

Self-Healing Concept in the Quran: An Analysis of Sakana and Ithma'anna Words

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Abstract: Self-healing term is widely used by the youth generation lately in the cyber and real world. People comprehend the term as the effort to heal oneself from heart discomfort caused by a failure, pressure, anxiety, disappointment, insecurity, et cetera, and the effort to seek inner serenity and tranquility. However, unfortunately, some people choose to do self-healing in the wrong and deviant way. Therefore, this research aims to straighten up and reveal the self-healing concept in the Quran by analyzing the words Sakana and Ithma'anna and their derivation embodying the meaning of tranquility. This study is library research by implementing a semantic approach. The applied data collection method was documentation using primary and secondary data, i.e., the Quran, Al-Misbah, Al-Qurthubi, and Ibn Kathir exegesis. This research result indicates that Allah sends down tranquility for those with mental readiness and decorates themselves with commendable qualities. This research also conveys several deeds that can be done as self-healing, which in reality is contrary to the habits of today's younger generation. Eventually, the serenity that all man desires is eternal tranquility, which is included in the group of people who are called upon by Allah and addressed by 'O tranquil soul' when he dies and on the Day of Resurrection.

Abstrak: Istilah self-healing banyak sekali digunakan oleh generasi muda saat ini di dunia nyata dan maya. Istilah ini dipahami sebagai upaya penyembuhan diri dari ketidaknyamanan hati yang disebabkan oleh kegagalan, tekanan, rasa cemas, kecewa, insecure, dan sejenisnya serta usaha untuk mencari ketenangan dan ketenteraman batin. Namun sayangnya, masih ada dari mereka yang melakukan self-healing dengan cara yang keliru bahkan menyimpang. Oleh sebab itu, penelitian ini bertujuan untuk meluruskan dan mengungkap konsep self-healing dalam Al-Qur'an melalui analisis kata sakana dan ithma'anna beserta derivasinya yang mengandung makna ketenangan. Penelitian ini merupakan penelitian kepustakaan dengan pendekatan semantik. Metode penumpulan data yang digunakan adalah dokumentasi dengan sumber data primer berupa Al-Qur'an, tafsir Al-Misbah, tafsir Al-Qurthubi, dan tafsir Ibnu Katsir. Hasil penelitian ini menemukan bahwasanya ketenangan itu Allah turunkan kepada mereka yang memiliki kesiapan mental dan menghiasi diri dengan sifat terpuji. Penelitian ini juga mengungkap beberapa upaya yang dapat dilakukan sebagai self-healing yang dalam kenyataannya berseberangan dengan apa yang menjadi kebiasaan generasi muda saat ini. Pada akhirnya, ketenangan yang diinginkan oleh semua orang adalah ketenangan yang abadi, yakni termasuk ke dalam golongan orang-orang yang diseru oleh Allah dengan sambutan 'wahai jiwa yang tenang' ketika wafat dan hari kiamat kelak.



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INTRODUCTION

One term that is widely popular among the millennial generation is self-healing. The term is often articulated with recovering themselves from the piles of emotional exhaustion, does not find tranquility and discomfort in their activities, or the loss of inward serenity. This kind of emotional exhaustion can be caused by many reasons, such as failure, pressure, anxiety, disappointment, the busyness of activities, feeling of inadequacy (commonly called insecure), and loads of problems they have to deal with. Essentially, the term of self-healing in the current millennial generation perspectives is how they find serenity and tranquility so that their mental well-being soundly preserved. Or in several occasions, it also can be taken as a shield to detach themselves from various obligations they must fulfill, and being the reason for not believing in themselves so that they do not have the courage to move forward and get through various challenges which should train them to have a more mature mentality. Still, in reality, this self-healing is largely carried out with vacation or staycation. Vacation or staycation itself is not prohibited; however, it can be forbidden if it is carried out in a way that does not conform to the existing values, especially religious ones.

The Quran itself uses several words selection to show serenity and tranquility, such as *Sakana-Sakinah* and *Ithma'anna-Thuma'ninah*. The word سكن-يسكن (Sakana-Yaskunu-Sukunan) in the Al-Munawwir dictionary means still (not moving), serene, subside, inhabit, occupy, pleased, trust, lost, with *Sukūn* mark, die. Meanwhile, the words اطمأن-يطمأن mean serene, tranquil, secure, and peace (Munawwir, 1997). Using these words (along with their derivation), several verses within the Quran provide

guidance to all humans about the way to seek heart tranquility and serenity.

