23]: 97–98 indicates that supplication for protection constitutes a foundational element of spiritual self-healing. Al-Qushayri's interpretation underscores the existential dimension of *isti'adhab*, wherein awareness of divine omnipotence dissolves fear of satanic domination. Complementarily, Ibn 'Arabi emphasizes total surrender of heart, speech, and action to God, such that the very spaces through which temptation enters are spiritually sealed. Together, these interpretations affirm that genuine healing arises from sustained spiritual awareness, continuous remembrance, and conscious alignment with divine presence, long before regret becomes inevitable.

Supplication for Mental and Spiritual Strength

QS. al-Ahqaf [46]: 15

(“My Lord, inspire me to be grateful for Your favor which You have bestowed upon me and upon my parents...”)

... وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا ... حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ

Al-Qushayri explains that this verse articulates a multidimensional supplication rooted in gratitude, moral responsibility, and spiritual maturity. He emphasizes that honoring one's parents constitutes a foundational ethical obligation, as parental care represents the immediate cause of human existence. Failure to acknowledge this

bond, according to al-Qushayri, results in an inability to establish proper reverence toward God. This interpretation is reinforced by the Prophetic tradition stating that divine pleasure is contingent upon parental pleasure, and divine wrath upon their displeasure (Al-Qushayri, 2000b).

QS. al-Aḥqaf [46]: 15 presents a layered prayer that integrates gratitude, righteous action, repentance, and concern for future generations. Al-Qushayri identifies five interconnected petitions within the verse: gratitude for divine blessings, performance of righteous deeds, moral rectification of offspring, acceptance of repentance, and affirmation of submission to God. Within the framework of self-healing, this supplication represents an integrative process that reconciles personal history (parents), present ethical conduct, and future responsibility (descendants).

Al-Qushayri further associates the age of forty with spiritual maturity. Prior to this stage, human consciousness is largely occupied with physical growth and worldly demands, limiting the activation of inner perception (*basirah*). As bodily needs stabilize, the soul gains capacity for deeper spiritual awareness and orientation toward its divine origin. The supplication for gratitude thus reflects a conscious transition from corporeal preoccupation to spiritual refinement, marking readiness for sustained obedience and inner balance.

The author's analysis affirms that QS. al-Aḥqaf [46]: 15 embodies a Quranic model of self-healing grounded in gratitude and spiritual maturity. Healing, in this context, involves reconciliation with the past through honoring parents, regulation of the present through righteous action, and orientation toward the future through prayer for one's descendants. The symbolic significance of the age of forty underscores the alignment between psychological stability and spiritual readiness. Consequently, this verse demonstrates that Quranic self-healing is anchored in gratitude, ethical continuity, and sustained devotional consciousness across generations.

CONCLUSION

Based on the discussion and analysis conducted, it can be concluded that self-healing in the Quran from a Sufi exegetical perspective constitutes a holistic process of inner healing that encompasses both psychological and spiritual dimensions. Within this approach, self-healing is not merely aimed at alleviating emotional wounds or psychological distress, but also directed toward the purification of the soul (*taẓkiyyat al-nafs*) and the restoration of the heart to genuine tranquility (*tuma'ninah*).

An examination of the interpretations offered by al-Qushayri, Ibn 'Arabi, and al-Alusi demonstrates that supplication (*du'a*), remembrance (*dhikr*), and gratitude (*shukr*) function as three fundamental pillars in the Quranic model of self-healing. Supplication serves as a mechanism of reliance upon God, fostering hope, perseverance, and acceptance of divine decree. Remembrance represents the core of spiritual therapy, reconnecting the heart with the Divine presence, cleansing the inner self from anxiety, and cultivating profound emotional stability. Meanwhile, gratitude shapes a positive mindset and the capacity to embrace life's realities with openness, thereby accelerating the process of inner recovery.

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