

ANALYSIS OF ADOLESCENT EQUANIMITY FACTORS IN THE PERSPECTIVE OF THE QUR'AN AND PSYCHOLOGY

ANALISIS FAKTOR KETENANGAN HATI REMAJA DALAM PERSPEKTIF AL-QUR'AN DAN PSIKOLOGI

Hafidz Adhi Tama^{1*}, Ramadhanita Mustika Sari¹

¹ Universitas Islam Negeri Sunan Kalijaga Yogyakarta

*Corresponding author

E-mail: adhitamahafidz@gmail.com

Abstrak

Artikel ini meneliti mengenai beberapa faktor ketenangan hati seorang remaja yang berhubungan dengan ayat Al-Qur'an serta dalam kajian atau perspektif psikologi. Penelitian ini berfokus pada surat Al-Fath ayat 4 dan Ar-Ra'd ayat 28 bahwa dengan adanya ketenangan hati seorang mukmin dalam melakukan kehidupan sehari-hari maka akan bertambah pula keimanan dari individu tersebut. Tujuan penelitian ini untuk mengidentifikasi serta menganalisis faktor-faktor yang memengaruhi ketenangan hati seorang remaja dalam perspektif Al-Qur'an, yakni pada Q.S Al-Fath ayat 4 dan Ar-Ra'd ayat 28. Penelitian ini termasuk dalam penelitian pustaka (library research) serta melalui literature review yang dilakukan pada tanggal 28 September 2022 melalui teknik mencari kesamaan (compare), ketidaksamaan (contrast) pada beberapa literatur serta menarik kesimpulannya dengan memfokuskan pada interpretasi ayat Al-Qur'an dengan tafsir dari Kemenag serta tafsir Al-Jalalain dan juga menggunakan perspektif psikologi untuk melihat teori-teori dari tokoh. Hasil menunjukkan bahwa seorang remaja apabila ingin mendapatkan ketenangan hati dalam melakukan suatu hal di kehidupan sehari-harinya maka yang dilakukan antaranya adalah dengan memperbanyak ibadah serta berbuat baik kepada orang lain tanpa mengharap suatu imbalan apapun. Dengan adanya kegiatan positif tersebut diharapkan juga remaja bisa menambah keimanan mereka yang berimplikasi pada ketenangan hatinya dalam kehidupan sehari-hari.

Kata Kunci: remaja; ketenangan hati; persepektif islam

Abstract

This article examines several factors of a teenager's peace of mind which are related to verses of the Koran as well as psychological studies or perspectives. This research focuses on Surah Al-Fath verse 4 and Ar-Ra'd verse 28 that with the peace of mind of a believer in carrying out daily life, the individual's faith will also increase. The aim of this research is to identify and analyze the factors that influence a teenager's peace of mind from the perspective of the Qur'an, namely in Q.S Al-Fath verse 4 and Ar-Ra'd verse 28. This research is included in library research, as well as through a literature review carried out on September 28 2022 through the technique of looking for similarities (compare), dissimilarities (contrast) in several literatures and drawing conclusions by focusing on the interpretation of Al-Qur'an verses with interpretations from the Ministry of Religion as well as the interpretation of Al-Jalalain and also using a psychological perspective to look

at the theories of the characters. The results show that if a teenager wants to gain peace of mind in doing something in his daily life, what he can do is increase his worship and do good to other people without expecting any imbalance. With these positive activities, it is hoped that teenagers can increase their faith, which has implications for peace of mind in everyday life.

Keywords: adolescent development; peace of mind; Islamic perspective

INTRODUCTION

Adolescence is a phase where one must move from childishness to maturity. Of course, in this phase too, teenagers must be good at managing in many ways that certainly involve the physical and psychological conditions of the teenager. For example, regarding peace of mind, with a calm heart, a teenager will live his daily life in a straightforward and orderly manner and not be hasty in carrying out his activities. Therefore, the heart is able to accept and can reject a sense of calm that is owned by oneself. Only by remembering Allah SWT and getting closer to Him and accompanied by an attitude of faith in the divine rabbi, the heart will gain inner calm and tranquility (Hasanusi, 2019).

The changeable nature of the heart will have an impact on the peace of mind he feels. Faith that fluctuates causes a person to be less close and rarely remember Allah SWT. In addition, there are other means aimed at obtaining peace and tranquility of the heart, namely by dhikr. It is hoped that with this method, someone can calm his turbulent heart. With a sense of sincerity and ridha to Allah SWT hoping to be full of compassion, it will create peace of mind as proof of God's love for servants who want to get closer to Him (Hamid, 2020).

