LAW OF ATTRACTION IN THE QUR'AN ACCORDING TO *TAFSIR AI-MISBAH* BY M.QURAISH SHIHAB

THESIS

Submitted to Faculty Ushuluddin and Humanity
In Partial Fulfillment of the Requirements for the Degree of Bachelor's
in Islamic Theology Departement of Qur'anic Science and Tafsir

By:

NAELYA SHIDQI
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STATE ISLAMIC UNIVERSITY WALISONGO SEMARANG
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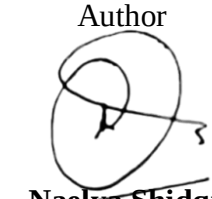
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ARABIC LATIN TRANSLITERATION GUIDELINE

In this thesis, the transliteration agreed upon based on the Joint Decree of the Minister of Religion and the Minister of Education and Culture Number: 158/1987 and Number: 0543b/U/1987

1. Consonant

No		Latin		No		Latin
1	ا	Not symbolized		16	ط	ṭ
2	ب	B		17	ظ	ẓ
3	ت	T		18	ع	‘
4	ث	ṡ		19	غ	g
5	ج	J		20	ف	f
6	ح	ḥ		21	ق	q
7	خ	Kh		22	ك	k
8	د	D		23	ل	l
9	ذ	Ż		24	م	m
10	ر	r		25	ن	n
11	ز	Z		26	و	w
12	س	S		27	ه	h
13	ش	Sy		28	ء	,
14	ص	ṣ		29	ي	y
15	ض	ḍ				

1. Short Vowels				2. Long Vowels		
...َ = a	كَتَبَ	Kataba		ا... َ = ā	قَالَ	qāla
...ِ = i	سُئِلَ	su'ila		اِيْ = ī	قِيْلَ	qīla
...ُ = u	يَذْهَبُ	yaz\habu		أُوْ = ū	يَقُوْلُ	yaqūlu
3. Diphthong			**Notes:**			
أَيْ = ai	كَيْفَ	Kaifa	The article [al-] in the syamsiyah or qamariyyah reading is written [al-] consistently so that it is in harmony with the Arabic text			
أَوْ = au	حَوْلَ	Ḥaula				
أُوْ = ū	يَقُوْلُ	yaqūlu				

MOTTO

إِنْ أَحْسَنتُمْ أَحْسَنتُمْ لِأَنفُسِكُمْ ۖ وَإِنْ أَسَأْتُمْ فَلَهَا

"If you do good (it means) you do good for yourself and if you do evil, then (the evil) is for yourself." (Q.S. Al- Isra' (17): 7)[1]

[1] Tim Lajnah Pentashihan Mushaf Al-Qur'an (LPMQ), *Al-Qur'an Kemenag*, Lajnah Pentashihan Mushaf Al-Qur'an (LPMQ): 2002, h. 282.

EXPRESSION OF GRATITUDE

Bismillahirrahmanirrahim

Praise be to Allah, the Most Gracious and Merciful, that thanks to His taufiq and guidance, the author was able to complete the preparation of this thesis. The thesis is entitled "*Law of Attraction in the Qur'an According to Tafsir AI Misbah by M. Quraish Sihab*", prepared to fulfill one of the requirements for obtaining a Bachelor's degree (S.1) at the Faculty of Ushuluddin and Humanities, UIN Walisongo Semarang. In preparing this thesis, the author received a lot of guidance and suggestions from various parties so that the preparation of this thesis could be completed. For this reason, the author would like to thank:

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Finally, with all humility, the author is fully aware that this written work is still very far from being perfect. So the author expects constructive criticism and suggestions in a better direction to improve this thesis. The author hopes that this thesis can be used as a reference for the next generation, and the author hopes that it will be useful for all parties and that the good deeds that have been given will be rewarded by Allah SWT.

Semarang, 15 March 2025

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TABLE OF CONTENTS

DECLARATION OF AUTHENTICITY ..... **ii**
APPROVAL PAGE ..... **iii**
SUPERVISOR'S NOTE ..... **iv**
STATEMENT OF APROVAL ..... **v**
ARABIC LATIN TRANSLITERATION GUIDELINE ..... **vi**
MOTTO ..... **vii**
EXPRESSION OF GRATITUDE ..... **viii**
TABLE OF CONTENTS ..... **x**
ABSTRACT ..... **xii**
CHAPTER I INTRODUCTION **1**
A. Background **1**
B. Research Question **7**
C. Research Objectives **7**
D. Benefits of Research **7**
E. Literature Review **8**
F. Research Methods **13**
G. Thesis Outline **14**
CHAPTER II THEORETICAL DISCUTION **16**
A. Definition *Law Of Attraction* **16**
B. History *Law Of Attraction* **18**
C. How Works *Law Of Attraction* **22**
D.* Principles *Law Of Attraction **26**
CHAPTER III TAFSIR AL-MISBAH BY M. QURAISH SHIHAB **27**
A. Biographical Setting of M. Quraish Shihab **27**
B. Description of Tafsir Al-Misbah **29**
C. Verses About Law Of Attraction According to Tafsir Al-Misbah **33**

1. Request 34

2. Believe 37

3. Action 38

CHAPTER IV ANALYSIS OF M. QURAISH SHIHAB'S PENALIFICATION OF THE LAW OF ATTRACTION IN TAFSIR Al-MISBAH 42

A. LOA Concept (Law Of Attraction) According to Tafsir Al-Misbah 42

B. Relevance LOA (Law Of Attraction) According to the View of the Tafsir Al-Misbah by M. Quraish Shihab in Today's Life 46

CHAPTER V EPILOGUE 52

A. Conclusion 52

B. Suggestion 53

BIBLIOGRAPHY 54

ABSTRACT

Along with the development of time, law *Law of Attraction* (LOA) has become a global phenomenon that is widely discussed. This research aims to analyze the concept of LOA more deeply through the perspective of Tafsir Al-Misbah by M. Quraish Shihab. This study starts from the phenomenon of several individuals who adopt LOA principles to the extreme, believing that positive thinking alone is enough to make all their desires come true. However, when reality does not match expectations, this is often caused by inappropriate implementation of the LOA or certain aspects that have been neglected. This research uses a library method with a qualitative approach. Primary sources come from tafsir al-Misbah, while secondary sources include various relevant literature, journals and articles. The results of this study are: *First,* the concept of Law of Attraction in Tafsir Al-Misbah by M. Quraish Shihab not only focuses on the power of positive thoughts, but also includes sincere intentions, real actions, and full belief in Allah SWT. The LOA principle according to Tafsir Al-Misbah is not solely oriented towards worldly achievements, but also includes the ukhrawi dimension or the afterlife. Humans are taught to manage their thoughts, feelings, and actions to be in harmony with the provisions and will of Allah, because every deed - both good and bad will certainly return to the perpetrator. *Second*, this concept is very relevant in modern life, because it can help individuals maintain mental health, control emotions, foster an optimistic attitude, and build awareness that life is not only about worldly success, but also about preparation for the afterlife. In addition, the application of this concept has the potential to create a more harmonious social environment filled with positive values.

Keywords*: Law of Attraction, Al-qur'an, M. Quraish Shihab, Tafsir Al-Misbah.*

CHAPTER I
INTRODUCTION

A. Background

Every individual who takes time to reflect at the start of the day or before starting their activities will usually think about various aspects of the activities they will carry out. This includes consideration of positive and negative things that may arise, such as those that occur in the context of work, personal relationships, friendships, family, and various other aspects of life. This kind of habit has become a very embedded part of our society's mindset.

For example, when someone is about to start their work day, they may feel anxious and trapped in negative thoughts. In the morning before leaving for work, he may feel that competition at work or among traders is intense, and he doubts his ability to find buyers. These negative thoughts dominate him and make him feel unmotivated to find solutions or plan positive steps to overcome existing challenges.

On the other hand, there are also individuals who start their day in a different way. Before activities, he chooses to attract positive energy by praying or meditating. After that, he smiled and greeted the family excitedly. Even though the same challenges were ahead of him, he faced the day with an optimistic attitude, full of hope, and confidence that everything would turn out well. People like this view challenges as opportunities and have the enthusiasm to look for positive ways to face them.[2]

Most people often do not realize that our thoughts have a significant impact on the reality we experience. Due to a lack of understanding of this, the energy contained in our thoughts is often overlooked. Our thoughts are allowed to flow without control, like water that just flows, without careful consideration. As a result, uncontrolled negative energy in our minds can destroy harmony and reduce productivity, both during our activities and afterward.

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[2] Rusdin S. Rauf, *Quranic Law of Attraction* (Bandung: PT Mizan Publica, 2008), p.4-5.

Without realizing it, these negative thoughts can disrupt the atmosphere around us, affect interpersonal relationships, and even damage the quality of the work we do. Negative energy that continues to dominate our minds can create an atmosphere that is not conducive, preventing us from achieving our goals, and reducing our ability to think clearly and make the right decisions. If there is no effort to change or divert this negative energy in a more positive direction, or at least neutralize it, the bad impacts can be even greater.

Naturally, if this negative energy is allowed to dominate our minds without any effort to change it, this can be dangerous in the long term. Not only for our mental well-being, but also for success in achieving goals and maintaining healthy relationships with other people. Therefore, it is important to realize the role of the mind in shaping our reality and manage the energy contained within it more wisely.[3]

The concept of the power of the mind, which is often referred to as *Law Of Attraction*, was actually taught in Islam long before the term became popular. In fact, this teaching has existed since the time of the Prophet Muhammad more than 14 centuries ago. In Islamic teachings, the power of thought and intention is greatly emphasized, and this is reflected in various hadiths narrated from the Prophet Muhammad SAW. One of the hadiths that explains this reads:

عن أنس بن مالك وأبي هريرة رضي الله عنهما عن النبي صلى الله عليه وسلم فيما يرويه عن ربه عز وجل قال: «إذا تَقَرَّبَ العبدُ إليَّ شِبْرًا تَقَرَّبْتُ إليه ذِرَاعًا، وإذا تَقَرَّبَ إليَّ ذِرَاعًا تَقَرَّبْتُ مِنْهُ بَاعًا، وإذا أتاني يمشي أَتَيْتُهُ هَرْوَلَةً {رواه البخاري}

"On the authority of Abu Hurairah, may God be pleased with him, who said, Prophet Muhammad SAW said: Allah Ta'ala said, "I depend on the esteem of my servants towards Me. I'm with him if he remembers me. If he remembers me to himself, then I remember him to me. If he remembers me in the crowd, then I will remember him in the crowd better than them. If he approaches a span, then I will approach him a cubit. If he approaches me a cubit, then I will approach him a cubit. If he

[3] Destri Maya Rani et al., " Transformasi Prasangka Dengan Law Of Attraction Membangun Pikiran Positif Di Lingkungan Kerja", *Journal of Multidisciplinary Service and Community Empowerment* , Vol.1, No.1 (2024),h.41, doi: https://doi.org/10.59485/abdikestrada.v1i1.55

comes to me by walking, then I will come to him by running." (HR, Bukhori) (Al-Bukhori, 2011: 837).[4]

The concept of the Law of Attraction is explained as a manifestation of Allah's mercy toward all His creations. This law is, in fact, a part of God's compassion and grace, which we should appreciate and be grateful for. Often associated with the power of attraction in life, this law actually reflects the immense care Allah has for His creatures, providing every individual with the opportunity to attain goodness and blessings by utilizing the strength of intention and positive thinking. The author emphasizes that, as human beings, we should use this concept to draw closer to Allah and improve the quality of our lives in accordance with His will, as outlined in the Tafsir Al-Misbah written by M. Quraish Shihab.

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيْمِ

"In the name of Allah, the Most Merciful."

Indeed, Allah's generosity has incomparable greatness and cannot be compared to anything. Of the hundred portions of His mercy, only one portion is given to His creatures, while the other 99 portions are kept by Allah for the afterlife. Even though only one part is visible and felt by us in this world, this grace applies not only to humans, but also to all creation, including animals. Even animals that do not have the ability to think or consciousness like humans, for example, show affection and concern for their young. For example, an animal instinctively avoids stepping on its young, even though it does not have the mental capacity to think like humans. This is a form of God's grace which is reflected in the lives of all living creatures in this world. (HR. Muslim)

Sentence *"The Most Merciful and Most Merciful"* describes the nature of God's love for all his creatures. Say "*Rahman*" refers to God's love which covers all of His creation, including those who believe and those who do not, where this love is temporary while in the world.