The meaning of serenity and tranquility cannot be understood just by reading its meaning or word translation, but it requires thorough examination through semantic study. Accordingly, this research aims to investigate the meaning embodied within the words *Sakana* and *Ithma'anna* and their derivation in many verses in the Quran. Through the study of meanings, the researcher then tries to reveal the Quranic perspectives of the self-healing concepts. This research is necessary and urgent to be conducted to straighten up the current self-healing concept existing within the youth generation's perspective. In this research, the meaning discovery behind the words *Sakana* and *Ithma'anna* within the Quran can become a turning point for the researcher or the reader that eventually will lead to the correct understanding regarding how to seek serenity and tranquility, mainly for the heart and soul.

The Quran, as all Muslim life guidance in this world, has been widely studied by numerous previous researchers through their different scientific perspectives; one of them is via the Quranic semantic study. This Quranic semantic study has been used to study various concepts via the meaning of words contained in the verses within the Quran, such as the word Muslim (Muhsinin, 2017), the word *Wali* and *Auliya* (Ismatilah et al., 2016; Maksum & Tafiati, 2019), the concept of human (Hanafi, 2017; Nahdiyyin, 2009), piety and fear (Affandi & Su'ud, 2016), faith and good deeds (Saepudin et al., 2007), the word "*Al-Kafur*" (Ramli et al., 2018), the word "*Zawj*" (Hujaz et al., 2018), the concept of light (Azizah, 2020), the word "*Libās*" (Taufiqotuzzahro', 2016), the word *Safara* and its derivation (Fatimah,

2020), the word Wasat and its derivatives (Laily, 2021), *Istikbar* (Norazizah et al., 2021) and *Mutakabbir* (Meilan et al., 2017), and the meaning of *Qalb* (Amda & Daheri, 2020). Given the previous research, the researcher has not yet found a semantic study that examines the words *Sakana* and *Ithma'anna* in the Quran. Consequently, the researcher feels urged to study the topic to complete the previous Quranic semantic studies. In addition, this semantic study is conducted to reveal the self-healing concept that has become a hot discussion among the younger generations.

The most relevant previous research with this current research is the study on the *Sakinah* concept conforming to the Quran (Bhakti et al., 2020; Ismatulloh, 2015). The research has a focus of study related to the *Sakinah* concept (which is one of the derivations of the *Sakana* word); hence it is distinct from this research that studies on self-healing concept through the semantic study of *Sakana* and *Ithma'anna* within the Quran. Therefore, this research can complete the previous research.

METHOD

This study is library research by applying a semantic approach. The study applies this research type because it is the most suitable study to reveal the meanings of the words *Sakana* and *Ithma'anna* and their derivation in the Quran.

The data collection method applied in this research is documentation. The primary data source in this research is the Quran and its translation, Al-Misbah, Ibn Kathir, and Qurthubi exegesis. Meanwhile, the secondary sources of this research are

books, articles, and other relevant documents conforming to the research theme. In conducting this research, the researcher undergoes the following steps: (a) Collecting verses that contain the word *Sakana* and *Ithma'anna* along with their derivation. This data collection was conducted with the assistance of the www.quran-wiki.com website and the Zekr application. Using these two platforms aims to ease the researcher to validate the obtained data so that there are no repeated and missed data. (b) Examining translation of every verse contained in *Sakana* and *Ithma'anna* words and their derivation. (c) Selecting verses that contain the words *Sakana* and *Ithma'anna* and their derivation that contain serenity meaning. (d) Investigate thoroughly every verse containing the word *Sakana* and *Ithma'anna* along with its derivation that means tranquility by reading the *Asbabun Nuzul* and its interpretation. (e) Conducting analysis to find self-healing concept from the word that contains the word *Sakana* and *Ithma'anna* along with its derivation that means tranquility.

