



The Concept of Sakinah from a Psychological Perspective in Tafsir Al-Misbah

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Abstract

The concept of *sakinah* in the Quran represents an important value associated with inner tranquility, emotional stability, and closeness to Allah. This study aims to analyze the concept of *sakinah* in M. Quraish Shihab's *Tafsir Al-Misbah* and examine its relevance to cognitive psychology. This study employed a qualitative descriptive approach with a content analysis design. The primary data source was *Tafsir Al-Misbah*, particularly its interpretation of verses concerning *sakinah* in Surah Al-Baqarah [2]: 248, Surah At-Tawbah [9]: 26 and 40, Surah Al-Fath [48]: 4, 18, and 26, and Surah Ar-Rum [30]: 21. Secondary data were obtained from kitab, book, journal articles, and other scholarly literature related to Quranic exegesis, *sakinah*, and cognitive psychology. The data were analyzed using content analysis. The findings reveal that *sakinah* in *Tafsir Al-Misbah* refers not only to outward calmness but also to inner tranquility arising from faith, self-control, positive thinking, and the ability to regulate emotions. These findings demonstrate the relevance of *sakinah* to cognitive psychology, particularly in promoting psychological tranquility among modern individuals through the integration of spiritual values and healthy thought processes.

INTRODUCTION

The Quran is the primary source of Islamic teachings, containing not only theological, legal, and social guidance but also psychological values relevant to human life. One of the important values discussed in the Quran is *sakinah*. Generally speaking, *sakinah* describes a state of calm, tranquility, peace, and stability bestowed by Allah SWT upon human beings in various life situations. In Indonesian, "peace of mind" refers to a state of safety, peace, and freedom from anxiety, whereas linguistically, the word "*sakinah*" derives from the Arabic root "*sakana*," which means calm, still, settled, and unshaken (Munawwir, 1997; Pusat Bahasa Departemen Pendidikan Nasional, 2018). In studies of the Quranic lexicon, "*sakinah*" is understood as a lasting tranquility within the heart that enables humans to face difficult circumstances with conviction and steadfastness (Ibn Manzhur, 1994; Oesterle et al., 2026). This meaning indicates that *sakinah* is not only related to physical tranquility but also encompasses peace

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of mind, emotional control, steadfastness of heart, and a person's ability to cope with life's pressures (Hasan, 2018; Shihab, 2018).

The concept of *sakinah* in the Quran appears in various contexts. Surah Al-Baqarah [2]: 248 links *sakinah* to the peace granted to the Children of Israel through the Ark of the Covenant. Surah At-Taubah [9]: 26 and 40 describe the descent of *sakinah* upon the Prophet Muhammad, peace be upon him, and the believers during a time of crisis. Surah Al-Fath [48]: 4, 18, and 26 describe *sakinah* as the tranquility instilled by Allah (the Exalted) into the hearts of the believers so that their faith may increase. Meanwhile, Surah Ar-Rum [30]: 21 presents *sakinah* as the peace found in a marital relationship built upon the foundations of *mawaddah* and *rahmah*. This diversity of contexts demonstrates that *sakinah* is not limited to domestic life but is also related to the strengthening of faith, steadfastness in the face of threats, emotional stability, and harmony in social relationships (Ridwan, 2024).

Interpreting these verses requires an approach that goes beyond the textual meaning and also considers their relevance to human concerns. In contemporary exegesis, the Quran is understood as a source of values capable of engaging with social, spiritual, and humanitarian changes (Mustaqim, 2012; Shihab, 2018). This framework is important because knowledge, faith, and spiritual experience are not treated as separate elements but rather as interrelated components in shaping a holistic human understanding (Afandi & Komariah, 2021). One Indonesian exegetical work that embodies this contextual approach is Tafsir al-Misbah. In this exegesis, *sakinah* is not merely interpreted as a state of outward stillness or calm, but as inner peace arising from closeness to Allah, strong faith, self-control, and wisdom in facing life's challenges (Ridwan, 2024).

Discussions about *sakinah* are becoming increasingly important in modern life. Rapid social change, economic pressures, competition, family conflicts, work demands, technological advancements, and anxiety about the future can affect people's emotional stability and mental health. Psychological well-being is determined not only by the fulfillment of material needs but also by self-acceptance, a sense of life's meaning, positive relationships, life goals, and the ability to cope with one's environment in a healthy way (Ryff, 1989). In stressful situations, religion can help individuals find meaning, maintain hope, manage inner conflicts, and build psychological resilience. However, religious responses also need to be developed through proper understanding so that they can function constructively in addressing life's challenges (Abu-Raiya et al., 2016; Koenig, 2012).