[4] Khoirul Ibad, " Sumber Law Of Attraction", *Journal of Islamic and Education Studies*, Vol.2, No.1 (2023), h.24, doi: https://doi.org/10.58355/lectures.v2i1.20

Meanwhile, the word *"Rahim"* showing God's special love given to the servant his faithful servant, whose nature is eternal and will continue until the afterlife. Thus, these two attributes show the aspect of God's love that covers the whole world and eternal love for those who believe.[5]

The explanation above serves as a basis to show that there is a harmonious relationship between Islamic teachings and principles. *Law Of Attraction*, without any contradiction between the two. In Islam, religion acts as a reminder to humanity that Allah pays attention to and responds to the prejudices and beliefs of his servants. Apart from that, Islam teaches that the closer we get to him, the more Allah will come to us. Principle *Law Of Attraction* reminds us to always keep positive thoughts, because then we can attract more lots of positive energy and experiences into our lives. A phenomenon that is often found in society is that many individuals unconsciously continue to ignore the existence of negative energy that they may create or feel. In fact, negative energy will attract negative things and conversely positive energy will bring us positive things. As in the word of Allah SWT in Al-Isra' verse 7 which reads:

إِنْ أَحْسَنتُمْ أَحْسَنتُمْ لِأَنفُسِكُمْ ۖ وَإِنْ أَسَأْتُمْ فَلَهَا ۚ فَإِذَا جَآءَ وَعْدُ ٱلْءَاخِرَةِ لِيَسُۥٓـُٔوا۟ وُجُوهَكُمْ وَلِيَدْخُلُوا۟ ٱلْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا۟ مَا عَلَوْا۟ تَتْبِيرًا

"If you do good (it means) you do good for yourself and if you do evil, then (the evil) is for yourself, and when the time comes for the punishment for the second (crime), (We bring other people) to disgrace your faces and they enter the mosque, as your enemies entered it the first time and to completely destroy whatever they control."

Here it is emphasized that when the time for punishment for one of the two crimes specified in the book arrives, Allah informs them: If you do good, by obeying and following the instructions of Allah and His Messenger, then that goodness will return to you. However, if you do bad things, the bad things will also come back to you. when the time comes, we will send someone else to punish, kill, and humiliate you. The pain and suffering that you or your family experience leaves deep wounds and

[5] M.Quraish Shihab, *Tafsir Al Misbah volume 1*, (Jakarta: Lentera Hati, 2002), p.22.

negative impacts caused by their actions, until it finally covers your face.

They also entered the Baitul Maqdis Mosque, a house of worship that was previously built by the Prophet Sulaiman 'alaihis salam. They enter in a similar way to your enemies on occasion *First*, namely by bringing destruction and torture as a result of your initial crimes. Finally, they completely destroyed everything inside. If you do good, the benefits will return to you, and if you do bad, the harm will also befall you.

M Some people understand this as an invitation to understand that goodness will bring good results, while evil will produce suffering. However, a number of scholars do not agree with this view, arguing that the word *falahā* uncommon is used to describe badness or something unpleasant in this context. Instead, the term usually used for this is *'alaihā*, as found in the word of God in QS. al-Baqarah [2]: 286. In the verse above, the use of the word *li'anfusikum* and the verse fragment emphasizes that a person's actions, whether good or bad, will ultimately only return to themselves, not to other people. Although it is true that a person's good or bad actions can have an influence on other people in this world, this does not apply in the afterlife. Even in the world, the impact of one's actions on others only occurs if Allah wills it by giving grace or trials. Only the individual who commits an act will suffer the consequences. The negative impact of these actions on other people is only possible if there is Allah's permission or will. Thus, the core message of The verse above is that every action will only affect the perpetrator himself. People who do good will benefit from their goodness, while people who do evil will suffer the consequences of their bad.

This verse describes the destruction and torture they experienced for the second time during Roman rule, which led to the collapse of their power and the loss of unity between them. The phrase, which offers only the promise of forgiveness without mentioning the opportunity to fight the enemy, seems to carry this meaning. Apart from that, there is no statement that states that they are a larger group than the previous group, as explained in the verse that discusses the first oppression and torture. This

is because after the first torture, they are still able to function as a group, perhaps even able to accept the existence of their enemy. However, by the second torture, they had developed further and lost their territory. The blurring of your faces (liyasü' wujûhakum) shows that the second disaster they experienced was much more severe than the first.[6]

The reasons the author chose to discuss Law Of Attraction through the Tafsir Al-Misbah approach is because this tafsir has appeal and various advantages, such as language that is easy to understand, balance between text and context, and rich scientific references. Apart from that, an educational and motivating delivery style is also an added value. With its various advantages, Tafsir Al-Misbah is widely referred to by Muslims in Indonesia who want to study the Al-Qur'an in an inclusive, scientific and up-to-date manner. Whereas in Tafsir Ibnu Katsir, the verses related to the Law Of Attraction are limited to only suggesting how to be wise in behavior, thinking and feeling. Tafsir al-Azhar is very traditional and history-based, not extended to psychological or motivational aspects as in Al-Misbah. An example of al-Misbah's interpretation in QS. Ghafir (40): 60: "*Pray to Me, and I will answer you*." Quraish Shihab emphasizes that Allah never closes the door of hope for anyone who prays earnestly. This is a motivation for humans to always be optimistic, stay hopeful, and never give up hope, because prayer is part of the effort to attract goodness in life.[7]

In order to interpret the meaning of the Qur'an, this research is expected to explain from thoughts to one's life. One of the main references that will be used as a reference in preparing this thesis is the book Tafsir Al-Misbah, written by M. Quraish Shihab. He is well known commentator in Indonesia as well as an expert in Islamic science Qur'an, whose works have made a major contribution to the understanding of interpretation in Indonesia. This research has an important urgency because it will provide a clearer understanding of the influence of the mental energy we absorb

[6] M.Quraish Shihab, *Tafsir Al-Misbah: volume 7*, Jakarta: Lentera Hati, 2017. p. 415-417.
[7] M.Quraish Shihab, *Tafsir Al-Misbah: volume 12*, Jakarta: Lentera Hati, 2001. p. 346-347.

and incorporate into our daily lives. Thus, it is hoped that this research can inspire those of us who may still be trapped in negative energy to try to change our mental environment by surrounding ourselves with positive energy. Ignoring the existence of negative energy can actually be like consuming poison slowly without realizing it, this can undermine mental and emotional well-being. The researcher chooses the title "***Law Of Attraction In The Qur'an According To The Tafsir Ai-Misbah By M.Quraish Sihab***" to elaborate and discuss this topic in more depth.

B. Research Question

From the background explanation mentioned previously, the problem can be formulated as follows:

1. What is the LOA concept (*Law Of Attraction*) according to Tafsir Al-Misbah by M. Quraish Shihab?
2. How is the relevance of LOA (*law off attraction*) according to Tafsir Al-Misbah by M. Quraish Shihab in today's life?

C. Research Objectives

From the background and problem formulation previously explained, several objectives of this research can be stated, namely:

1. To understand the concept of LOA (Law Of Attraction) in the Tafsir Al Misbah by M. Quraish Shihab.
2. To determine the relevance of LOA (law off attraction) according to the view of the Tafsir Al-Misbah by M. Quraish Shihab in today's life.

D. Benefits of Research

Through the use of Tafsir Al-Qur'an from M. Quraish Shihab in his work Tafsir Al-Misbah, this research is expected to show the efficacy of the concept of mind power or Law of Attraction in an Islamic spiritual context. This research not only aims to provide a meaningful scientific contribution to the realm of philosophy and spirituality, especially those that focus on principles Law of Attraction, but also seeks to encourage readers to be wiser and smarter in controlling their thoughts. It is believed that this research can provide a deeper understanding and broader insight to

academics and researchers of the Qur'an, so that they can gain a richer perspective regarding the relationship between the power of the mind and the teachings of the Qur'an.

E. Literature Review

The research described in the following section is not entirely new; After conducting searches and investigations, researchers found several scientific works that also discussed the theme Law Of Attraction and how the Qur'an views the concept the. Thus, existing scientific works need to be linked and combined with this research to strengthen the arguments and enrich the perspectives raised. The following are several examples of scientific work that are relevant and can support this research:

Thesis Nuraini Pangesti, 2024, with the title *Konsep Law Of Attraction Dalam Al-qur'an Dan Relevansinya Dengan Goal Achievemen·,*[8] The purpose of this research is to find out how the concept is Law Of Attraction along with the relevant verses of the Qur'an, then an explanation Law Of Attraction according to the Qur'an and its relevance to Goal Achievement in detail. The method used in this research is descriptive qualitative, referring to previous research (Library Research), taken from primary and secondary data with similar themes. The results of the discussion of this research are concepts Law of Attraction According to the Qur'an, it includes prayer, positive thinking, spirituality and effort. Meanwhile, concept Law Of Attraction in the Qur'an related to Goal Achievement is good deeds, motivation and confidence in oneself and God.

Research article by Dwi Putri Agustia and Nasrulloh, 2024, entitled *Law Of Attraction Pada Energi Kalam Qur'an,*[9] Tarbiyah bil Qalam: Journal of Religious Education and Science. This research reveals understanding Law Of Attraction and how the Al-Qur'an functions as an energy source Law Of Attraction, so that it becomes a benefit for humans to be wiser in controlling what they think. The method used is the analytical descriptive method, namely analyzing the data that has been collected. The

[8] Nuraini Pangesti, Konsep Law Of Attraction Dalam Al-qur'an Dan Relevansinya Dengan Goal Achievement, 2024, p. 8,142.

[9] Dwi Putri Agustia, " Law Of Attraction Pada Energi Kalam Qur'an", *Tarbiyah bil Qalam: Journal of Religious Education and Science,* Vol. 8, No. 1 (2024): h. 22 , doi: https://doi.org/10.58822/tbq.v8i1.186

results of this research show that attitudes depict strength Law Of Attraction According to the Qur'an, namely prayer, patience and gratitude, because it is true Law Of Attraction comes from the heart.

Research article by Ellys Lestari Pambayun, Sarmila, Achmad Zaqi Zamharir, Indra Putra Wijaya and M.Akhsanul Basyar, 2023, entitled *Law Of Attraction Pada Penguatan Usaha Bisnis Perempuan Muslim Di Makassar*.[10] This research aims to transfer knowledge gained from successful Muslim women in business fields related to meaning Law Of Attraction. The method applied in this writing is a case study approach by taking data from interviews with three Muslim female business figures in Makassar, both in the fields of Muslim clothing, household furnishings and traditional culinary delights. The results of this research link the concepts nature abhors a vacuum, like attracts like dan the present is always perfect with concept Law Of Attraction according to hadith and the Koran. Exposure to the power of mindset Law Of Attraction by three resource persons, Muslim women entrepreneurs from Makassar motivated Muslim women to become independent and strong economic pillars both in their respective regions and within their families.

Muhammad Nurdin's research article, 2012, entitled *The Law Of Attraction Dan Doa Dalam Islam.*[11] This research aims to explain the concept of prayer in Islam, then link it to the basic thinking The Law Of Attraction. Method Library Reseach used to collect data from previous literature. The research results show that it is important to control self-control over thoughts and feelings, because humans must be responsible for what they will reap later. In the answer to prayer there is the involvement of feelings, thoughts, mechanisms and natural processes. The Law Of Attraction teaches us to strengthen our belief in the fulfillment of prayers offered to Allah SWT.

Research article Destri Maya Rani1, Lutfiyah Rizqulloh, Bajeng Nurul Widyaningrum, Salma Nadiyah and Hendro Prabowo, 2024, with the title

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10 Ellys Lestari Pambayun Pambayun et al., " Law Of Attraction Pada Penguatan Usaha Bisnis Perempuan Muslim Di Makassar", *MIZANUNA: Journal of Sharia Economic Law*, Vol. 1, No. 2 (2023), h. 53-54, doi: https://doi.org/10.59166/mizanuna.v1i2.137

11 Muhammad Nurdin, " The Law Of Attraction Dan Doa Dalam Islam", *dialogue*, Vol. 10, No. 2 (2023), doi: https://jurnal.iainponorogo.ac.id/index.php/dialogia/article/download/314/269

Transformasi Prasangka Dengan Law Of Attraction: Membangun Pikiran Positif Di Lingkungan Kerja.[12] This research examines how Law Of Attraction transforming negative energy in the work environment, as well as explaining the principles basic principles Law Of Attraction. This analysis involved around 115 PMII members in the Semarang area. The research method used is a focus group discussion method and a field survey to determine the required analysis. The results of this research provide very significant benefits for employees. Judging from the results of the paired samples test, it shows that there is a significant increase before and after holding counseling about prejudice transformation with Law Of Attraction: "Building positive thoughts in the work environment." Increasing employees who respect each other, are kind, productive so that it is beneficial for the development and good of individuals, businesses and teams.