RESULTS AND DISCUSSION

Sakana Words

The root of trilateral *sīn kāf nūn* (س ك ن) is found in 40 Surah and mentioned 69 times in the Quran, in six forms of derivatives. If it is seen from its meanings, the trilateral *sīn kāf nūn* (س ك ن) mentioned in the Quran can be categorized as follows: (1) Meaning as dwell, dwellings, still, or stationary, the words with those meanings are mentioned eight times, each of which in the following words formations: (a) اسْكُنْ as much as 2 times (Al-Baqarah: 35 and Al-A'raf: 19), (b) اسْكُنُوا as much as 2 times (Al-A'raf 161 and Al-Isra': 104), (c) سَكَنُكُمْ as much as 2 times (Ibrahim: 45 and Ath-Thalaq: 13), (d) سَكَنَ as much as 1 time

(Al-An'am: 13), (e) سَاكِنًا as much as 1 time (Al-Furqan: 45). (2) Meaning stricken with poverty or filled with misery, the words with those meanings are mentioned as much as two times in the word form الْمَسْكَنَةُ (Al-Baqarah: 61 and Ali 'Imran: 112). (3) Meaning the needy, the words with this meaning are mentioned as many as 23 times in the form of simplex/*mufrad* مَسْكِين (11 times) and plural مَسْكِين (12 kali). Addressing the needy with these two words has several contexts, such as being kind to the needy, giving charity to the needy, feeding the poor, one-fifth of the booty for the needy, and poor people is one of the groups entitled over charity. (4) Meaning reassurance and tranquility, the words with those meanings are mentioned as much as seven times in the word forms سَكِينَةً as much as 6 times (Al-Baqarah: 248, At-Taubah: 26, 40, and Al-Fath: 4, 18, 26) and سَكَنَ as much as 1 time (At-Taubah: 103). (5) Meaning as (night) for the time to rest, the word with this meaning is mentioned as many as six times, each of which 1 time with the word forms سَكَنَّا (Al-An'am: 96), لَيَسْكُنُوا (An-Naml: 86), تَسْكُنُونَ (Al-Qasas: 72), and 3 times with the word لَيَسْكُنُوا (Yunus: 67, Al-Qasas: 73, and Ghafir: 61). (6) Meaning as (may) feel pleased, restful, or inclined to its spouse, the words with those meanings are mentioned as many as two times in the word forms لَيَسْكُنَ (Al-A'raf: 189) and لَيَسْكُنُوا (Ar-Rum: 21). (7) Meaning as the house, favorable dwellings, remains of ruins of dwellings, ruins of dwellings, pleasant dwellings (in Paradise' Adn), place of rest or dwellings, the words with those meanings are mentioned as many as 13 times, each of which in the following forms: (a) Plural مَسْكِنٌ as much as 11 times (At-Taubah: 24, 72, Ibrahim: 45, Taha: 128, Al-Anbiya': 13, An-Naml: 18, Al-Qasas: 58, Al-'Ankabut: 38, As-Sajdah: 26, Al-Ahqaf: 25, and Ash-Shaff: 12), (b) Simplex مَسْكَن as much as 1 time (Saba': 15), (c) Masar

سَكَنًا as much as 1 time (An-Nahl: 80). (8) Meaning as knife, the word with the meaning is mentioned as much as 1 time in this word form سَكَيْنًا (Yusuf: 31). (9) Meaning as settle, cause (water to) settle, or still (the wind), the words with those meanings are mentioned as much as five times in this word form أَسْكَنَ-يُسْكِنُ-أَسْكِنَ in the Surah Ibrahim: 14, 37, Al-Mu'minun: 18, Asy-Syura: 33, and Ath-Thalaq: 6. (10) Meaning as (house not) inhabited or (place of rest not) inhabited, the words with those meanings are mentioned two times in *Wazan Maf'ul Bih* مَسْكُونَةٌ (An-Nur: 29) and *Fi'il Mudlari'* Majhul تُسْكِنُ (Al-Qasas: 58).