The spiritual values in the Quran are linked to the development of mental health because they encourage people to cultivate faith, patience, self-control, and a meaningful outlook on life (Yusuf & Sari, 2022). The value of gratitude in Tafsir al-Misbah, for example, is related to spiritual well-being and the ability to view life experiences positively (Afandi, 2018). Optimism is also a value that can help people maintain hope and resilience in the face of adversity (Ashimah et al., 2025). Furthermore, *zikr* is understood as a means of cultivating spiritual qualities, inner peace, and awareness of Allah's presence in human life (Zuhri et al., 2020).

In the tradition of Islamic thought, peace of mind is also linked to the purification of the heart, the control of desires, and the spiritual journey toward Allah SWT. Inner peace cannot be separated from the effort to purify the heart of negative traits and to cultivate habits that bring a person closer to Allah (Al-Ghazali, 1988). The soul's journey toward Allah also requires patience, *tawakal*, self-control, and the ability to place every life experience within the framework

of servitude (Al-Jauziyah, 1998). In the study of Islamic psychology, the human psychological state is understood through the relationship between faith, reason, the heart, behavior, and the social environment; thus, tranquility is not merely viewed as an emotional state but also as the result of a balance among various elements within the human self (Nashori, 2023).

The concept of sakinah can also be understood from the perspective of cognitive psychology. Cognitive psychology studies human mental processes, such as thinking, understanding, remembering, perceiving situations, evaluating experiences, and making decisions (Neisser et al., 1996). A person's emotional state is greatly influenced by how they interpret the events they experience. Negative thoughts can lead to anxiety, fear, sadness, and psychological stress, whereas a healthier mindset can help individuals develop adaptive responses (Beck., 2013). Changes in thinking can also influence changes in emotions and behavior because cognitive evaluations are one of the elements that shape human responses to a situation (Beck., 2013; Strunk et al., 2015). This view aligns with the idea that emotional disturbances are influenced not only by events but also by a person's beliefs and interpretations of those events (Ellis, 1994).

The intersection between the concept of sakinah and cognitive psychology can be seen in the relationship between beliefs, ways of thinking, and emotional responses. In a threatening situation, a person may experience deep fear if the situation is perceived as a threat with no way out. Conversely, faith in God's help, hope, patience, and tawakal can foster a more positive interpretation, enabling a person to manage their anxiety. Within this framework, sakinah can be understood as inner peace that is not only present as a spiritual experience but is also related to cognitive processes such as assessing situations, forming beliefs, managing thoughts, and controlling emotional responses.

The relationship between Islam and psychology has been explored through various studies that position spirituality as an essential part of understanding human beings. Islamic psychology focuses on the relationship between the soul, reason, behavior, morality, and a person's closeness to Allah, so that mental health is not limited to clinical conditions but also encompasses spiritual and moral balance (Haque, 2004). Healing practices within the Muslim tradition can also be incorporated into psychological approaches when adapted to an individual's beliefs, cultural background, and needs (Haque & Keshavarzi, 2014). Islamic principles can be integrated into mental health services by reinforcing the meaning of life, faith, self-control, and the relationship between humans and Allah (Keshavarzi & Khan, 2019).

An Islam-based approach to mental health must take into account the spiritual, cultural, and psychological dimensions in an integrated manner. Such integration can help individuals understand their life experiences without separating their psychological condition from their religious beliefs (Keshavarzi et al., 2020; Skinner, 2010). The framework of Islamic psychology also views the soul as an entity possessing both spiritual and psychological dimensions, so that the recovery process is directed not only toward symptom reduction but also toward establishing balance and a sense of purpose in life (Rothman & Coyle, 2018). Based on this framework, "*sakinah*" as described in Tafsir al-Misbah can be understood as a concept that bridges the values of faith with cognitive processes and emotional regulation.