A person who does not remember his Lord wherever and whenever he is, and does not present God with every breath he takes, then he will feel that he is carrying the burden of his own problems. He does not create his own peace of mind because he feels there is no way out of the burden of his life and thinks he can solve the problem without any intervention from God (Susanto, 2022).

The Qur'an also explains that someone who wants to gain peace of mind is the one who has disconnected with the world and met his creator. Muslims who return to their Lord through the pleasure obtained will get eternal peace and gather with other worshipers. From this explanation, humans can feel the peace of their hearts and souls when the body joins the spirit while living in the world and is awakened on the day of resurrection. People who refrain from pleasure while in this world and instead prioritize God's commands by believing and doing all the commands and avoiding the prohibitions, will have a stable and lasting peace of mind and always be close to the divine rabbi (Mursalin et al. 2023).

Furthermore, to examine more deeply about the research, the authors use literature review from several

studies, namely the first research (Ardianto & Zamroni, 2022) entitled "Implications of Peace of Mind and Peace of Heart as Factors Affecting Educational Success for Adolescents" is that at the age of adolescence there needs to be education and assistance so that religious, moral and others have an impact in the future because at this time a person's condition is still unstable. Meanwhile, regarding the factors that influence the success of learning education from these adolescents, there are external and internal factors from students which include the psychological and physiological conditions of students.

Furthermore, the research titled "Theory for Obtaining Peace of Mind" by (Kallang, 2020) explains that to get a sense of calm and tranquility there are efforts such as always remembering Allah, making a habit of reading the Qur'an and sending blessings to the Prophet SAW, performing 5 daily prayers, associating with pious people, fasting, listening to religious lectures, repenting, patience, tawakkal and tawadhu'. Humans must do good and remember Allah physically and psychologically, so that psychologically between humans and the creator will always be close and can produce peace in the heart.

The third is Research (Manzilah'Adlimah, 2019) entitled "Implementation of the Constructivism Learning Model in Improving Student Learning Outcomes in Islamic Religious Education on the Basic Competencies of Believing in Qada and Qadar with Peace

of Mind" by Annilta Manzilah 'Adlimah from Walisongo State Islamic University Semarang focuses on a problem regarding the low scores or learning outcomes of students in class 9F in semester 2 at SMPN 1 Limpung Batang Regency in the 2018/2019 academic year of Islamic Religious Education subjects. One of the factors that cause this is the method used tends to make students passive and teacher-centered.

Researchers applied the constructivism approach to improve the learning outcomes of PAI subjects on the theme of Believing in Qada and Qadar Results in Peace of Mind. The population taken was 33 students and used class action research and was carried out in 2 cycles where each cycle consisted of 4 stages, namely planning, action implementation, observation and reflection. In cycle 1, 70% classical learning completeness was obtained with an average score of 72.78. While cycle 2 obtained 97% and an average score of 84.88. Thus it can be concluded that the implementation of the constructivism learning model can improve the learning outcomes of students in class 9F SMPN 1 Limpung, Batang Regency.

From these three studies, there are similarities with what the author studies, such as the unstable and unstable condition of adolescents in dealing with daily life, the need for education and assistance in order to always provide peace in their lives. In addition, to get calmness also through efforts such as getting used to dhikr, reading the Qur'an, performing prayers, fasting, and so on.



While the difference lies in the analysis of the author using several interpretations to examine the verse of the Qur'an in accordance with the theme of the writing and using psychological theory because it relates to adolescent psychology.

METHODOLOGY

This research uses a descriptive qualitative method with a library research approach and to interpret the Qur'anic verses related to this research by looking at the Tafsir of the Ministry of Religion and Tafsir Al-Jalalain and the tafsir of Shaykh Dr. Muhammad Sulaiman Al-Asyqar, mudarris tafsir of the Islamic University of Medina in Q.S. Al-Fath verse 4 and Q.S. Ar-Ra'd verse 28. Regarding data analysis, the researcher reduces the data, then the data is displayed or presented, and finally conclusions and verification are drawn.

RESULT AND DISCUSSION

The results and discussion generally contain the results and the discussion itself consists of the necessary subtitles, such as the results of the analysis of the first objective, the results of the analysis of the second objective and so on. Make sure that researchers must explain the meaning of the contents of tables and figures so that they do not repeat (read) things that are already written in the tables and figures.