Ithma'anna Words

Related to the word *Ithma'anna* along with its derivation, the researcher found 13 verses that contained the word with the following meanings: (a) Meaning as (invocation for proof) so that the heart is more tranquil and reassured of the faith in Allah (Al Baqarah: 260, Al-Ma'idah: 113), (b) Meaning as the heart tranquility because there are always assistance and reinforcements from Allah Ali' Imran: 126, Al-Anfal: 10), (c) Meaning a secure and tranquil state (to perform a prayer/Salah as it should) after they passed fearsome and dreadful situation (during the battle) (An-Nisa:103), (d) Meaning as serene to the life of this world (Yunus: 7), (e) Meaning as the heart tranquility by remembering/Dhikr to Allah Ar-Ra'd: 28), (f) Meaning as a person who is forced to renounce his religion, but his heart remains secure in faith (An-Nahl: 106), (g) Meaning as a parable of land that was safe and secure (An-Nahl: 112), (h) Meaning as an example if there were upon the earth angels walking securely as the messenger of Allah (Al-Isra": 95), (i) Meaning as the people who worship Allah are only on edge, or he feels pleased and reassured (in faith) only when he is touched by good (Al-Hajj: 11),

(j) Meaning as a call for the tranquil souls when he dies and on the Day of Resurrection (Al-Fajr: 89).

Self-Healing Concept in The Quran

The word *Sakana*, in the Al-Munawwir dictionary, lexically embodies the meaning انقطع عن الحركة (still/unmoving) (Munawwir, 1997). Al-Qurthubi's commentary mentions that *As-Sakan* comprises the meaning of "everything that can be settled." Moreover, the meaning of *Sikkin* is already known widely as a knife. The knife is named after *Sikkin* because it can make something still after being slaughtered. It derives from the word *As-Sakan*. The word *Al-Miskin* (the needy) is named the needy because its movement and action are minimal. The word *Sukkan As-Safinah* (ship passengers) is also Arabic because the ship's passengers can secure the ship from being shaken (Al-Qurthubi, 2009). Afterward, the word *Sakinah* is taken from the stem consisting of *Sin*, *Kaf*, and *Nun* letters that embody the meaning of still or antonym of shake and move, tranquility sent down from Allah SWT. Various word forms consist of the three letters derived from the above meanings. The word *Sakinah* is serenity and tranquility that started with restlessness or turmoil. It is taken from a word that means to cut because the calm cuts and ends the restlessness. *Sakinah* is also perceived after a turmoil situation, either the danger which threatens one's life or something that is clouding the mind, in present or past. Dwelling is referred to as *Maskan* because it is the place to attain serenity after the dwellers move or may even experience shock outside the house. The turbulent feeling in the couple's heart, filled with uncertainty, will end with *Sakinah*, or tranquility and peace of mind, as the fruit of marriage. That is why the Quran

stresses one of the objectives in marriage is for the individuals involved in it to attain *Sakinah*/serenity and tranquility (Shihab, 2012). The pattern of *Sakinah* is *Fa'ilah*, which is taken from *As-Sukun* which is synonymous with *Al-Waqaar* and *Ath-Thuma'ninah* (serene and tranquil) (Al-Qurthubi, 2009).

Meanwhile, *Ithma'anna* comes from the word *Thuma'niinah* which means steady, calm, and even, as in *Thuma'ninah* of the body members carried out in *Salah*. *Thuma'ninah* also means tranquility of the heart from fear. The tranquility of the heart *Thuma'ninah Al Qalb*) is when a person can put his mind at rest on something he believes in (Al-Qurthubi, 2009). Furthermore, Al-Misbah's commentary mentions that the tranquil heart is when one is willing and relieved in whatever situation they face. One of the causes of the loss of heart's serenity and tranquility, based on Surah An-Nahl: 112, is the insubordination that has been done or one is not grateful for 3 kinds of favors, security, tranquility, and gift of sustenance (Shihab, 2012). Therefore, every favor Allah has sent down to people is health, and abundant sustenance from everywhere, and others need to feel grateful for it. *Kufr*, or ungrateful over the blessings and favors Allah has bestowed upon us is one of the causes of restlessness and distress. This distress then disturbs one's peace of mind.

Several points need to be taken into account related to the concept of serenity and tranquility embodied in the Quran, that is referred to as the word *Sakana* and *Ithma'anna*, along with its derivation as follows:

- a. Mental readiness, stay away from disgraceful deeds, and decorate oneself with commendable qualities

One of the reasons for the revelation of Surah At-Taubah verses 26

is pride and arrogance that engulf the Muslims because their number is greater when they fought the polytheists in the Hunain incident stricken. They forget Allah's guidance that victory only comes from Allah alone.