Previous studies on sakinah have largely been situated within the context of the family. The concept of a *sakinah* family in Tafsir al-Misbah has been discussed in terms of the relationship between husband and wife, which is built

on the foundations of love, responsibility, and inner peace (Al Faruq & Sholihah, 2020). Thematic exegetical studies also position *sakinah*, *mawaddah*, and *rahmah* as the foundation for building a harmonious family in Islam (Munadi, 2023). Another study discusses inner peace through Surah Al-Insyirah and demonstrates that inner peace can be cultivated through spiritual awareness, acceptance of life's trials, and faith in Allah's assistance (Nurkhaeriyah & Aji, 2021). The values of patience and prayer in Tafsir al-Misbah have also been studied as part of the self-healing process that helps people cope with psychological stress (Qasanah & Thohir, 2024).

Studies related to *khusyuk* indicate that spiritual depth in worship is linked to focus, submission, and inner peace (Ridwan, 2024). Research on gratitude, optimism, zikir, and mental health also shows that Islamic values hold great potential for fostering psychological balance in humans. Nevertheless, these studies tend to discuss *sakinah* in the context of the family, address inner peace through specific verses, or examine spiritual values in isolation. The conceptual relationship between the entirety of the verses on *sakinah* in Tafsir al-Misbah and cognitive psychology has not yet been adequately explored.

Based on previous studies, there are three research gaps. First, the discussion of *sakinah* in Tafsir al-Misbah is still predominantly focused on marital relationships and the formation of a harmonious family. Second, research on inner peace from the Quranic perspective tends to emphasize the spiritual dimension without thoroughly explaining the role of perception, belief, judgment, and mindset in fostering peace of mind. Third, there has not been much research that specifically analyzes the verses on *sakinah* in multiple contexts simultaneously and then relates them to concepts in cognitive psychology. In fact, the verses on *sakinah* not only speak about the family but also describe tranquility in situations of threat, struggle, strengthening of faith, and social relationships.

The novelty of this study lies in its interpretation of the concept of *sakinah* in Tafsir al-Misbah through the integration of exegesis and cognitive psychology. *Sakinah* is not merely viewed as a spiritual or domestic concept, but is analyzed as a multidimensional inner state that encompasses spiritual beliefs, thought patterns, perceptions, emotional regulation, resilience, and interpersonal relationships. This study also examines the verses on *sakinah* in Surah Al-Baqarah [2]: 248, Surah At-Taubah [9]: 26 and 40, Surah Al-Fath [48]: 4, 18, and 26, as well as Surah Ar-Rum [30]: 21 so that the meaning of *sakinah* can be understood in a broader context.

Theoretically, this study is expected to strengthen the development of multidisciplinary exegetical studies that bring together Quranic interpretation and psychology. Practically, the research findings can provide a conceptual foundation for the development of Quranic counseling, Islamic psychology, mental health education, and family guidance. An understanding of *sakinah* can also help society cultivate inner peace through a balance between faith, a healthy mindset, emotional regulation, and harmonious social relationships. Based on this discussion, this study aims to analyze the concept of *sakinah* in M. Quraish Shihab's Tafsir al-Misbah and to explain its relevance to cognitive psychology in modern human life.

METHODS

This study employs a qualitative method, specifically content analysis, to analyze the concept of *sakinah* in the Quran through M. Quraish Shihab's interpretation in Tafsir al-Misbah. This approach was used to gain a deep

understanding of the meaning and relevance of *sakinah*, particularly in relation to the thought process, emotional regulation, and inner peace of modern humans (Sugiyono, 2020). The primary data source is Tafsir al-Misbah: Messages, Impressions, and Harmony of the Quran, specifically the exegesis of Surah Al-Baqarah [2]: 248, QS. At-Taubah [9]: 26 and 40, QS. Al-Fath [48]: 4, 18, and 26, and QS. Ar-Rum [30]: 21 (Shihab, 2020). Secondary data were obtained from kitab, journal articles, and previous studies on *sakinah*, Islamic psychology, and cognitive psychology. Beck's theory regarding the relationship between thoughts, emotions, and behavior was used to explain the connection between *sakinah* and thought patterns, perceptions, interpretations of experiences, and emotion regulation (Strunk et al., 2015).