Khoirul Ibad's research article, 2023, entitled *Sumber Law Of Attraction (Analisis Al-Quran dan Neurosains)* .[13] This research aims to get a way of thinking using methods Law Of Attraction in view of the Al-Qur'an as a whole, so it is useful for humans how to properly manage feelings and thoughts. The method applied is a qualitative method and a descriptive analytical method to process the data obtained. The results of this research show that the source of strength Law Of Attraction according to the view of science that studies nerves (Neuroscience) is the brain, whereas according to the Qur'an it originates from the heart.

Research article Ach. Shodiqil Hafil and Desty Rahmawati, 2024, entitled *The Relevance Of Michael J. Losier's Law Of Attraction Theory To Sufism Of Al-Ghazali,*[14] This research examines the concept Law Of Attraction in Islamic teachings and is linked to the science of Sufism taught by Al-Ghazali, so it is useful for awakening individuals with good morals.

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[12] Bajeng Nurul Widyaningrum et al., " Transformasi Prasangka Dengan Law Of Attraction: Membangun Pikiran Positif Di Lingkungan Kerja," *Journal of Multidisciplinary Service and Community Empowerment* 1, no. 1 (2024): 41, doi: https://doi.org/10.59485/abdikestrada.v1i1.55

[13] Khoirul Ibad, " Sumber Law Of Attraction (Analisis Al-Quran dan Neurosains)", *LECTURES: Journal of Islamic and Education Studies*, Vol. 2, No. 1 (2023): h. 23, https://doi.org/10.58355/lectures.v2i1.20

[14] Ah. Shodiqil Hafil and Desty Rahmawati, "The Relevance Of Michael J. Losier's Law Of Attraction Theory To Sufism Of Al-Ghazali," 2024.

This connection is related to the experience of Michael J.Losier. This research focuses on qualitative descriptive analytical methods. The findings of this research conclude that the relationship between ways of working Law Of Attraction with Al-Ghazali's Sufism is divided into three aspects: First, Understanding and recognizing what one wants, Al-Ghazali applies it in the concept of intention and contemplation. Second, emphasizing what is desired such as the concept of huznudzon in Al-Ghazali's Sufism. Third, letting the desire become a reality, this is in line with Al-Ghazali's Sufism, such as the concept of reliance on Allah SWT.

Research article by Khodijah and Miftahul Alam Al Waro, 2023, entitled *The Relevance Of The Concept Of Faith To Michael J Losier's Law Of Attraction Theory To Happiness On Life In Perspective Of Transpersonal Psychology*,[15] This research examines the relevance of the concept of faith to theory Law Of Attraction Michael J. Losier with happiness in life from a transpersonal psychology perspective. Because nowadays it's theory Law Of Attraction has improved, then the theory will be analyzed and linked to faith that has been practiced in everyday life. Qualitative descriptive methods were used in the process of obtaining data through library studies sourced from books, articles and journals related to the research theme. The research results reveal that theory Law Of Attraction provide a positive impact in the form of confidence and determination to pray to God. So that happiness is formed through thought waves, universe processes and mechanisms for things that are attracted and believed. From the presentation of several literature reviews above, quite different problems were found, namely: First, differences in terms of approach and second, differences in topic focus. Several explanations from the literature review above prove that there are differences between previous research and the one to be studied.

Alyatal Husn Munsarif's thesis, 2024, with title *Reconstructing the Concept of the Law of Attraction in the Book The Secret: Critical Study with*

[15] Khodijah dan Miftahul Alam Al Waro', "The Relevance Of The Concept Of Faith To Michael J Losier's Law Of Attraction Theory To Happiness On Life In Perspective Of Transpersonal Psychology," 2023.

a Thematic Interpretation Approach.[16] The aim of this research is to reconstruct the LOA concept through a thematic interpretation approach to the Al-Qur'an. This research began with the case of a female patient who applied the LOA principle to the extreme, with the belief that positive thoughts were able to realize all her desires. The method used in this research is a qualitative approach with analytical descriptive methods and thematic interpretation to critically examine concepts Law of Attraction in the book The Secret from the perspective of the Koran. The results of this research discussion reveal that LOA encourages a positive mindset that tends to be materialistic, with excessive emphasis on worldly success and complete dependence on the power of the human mind, without involving submission to Allah SWT. Based reconstruction Tafsir of the Qur'an emphasizes the importance of harmony between effort, prayer and trust. This approach seeks to avoid negative impacts such as excessive self-blame due to failure, as well as integrating the concept of positive thinking within the comprehensive framework of Islamic teachings.

Research Article by Atik Wartini, 2014, entitled *Corak penafsiran M. Quraish Shihab dalam tafsir al-Misbah.*[17] The purpose of this study is to examine further how the interpretation pattern of M. Quraish Shihab is when viewed from the perspective and benchmark of traditionalist, subjective and modernist quasi-objective theories. From these three typologies, where is the interpretation pattern of M. Quraish Shihab in his tafsir of al-Misbah? The method used in this study is a multidisciplinary approach in studying and interpreting the Qur'an. Thus, M. Quraish Shihab can be called a subjectivist. The results of this research discussion are This can be seen from the style of interpretation that is often reinforced by historical data as a complement to interpretation data or sometimes data from other books, such as the Gospel and the Torah as a comparison in trying to provide reinforcement in the argument of interpretation of the holy verses of the Qur'an. And this type of interpretation effort is quite influential

[16] Alyatal Husn Munsarif, Reconstructing the Concept of the Law of Attraction in the Book The Secret: Critical Study with a Thematic Interpretive Approach, 2024.

[17] Atik Wartini, "Corak penafsiran M. Quraish Shihab dalam tafsir al-Misbah", *HUNAFA Jurnal Studia Islamika*, Vol. 11, No. 1 (2014), doi: https://doi.org/10.24239/jsi.v11i1.343

in understanding the Qur'an today, although the progressiveness of new interpretations is measured based on the capabilities of the developing community.

From the presentation of several literature reviews above, quite different problems were found in them, namely: First, differences in terms of approach and second, differences in topic focus. Several explanations from the literature review above prove that there are differences between previous research and the one to be studied.

F. Research Methods

1. Type of Research

This type of research focuses on analysis and data collection using descriptive methods which can be categorized as a type of library study research (library research). To support the opinions expressed in this research, the author analyzed several pieces of information such as books, scientific articles, tafsir books, publications and other written sources.

2. Data Source

Within several data sources, primary data sources and secondary data sources include two main types of categories. The types of data sources used by researchers from the past until now are as follows:

a. *First*, The primary data used in this research is a book of tafsir from an Indonesian exegete and scholar of Al-Qur'an science, namely Tafsir Al-Misbah by M. Quraish Shihab. Tafsir Al-Misbah is a contemporary interpretation, which is relevant and is used as a reference source for the problems in this research, because in this interpretation there are explanations of verses from the Qur'an that are adapted to the current situation. In accordance with the title, the researcher explains the writing focuses on one reference book of tafsir, namely Tafsir Al-Misbah by M. Quraish Shi hab.

b. *Seconds*, secondary data sources used in this research come from official websites, e-books, scientific works, journals and everything that supports the completion of research.

3. Data Collection Techniques

The author uses documentation to prepare this thesis by taking an approach through collecting data from various sources such as books and library materials such as Tafsir books and scientific articles that are relevant to the topic discussed. Researchers collect data in the form of papers and articles as part of the research process. Exploring the interpretation of Al-Quran verses related to Law Of Attraction and offers in-depth analysis of this topic.

4. Data Analysis Techniques

Researchers analyzed data using Thematic is *first*, determining the problem to be discussed. *Second*, collecting verses related to the theme. *Third*, arranging the verses sequentially according to the chronology of the time of their revelation, accompanied by knowledge of the causes of their revelation. *Fourth*, understanding the correlation of the verses with their respective surahs. *Fifth* is arranging the discussion theme in a perfect framework (outline). *Sixth*, completing the explanation of the verses with the hadiths of the prophet. *Seventh*, Study the verses as a whole by collecting the available verses the same meaning (synonymy), or compromise between the 'am (general) and the khāṣ (special), absolute and muqayyad, or which at birth are contradictory, so that all of them meet in one estuary without differences and coercion.[18]

G. Thesis Outline

The preparation of this research consists of: five chapters, each of which is divided into several chapters to assist in the preparation process, with detailed discussions as follows:

The first chapter, This thesis presents an introduction which includes various important components, including: Background of the problem, formulation or research questions, research objectives to be achieved, urgency or significance of the research, literature review which provides the context of related literature, research methodology used in order to obtain data and information, as well as systematic writing which explains the

[18] Abdul Hayy al-Farmawi, *Al Bidayah fi al Tafsir al Maudhu'i Dirasah Manhajiyyah Maudhu'iyyah, Trans. Roshihon Anwar,* (Bandung: Pustaka Setia, 2002), p. 42-44.

overall structure of this writing.

The second chapter, The theoretical discussion includes a variety of methodologies, including theory Law of Attraction, along with description of the principles, background and mechanisms.

The third chapter, presents data of research, which focuses on the interpretation of verses related to Law of Attraction according to the perspective of M. Quraish Shihab in Tafsir Al-Misbah. This is relevant because these verses are linked to the social dynamics of society. Therefore, discussion about the verses of the Qur'an about Law of Attraction included in this chapter.

The fourth chapter, presents data analysis that outlines the core problem as the main focus of the discussion. Its effectiveness in everyday life is shown through analysis of related verses Law of Attraction by referring to the interpretation of M. Quraish Shihab in the book of Al Misbah.

The fifth chapter, contains a summary of the research findings along with the resulting suggestions, which functions as a closing section. In this section, all findings obtained during the research will be summarized as a whole, while re-raising the main issues discussed in the first chapter. In addition, this chapter also suggests steps for further research, providing recommendations that other researchers can follow to develop this topic further. These recommendations contain ideas that can open up opportunitie s for further research related to the same issue.

CHAPTER II
THEORETICAL DISCUTION

A. Definition *Law Of Attraction*

Law Of Attraction contains the meaning that there is a force that causes something to be attracted to similar things or have the same energy. In linguistic terminology, the word *Law* means (law) and *Attraction* means (attraction). Law refers to a formal and legally binding rule regulated by the government or competent authority, including various rules that function to regulate people's lives, set standards for certain events, and serve as a guide for court decisions. Meanwhile, the term "attraction" describes a natural phenomenon in which objects attract each other. Thus, the law of attraction can be understood as a law or principle that describes how everything can be attracted or come closer to things that match the energy or vibrations it emits.

A natural phenomenon often referred to as *Law Of Attraction* describes how every aspect of ourselves, whether conscious or not, has a response to various events and energies in the universe. In another sense, this law shows that we have a role and responsibility in attracting various experiences, both positive and negative, into our own lives. This principle allows us to consciously form and realize the various goals we desire. By understanding and applying the law of attraction, we can direct our thoughts and energy to invite more positive experiences and support the achievement of our goals and hopes in life.[19]

The concept of "vibration" is one of the key elements in the principle *Law Of Attraction*, which serves to describe and characterize the mechanisms of attraction between certain energies. In general, the term "vibration" is often used to describe a person's emotions, feelings or mood in various situations. For example, when someone interacts with idols or people they admire, they may feel positive vibes that evoke feelings of

[19] Dwi Putri Agustia, "Law Of Attraction Pada Energi Kalam Qur'an", *Tarbiyah bil Qalam: Journal of Religious Education and Science*, Vol. 8, No. (2024): h. 25 ,doi: https://doi.org/10.58822/tbq.v8i1.186

happiness and enthusiasm. On the other hand, being around people who have negative energy or what is known as "toxic" can cause feelings of discomfort, anxiety, or tension.

In context *Law Of Attraction*, "vibration" specifically refers to the quality of emotion or feeling state that a person emits, which then attracts experiences or states that are in harmony with that energy. Every human being constantly emits vibrations, both positive and negative, into the universe, regardless of whether they are aware of it or not. In the vibration concept, these vibrations are divided into two main types: positive vibrations (+) and negative vibrations (-). For example, when someone has thoughts like "I can't", the results that will appear tend to be in accordance with this negative belief, namely failure. This happens because negative thoughts create vibrations which will then be reflected back by the universe, according to the energy they emit. Principle *Law Of Attraction* responding directly to the vibrations a person is emitting at that moment, attracting experiences and situations that align with those energies.[20]

Law Of Attraction This is in line with one of the theories developed in physics. Physicists explain that solid objects in Newton's view consist of a collection of molecules, which are composed of atoms and elementary particles. Furthermore, quantum physics reveals that very small subatomic particles are actually formed from vibrational energy called quanta, and their existence extends beyond the limits of the visible world. Because energy quanta have very fast movements or vibrations, everything in the universe is basically composed of energy quanta. Therefore, every object we see around us is formed in a visible, real form. In fact, if we observe it with a microscope with a magnification of billions of times, we can see the fine cavities produced by the vibrations of these energy quanta.