Sobriety comes from the word "calm" which is added with the prefix ke and the suffix an, which means that it looks motionless or not choppy, not restless, not chaotic, safe, and serene.

Meanwhile, in KBBI, tranquility can be defined as a calm condition related to the heart, mind and mind (Sunendar, 2016). Tranquility is created so that a person can feel peaceful in his life, even some people do practices according to Islamic law such as praying, dhikr, meditating, reading the Qur'an to get calm and besides that with these activities it is an effort to bridge between the servant and the Khaliq (Farid & Fauzi, 2023). A person can also get peace if he is sincere and earnest in doing positive activities then with the activities carried out, he will get a reward for what he has gone through (Ohoitumur & Jamlean, 2023).

In medical science, the liver is defined as one of the organs that have a vital role for the human body, besides that this organ is often referred to as the liver and is the largest organ in the body. The function of the liver is to neutralize toxins that enter the body and produce protein and help the digestive process, this organ also weighs about 1.5 kilograms (Makarim, 2022).

When likened, the heart is like a kingdom led by a king who has the power to control his kingdom. The heart in this case as the main role to control the lust, spirit and mind in the human body. Like a king whose orders and desires no one can refuse because he has the power in everything to control his kingdom, so the heart has power over the entire body that is controlled (Jalil, 2016).

A. Sobriety in Psychology (according to figures)/theories

Robert Frager expressed his opinion that Sufism has similarities



with psychological studies, but in Sufism the objects studied are broader and emphasize the soul, heart, and self. Meanwhile, psychology studies human behavior in general. The three concepts (soul, heart, and self) according to Frager are able to synergize through effort (riyadah) then produce a Sufistic experience and then dynamically change to build emotions that come from an-nafs al muthmainnah which is located in the heart. In addition, he argues that the interpretation of the Sufis is a reflection of the feelings of the heart and soul. The heart becomes the main medium in building the main spiritual potential, because the heart is able to receive light sourced from Allah SWT (Giyarsi, 2023). The heart holds the deepest intelligence and wisdom and is the focus of ma'rifat, spiritual knowledge. If the eyes of the heart have been opened, man will be able to see beyond the outward appearance of everything that is false, as the heart also holds the divine spark or spirit within man (Wulandari, 2017).

Todd LeRoy Perreira is a professor from San Jose University, CA United States conducted a study on emotion management through the concept of Islamic mysticism with a meditation approach. He tried to prove psychologically that the practice of dhikr by meditating can affect a person's emotions. The combination of the concept of

Islamic mysticism and meditation by means of dhikr can produce significant reinforcement to the soul experience that provides changes in one's emotions and interpretations (Al Amin, 2016).

B. Sobriety in Qur'anic Verses

In the Qur'an, one of the verses that explains about peace of mind is found in Q.S Al-Fath Verse 4, which is as follows:

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ
 الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ
 إِيمَانِهِمْ ۗ وَاللَّهُ
 جُنُودُ السَّمَوَاتِ وَالْأَرْضِ ۗ وَكَانَ اللَّهُ
 عَلِيمًا حَكِيمًا

Meaning: It is He who has sent tranquility into the hearts of the believers so that their faith may increase in addition to their (existing) faith. And to Allah belong the armies of the heavens and the earth, and Allah is the All-Knowing, the All-Wise.

The Tafsir of the Ministry of Religious Affairs briefly explains that this verse has both general and specific meanings. Regarding the general explanation, the verse means that Allah will instill calmness, patience, and steadfastness for every believer so that there is no more disagreement between them that can cause division. Only those whose faith is lacking are prone to disputes with other believers (Mu'min et al. 2024)

While the specific explanation is that Allah caused



peace of mind in everyone who was with the Prophet Muhammad in facing the Hudaibiyyah Agreement. The specific meaning of this verse is what is meant as the cause of the revelation of the verse.

Tafsir Al-Jalalain explains that (It is He who has sent tranquility) namely tranquility (into the hearts of the believers so that their faith increases in addition to their faith) to the laws of religion, namely when one of them is revealed they immediately believe, among others, the law of jihad. (And to Allah belong the armies of the heavens and the earth) if He wished to help His religion without you, He could certainly do so (and Allah is All-Knowing) of all His creatures (again All-Wise) in His actions, i.e. He is constantly of this nature (Hadits, 2022).