In addition, patience, gratitude, and *Husnuzhan*/to show good judgment to Allah are needed in everyone. Patience with every test and trial will grow *Husnuzhan* and lead everyone to realize that whatever happens is He's choice, and Allah's choice is the best option. That way, there is no longer a feeling of disappointment if what happens or what one gets is not as expected. On the other hand, gratitude will control oneself from excessive desires that often present dismay and refrain from speech acts that one should not do. Therefore, by understanding that serenity is passed down to a ready mind, soul, and heart decorated with commendable deeds, everyone will realize that to obtain peace, he must prepare himself first, not seek it outward in a way that is not justified.

b. The return of something highly valued and recognizing the signs of Allah's might

M. Quraish Shihab, in the commentary of Surah Al-Baqarah verse 248, stated that the presence of something highly valued and has been lost for so long is one of the pieces of evidence that can make the tranquil heart. This verse also acknowledges that a remnant, left by Mûsa and Harûn As (Peace be upon him) family preserved soundly by their descendants, brought *Sakinah*, inward serenity for them. Given the verse, the other lesson learned is the importance of maintaining the old legacy, especially heritage that can bring a sense of calm and encouragement to serve the

community, particularly the legacy of the prophets and heroes (Shihab, 2012). Ibn Kathir has another opinion regarding the word of Allah, *Fihi Sakinah*, in this verse, the signs of Allah's might that can be perceived, which then bring peace (Katsir, 2004). Hence, everyone who is looking for a serene for his soul should always try to recognize, pay attention, understand, and embellish the signs of Allah's might in every activity so that he feels tranquil because of it.

c. Rest at night

Some verses in the Quran mention that Allah makes the morning so that all beings can move freely and makes the night to provide time for rest. Allah made the night pitch black so that they would be quiet, i.e., not doing activities, and resting and sleeping in it. In addition, Allah illuminated the day around them so that they may be keen on their actions (Shihab, 2012). Allah made the night quiet and dark so that all could feel serene, meaning rest at night from fatigue, exhaustion, and work (Katsir, 2004). According to Al-Qurthubi (2009), it means that men can rest with their spouses and children to relieve fatigue and exhaustion.

In Surah Al-Qasas verse 72, Allah informs us that He makes the daylight *Sarmadan*, i.e., continuously until the end of life; surely, it makes it difficult for humans and makes the body tired and limp due to the many activities and busyness (Katsir, 2004). Hence, it can be concluded that too many activities and business make a man forget about the purpose of life and the balance between worldly life and the afterlife, which eventually makes their body and heart tear apart, feel distressed, and far from serenity.

d. Marriage

Allah SWT in Surah Al-A'raf verse 189 reminds us that He created this human race as a whole from Adam AS (Peace be upon him) and from himself Allah created his wife, Hawa. Then from this couple came the human race. In this verse, Allah also says: "*and from him, Allah created his wife, so that he would be pleased with her.*" So that he feels pleased and relieved with her; thus, there is no bond between two spirits that is greater than the bond between husband and wife (Katsir, 2004). In Al-Misbah exegesis, it is stated that the word *Liyaskuna Ilaiha* (so that he feels tranquil to her) although editorially it means that the husband feels pleased and inclines his heart to his wife. In essence, it goes reciprocal so the wife is pleased and tends her heart to her husband. The tranquility and the heart inclination, which later aroused desires between them, encouraged them to have a husband and wife relationship and which, in turn, gave birth to children. Without desire, then both parents will not do it because the fruit of this relationship will be burdensome for the mother during pregnancy and childbirth and also for the father because of the responsibility for his children. Furthermore, M. Quraish Shihab (2012) argued that the serenity in Surah Ar-Rum: 21 is related to the biological function of humans with which the reproductive organs, if used, can achieve peace in the marriage. Instinctively, the fulfillment of biological relationships will lead to calm.