If this concept is true, what does it actually mean? In simple terms, according to "educators" or experts in the law of attraction, this is the main

[20] Nuraini Pangesti, "Konsep Law Of Attraction Dalam Al-qur'an Dan Relevansinya Dengan Goal Achievement."

principle underlying how it works: like attracts like. Every thing in the universe is connected and has similar elements, because energy is seen as the source of everything. Based on this principle of similarity, a person can use the law of attraction to attract anything they desire into their life. For example, a house looks like a solid object, but when observed through the perspective of quantum physics, the house looks like a structure formed from vibrating quanta of energy. Someone can make their dream house come true in front of them because of the similar energy between the house and themselves. In fact, those of us who see it actually share the same energy as that house.

Every thought or idea that arises in a person's mind, whether they realize it or not, has a role in shaping their future.[21] This process of creation never stops, it continues endlessly, because we are always involved in the activity of creating our reality. It's the same with the law of gravity, *Law of Attraction* (LOA) is always active, working continuously, without ever stopping or taking a break. This principle is always there, governing how our thoughtsand energy attract things into our lives.[22]

B. History *Law Of Attraction*

According to Simon Gray the origins of the concept Law of Attraction can be traced to the beginning of the 19th century, when various works appeared that explored the potential of human mental powers. This idea was supported by Ralph Waldo Emerson, a prominent philosopher and essayist, who in his essays put forward the idea that the way we view the world can influence the reality we experience. He also emphasized the importance of freedom of thought and individual independence as a means of creating change in life.

Ernest Holmes, the key figure behind the movement Science of Mind, went so far as to state that "thoughts are things" in his various

[21] Muhammad Nurdin, " The Law Of Attraction Dan Doa Dalam Islam", *Dialogue*, Vol, 10, No. 2 (2012), h. 230-231, doi: https://jurnal.iainponorogo.ac.id/index.php/dialogia/article/download/314/269

[22] Khoirul Ibad, " Sumber Law Of Attraction (Analisis Al-Quran dan Neurosains)", *LECTURES: Journal of Islamic and Education Studies*, Vol. 2, N0. 1 (2023), h. 26, doi: https://doi.org/10.58355/lectures.v2i1.20

works. He developed the theory that the mind has the ability to create reality through the connection between consciousness and universal energy. Holmes' writings became an important basis for the development of the concept Law of Attraction, which later developed into part of the movement New Thought.

This topic has been discussed in depth by a number of prominent philosophers. One of the famous statements came from William James, who stated that the greatest discovery of his generation was the ability of humans to change their lives simply by changing their thought patterns and mental attitudes. This view shows how strong the influence of thoughts is on the reality of an individual's life. berkembang menjadi bagian dari gerakan *New Thought.*

Shortly after, a pharmacist named Emile Coue began developing a method known as *autosuggestion* or autosuggestion. Using his free time to study hypnosis techniques and affirmations, Coue designed a simple but effective approach for his patients. He instructed them to repeat a positive affirmation several times a day: “Every day, in every way, I am getting better and better.” This technique is based on the belief that repetition of positive affirmations can influence a person's subconscious mind, resulting in real change in their life. This idea not only inspired various modern psychological approaches, but also formed the basis of the affirmation and self-development practices used today.[23]

Concept spread Law of Attraction became more widespread thanks to the contribution of Jerry and Esther Hicks, who began to introduce this idea through lectures and publications in the early 1990s. They enrich the public's understanding of Law of Attraction with spiritual and practical perspectives, making it part of the modern discussion about the power of thought. With traces of these works, Law of Attraction continues to develop as an important foundation in philosophy self-help and positive

[23] Simon Gray, *Law Of Attraction Unleash the Power and Be The Creator of Your Life: Law of Attraction Secrets to Manifesting More Money. More Power and More Love.* Great Reads, 2015, h. 28-31.

thoughts to date.[24]

Thus, these thoughts from the 19th and 20th centuries formed a strong philosophical basis for modern ideas about the fascination of the mind and its relationship to everyday life. Draft *Law of Attraction* has attracted the attention of many figures, including Napoleon Hill and Rhonda Byrne, each of whom made significant contributions to disseminating these ideas. Napoleon Hill is known as a legendary book writer *Think and Grow Rich*, which although published much earlier, contains many principles that are consistent with *Law of Attraction*.

Meanwhile, Rhonda Byrne, a journalist, writer and television producer from Australia, was a key figure in introducing it Law of Attraction to a wider audience in the modern era. His book is entitled The Secret, published in 2006, immediately became a bestseller, including in Indonesia. This book outlines how positive thinking and focusing on goals can help a person realize their desires.

In a spiritual context, The Secret combines elements from various traditions, including Hermeticism, a spiritual teaching that dates back to ancient Greece, and views of universal harmony. Byrne enriches Law of Attraction with an approach that emphasizes the interconnectedness of human energy and the universe. By combining spiritual principles from various schools and traditions, this concept has become a foundation for many individuals to explore the power of their minds in creating reality.

The thoughts of Sufi figures often reflect deep spiritual ideals and religious values, with a central goal achieve a close relationship with God through inner awareness and soul purification. Sufi figures, including those from various cultural backgrounds such as Bugis and others, have made significant contributions in spreading the spiritual view of Islam which emphasizes introspection and universal love. One of these views can be related to the principle of the law of attraction

The law of attraction is a concept in the spiritual world that has

[24] Muhammad Nurdin, " The Law Of Attraction Dan Doa Dalam Islam", *Dialogue*, Vol. 10, No. 2 (20120, h. 230, doi: https://jurnal.iainponorogo.ac.id/index.php/dialogia/article/download/314/269

attracted widespread attention. This concept explains how the energy we emit into the universe, both positive and negative, can influence the experiences we attract into our lives. In spiritual terminology, the Law of attraction is often referred to as part of the "rules of the universe", which operate in both physical and non-physical dimensions. In simpler language, this law can be understood as a natural mechanism that underlies the relationship between thought, energy and reality that is formed.

This idea also has links to the notion of universal harmony often elevated in mystical traditions such as Sufism, where individuals are thought to have the ability to align themselves with cosmic energy to achieve spiritual and material goals.

Human understanding of natural laws, such as the moon orbiting the sun, the sun always rising from the east, and the phenomenon of water boiling at a temperature of 100 degrees Celsius, shows how scientific principles regulate life in the universe. This concept is often associated with the acceptance of metaphysics which involves the recognition of the existence of a cosmic order underlying all events.

In this case, low managers view this law as a concept that describes natural order. The theories that emerge around these ideas are usually presented with formal language that reinforces this regularity. However, at its core, the human mind considered the element that controls our perception of this reality. From this perspective, spirituality is often considered more fundamental than the physical aspects of the world, because it touches on the essence of humans and their relationship with the universe.

For example, in the Sufism tradition, there is a clear separation between the physical and spiritual aspects of the individual. The physical dimension is seen as a means, while the spiritual dimension is seen as the core that determines the meaning and purpose of life. This approach is not only relevant in the study of spirituality but also provides significant insights in other fields, such as business management, where mind control and spiritual harmony are considered important in achieving success and

balance in life.[25]

The concept of the law of attraction is not something new, but has been around for a long time and was applied by various previous civilizations. History shows that this principle has been part of human life in the past, where those who understand and apply it often achieve significant success in their lives. Such success is attributed to their ability to focus their energy, thoughts and actions on specific goals, resulting in extraordinary achievements. In the context of the Islamic religion, ideas similar to the law of attraction have been taught explicitly since the 14th century. Islam emphasizes the importance of good intentions (niyyah), positive thinking, and full faith in Allah SWT in achieving desired results. This principle is contained in various verses of the Qur'an and hadith, which show that someone who carries out this law correctly will receive blessings from Allah SWT. By following these teachings, a Muslim not only gets worldly success but also achieve spiritual happiness, in accordan ce with the religious guidance that has been taught since the time of the Prophet SAW.

C. How Works *Law Of Attraction*

The law of attraction works automatically and does not require our consent or desire to function, similar to how the law of gravity works. When we release the glass from our grasp, gravity will pull the glass to the ground without considering whether we want the glass to fall or not. In other words, the law of gravity doesn't care about our preferences; it simply performs its functions naturally and constantly.

Likewise, the law of attraction operates without asking for our consent. The energy we emit through thoughts and emotions, whether consciously or not, will attract results that are in harmony with that energy. This law does not ask whether we want the outcome to occur; it simply reflects and manifests what we focus on. This is why it is so important for us to maintain positive thoughts and feelings, as they form the basis of

[25] Agung Purwanto, Hanif Padli Yanuar, and Gunawan Santoso, " The Law of Attraction: Kekuatan Intelegensi?," *Journal of Transformative Education* 2, no. 2 (2023): 75, doi: https://doi.org/10.9000/jupetra.v2i2.149

what we attract into our lives.[26]

Law of Attraction has an existence that is no less real than the laws of physics such as the law of gravity or Archimedes' law. Even though its existence cannot be seen directly by the human eye without the help of tools or in-depth observation, its effects and impacts can be felt by anyone who understands it. This law is a universal principle that is very important for every individual to understand. Why is it so significant? Understanding this law gives us the opportunity to use it optimally in everyday life. With Applying how the law of attraction works, we can more easily attract positive things into our lives, from happiness, success, to harmonious relationships. Just as the law of gravity makes objects fall to the ground, law of attraction regulates how the thoughts and energy we emit affect what we attract in life.

The application of this law aims not only to fulfill material desires, but also to improve the overall quality of life. Through a positive mindset, strong intentions, and supportive emotions, this law helps us create a better life according to our goals and dreams. Thus, understanding and practicing the law of attraction is not just about theory, but about real transformation in our lives.[27]

In his book entitled The Secret, Rhonda Byrne suggests that our thoughts and beliefs have enormous power to influence the reality we experience. According to him, the universe responds to the energy we emit through thoughts and emotions, creating situations that are in line with these energy patterns. This principle is known as the law of attraction, which states that everything we experience in life, be it luck or challenges, is the result of what we attract through our focus and intention. In simple terms, Byrne explains that law of attraction works like a magnet; our thoughts emit signals into the universe, and those signals attract similar

[26] Agung Nugroho Susanto, *Jurus Jitu Membangun Bisnis Berkah Omset Milyaran: Kitab Pedoman Membangun Bisnis yang Solid dan Sukses Dunia Akhirat* (Yogyakarta: Edubuku, 2015).

[27] Aditya, "100 Jalan Mengeruk Uang Yang Halal,"2016, https://books.google.co.id/books?id=nZP3EAAAQBAJ&newbks=0&printsec=frontcover&pg=PA3&dq=law+tarik+interest&hl=ban&source=newbks_fb&redir_esc=y#v=onepage&q=law%20tarik%20interest&f=false.

things back to us. In other words, if a person focuses their mind on positive things, they will attract positive experiences. On the other hand, if their focus are in fear or worry, then they have the potential to attract unwanted things.

It is important to understand that this law does not only apply to material aspects, but also includes emotional and spiritual life. By realizing the connection between thoughts and reality, individuals can take more responsibility for their lives and take proactive steps to create desired outcomes. Byrne invites readers to think positively, have strong faith, and be grateful for what they already have, because this is a step key steps to activate the power of the law of attraction.[28] Rhonda Byrne provides a practical guide to applying the law of attraction effectively in everyday life. He suggests three simple but profound steps that can help individuals attract the things they desire: Ask, believe, and receive with gratitude and joy.[29]

1. **Request**, making a request means clearly and unequivocally stating what we really want in life. There is no need to hesitate or be afraid to express your dreams, because the courage to share your desires is the first step towards achieving them. It is important to be specific and detailed about what we aspire to, so that the universe can understand the signals we send more accurately.
2. **Believe**, when our dreams have been clearly formulated, the next step is to fully believe that we have the ability to make them come true. Instill a deep belief in us that this dream is not only possible to achieve, but is also in the process of becoming a reality. It is important to relinquish control over how the process will occur, and letting the universe work in its own way to bring our desires into reality.