The researcher served as the primary instrument, aided by documentation sheets and data cards to record verses, contexts, M. Quraish Shihab's interpretations, and relevant concepts from cognitive psychology. Data were collected through a documentary study by reading, noting, selecting, grouping, and examining sources related to the research theme. Subsequently, the data were analyzed using content analysis through the stages of identifying *sakinah* verses, examining interpretations, classifying the dimensions of *sakinah*, and linking them to concepts of cognitive psychology. These stages were carried out systematically to gain a comprehensive understanding of *sakinah* as a concept of inner peace that integrates spiritual values and human cognitive processes (Anidar et al., 2026; Armita, 2025; Efendi et al., 2026; Engkizar et al., 2026; Moleong, 2021; Saminu et al., 2025).

RESULT AND DISCUSSION

The Concept of Sakinah in the Verses of the Quran

Etymologically, the word *sakinah* derives from the Arabic root *sakana*, which means calm, still, peaceful, settled, and unshaken. This basic meaning indicates that *sakinah* embodies an element of enduring tranquility within the human soul. In the study of Quranic vocabulary, *sakinah* is understood not only as a physical state of stillness but also as a stable, strong inner condition that is not easily shaken by external circumstances. Al-Ashfahani explains that *sakinah* is a tranquility that resides in the heart, enabling a person to face situations with full confidence and steadfastness (Oesterle et al., 2026). Thus, *sakinah* is an inner state closely linked to faith, steadfastness of heart, and psychological stability.

One of the verses that contains the concept of *sakinah* is found in Surah Al-Baqarah [2]: 248:

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّنْ رَبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّكُم إِن كُنتُمْ مُّؤْمِنِينَ ۝

Meaning: *And their prophet said to them, "Indeed, a sign of his kingship is that the chest will come to you in which is assurance from your Lord and a remnant of what the family of Moses and the family of Aaron had left, carried by the angels. Indeed in that is a sign for you, if you are believers."* (QS. Al-Baqarah [2]: 248)

This verse indicates that *sakinah* served as a sign of Allah's assistance to the Children of Israel through the presence of the Ark. In this context, *sakinah* does not merely signify ordinary tranquility, but also a spiritual steadfastness that strengthens the human heart when facing difficult situations. M. Quraish Shihab explains that the Ark became a symbol of tranquility and spiritual strength that fostered faith within the Children of Israel. This indicates that inner peace is closely linked to the spiritual conviction rooted in the human heart (Ridwan, 2024).

The concept of *sakinah* is also found in Surah At-Taubah [9]:40 when the

Prophet Muhammad (peace be upon him) and Abu Bakr were in a precarious situation in the cave. Allah the Almighty says:

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ

Meaning: *If you do not aid the Prophet - Allah has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he said to his companion, "Do not grieve; indeed Allah is with us." And Allah sent down his tranquillity upon him and supported him with angels you did not see and made the word of those who disbelieved the lowest, while the word of Allah - that is the highest. And Allah is Exalted in Might and Wise.* (QS. At-Taubah [9]: 40)

This verse shows that *sakinah* arises in a psychologically stressful situation. When threats come from outside, tranquility does not stem from the absence of danger, but from the conviction that Allah the Almighty is with His servants. In Tafsir al-Misbah, Shihab explains that *sakinah* in this verse refers to a form of inner peace that dispels fear and replaces it with confidence in Allah's help (Shihab, 2007). Thus, *sakinah* does not mean that a person is free from problems, but rather that they possess the inner strength to remain calm when those problems arise. The concept of *sakinah* is also mentioned in Surah Al-Fath [48]: 4:

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ يَوْمَ يُنَالُ السَّمَوتِ وَالْأَرْضِ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

Meaning: *It is He who sent down tranquillity into the hearts of the believers that they would increase in faith along with their [present] faith. And to Allah belong the soldiers of the heavens and the earth, and ever is Allah Knowing and Wise* (QS. Al-Fath [48]: 4)

This verse affirms that *sakinah* is placed directly by Allah into the hearts of believers. This tranquility serves to strengthen faith and build inner resolve. In this context, *sakinah* is directly linked to the process of developing spiritual and emotional resilience. A person who attains *sakinah* not only becomes calm but also grows stronger in their faith and is better able to face life's pressures with wisdom. Shihab explains that *sakinah* in the verses of Al-Fath is a tranquility that enables believers to be patient, not easily discouraged, and to think clearly when facing problems (Shihab, 2016). In addition to the context of struggle and social pressures, *sakinah* is also present in family life, as found in Surah Ar-Rum [30]: 21:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

Meaning: *And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought* (QS. Ar-Rum [30]: 21)