Surah Ar-Rum verse 21 also explains that the joint life between a man and a woman in a marriage is a sign of the power of Allah SWT. Humans know that they have certain feelings towards the opposite sex. These mutual attraction causes the feelings and thoughts in each of them, which makes one attracted to the other so that

between the two, male and female, there is a natural relationship. They step forward and strive to achieve the feelings and tendencies between men and women. The culmination of all this is the marriage between a man and a woman. In such a situation, only his wife is the best woman for a man, while for a woman, it is only her husband who attracts her heart. Each felt reassured within the pair. All of these are the most valuable capital in fostering a happy household. With a happy household, the soul and mind become serene, their bodies and hearts become tranquil, life and livelihood become steady, the excitement in life will arise, and tranquility for men and women will be achieved as a whole. In this verse and other verses, Allah stipulates the provisions of husband and wife's life to achieve happiness in life, peace of mind, and harmony in married life. If those matters have not been achieved, they should do self-introspection, and examine what they have been unable to do and the mistakes they have made. Then they determine the best way to make peace and fulfill these deficiencies conforming to Allah's provisions so that the expected goals in marriage are achieved, e.g., tranquility, mutual love, and compassion. (Kementerian Agama RI, n.d.).

However, it should also be understood corresponding to the meaning of *Sakana* (i.e., still or serene after being shaken and moving) that to get peace and tranquility within their household, they must go through turmoil, indicating that the serenity here is "dynamic serenity." Certainly, in every household, there are times when turmoil and even misunderstandings can occur. Still, they can quickly overcome, and then created *Sakînah* is created in which if every family member can fulfill their obligations to Allah, to themselves, to society, and to their environment,

conforming to the teachings of the Qur'an and the Sunnah of the Prophet (Putra et al., 2022). Hence, the younger generations should carry out marriage conforming to the sharia in religion if they are ready. So that their emotional problems due to tiredness from daily activities and busyness can be treated with serenity, tranquility, compassion, and affection, they find in their partner.

e. Togetherness, effort, and Tawakkal

The Prophet SAW (Blessings of God be upon him as well as peace) said *La Tahzan* (don't grieve/don't be sad) to Abu Bakr RA (God have mercy on him), which is enshrined in Surah At-Taubah: 40, he said when he saw Abu Bakr's RA anxiety. At that time, he saw from the mouth of the cave that the pursuers would surely know and see they were in the cave if one of them ducked down (Shihab, 2012). In Al-Qurtubi exegesis, Ibn Al-Arabi said that at that time, Abu Bakr was worrying the Prophet SAW if those pursuers could find out where he was hiding. Therefore, Allah sent down tranquility for him through the assurance conveyed by the Prophet SAW regarding Allah's help. Then the fear within Abu Bakr disappeared so that his heart became calm again. After that, Allah grew a Tsammamah plant at the cave entrance to calm him down, inspired the dove to make a nest, and sent a spider to make its web near the bird's nest. What an amazing reinforcement amount Allah has sent down and its strong meaning embody in this event, just to make Abu Bakr calmer (Al-Qurthubi, 2009).

Then the Messenger of Allah continuing *Innallaha Ma'ana* (indeed Allah is with us) is material for commentators' analysis which is quite lengthy, among others, when comparing the sayings of the Prophet Muhammad SAW. during this hijrah with the words of

the Prophet Musa AS. when he left Egypt. Surah Ash-Syu'ara': 61 describes the pursuit of Pharaoh and his army against Prophet Musa AS. and the Children of Israel. At that time, the people of Prophet Musa AS. said *Inna Lamudrakun* (Pharaoh must have overtaken us). Prophet Musa AS replied: "not! Verily, my Lord is with me, and He will guide me. "Prophet Musa's AS answer highlights that Allah SWT is with himself; it does not highlight "togetherness" as did the Prophet Muhammad.

Surah Al-Baqarah verse 95 shows the power of Allah SWT and, at the same time, instills optimism in the hearts of every Muslim afflicted with misfortune. If scientists or philosophers introduce what they call the law of dialectics, then this verse is similar in the impression it gives to that law. Do not feel despair when faced with a difficult situation; even if one no longer makes an effort, leave it to Allah and let the difficulty continue until it reaches its peak. Then there will be new opportunities that can be achieved to turn difficulties into ease and death into life (Shihab, 2012).