[28] Andhika K. Pradana, Andhika K. Pradana, Ayo Berubah: 30 Hari yang Menentukan Kesuksesan Hidup Anda, Yogyakarta: Y: Hijaz Pustaka Mandiri, 2018, p. 32.

[29] Salsabila Ayu, Dare to Change: Berubahlah! Karena Keberhasilan Anda Esok Hari, Ditentukan Oleh Apa Yang Anda Lakukan Hari Ini, Yogyakarta: Indonesia's Great Child, 2020, p. 21.

3. **Receive with gratitude and joy,** after all the steps are done, the final step is to accept the results with joy and gratitude. This means, whatever happens, accept it with an open and calm heart. There is no need to feel anxious or down if along the way we face challenges or obstacles. Keep maintaining a positive outlook, because everything that happens is part of the process leading to better results.

When can we get what we want? The answer is, it doesn't take long for the universe to make our wishes come true, as long as we follow the process correctly and fully believe in the law of attraction. According to Rhonda Byrne in her book The Secret, the large or small scale of the desire does not affect the possibility or speed of its achievement. Byrne stated that, "making a dollar come true is as easy as making a million dollars come true", emphasizing that the universe does not discriminate between requests.

The most important thing is the level of confidence and energy vibrations that we emit. If we are fully confident and feel worthy of receiving our desires, then the manifestation process will run faster. In this view, time is not a barrier, but our sincerity and determination in carrying out this process is the main determinant of its success. In other words, the speed of manifestation depends on the extent to which we truly believe and are ready to receive. Meanwhile, according to Michael J. Losier, there are three steps he formulated in applying the law of attraction, here are the formulas:[30]

1. Be aware of our desires
2. Pay attention to what we want
3. Let the wish come true

These three steps emphasize the importance of harmony between thoughts, emotions, and actions, all of which work together to attract what is desired into life. The combination of strong belief and concrete action is the key to the success of the law of attraction.

[30] Lucia Damanik, *Healing Journey Sukabumi*: CV Trace Publisher, 2022, h. 63.

D. Principles *Law Of Attraction*

An understanding of these principles teaches that our thoughts, feelings, and beliefs play an important role in shaping life experiences. By managing our thoughts wisely and maintaining positive beliefs, we can create a more balanced and fulfilling life. Here are the principles *Law Of Attraction*:[31]

a. We are natural magnets that radiate energy[32]
b. When we reject something, we indirectly continue to pay attention to that thing
c. A person's thoughts are subordinate to dominant feelings
d. Be careful with our thoughts because they are the main attraction[33]
e. Consistent thoughts filled with strong emotions can speed up the process of manifestation of desires
f. Our subconscious speaks through feelings
g. The Universe Doesn't Like Void (*Nature Abhors a Vacuum*)[34]
h. The law of attraction operates universally and does notdepend on a person's level of awareness or belief in its existence
i. Confidence strengthens attraction

[31] Lucia Damanik, *Healing Journey* Sukabumi: CV Jejak (Jejak Publisher, 2022, h. 64-65.
[32] Ariyanti Katumbiri, Mengubah Pikiran Menjadi Kenyataan, PT. Adab Indonesia Grub, 2020, h. 5.
[33] Michael J. Losier, *Law Of Attraction*, PT. Ufuk Publishing House, 2014, h. 15.
[34] Rury Ahmad Sururie, Berpikir Positif Dan Melepaskan Emosi Negatif, Goresan Pena, 2016. h. 135.

CHAPTER III
TAFSIR AL-MISBAH BY M. QURAISH SHIHAB

A. Biographical Setting of M. Quraish Shihab

Muhammad Quraish Shihab was born on February 16 1944 in Sidenreng Rappang Regency, South Sulawesi. He comes from an Arab family known as an educated class. His family surname, Shihab, is quite popular in the Eastern region, including Indonesia and the Indian subcontinent. In a devout Muslim family environment, Shihab began accompanying his father from the age of nine. His father, Abdurrahman Shihab (1905–1986), played a major role in shaping his personality and academic journey. His father was a professor in the field of exegesis, founder of the Indonesian Muslim University (UMI) in Ujung Pandang, and also the chancellor of IAIN Alauddin Ujung Pandang. Shihab completed his basic education at the oldest Islamic school in Indonesia, Jam'iyyah al-Khair in Jakarta. When he was around six or seven years old, he often heard his father teach the Koran, which fostered his enthusiasm for studying the Koran. His mother also had a big influence, especially in encouraging him to study religion more deeply. The support of his parents helped Shihab build a strong Islamic personality.

With the support of a disciplined family and a love of religion and Islamic sciences since childhood, Shihab naturally developed into a mufasir. Shihab completed his secondary education at the Dar al-Hadist al-Fiqhiyyah Islamic Boarding School in Malang after previously starting school in Ujung Pandang. In 1958, he continued his studies in Cairo, Egypt at Al-Azhar, starting from the second grade of Tsanawiyyah. There, he earned an Lc. (S1) from the Faculty of Ushuluddin majoring in Hadith Tafsir in 1967. MA degree in field of interpretation of the Qur'an he obtained at the same university in 1969, with a thesis entitled Al-I'jāz Al-Tasyri' Li Al-Qur'an Al-Karīm. He returned to continue his doctoral studies at Al-Azhar in 1980 and completed it in 1982 with the dissertation Nazm Al-Durar Li Al Baqāʾī Tahqiq wa Dirāsah, received the Summa

Cumlaude award and became the first Southeast Asian to receive a doctorate in Al-Qur'an studies.

After returning to Indonesia in 1984, Shihab was appointed as a lecturer at the Ushuluddin Faculty and Postgraduate Program of IAIN Syarif Hidayatullah Jakarta, and in 1995 he was appointed chancellor. He introduced a multidisciplinary approach in the interpretation of the Koran involving various scientific fields, as mentioned by Krippendorf (1980). This approach is considered effective for understanding the instructions of the Qur,an comprehensively. Shihab also plays an active role outside the academic world. He has served as Chairman of the Central MUI since 1984, been a member of the Lajnah Pentashih al-Qur'an in the Department of Religion since 1989, and has held important positions in organizations such as the Association for Sharia Al-Qur'an Sciences and the Consortium for Religious Sciences. At the end of the New Order government in 1998, he was trusted as Minister of Religion by President Suharto. The following year, he was appointed as Indonesian Ambassador to Egypt.

Even though he has big responsibilities, Shihab remains active in writing in various media, including the "Tafsir Amanah" column in Harian Pelita, and contributing to the Ulum al-Qur'an magazine and Mimbar Ulama. He is a productive modern commentator, with various famous works such as Tafsir Al-Mishbah, which earned him recognition as one of the best Indonesian commentators.[35]

As one of the leading Muslim scholars and intellectuals in Indonesia, Quraish Shihab is known to have expertise in the field of Qur'anic sciences and has produced various scientific works. Some of the important works produced by Quraish Shihab include:

1. Membumikan Al-Qur'an (1992)
2. Wawasan Al-Qur'an (1996)
3. Tafsir Al-Qur'an al-Karim (1997)

[35] Rahmadi Agus Setiawan, " Corak Penafsiran Muhammad Quraish Shihab Dalam Tafsir Al Misbah", *MUSHAF JOURNAL: Journal of the Science of the Koran and Hadith*, Vol. 3, No. 2 (2023), h. 132- 134, doi: https://share.google/OQbTX23tOQf0MKzYY

4. Mu'jizat Al-Qur'an (1997)
5. Tafsir Al-Mishbah (2000)
6. Lentera Hari (2007)
7. Kaidah Tafsir (2013)
8. Logika Agama (2017)
9. Islam yang Disalahpahami (2018)

Apart from the works already mentioned, Quraish Shihab has also produced many other writings, such as books, papers and journals. Through his monumental work Tafsir Al-Mishbah, he succeeded in establishing himself as the sole commentator in the last five decades.[36]

B. Description of Tafsir Al-Misbah

1. Background of the Writing of Tafsir Al-Misbah

Quraish Shihab realized that although many Muslims want to understand the Koran, they often face obstacles such as limited time, education and references.[37]

Seeing that some Muslims do not understand the meaning of the Koran properly. For example, there is a habit of reading Q.S. Yasin repeated it over and over again without really understanding its meaning. Apart from that, many works only discuss the primacy of the letters in Al

Qur'an without providing a deep understanding. Therefore, he felt it necessary to present a commentary that explained the meaning and lesson in the verses read. This misunderstanding does not only occur among the general public, but also among educated people who are involved in the study of the Qur'an but are less familiar with the text.

Quraish Shihab admitted that the location and period of a mufasir's life influenced the way he interpreted the Qur'an. Each era of

[36] Yusuf Budiana, "Kekhasan Manhaj Tafsir Al-Mishbah Karya M. Quraish Shihab", Journal Iman dan Spiritualitas, Vol. 1, No. 1 (2021), h. 87, doi: https://doi.org/10.15575/jis.v1i1.11497

[37] M.Quraish Shihab, "Tafsir Al-Misbah: Pesan, Kesan dan Keserasian al-Qur'an", *Lentara Hati* , Vol.1 (2002), h. 4, doi: https://inlislite.uin-suska.ac.id/opac/detail-opac?id=4725

interpretation has its own characteristics, including distinctive thought patterns and conceptual frameworks. This encouraged Shihab to present an interpretation that was appropriate to the context of his time.Penamaan Tafsir Al-Misbah

Quraish Shihab chose the name Al-Misbah, which means lamp, lantern, or other light source, because he liked the symbolism of light. He often used the word "light" in his works, not only for the title of this commentary. For example, he once filled the "Pelita Hati" column in the Pelita Daily, and one of his works, Lentera Hati was republished by Mizan with the new title Lentera Al-Qur'an.

According to Shihab, the term Al-Misbah can be interpreted as "shining star." He hopes that this interpretation will be a guide for those who want to study the word of God in depth..

2. Naming Tafsir Al-misbah

In his interpretation, in addition to explaining the main theme or main purpose of each chapter, themes related to the discussion of the verses in it are also presented. This helps to convey the core message of each chapter, so that readers can more easily understand and feel familiar with the Qur'an. An explanation of the location of the chapter's revelation, the number of verses, and its relationship to the chapters that precede and follow it are also given. The interpretation begins by discussing the name of the chapter, the number of verses, the relationship between verses, the background of the revelation of the verse (asbabun nuzul), and the themes contained in the chapter.

Furthermore, verses that have similar themes are grouped, translated, the background of the revelation of the verses is explained, and interpreted by referring to other relevant verses, hadith, and the views of scholars. Quraish Shihab applies the Tahlily or analysis approach in his interpretation. This approach follows the views, tendencies, and preferences of the interpreter, by systematically arranging the verses of the Qur'an according to the order of the mushaf.

The Tahlily technique aims to explain the contents of the Qur'an from various perspectives. The tahlily approach often requires an understanding of the vocabulary of the verse, munasabah (connection with the previous verse), Sabab An-Nuzul, the overall meaning, conclusions that can be drawn, and the views of scholars from various schools of thought. In addition, some interpretations also include i'rab, variations of qira'at, verses that are explained, and the characteristics of the words used.[38]

3. Writing style of Tafsir Al-Misbah

Tafsir In the commentary, apart from explaining the main theme or main purpose of each surah, themes are also presented that are related to the discussion of the verses in it. This helps deliver the core message of each surah, so that readers can more easily understand and feel familiar with the Qur'an. An explanation of the location of the revelation of the surah, the number of verses, as well as its connection with the surahs that precede and follow it are also given.[39]

The interpretation begins by discussing the name of the surah, the number of verses, the relationship between verses, the background to the revelation of the verse (asbabun nuzul), and the themes contained in the surah. Next, verses that have a similar theme are grouped, translated, the background to the revelation of the verse is explained, and interpreted with reference to other relevant verses, hadith, and the views of scholars.

Quraish Shihab applies the approach *Tahlily* or analysis in its interpretation. This approach follows the views, tendencies and preferences of the mufassir, by systematically arranging the verses of the Qur'an according to the order of the mushaf. The Tahlily technique aims to explain the contents of the Qur'an from various points of view.