Apart from QS. Al-Fath verse 4, there is another letter that explains about peace of mind, namely QS. Ar-Ra'd verse 28 as follows:

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ
بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Meaning: (i.e.) those who believe and their hearts are calmed by the remembrance of Allah. Remember, it is only with the remembrance of Allah that the heart becomes tranquil.

In the interpretation of Shaykh Dr. Muhammad Sulaiman

Al-Ashqar, mudarris tafsir of the Islamic University of Medina that the believers who are guided by Allah and repent to Him, the heart can become calm and calm by remembering Allah through their tongues, such as reciting the Qur'an, bertasbih, bertahmid, bertahlil, or listening to dhikr.

C. Factors Affecting Sobriety

According to Zakiah Darajat and Kartini Kartono, there are several factors that affect sobriety if someone wants to achieve it, namely as follows:

a. Religious Factors

This factor is the most important need of the human heart because with religion, human attitudes can be regulated and controlled. If someone is not religious then his life has no restrictions that must be avoided. A person who believes and fears Allah SWT must always feel calm and peaceful in his heart, he feels that his inner peace and relief arise as a result of the faith and piety contained within him. Religion also teaches the implementation of worship which serves as a fortress for a person from anxiety and fear in his daily life. Therefore, religion is an important factor regarding one's peace of mind.

b. Fulfillment of Human Needs

Peace of mind can be felt if human needs are met both

physically and psychologically. If they are not met, it will result in anxiety in the heart which can have an impact on the disruption of one's peace of life. Some of the needs that must be met in a person's life are as follows (Awaludin, 2020):

1. Basic needs are met because every human being must have their own basic needs and if they are met, they will be able to achieve peace of mind in humans.
2. The achievement of satisfaction both physically and spiritually such as satiety, security, protection, and so on.
3. One's social status in the environment which causes a sense of love, affection and sympathy so that it will cause peace and tranquility in humans.

Meanwhile, according to Zakiah Darajat, there are 6 human needs to get peace of mind, namely as follows (Indah, 2020):

1. A sense of affection from humans and because of this that can make his heart calm, but if you don't get affection from humans then the heart always feels restless. Unlike the case with people who believe in Allah SWT, because with that if someone does not

get affection from humans, at least he is sure of the affection of Allah SWT so that his soul is not arid.

2. The sense of security that a person has if he is close to Allah SWT, then a sense of security will always protect him, but on the contrary, if he is far from Allah SWT and his life is always threatened, either his heart, property or position will definitely feel restless and make himself stressed.
3. A person's sense of self-worth because if this is not fulfilled it will cause suffering for someone, which in this day and age there are still many people who feel harassed, underestimated and disrespected, especially in terms of wealth, position and descent.
4. The sense of freedom in each human being, of course, has limits and rules that do not disturb the peace of others in expressing an opinion. However, the real freedom is only the freedom found in the relationship between man and his creator.
5. The sense of success that a person gets, but if he fails and does not achieve his wishes, a sense of



disappointment will arise and self-confidence will be lost.

6. A person's curiosity about information about something, but if it is not fulfilled, it has an impact on a person's behavior and he feels miserable if he does not know the information he is looking for.

D. Implications of Sobriety in Daily Life

A teenager's heart will feel calm if he is always close to Allah, always involving Him on the sidelines of activities in his daily life because most teenagers are students

who are still in school, namely before starting learning it would be nice to be accustomed to reading the Qur'an, dhikr which in addition to making the heart calm can also make the classroom atmosphere more conducive and ready to receive learning (Wandini et al. 2024). In addition, when it is prayer time, then immediately fulfill it and can be by reading books or listening to Muslim studies for those who are unable to pray, especially women.

E. Analysis

From the data that has been obtained, the authors analyze several things listed in Table 1.

Table 1. Analysis of Sobriety According to Psychological Perspectives

No	Figure	Theory / Explanation
1	Robert Frager	According to Frager, the concepts of soul, heart, and self are able to synergize through effort and then produce a Sufistic experience and then change dynamically to build emotions that come from an-nafs al muthmainnah which is located in the heart. The heart becomes the main medium for building spiritual potential because the heart is able to receive light sourced from Allah SWT and the heart stores the deepest intelligence and wisdom to be the focus of ma'rifat, spiritual knowledge.
2	Todd LeRoy Perreira	Combining the concepts of Islamic mysticism and meditation through dhikr can amplify significant mental experiences and can also bring about changes in one's emotions and interpretations.