This verse indicates that *sakinah* is also related to interpersonal relationships. In family life, *sakinah* does not merely refer to an outwardly peaceful relationship, but also to a relationship that fosters a sense of security, comfort, affection, and mutual understanding. *Sakinah* within the family is built through *mawaddah* and *rahmah* that is, love, affection, care, and responsibility between husband and wife (Shihab, 2007). Thus, *sakinah* is not merely individual in nature but also social, as it pertains to the quality of interpersonal relationships. Based on the analyzed verses, *sakinah* in the Quran has four

dimensions: spiritual tranquility arising from faith in Allah; emotional resilience when facing pressure and threats; the strengthening of faith that makes people more stable in their thoughts and actions; and the foundation for the creation of harmonious social and family relationships. These four dimensions demonstrate that *sakinah* is a concept that is not only theological but also psychological and social.

The Interpretation of *Sakinah* in Tafsir al-Misbah

M. Quraish Shihab, in Tafsir al-Misbah, explains that *sakinah* is the peace that Allah bestows upon humanity. Sakinah is not merely understood as physical tranquility, but as an inner state capable of dispelling fear, restlessness, and anxiety. This tranquility arises from a person's closeness to Allah, strong faith, and the ability to exercise self-control in facing life's various challenges. This interpretation demonstrates that *sakinah* is closely linked to the dimensions of faith and the psychological state of human beings. In the context of contemporary exegesis, such an explanation demonstrates that the Quran is not only understood as a normative text but also as a source of values that can guide people in facing the challenges of modern life (Mustaqim, 2012).

In his interpretation of Surah Al-Baqarah [2]: 248, Shihab explains that the Ark was not merely a physical symbol but also held spiritual significance. The Ark served as a sign that fostered faith and tranquility among the Children of Israel. This demonstrates that humans need a source of faith to cultivate inner peace. When a person has strong faith in Allah's help, they are better able to control their fear and are less likely to succumb to anxiety. Thus, *sakinah* in this context can be understood as a spiritual strength that influences human emotional stability (Shihab, 2024). This understanding aligns with the concept of spiritual purification in the Islamic tradition, which emphasizes that a heart close to God is better able to control anxiety, carnal desires, and negative impulses within a person.

In Surah At-Taubah [9]: 26 and 40, Shihab describes *sakinah* as a sense of calm that descends upon people when they are under pressure. In Surah At-Taubah [9]: 40, the Prophet Muhammad (peace be upon him) and Abu Bakr were in a situation that was outwardly very threatening. However, the phrase "do not grieve; indeed, Allah is with us" indicates a spiritual perspective capable of transforming a person's psychological state. Fear is not eliminated through changes in external circumstances, but through a shift in inner awareness that Allah the Almighty is with His servants. In this context, *sakinah* functions as a sense of peace that strengthens the heart, calms the mind, and regulates emotional responses. Such tranquility is also linked to the values of optimism, gratitude, and trust in Allah, which, in several studies of Tafsir al-Misbah, are viewed as an important part of fostering human spiritual well-being (Afandi & Komariah, 2021).

Meanwhile, in his interpretation of Surah Al-Fath [48]: 4, 18, and 26, Shihab explains that *sakinah* is the tranquility that Allah instills in the hearts of believers. These verses show that the heart is the center for receiving *sakinah*. When the heart attains tranquility, a person's faith deepens and their behavior becomes more self-controlled. This state indicates that *sakinah* is not merely about a sense of calm but also involves the cultivation of attitudes, actions, and the ability to make wise decisions. Those who possess *sakinah* are not easily overcome by negative emotions but are able to think more clearly and act in accordance with the values of their faith (Ridwan, 2024). In this context, *sakinah* can also be linked to the concept of *khusyuk*, as both denote an inner state of focus, submission, and closeness to Allah.

As for Surah Ar-Rum [30]: 21, Shihab explains that *sakinah* in a household

stems not only from the fulfillment of material needs but also from mental preparedness, emotional maturity, good communication, and the presence of *mawaddah* and *rahmah* between spouses. This interpretation broadens the meaning of *sakinah* from mere individual tranquility to relational harmony. A household characterized by *sakinah* is not merely one free from conflict, but one capable of managing conflict with love, mutual understanding, and self-control (Shihab, 2007). This understanding aligns with studies on the “*sakinah*” family, which emphasize that the husband-wife relationship requires responsibility, affection, and emotional maturity (Al Faruq & Sholihah, 2020; Munadi, 2023). Thus, “*sakinah*” in Tafsir al-Misbah can be understood as the result of a balance between spiritual values, emotional well-being, and the quality of social relationships.