The tahlily approach often requires an understanding of the

[38] Yayat Suharyat, "Metodologi Tafsir Al-Misbah", *Jurnal Pendiidkan Indonesia*, Vol, 2, No. 5 (2022): h. 6-7, doi: https://doi.org/10.59818/jpi.v2i5.289

[39] Saifuddin, "Revolusi Mental dalam Perspektif Al-Qur'an Studi Penafsiran M. Quraish Shihab", *Maghza*, Vol. 1, No. 2 (2016): h. 61-62, doi: https://doi.org/10.24090/maghza.v1i2.740

vocabulary of the verse, munasabah (relationship with the previous verse), Sabab An-Nuzul, the overall meaning, conclusions that can be drawn, as well as the views of scholars from various schools of thought. Apart from that, some interpretations also include i'rab, variations of qira'at, the verses explained, and the characteristics of the lafaz used.[40]

4. Figures Who Influence M. Quraish Shihab's Thoughts

a. Al-Biqa'i

One of the figures who influenced Quraish thinking was Al-Biqa'i. In his dissertation, Quraish studied Al-Biqa'i's work entitled Nadhm Al-Durar Li Al-Biqa'i Tahqiq wa Dirasah. Al-Biqa'i's thinking greatly influenced the Quraish, both in terms of method, style and characteristics of interpretation. Besides that, some of Quraish's works, both in the form of books, journals, and articles, clearly illustrate the influence of Al-Biqa'i in his thinking. In the interpretation of the Qur'an, the Quraish often quote the views of Al-Biqa'i, such as in the interpretation of surah Maryam verses 16-17, where Al-Biqa'i connects it with verse 38 of surah Ali Imran. This shows the great influence of Al's thinking Biqa'i against Quraish.[41]

b. Al-Farmawi

Another figure who played an important role in shaping Quraish thought was Al-Farmawi, or Abdul Hayyi Al Farmawi. He is known as a commentator who developed interpretation methods such as tahlili, ijmali, muqaran, and maudhu'i. Quraish adopted this method, especially in the interpretation of Al-Mishbah. As is well known, tafsir in Indonesia generally uses tahlili and maudhu'i methods. In the interpretation of Al Mishbah, many of Al-Farmawi's thoughts were collected and adapted by Quraish, showing the great influence of this figure.

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[40] Ratna Sari Istahiriah, *Konsep Moderasi Beragama Perspektif Tafsir Al-Misbah (karya: M. Quraish Shihab)*, UIN Sunan Malik Hidayatullah Banten, 2022, h. 28-32.

[41] M.Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur'an*, Lentera Hati, Tangerang, 2007, p. XXV.

c. Muhammad Abduh

Another Muhammad Abduh, a reformer from Egypt, also influenced the Quraish. Abduh is known for his ideas which prioritize Islamic reform through rational thinking. He believes that not all parts of the Koran are God's direct revelation, but some are the Prophet Muhammad's views regarding social life. This opinion is contrary to the orthodox view which states that the Koran is completely the eternal word of God. However, in an effort to face the backwardness of Muslims compared to the West, Abduh rejected the idea of fully imitating the West and ignoring Islamic traditions. The renewal movement led by Abduh was known as Salafiyah, which was a great inspiration for the Quraysh in understanding Islamic renewal.[42]

Abduh is also active in the world of education and politics. He studied in Paris and collaborated with Jamaluddin Al-Afghani in founding a political and religious movement called Urw al-Wusqa and publishing the al-Manar magazine. After returning to Egypt, he served as Grand Mufti of Egypt and produced various works, including Risalat al-Tauhid. Abduh's Tafsir al-Manar has become an important reference for many modern commentators, including the Quraish, especially in the modernization ideas contained in it. Abduh's thoughts, which are relevant to the challenges of the times, are the main attraction for Quraish.

C. Verses About Law Of Attraction According to Tafsir Al-Misbah

Understanding the principle of Law of Attraction teaches us an important concept about life. In this teaching, humans are believed to have an active role in shaping their own reality. This happens through three main elements: action, request and belief.

In other words, everything we do, ask for, and believe in will influence how our lives are shaped. Therefore, mind management is a very important

[42] M.Quraish Shihab. *Tafsir Al-Mishbah Pesan, Kesan and Keserasion Al-Qur'an.* Lentera Hati, Tangerang, 2007, p. XXVI.

factor. Positive thoughts will encourage good feelings, while good feelings usually lead to more productive and beneficial actions.

In addition, one also needs to train oneself to get used to asking or requesting something positive. Asking with full sincerity, accompanied by strong belief, will open up opportunities for the realization of these hopes in real life. This is not only related to worldly affairs, but also has a great influence on the balance of life in the hereafter.

Through this process, one can create a more harmonious, happy and meaningful life. By organizing thoughts, maintaining feelings, and directing actions in a good direction, a person is shaping his life towards a more ideal condition, both in this world and in the afterlife.

The following is an explanation of the Qur'anic verses related to the Law of Attraction principle:

NO	THEME	LETTER NAME
1	Request	. QS. Ghafir (40): 60 . QS. Al-Baqarah (2): 186 . QS. Al-Furqan (25): 77
2	Believe	. QS. Ad-Dzariyat (51): 20 . QS. Al-Haqqah (69): 20
3	Action	. QS. Al-Isra' (17):7 . QS. Al-Zalzalah (99): 7-8 . QS. Al-An'am (6): 160 . QS. An-Nahl (16): 97 . QS. Al-Jatsiyah (45): 15

1. Request

In Tafsir Al-Misbah, Prof. M. Quraish Shihab explains that prayer has a very fundamental position in the spiritual life of a servant. Prayer is not merely an activity of asking for something, but rather a mirror of a human's recognition of his limitations. Through prayer, a person realizes that he is a weak, deprived creature, and desperately needs help from the Almighty God. Prayer becomes a means of connecting between the creature and the Creator, as well as a tangible manifestation of man's total dependence on God. As stated in QS. Al-Furqan (25): 77, Allah says:

"Say: My Lord would not care for you if it were not for your supplications. But since you have denied Him, then punishment will befall you."

According to Quraish Shihab, this verse teaches that man's standing before Allah is not determined by his social status, wealth, or physique, but rather by his self-awareness to worship, pray, and recognize his dependence on God. If a person neglects prayer and moves away from God, then he has actually severed his spiritual connection with Him. Such an attitude will ultimately only lead to regret and bad consequences later on.[43]

According to Quraish Shihab, the nature of prayer in Islam is very broad, not only containing requests for worldly needs, but also includes requests to be given goodness in this world and in the hereafter. Prayer is also a medium to confess the sins that have been committed, as well as expressing hope for mercy and forgiveness from Allah. This is illustrated where Allah asserts that He is very close to His servants and will grant every prayer that is prayed earnestly. Quraish Shihab interprets that the closeness of Allah is the closeness of love and care, not in a physical context or distance. Therefore, anyone can directly pray to Allah without having to go through an intermediary. In QS. Al-Baqarah (2): 186, Allah says:

"And when My servants ask you about Me, then say that I am near. I grant the request of those who pray to Me."

According to Quraish Shihab, this verse emphasizes that the relationship between humans and Allah is very close. Interestingly, in this section Allah does not command the Prophet Muhammad to convey the answer to the question, but Allah himself directly says "I am near". This illustrates how personal and intimate God's relationship is with His creatures.

Furthermore, the word "ujibu" (I grant) implies the certainty that every prayer will get a response from God. However, Quraish Shihab explains that the form of the granting can vary, not always in accordance with the literal human request, but based on the wisdom and discretion of Allah who knows better what is best for His servants. The message of this verse encourages everyone to always have a

[43] M.Quraish Shihab, *Tafsir Al-Misbah: volume 9,* Jakarta: Lentera Hati, 2009. p. 555.

good opinion of God, instill an optimistic attitude, and not easily despair when praying.[44]

Furthermore, Quraish Shihab also emphasized that prayers should be said with sincerity, humility, and gentleness. Allah commands people to pray with a humble attitude, and with a soft voice, even under certain conditions it can be done silently. This shows that prayer should not be done with an attitude of arrogance or showing off, because Allah does not like prayers that are accompanied by (riya') or want to be praised by humans.

In addition, in another explanation in Tafsir Al-Misbah, it is mentioned that not all prayers will be answered directly according to the wishes of the servant. Allah has its own way of answering prayers. There are times when a servant's request is granted immediately, some are delayed until a more appropriate time. In fact, there are prayers that are replaced with something better than what was requested, or by avoiding a disaster that was previously determined. This concept is in line with the hadith of the Prophet Muhammad SAW which is often used as a reference by Quraish Shihab, that prayer is always beneficial to the person who does it, either through immediate fulfillment, delay, or diversion to other forms of goodness.

Prayer also serves as a way to get closer to Allah while building hope and optimism in the heart. By praying, a servant strengthens his belief that Allah's mercy will always be with him. Even if the prayer has not been answered as desired, as long as it is done with full sincerity, it will still be a reward in the sight of Allah. Thus, prayer is an act of worship that has its own value, because it shows humility, recognition of self-limitation, and firmness in hoping only in Allah alone. As explained in QS. Ghafir (40): 60, Allah says:

"Pray to Me, and I will grant your requests. Verily, those who conceal themselves from worshipping Me will enter the Hellfire in a state of humiliation."

According to Quraish Shihab, this verse shows that prayer is a form of worship that is very noble and has a high position in Islam. Allah provides direct motivation so that humans do not hesitate to ask and convey their hopes to Him.

[44] M.Quraish Shihab, *Tafsir Al-Misbah: volume 1,* Jakarta: Lentera Hati, 2001. p. 407-409.

Those who are reluctant to pray or feel no need to ask God are considered arrogant people, and such an attitude will end in humiliation in the hereafter.

In his interpretation, Quraish Shihab also mentions that the fulfillment of prayers from Allah can take various forms, including: The request is granted directly as expected, The fulfillment is delayed until the most appropriate time, The prayer is replaced with something better than what was requested, Or being the cause of repelling a calamity.[45]

2. Believe

According to M. Quraish Shihab, in Tafsir Al-Misbah, believe (yaqin) is the culmination of one's faith that grows through a process of knowledge, experience, and inner proof. Belief is not just speech or theoretical knowledge, but is an awareness that sinks into the heart, so it is not easily shaken by any doubts or circumstances. People who have true beliefs will remain steadfast even when faced with trials or tough conditions, because their hearts are firmly set on the truth they believe in.

Quraish Shihab interpreted that belief is a combination of the power of reason and the stability of the heart. The intellect functions to find evidence, while the heart functions to accept and revive that belief in the soul. In many of the verses discussed in Tafsir Al-Misbah, belief is always related to the firmness of faith in Allah, believing in His promises, and believing in the day of retribution in the hereafter. People who believe not only believe verbally, but also prove their belief through daily behavior. As mentioned in QS. Adz-Dzariyat (51): 20, Allah states that:

"In the earth are signs for those who believe (in His greatness)."

According to Quraish Shihab, all corners of nature, including the earth, hold clear evidence of Allah's power. Natural phenomena such as the changing seasons, the process of plant growth, the life cycle of creatures, and the regularity of the environment are all indications of God's existence and oneness.

However, not all humans are able to grasp the deep meaning of these signs. Only those with strong faith and open hearts can understand and contemplate the wisdom behind every event in nature. This verse is a call for humans to use their

[45] M.Quraish Shihab, *Tafsir Al-Misbah: volume 12*, Jakarta: Lentera Hati, 2002. p. 346-347

minds and hearts to realize God's presence through observation of the natural world.[46]

In addition, Quraish Shihab also explained that belief in God's mercy, His justice, and His creation, is an important part of the teachings of the Qur'an. This belief makes it easier for a person to be grateful, patient, and continue to do good. In many cases, he emphasizes that belief is not only a matter of faith, but also has an impact on a positive and optimistic attitude to life, because people who believe in Allah are not easily discouraged or prejudiced against fate. As stated in QS. Al-Haqqah (69): 20, where it states:

"I am absolutely certain that I will definitely face an accounting of myself."

According to Quraish Shihab, this verse describes the statement of a believer on the Day of Judgment who receives the record of his deeds with his right hand as a symbol of success. He feels calm and happy because while in the world he has had a strong belief in the process of hisab or the calculation of charity.

This belief encourages him to always maintain his behavior and do his deeds with great care, and to be fully aware that every action, no matter how small, will be held accountable. This awareness of hisab makes his life more purposeful and meaningful, and prevents him from doing vain deeds while living in the world. [47]

3. Action

In Tafsir Al-Misbah, Prof. M. Quraish Shihab explains the basic principle of the relationship between human deeds and the consequences they will receive. Every action, be it good or bad, will have an impact in accordance with their respective actions. Good deeds will be rewarded by Allah with multiple rewards, while bad deeds will be rewarded fairly, without being added. He likened human actions to seeds planted in the ground; they will grow and produce fruit that will return to the planter. This principle is part of sunnatullah, the divine law that governs the course of life. In the reality of life, no action escapes consequences. All actions will have repercussions, both in the near and long term, and apply both in this world and in the hereafter. As stated in QS. Al-An'am (6): 160, Allah says: *"Whoever brings good deeds, he will be rewarded tenfold. But whoever does bad*

[46] M.Quraish Shihab, *Tafsir Al-Misbah: volume 13*, Jakarta: Lentera Hati, 2002. p. 334-335.
[47] M.Quraish Shihab, *Tafsir Al-Misbah: volume 14*, Jakarta: Lentera Hati, 2007. p. 421.

deeds will only be rewarded in proportion to what he has done. They will not be wronged."