Based on Table 1 shows that the two figures have their own opinions to get peace of mind there are efforts to achieve it, these efforts are by building spiritual activities sourced from Allah or

always getting closer to Him. Furthermore, the analysis of peace of mind in the Qur'anic perspective is contained in Table 2.



Table 2. Analysis of Peace of Mind from a Qur'anic Perspective (Q.S. Al-Fath: 4)

No.	Interpretation	Explanation
1.	Ministry of Religious Affairs	There is a general explanation that Allah will instill peace of mind, patience, and steadfastness for everyone who believes so that there is no difference of opinion between people. While in particular that this verse was revealed when the Prophet Muhammad was holding the Hudaibiyah Agreement where Allah caused peace of mind in everyone who was with the Prophet Muhammad at that time.
2.	Al-Jalalain	Explaining that Allah SWT sends tranquility / tranquility into the hearts (hearts) of believers so that their faith increases in addition to their faith. and Allah's soldiers in the heavens and on earth who are desired to help His religion without your knowledge, and the nature of His creatures is always wise in all His actions.

Table 3. Analysis of Serenity in the Qur'anic Perspective (Q.S. Ar-Ra'd: 28)

No.	Interpretation	Explanation
1.	Syaikh Dr. Muhammad Sulaiman Al Asyqar	The believers are those who are guided by Allah and who repent to Him. And their hearts become serene and calm with the remembrance of Allah through dhikr, recitation of the Qur'an, glorifying, glorifying, glorifying, and glorifying. And it is only with the remembrance of Allah that the heart becomes serene and tranquil.

From the data contained in tables 2 and 3, it shows that in the verse, namely Q.S. Al-Fath verse 4 with several interpretations used, it explains that Allah sends calmness, patience, and steadfastness to people who always believe and get closer to Him. While in the interpretation of Q.S. Ar-Ra'd verse

28 that has been mentioned explains that there are several ways that our hearts become calm, among others, namely by dhikr, reading the Qur'an, bertasbih, bertahmid, bertakbir, bertahlil, and so on. If that has been done then we are always surrounded by good things. Furthermore, regarding the analysis of



the factors that affect the peace of mind listed in Table 4.

Table 4. Analysis of Factors affecting Sobriety

Religious Factors	Fulfillment of Human Needs (Kartini Kartono)	Fulfillment of Human Needs (Zakiah Darajat)
With religion, human attitudes can be regulated and controlled. Someone who believes and fears Allah SWT must always feel calm and peaceful in his heart. Religion also teaches the implementation of worship which serves as a fortress for a person from anxiety and fear in his daily life.	According to Kartini Kartono, human needs must be fulfilled to achieve peace of mind, such as basic needs, the achievement of physical and spiritual satisfaction, one's social status in the environment.	According to Zakiah Darajat, there are 6 human needs to get peace of mind which include a sense of affection from humans, a sense of security that a person has when close to Allah SWT, a sense of one's self-worth, a sense of freedom but in accordance with the limits and rules that do not disturb the peace of others, a sense of success obtained by a person, and a person's curiosity about information from something.

Based on table 4, it shows that there are various factors to get peace of mind, including religious factors being the main thing because of the rules to stay away from things that are prohibited by a person. Religion also teaches worship which functions as a person's fortress from anxiety and fear in his life. In addition, there is also the factor of fulfilling human needs as a step to get peace of mind, including basic needs, achieving physical and spiritual satisfaction, social status, a sense of affection, a sense of security, a sense of self-worth, a sense of freedom, a sense of success and a sense of curiosity.

CONCLUSION

From the results of the discussion that has been presented by the author, it is concluded that these two figures (Robert Frager, Todd LeRoy Perreira) have their own opinions to get sobriety there are efforts to achieve it, these efforts are by building spiritual activities sourced from God or always getting closer to Him. If that has been done, it will always be crowded by good things. there are various kinds of factors to get peace of mind, including religious factors being the main thing because of the rules to stay away from things that are prohibited by someone.

In addition, there are also factors of fulfilling human needs as a step to get peace of mind, including basic needs,



achieving physical and spiritual satisfaction, social status, a sense of affection, a sense of security, a sense of self-worth, a sense of freedom, a sense of success and a sense of curiosity.

The suggestion for further research is to deepen the data by adding references through various existing sources. In addition, it is also expected to be able to apply this sobriety in everyday life so that it always gets positive things.

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