Given the explanation above, important lessons can be drawn regarding the meaning of togetherness and the right time to keep trying and believing. The togetherness that is shaded by the love for Allah SWT will essentially provide comfort and tranquility for all. Sympathy and empathy within togetherness become a turning point for everyone to strengthen other people nearby when they feel anxious, tired, disappointed, and insecure, as complained by the youth generations lately. Therefore, the younger generation should find or even form a togetherness environment where they can mutually encourage goodness and piety to Allah so that this togetherness can also become a way to make self-healing.

f. Repentance, charity, alms

Surah At-Taubah: 103 speaks about a group of people who are weak in their faith and who mix good and bad deeds in their activities. They hoped to be forgiven by Allah SWT. One way of repentance is through spending on charity and alms. Therefore, in the following verse (At-Taubah: 104), Prophet Muhammad SAW was ordered *"take the charity (on behalf of Allah,"* which is the treasure of alms and charity that should be spent wholeheartedly and humble fashion; *"from part of their wealth,"* not entirely, also not mostly, and not the best; *"with it,"* i.e., with the treasure that you take away you cleanse their property and their souls and purify their souls and expand their wealth, *"and pray for them,"* to show your blessing to them and ask for their safety and welfare; *"Indeed your invocation is something that can be the peace of mind for them,"* who have been restless and afraid because of the sins they have committed. Subsequently, they are encouraged to repent after leaving bad deeds and to always have a good demeanor towards Allah SWT. In verse 105, the mention of alms and repentance are combined because they both function to cleanse. Giving charity is repentance related to wealth, while sincere repentance is a charity in actions and giving. Thus, giving charity and paying alms is one kind of repentance (Shihab, 2012). In addition to alms and zakat, repentance is also done by returning to Allah, asking Allah for help, and humbling oneself in His presence (Katsir, 2004).

The usage of the word *أموالهم* (their wealth) in Surah At-Taubah: 104 above aims to instill serene for the wealth owner that what they give is still acknowledged as their wealth, so that their spending is regarded as a 'loan' to Allah. Asy-Sya'rawi also conceives that

embedding wealth in their aims gives a sense of tranquility.

g. Dwellings as a place to obtain serenity

Allah says in Surah An-Nahl verses 80: *"Allah has made you in this sense dwelling for you a place to rest which can bring serenity to face physical and inward har."* The word *Sakanan* (dwellings) means that you live inside of it to tranquil your body parts after doing activities (Al-Qurthubi, 2009). Parallel to the opinion, M. Quraish Shihab (2012) mentioned that the word *Sakanan* in verse is taken from the word that means tranquil after turmoil. The house functions to provide serenity to its dwellers after a whole day of struggling with various problems outside the house. One presence at home makes them can relieve exhausted and feel serene, unharmed by a beast or uninvited trespassers. That is why the Quran commands anyone who is about to enter a house (even their dwelling) to say *Salam* as a sign and a prayer of peace for the dwellers. On the other hand, the Messenger of Allah reminds the guest to return if their *Salam* is not unanswered after being repeated three times. Additionally, a household that is consisted of only a husband and a wife is also responsible for establishing *Sakan*, that is, *Sakinah*, inward serenity to all household members.

h. The descent of *Sakinah* (serenity) becomes one of the factors in reaching victory

Surah Al-Fath verse 4 also may function to explain part of the previous verse, which states that Allah won the Messenger of Allah with a real victory. The verse alludes to the explanation that the revelation of *Sakinah* to the believers is one of the main factors in achieving victory. *Sakinah* is serenity in their hearts so that no confusion among the

believers emerges, nor disputes between them. Thus, they are united and not swayed by the devil and negative issues spread by the polytheists and hypocrites. It is one of the crucial factors in attaining victory. The verse uses the word *Fi Qulub Al-Mu'minin* (within the hearts of Muslims), even though some may say it is better if it is *Ila Qulubihim* (into their hearts). The wording *Fi* is to imply that *Sakinah* is accommodated in the container of the heart and is there steadily. If the word *Ila* is used, it would only imply that *Sakinah* descent to heart without the meaning of its stability in the heart (Shihab, 2012).