According to Quraish Shihab, this verse shows how vast Allah's mercy and compassion are. Every good deed done by humans will be rewarded up to ten times, while sins or bad deeds will only be rewarded fairly and equally, without additional punishment. This verse is an illustration of Allah's justice and mercy, which motivates people to be more active in doing good and avoiding bad things. That way, people are encouraged to multiply good deeds because they know that goodness is rewarded many times over, while bad deeds are only rewarded according to their level.[48]

If a person always does good, then that good will eventually result in happiness for himself. The reward can be peace of mind, a feeling of comfort, harmonious social relationships, or blessings in his life. In fact, the good he does will also be rewarded in the hereafter as a form of Allah's favor. Meanwhile, if humans do bad things, the bad things will return to themselves as well. The impact can be in the form of feelings of guilt, inner anxiety, or even calamities and problems that come one after another. On the other hand, the evil done also has the potential to bring punishment or punishment in the hereafter as a form of just retribution from Allah. In QS. An-Nahl (16): 97, Allah says:

"Whoever does righteous deeds, whether male or female, while believing, We will give him a good life and We will give a better reward than what they have done."

According to Quraish Shihab, this verse is an encouragement for humans to always do good with faith. Good deeds done with full faith in Allah will result in a quality life (hayatan thayyibah), which is a life filled with peace of mind, blessings, and inner comfort. More than that, Allah promises rewards that are far greater than the efforts made by His servants, showing His mercy and compassion beyond human calculation. This verse also confirms that men and women have equal opportunities to achieve rewards and goodness in the sight of Allah, without discrimination.[49]

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[48] M.Quraish Shihab, *Tafsir Al-Misbah: volume 4,* Jakarta: Lentera Hati, 2017. p. 361-365.
[49] M.Quraish Shihab, *Tafsir Al-Misbah: volume 7,* Jakarta: Lentera Hati, 2017. p. 342-344.

This understanding is further strengthened by Quraish Shihab's explanation in his tafsir which explains that the good that humans do will actually benefit themselves, while the bad that is done will ultimately harm themselves as well. In addition, it is mentioned that no matter how small the deed is, even if it is only as heavy as a zarrah, it will still be taken into account and will be rewarded accordingly by Allah. There is not a single deed that is overlooked or escapes calculation, everything will be returned to the culprit according to the value of the deed. As mentioned in QS. Al-Zalzalah (99): 7-8, Allah says:

"Whoever does good, even if it is as heavy as a zarrah, will see the result. And whoever does evil, even if it is as heavy as a zarrah, he will also see his reward."

According to Quraish Shihab, this verse emphasizes the existence of absolute justice in the process of calculating charity on the Day of Judgment. Every human action, no matter how small, will not be missed from Allah's supervision and recording. The word “zarrah” in the verse refers to something very small, such as dust particles that are barely visible. This implies that any good or bad deed that seems trivial will still be rewarded according to its value. Therefore, humans are reminded to always be careful in their actions and not to underestimate good deeds, even if they seem small and simple to human eyes.[50]

Furthermore, it is emphasized by Quraish Shihab in the interpretation of Al-Misbah, which states that there is no reply for people who do good except goodness as well. This means that good deeds will bring rewards in the form of goodness, both in the form of direct rewards from Allah and in the form of positive reactions from the surrounding environment. This cause-and-effect law does not only apply in the hereafter, but is also felt in the life of the world, both through the psychological impact in the form of inner peace, as well as through the social impact in the form of appreciation and respect from others.

Therefore, in his interpretation, Quraish Shihab invites every human being to contemplate that the actions performed are essentially an investment for themselves. What is planted, that is what will be harvested. If someone plants goodness, then he will reap goodness as well. Conversely, if someone plants bad things, then he must be prepared to accept the consequences. This principle

[50] M.Quraish Shihab, *Tafsir Al-Misbah: volume 15*, Jakarta: Lentera Hati, 2017. p. 455-457.

teaches humans to be more careful in their behavior and actions, because all actions will return to the perpetrator in the form of equal rewards, both in this world and in the hereafter. as in QS. Al-Isra' (17): 7 Quraish Shihab explains that this verse emphasizes the principle of individual responsibility for all his deeds. The good that a person does essentially returns the benefits to himself, as well as the bad that he does, the risks will also be borne by himself. This verse teaches the importance of self awareness the consequences of actions, both in this world and in the hereafter.[51]

as in QS. Al-Jatsiyah (45): 15 Quraish Shihab explains that this verse reminds us of the concept of personal accountability before Allah. Each individual will reap the results of his good deeds and must also accept the consequences of his bad deeds. This verse instills a moral and spiritual awareness that life in the world is an opportunity to do good deeds, and ultimately all humans will be returned to Allah to account for their actions.[52]

[51] M.Quraish Shihab, *Tafsir Al-Misbah: volume 7*, Jakarta: Lentera Hati, 2017. p. 415-417.
[52] M.Quraish Shihab, *Tafsir Al-Misbah: volume 13*, Jakarta: Lentera Hati, 2011. p. 43-44.

CHAPTER IV
ANALYSIS OF M. QURAISH SHIHAB'S PENALIFICATION OF THE LAW OF ATTRACTION IN *TAFSIR Al-MISBAH*

A. LOA Concept (Law Of Attraction) According to Tafsir Al-Misbah

Since the time of the Prophet's companions, the Qur'an has been the object of in-depth study as the main source of knowledge. As the most important reference for Islamic law, the Qur'an not only contains commands and prohibitions, but also provides many lessons and guidelines regarding various aspects of human life. It contains the fundamental principles that form the structure of life, including matters relating to the attraction or relationship of humans with God, each other and the universe.

If studied in depth, many rules and principles of attraction can be found in the verses of the Qur'an. This shows that the concept of attraction or the law of attraction is actually in harmony with Islamic views. The Qur'an is a book of guidance for pious people. Affirming that every principle contained in the Al-Qur'an, if understood and implemented, will provide guidance towards happiness in this world and the hereafter. As proof, Allah SWT says in QS. Al-Baqarah verse 2 which means: "*There is no doubt in this book (Al-Qur'an).*; *(it is) guidance for the pious.*"

The law of attraction is a concept that states that whatever we think deeply about, with belief, energy and focus, both positive and negative things will come true in our lives. Michael J. Losier explains that our thoughts emit energy that is able to attract experiences or events that align with that frequency.

Energy in this context is the ability to produce influence or change, even though it is abstract and difficult to demonstrate physically. In the laws of physics, energy is considered to be conserved; it can neither be created nor destroyed, but can only change from one form to another. This principle is consistent with the idea that thought energy can "transform" into real experiences through the mechanism of the law of attraction. This understanding emphasizes the importance of maintaining a positive mindset

to create a better life.

The Law of Attraction (LOA) is a theory or idea that is quite popular in the realm of positive psychology and self-development. This concept states that everything we think, feel and believe deeply has the ability to attract reality that matches that frequency into our lives. In other words, human thoughts and feelings work like a magnet that is able to attract similar things into their life experiences. If a person nurtures positive thoughts and feelings, then they are more likely to experience events that are pleasant or in line with their expectations. Conversely, if a person fills his mind more with negativity, fear, or pessimistic feelings, then bad realities can also be attracted and present in his life. Therefore, LOA teaches that what we imagine, feel, and believe constantly, will have a direct impact on our daily life experiences.

However, in a broader and deeper perspective, M. Quraish Shihab through Tafsir Al-Misbah provides a critical view of the LOA concept. He considers that the principles in LOA do not only apply to worldly affairs, but also have a connection with the afterlife. In his interpretation, it is conveyed that the process of attraction in life is not only related to physical actions or outward behavior. Every good or bad deed will have a corresponding consequence, both in this world and in the hereafter. The concept of Law of Attraction (LoA) discussed here is not limited to concrete actions, but also includes requests and prayers.[53]

The first, request in Tafsir Al-Misbah, Prof. M. Quraish Shihab explains that prayer has a very fundamental position in the spiritual life of a servant, not just a request, but a form of recognition of self weakness and total dependence on Allah. Prayer becomes a medium of connection between the creature and the Creator, as explained in QS. Al-Furqan (25): 77[54] and QS. Al-Baqarah (2): 186 which confirms that Allah is close to His servants and will grant prayers that are prayed earnestly. However, the form of granting prayers can vary, it can be granted immediately, delayed,

[53] Lucia Damanik, *Healing Journey Sukabumi*: CV Jejak (Jejak Publisher, 2022, h. 64-65.
[54] M.Quraish Shihab, *Tafsir Al-Misbah: volume 9*, Jakarta: Lentera Hati, 2009. p. 555.

replaced with something better, or be the cause of avoiding calamity. Therefore, prayer must be done with full sincerity, humility, and away from the attitude of riya'. Prayer also serves to build hope, optimism, and confidence in Allah's compassion, so that even if it is not immediately granted as desired, it is still a valuable charity in His sight. [55] The attitude of refusing to pray or feeling no need for Allah is considered a form of arrogance that leads to humiliation in the hereafter, as warned in QS. Ghafir (40): 60.[56] Between prayer and the Law of Attraction (LOA) there is a potential synergy in achieving life goals. Prayer serves as a form of a servant's request to God, while LOA emphasizes the power of positive thoughts and beliefs to realize expectations. Both can work in harmony, forming a balance between spiritual endeavors and mindset management.

The second, believe according to M. Quraish Shihab in Tafsir Al-Misbah, believe (yaqin) is the peak of faith obtained through a process of knowledge, experience, and inner proof. Belief is not just speech or theory, but awareness that is firmly embedded in the heart so that it is not easily shaken by any situation. People who have true belief will remain firm despite facing severe tests, because their minds are used to find evidence and their hearts accept and live that faith in the soul as explained in QS. Adz-Dzariyat (51): 20 In many verses, Quraish Shihab emphasizes that the signs of Allah's power are scattered in the universe, but only believers are able to contemplate and understand their meaning. Belief in Allah's mercy, justice and power encourages a person to be more grateful, patient and do good, and makes life more positive and optimistic. [57] As explained in QS. Al-Haqqah (69): 20, people who believe in the existence of hisab will be more careful in their actions because they realize that all their deeds will be accounted for in the hereafter.[58] In this context, faith plays a crucial role in the application of the Law of Attraction (LOA) principle. Firmness in one's own abilities and trust in the mechanisms of nature become the main

[55] M.Quraish Shihab, *Tafsir Al-Misbah: volume 1*, Jakarta: Lentera Hati, 2001. p. 407-409.
[56] M.Quraish Shihab, *Tafsir Al-Misbah: volume 12*, Jakarta: Lentera Hati, 2002. p. 346-347.
[57] M.Quraish Shihab, *Tafsir Al-Misbah: volume 13*, Jakarta: Lentera Hati, 2002. p. 334-335.
[58] M.Quraish Shihab, *Tafsir Al-Misbah: volume 14*, Jakarta: Lentera Hati, 2007. p. 421.

foundation for realizing various desires and hopes in life.

The third, action in Tafsir Al-Misbah, Quraish Shihab explains that every human action, good or bad, must have a corresponding consequence. Allah multiplies the reward for good deeds up to ten times, while bad deeds are rewarded fairly according to the degree of guilt. This principle is part of sunnatullah, the law of cause and effect that applies in this world and the hereafter. Good deeds result in inner peace, a blessed life and happiness in this world and the next, while bad deeds bring anxiety, suffering and punishment in the future. All deeds, no matter how small, must be recorded and rewarded by Allah as stated in QS. Al-An'am (6): 160, [59] QS. An-Nahl (16): 97, [60] and QS. Al-Zalzalah (99): 7-8.[61]

Furthermore, Quraish Shihab emphasizes the importance of individual awareness of personal responsibility for all actions taken. The good that a person does will basically return to provide benefits for himself, as well as the bad that will bring bad effects to the perpetrator. This is emphasized in QS. Al-Isra' (17): 7[62] and QS. Al-Jatsiyah (45): 15, [63] which shows that life is an opportunity to plant good deeds, because one day every human being will return to Allah to account for all his actions. This principle teaches humans to always be careful and responsible for every action, because all actions will definitely return to the perpetrators themselves. The connection between one's actions and the Law of Attraction (LOA) lies in the fact that every behavior, whether positive or negative, contributes to determining the things that will come and manifest in life here and in the hereafter.