Shihab’s interpretation of the verses on *sakinah* reveals that this concept does not exist in a single context. *Sakinah* appears in the contexts of history, struggle, spirituality, and family. These meanings indicate that inner peace in the Quran has broad dimensions as a gift from Allah, inner strength, a reinforcement of faith, and the foundation for building harmonious social relationships. Therefore, *sakinah* can be regarded as a Quranic concept relevant to explaining the relationship between spirituality, emotions, and human behavior in modern life (Hasan, 2018).

The Relevance of Sakinah to Cognitive Psychology

The results of this study also indicate that the concept of *sakinah* in Tafsir al-Misbah has strong relevance to cognitive psychology. Cognitive psychology is a branch of psychology that studies human mental processes, such as thinking, understanding, remembering, evaluating, and interpreting experiences (Neisser, 2013). From a cognitive psychology perspective, a person’s emotional state is greatly influenced by their way of thinking and how they interpret events. Beck explains that thoughts play a crucial role in shaping human emotions and behavior. Negative thought patterns can lead to anxiety, fear, and psychological stress, whereas healthy thought patterns can help a person achieve emotional stability (Beck, 1976). This idea is reinforced by cognitive therapy, which emphasizes that changes in thinking can influence changes in human emotions and behavior. This view is also consistent with Ellis’s theory, which asserts that irrational beliefs can cause emotional disturbances, whereas more rational beliefs can help people respond to problems in a healthier way (Ellis, 1994).

The connection between *sakinah* and cognitive psychology can be seen in Surah At-Taubah [9]: 40 and Surah Al-Fath [48]: 4. In QS. At-Taubah [9]: 40, the Prophet Muhammad (peace be upon him) faced a dangerous situation with the conviction that Allah the Almighty was with them, so the resulting response was not panic but calmness. The phrase “truly, Allah is with us” reflects a cognitive process of interpreting difficult circumstances in a positive light. In cognitive psychology, the way a person assesses a situation influences their emotional response; a perceived threat without hope can increase anxiety, whereas faith in Allah’s assistance can foster emotional stability. Furthermore, QS. Al-Fath [48]: 4 indicates that *sakinah* strengthens faith, hope, and the ability to assess issues constructively. This aligns with the view that psychological well-being is related to life’s meaning, self-acceptance, positive relationships, and a clear life purpose (Ryff, 1989).

In the context of family life, QS. Ar-Rum [30]: 21 also highlights the relevance of *sakinah* to cognitive psychology. The harmony of a husband-wife relationship is influenced by how each partner understands, evaluates, and responds to the other’s behavior. Negative thought patterns, prejudice, and poor emotional control can trigger conflict, whereas positive thinking, good

communication, empathy, and the ability to understand one's partner can foster a harmonious relationship. In this regard, *mawaddah* and *rahmah* are not only spiritual values but also the psychological foundation for healthy interpersonal relationships. Shihab's interpretation indicates that *sakinah* within the family requires a balance between love, compassion, emotional control, and wisdom in understanding one's partner (Shihab, 2007).

Studies in Islamic psychology also reinforce the connection between spiritual values and mental health. Haque explains that Islamic psychology makes an important contribution to understanding the human being as a whole because it does not separate the spiritual dimension from psychological well-being (Haque, 2004). Haque and Keshavarzi demonstrate that religious beliefs and practices within the Muslim tradition can be part of the healing process because they help individuals develop a sense of meaning, acceptance, and inner peace (Haque & Keshavarzi, 2014). Keshavarzi and Khan also emphasize that Islamic principles can be applied in mental health approaches, particularly through reinforcing the meaning of life, faith in Allah, and self-control (Keshavarzi & Khan, 2019). This line of thinking is expanded upon by other studies that emphasize that mental health services based on Islamic principles need to address the spiritual, cultural, and psychological aspects of human beings in an integrated manner (Keshavarzi et al., 2020; Rothman & Coyle, 2018; Skinner, 2010).