That steady serenity is passed down to a ready heart and soul. The hearts of those who fulfill the call of Allah and His Messenger and adorn their hearts with honesty, loyalty, and obedience. After they are tranquil and firm, their faith will continue to grow (Katsir, 2004), and victory will be achieved.

i. Dzikrullah

Surah Ar-Ra'd verse 27 mentions that Allah gives His guidance to those who are returned (*Man Anab*). Then, in the subsequent verse, it is mentioned that *Man Anab* is the believer, and his heart feels serene with *Dzikrullah*. By remembering Allah, the heart becomes good, relies upon Allah, and becomes serene when remembering Him and willing (pleased) Allah as a protector and helper. This tranquility is what one deserves in the remembrance of Allah. Ibn Kathir's commentary explains that *Man Anab* means people who repent and return to Allah, ask Allah for help, and humble themselves in His presence. (Katsir, 2004). While in Al-Qurthubi's (2009) exegesis, it is mentioned several opinions regarding the meaning of the serene heart using *Dzikrullah*, that is: (a) Serene and tranquil by obeying Allah

SWT so that their hearts are peaceful, (b) Their hearts are always at ease by remembering Allah verbally, by the Qur'an, or by His commands, or by remembering His bounties and favors, just as their hearts feel shrunk by remembering His justice, retribution, and judgment, (c) *Bidzkrillah* comprises they remember Allah and examine His signs so they confidently know the perfection of His power, (d) *Bidzkrillah* means by obeying Allah.

j. People whose souls are calm during death and the Day of Judgment

In interpreting Surah Al-Fajr verse 27, M. Quraish Shihab (2012) says if verse 26 describes the words of people who regret, verse 27 describes Allah's response to the obedient. Says If verse 26 describes the words of the contrite, verse 27 describes God's welcome to the obedient. Allah says calling when the human spirit will leave the body or when he rises from his grave: *O Tranquil soul* and feels secure and at peace because of the many *Dhikr* and remembrance of Allah, *come back*, that is, die and rise on the Day of Resurrection. Then *to your Lord*, Your Sustainer, and Guide, *with a willing heart*, that is, being content with the Divine reward *and pleasing* to Allah and even all creatures, therefore *enter into the group of My obedient servants* and gain honor from Me, *and enter My Paradise* of which I have prepared for those who obey.

If we observe, the last word *Ithma'anna* in the Quran is related to the context of death and resurrection (the Day of Resurrection). It means soul serenity is finally obtained after death and resurrection that is good and blessed by Allah. Allah included him in His servants' ranks and entered him into

Paradise. Therefore, everyone should prepare and equip themselves to be included in the group of people who are greeted with the call "O serene soul" at death and on the Day of Resurrection, and then be included in the group of pious and righteous people enter to heaven.

CONCLUSION

This research discovers that Allah SWT descends tranquility to those who have mental readiness, keep away from despicable deeds, and decorating themselves with commendable qualities. Subsequently, several efforts of which one can do to attain serenity are to recognize the signs of Allah; through happy marriage and blessed by Allah; find and establish a togetherness environment who encourages each other toward goodness and strengthen each other; continuous make repentance, charity, and alms; and continuously to *Dzikrullah*, remembering Allah. One of the things that today's younger generation often abandon is that a home is a place they could find serenity. Allah also makes the night pitch black and silent so that man may feel serenity with it by sleeping or resting after getting through daylight with numerous activities. Eventually, the descent of serenity becomes one of the factors in attaining victory and success. One of the successes that all man expected is included in the ranks *An-Nafsu Al-Muthma'innah*, people with serene soul at their death and the day of resurrection, included in the ranks of pious people and welcomed to enter His Paradise. This kind of self-healing is what the younger generation should understand and implement, or specifically to those who feel worried, disappointed, insecure, or whatever state that makes them far away from the tranquil condition in their heart. Nevertheless, this study has a limitation,

such as, the analysis of words only *Sakana* and *Ithma'anna* along with its derivation that embodies the meaning of tranquility. In addition, this research only makes three exegesis books as the primary sources, i.e., Al-Misbah, Al-Qurthubi, and Ibn Kathir exegesis. Therefore, the researcher recommends to the subsequent researcher to examine factors that may cause inserenity within one's soul and implement.

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