The Law of Attraction (LOA) concept, which states that thoughts, beliefs and energy can attract reality according to their focus, has a connection with the values contained in the Qur'an. Through Tafsir Al-Misbah, M. Quraish Shihab explains that the LOA principle is in line with Islamic teachings, but with a more holistic and spiritual understanding. In Islam, the process of attracting good or bad in life does not only involve

[59] M.Quraish Shihab, *Tafsir Al-Misbah: volume 4*, Jakarta: Lentera Hati, 2017. p. 361-365.
[60] M.Quraish Shihab, *Tafsir Al-Misbah: volume 7*, Jakarta: Lentera Hati, 2017. p. 342-344.
[61] M.Quraish Shihab, *Tafsir Al-Misbah: volume 15*, Jakarta: Lentera Hati, 2017. p. 455-457.
[62] M.Quraish Shihab, *Tafsir Al-Misbah: volume 7*, Jakarta: Lentera Hati, 2017. p. 415-417.
[63] M.Quraish Shihab, *Tafsir Al-Misbah: volume 13*, Jakarta: Lentera Hati, 2011. p. 43-44.

positive thoughts, but also through prayer, firm belief in Allah, and real deeds. Prayer is a form of acknowledgment of one's weakness and dependence on Allah, while true belief grows from knowledge, experience, and inner proof that makes a person remain steadfast even when tested.

In addition, actions or deeds are an important factor in the cause-and-effect process governed by *sunnatullah*. All goodness will bring multiple rewards, both in the form of inner peace and blessings of life, while badness will return to the perpetrator as suffering or punishment, in this world and in the hereafter. Therefore, the concept of LOA in the Islamic view does not stand alone, but remains within the framework of Allah's decree. Humans must keep their thoughts, feelings and actions in balance, as they will determine their fate in this world and the hereafter. Thus, the understanding of LOA in Islam becomes more complete as it incorporates spiritual, moral and personal responsibility elements in accordance with the teachings of the Qur'an.

B. Relevance LOA (Law Of Attraction) According to the View of the Tafsir Al-Misbah by M. Quraish Shihab in Today's Life

In the reality of today's life, many people are still trapped in a materialistic perspective, which is to see everything only from the worldly and physical side. Some of them interpret the Law of Attraction (LOA) only as a tool to gain material benefits, such as wealth, position, ease of sustenance, or worldly success. They assume that the results of LOA application are only related to life in the world, without considering further implications related to life after death. The afterlife aspect is often ignored, as if the law of attraction only serves to fulfill the temporary desires of this world.

In fact, if we refer to the explanation in Tafsir Al-Misbah by M. Quraish Shihab, such a view is incorrect and partial. The tafsir explains that the law of cause and effect in human life, including principles similar to LOA, does not only apply in the world, but is also closely related to the afterlife. Quraish Shihab asserts that every belief, prayer, and effort a person makes

will bear fruit, whether it is felt directly in the world or will be rewarded in the hereafter. A person who truly understands the meaning of the Islamic version of the law of attraction is someone who believes that all efforts and good intentions will be rewarded by Allah, not only in this world but also after this life ends.

Thus, Tafsir Al-Misbah reminds humans not to be trapped in material orientation alone, but to have a more comprehensive view. The concept of belief and prayer not only serves to attract good things in worldly life, but also to build rewards and charity savings for life after death. Therefore, every individual should realize that the mechanism of attraction that occurs in this life is part of God's decree that covers two dimensions at once, namely the world and the hereafter. A person who believes and believes in this principle will be more careful in his actions, because he realizes that all deeds, both visible and hidden in the heart, will be rewarded by Allah, both now and in the future.

In general, individuals experience disturbances in thoughts, feelings and actions as a result of ignoring principles *Law of Attraction* require comprehensive and integrated help, which includes a variety of approaches and interventions that can help them return to a more balanced mental and emotional state. This assistance is not only limited to psychological assistance, but also includes in-depth education regarding concepts *Law of Attraction*, which basically emphasizes that the positive energy a person exudes can attract positive things in their life.

Understanding this concept is very crucial because of the principle *Law of Attraction* It is believed to have a significant influence in shaping a person's thought patterns, beliefs and actions in everyday life. Therefore, by understanding and applying this principle correctly, individuals experiencing difficulties can more easily redirect themselves towards a more optimistic and productive mindset. Furthermore, the benefits resulting from implementing this principle not only have an impact on the welfare of the individual himself, but also have a wider influence on the social environment and society as a whole, especially in creating an atmosphere

that is more harmonious, full of enthusiasm, and filled with positive energy.

In conditions like these, where many individuals experience mental and emotional instability due to negative thought patterns that are continuously maintained, a *Law of Attraction* can be a very relevant solution. By guiding individuals to understand the importance of keeping thoughts and feelings in a more positive frequency, they can learn to be more aware of the power they have in creating a better reality. Therefore, education and training focuses on implementation *Law of Attraction* in everyday life it is very necessary so that the benefits can be felt not only by individuals personally, but also by the wider community.

By applying the approach *Law of Attraction* consciously and consistently in daily life, a person can get very important support in facing and overcoming various forms of emotional instability that they may experience. This approach not only helps individuals to regain balance in their thoughts and feelings, but also provides a strong impetus to rebuild a better, more focused and more productive life in the long term. By understanding how the thoughts and energy emitted can influence the reality experienced, a person can be wiser in managing their emotions and actions so that they are always in harmony with the goals and hopes they want to achieve.

Unfortunately, there are still many people who do not realize the importance of managing their thoughts, feelings and actions in their lives. They often assume that as long as there are no immediate problems, there is no reason to change the way they think or behave. In fact, without realizing it, thought patterns and emotions that are not managed well can be the main trigger for the emergence of various unwanted problems, both in personal, social and professional aspects. When someone continually maintains a negative, doubt-filled, or fear-filled thought pattern, the energy they emit tends to attract more negativity into their life, creating a cycle of unhappiness that is difficult to break.

On the other hand, when the concept *Law of Attraction* applied with full awareness and consistency in various aspects of life, the results obtained

will be very different. By maintaining a positive mindset, building a strong belief in one's potential, and directing energy towards the things one desires, a person will more easily attract opportunities, experiences, and results that align with their dreams. In other words, when someone actively chooses to focus on good things and believes that they deserve happiness and success, the universe will respond in a way that supports these efforts, so that the various desired goals and hopes will more easily come true in their reality.

Humans and *Law of Attraction* has a close relationship in forming and managing thought patterns, feelings and actions which ultimately determine how a person lives their life. This principle emphasizes that the energy emitted by a person, whether in the form of positive or negative thoughts, will attract experiences that match that vibration into their reality. By understanding this relationship, humans can be more conscious in directing their thoughts and emotions so that they are always at a frequency that supports life balance, well-being, and achieving more meaningful goals.

Every condition or event that occurs in human life, whether positive or negative, is an inseparable part of the journey of life. Having fun or challenging experiences actually has its own learning value that can shape a person's character and maturity. Therefore, the steps taken in responding to each situation must be carried out with full wisdom so that they not only benefit oneself, but also have a positive impact on the environment and society as a whole. By having awareness of the consequences of every thought and action, a person can be more careful in choosing how to behave and making decisions that are in line with the values of goodness and the common good.

In social life, harmony and order do not only depend on individuals, but also on how each person respects and obeys the norms, customs and cultural values that have been passed down from generation to generation. The social norms that apply in a community play an important role in creating order, teaching respect for others, and encouraging more harmonious interactions between community members. By upholding mutually agreed upon moral and ethical values, each individual can

contribute to building an environment that is more peaceful, full of mutual respect, and conducive to positive social growth. Ultimately, implementatio n *Law of Attraction* that is in harmony with moral and cultural principles will help create a more harmonious life, not only for the individual himself but also for the wider community.

In Islam, humans are taught to always do good because every good deed will bring positive things, while bad things done will produce negative impacts, both for themselves and the environment around them. This principle applies not only in the spiritual aspect, but also in a person's social and psychological life. When a person is unable to manage himself wisely, whether in his thoughts, feelings or actions, he risks losing mental balance, which in the end can affect his happiness, inner peace and overall quality of life.

The concept of cause and effect in Islam regarding good and evil has been explained in various verses of the Koran. Some of them are QS. Al-Jatsiyah (45): 15, which emphasizes that every human being will receive a reward for his own deeds; QS. An-Nahl (16):97, which states that anyone who does righteous deeds, whether male or female, will be given a good life; as well as QS. Al-Zalzalah (99): 7-8, which explains that no matter how small the good or bad things done will be rewarded in kind. Apart from that, in QS. Al-An'am (6): 160 states that good will be rewarded with ten times the reward, while evil will only be rewarded according to its actions. QS. Al-Isra (17): 7 also reminds us that if people do good, then the good will return to themselves, and if they do bad, then the bad will also befall them. These verses firmly emphasize that every action that humans do, whether in the form of thoughts, words or actions, will return to themselves, whether in the form of blessings or disasters.

In his commentary on Al-Misbah, M. Quraish Shihab explains that obeying Allah and His Messenger is not only a religious obligation, but is also a form of obedience that brings great benefits to one's life. This obedience helps humans to always think, feel and act positively, which will ultimately bring goodness to themselves and also to society. However, in

reality there are still many individuals who do not understand this principle in depth, so they continue to be trapped in negative thought patterns and actions which without realizing it actually attract various bad things into their lives. This can be in the form of pessimistic feelings, excessive fear, or a habit of complaining which can create negative energy within them, which ultimately contributes to the various problems they experience.

Hence, understand the concept *Law of Attraction* an empathetic approach is very important so that someone can direct their thoughts in a better and more useful direction. Tafsir Al-Misbah by M. Quraish Shihab provides an easier understanding of the verses that explain the relationship between human actions and their consequences, so that the concept *Law of Attraction* can be better understood and applied in everyday life. *Prinsip Law of Attraction* emphasizes that people should always keep their thoughts positive, feel good emotions, and act in the right way, so that they can attract more goodness in their lives. In the end, if a person is able to manage his thoughts wisely, maintain emotional balance, and act in accordance with the good values taught in Islam, then he will not only experience personal happiness, but will also provide wider benefits for the people around him and for social life as a whole.

CHAPTER V
EPILOGUE

A. Conclusion

1. Based on the results of the analysis conducted, it can be concluded that the concept of Law of Attraction according to Tafsir Al-Misbah by M. Quraish Shihab teaches a balance between outward efforts, positive actions, prayer, and an attitude of tawakal to Allah SWT. In this interpretation, the Law of Attraction is not only interpreted as the power of the mind to attract worldly desires, but as part of a spiritual process that makes humans realize that everything happens by the will and permission of Allah. Every human action, whether good or bad, will eventually return to the perpetrator. This is in line with a number of Qur'anic verses that emphasize that good deeds will result in rewards and benefits for oneself, while bad deeds will bring harm to the perpetrator.

   The concept of Law of Attraction also includes prayer as a form of conveying hope to Allah. In the explanation of Tafsir Al-Misbah, it is believed that if a person's request has not been granted in this world, Allah will reward him with another good or give him a reward in the hereafter. Belief in Allah's power and belief in the existence of life after death motivate people to live with responsibility and make the most of their time in the world, without wasting the opportunities available.

2. Relevance of LOA (*Law Of Attraction*) according to the view of Al-Misbah interpretation on current life; *First*, has a positive impact so that we are always wise in managing positive thoughts, feelings and actions so that we attract similar things. *Second*, helps improve individuals who experience mental and emotional disorders due to negative thought patterns and behavior into individuals who are emotionally balanced and mentally healthy. *Third*, helps make it easier for individuals and groups to achieve their hopes and goals in life. *Fourth*, creating a more harmonious and conducive social environment. *Fifth*, building awareness that life is not just about worldly success, but also about preparing for the afterlife.

B. Suggestion

The author realizes that this research has limited scope, so further development is needed in various other interpretive studies. Discussion of related verses of the Qur'an *law of attraction* It can still be expanded by using various additional interpretations, as well as exploring other verses beyond those previously mentioned. Apart from that, this research can also be developed with a hermeneutical approach to understand the text of the Koran through analysis of the historical, linguistic and cultural context at the time of revelation. This approach allows the development of the meaning of verses according to changing times and social conditions.

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