In modern life, *sakinah* can be understood as a concept that helps people foster mental well-being through the integration of spirituality and cognitive processes. Life's pressures are determined not only by external circumstances but also by how individuals interpret those circumstances. A person may experience high levels of anxiety not merely because of the problems they face, but because of their negative way of thinking about those problems. Therefore, the concept of *sakinah* teaches the importance of cultivating faith, *husnuzan*, patience, *tawakal*, and the awareness that Allah SWT is always present in human life. These values can help a person organize their thoughts, control their emotions, and develop healthier responses to life's pressures (Yusuf & Sari, 2022).

Thus, *sakinah* in Tafsir al-Misbah can be understood as a Quranic concept that integrates spiritual and cognitive aspects in fostering human mental well-being. Sakinah is not merely a passive state of calm, but rather an inner peace that arises from faith, positive interpretation, self-control, and closeness to Allah SWT. In this context, *zikr*, gratitude, patience, and *tawakal* can serve as means for cultivating a more stable state of mind, as these values help individuals direct their thoughts toward a more positive meaning of life (Nashori, 2023; Zuhri et al., 2020). Therefore, the concept of *sakinah* can make a significant contribution to the development of Quranic exegesis and Islamic psychology, while also serving as a practical guide for modern people in cultivating inner peace, life balance, and harmonious social relationships.

The Implications of Sakinah for Modern Life

Modern life is characterized by increasing social pressures, work demands, economic competition, family conflicts, technological changes, and anxiety about the future all of which can affect people's emotional stability and mental health. In such circumstances, the concept of *sakinah* holds strong relevance because it demonstrates that inner peace is attained not only through the fulfillment of material needs but also through closeness to Allah, the ability to control one's thoughts, and the capacity to view life in a positive light. From a cognitive psychology perspective, life's pressures are determined not only by external circumstances but also by how individuals interpret those

circumstances. Anxiety can increase not merely because of the problems faced, but because of negative thought patterns regarding those problems. Therefore, *sakinah* teaches the importance of cultivating faith, a positive outlook (*husnuzan*), patience, trust in Allah (*tawakkal*), and an awareness of Allah's presence as the foundation for organizing one's thoughts, managing emotions, developing healthier responses, and strengthening inner resilience in the face of the complexities of modern life (Strunk et al., 2015).

Sakinah also has significant implications for family and social life. QS. Ar-Rum [30]: 21 indicates that peace of mind cannot be separated from relationships built on the foundation of *mawaddah* and *rahmah*. In modern life, families often face challenges such as busy schedules, economic pressures, poor communication, and emotional conflicts. The concept of *sakinah* can serve as the foundation for building a family that is not only outwardly harmonious but also psychologically healthy. A *sakinah* family relationship is characterized by a sense of security, good communication, self-control, mutual understanding, and the ability to resolve problems wisely (Shihab, 2007).

Thus, the results of this study confirm that *sakinah* in Tafsir al-Misbah is a Quranic concept that holds broad relevance for modern human life. Sakinah is not merely a normative spiritual concept but can also be understood as a psychological concept related to mindset, emotional regulation, and mental health. The integration of spiritual values and cognitive psychology demonstrates that inner peace can be cultivated through closeness to Allah, strong faith, a positive outlook on life, and the ability to manage thoughts and emotions in a healthy manner. Therefore, the concept of *sakinah* can make a significant contribution to the development of Quranic exegesis and Islamic psychology, while also serving as a practical guide for modern people in cultivating inner peace, life balance, and harmonious social relationships.

CONCLUSION

This study concludes that *sakinah* in Tafsir al-Misbah is a multidimensional Quranic psychological construct, not merely outward tranquility or family harmony. Sakinah is formed through five main dimensions: spiritual certainty, emotional regulation, positive cognition, psychological resilience, and relational peace. These five dimensions demonstrate that faith in Allah, a positive interpretation of circumstances, self-control, and the ability to manage emotions are interrelated in fostering psychological stability. The novelty of this study lies in the integration of M. Quraish Shihab's exegesis with cognitive psychology, thereby allowing *sakinah* to be understood as an active process that harmonizes spirituality, thought, emotion, and human behavior. These findings expand the study of exegesis from a normative discussion toward a more contextual psychological approach. In practical terms, this concept can serve as the foundation for the development of Quranic counseling, mental health education, Islamic psychology, and family counseling to help people cultivate inner peace, resilience in the face of stress, and healthy, meaningful social relationships.

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