

## CHAPTER II

### SERENITY OF SOUL

#### **A. Serenity of soul in psychology perspective.**

The term Serenity of soul is not a term that is commonly found in every opportunity. In psychology the serenity soul or peace of soul is associated with mental health. The term serenity means the state of being serene; calmness; peacefulness or a lack of agitation or disturbance.

The word Serenity of soul can be defined as the ability to adjust oneself, with other people, society and the environment where they live. So people can master the factors in his life and avoid the pressures that led to the feeling of frustration.

According to Zakiah Daradjat, mental health is the state of somebody protected from disturbances and psychiatric diseases, adaptive, able to face the problems and usual shocks, the existence of harmony of the soul functions (no conflict) and felt that he was valuable, useful and happy, and can use their existing potential as optimally as possible.<sup>1</sup> Mental health has an influence on the feeling that will be visible from one's approach to life. For example there are people who deal with anxiety and fear. This will cause a feeling of disruption caused by mental health problems such as anxiety, envy, sadness, low

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<sup>1</sup> Zakiah Daradjat, *Islam dan Kesehatan Mental* (Jakarta: Gunung Agung, 1982) p. 9

self-esteem or feeling inferior, bad-tempered, and doubt (indecisive).

Kartini Kartono explains that people who have a mental health characterized by distinctive properties: has the ability to act efficiently, having a purpose in life, have a healthy self-concept, there is coordination between all potentials with effort, integrity of psychiatric suitability behavior itself with social behavior and personal and inner integrity, presence of ability to implement the tasks of living, and social responsibility and efficiently respond to the realities of life.<sup>2</sup>

According to Abraham Maslow, the Factor that support the creation of peace for human life is the fulfillment necessities of life. As quoted by Dr. Jamaluddin Ancok,<sup>3</sup> that "if a man can not meet their needs, he will run into a mental disorder".

The necessities of life in question are as follows:

1. Physiological needs

These needs are basic needs that must be met by every human being to live; eat, drink, rest are examples of these basic needs. These include the needs we have for oxygen, water, protein, salt, sugar, calcium, and other minerals and vitamins. Also the needs to be active, to rest, to sleep, to

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<sup>2</sup> Kartini Kartono dan Jenny Andari. *Hygiene Mental dan Kesehatan Mental dalam Islam* (Bandung: Mandar Maju, 1989) p. 5

<sup>3</sup> Jamaluddin Ancok, *Psikologi Islami Solusi Islam atas Problem-Problem Psikologi* (Yogyakarta: Pustaka Pelajar, 1995) p. 92

avoid pain, and to have sex. People will not think about the needs of others before these basic needs are met.

2. The safety and security needs.

When the physiological needs are largely taken care of, this second layer of needs comes into play. People will become increasingly interested in finding safe circumstances, stability, and protection. People want to be free from fear and anxiety. The manifestation of these needs include the need for permanent residence, a permanent job.

3. The love and belonging needs

When physiological needs and safety needs are, by and large, taken care of, a third layer starts to show up. People begin to feel the need for friends, a sweetheart, children, affectionate relationships in general, even a sense of community. A feeling of belonging and owned by someone else or by community groups is something that is needed by every human being. This needs will be met if there is a mutual concern, exchange of visits between their fellow community members. Intimacy in social life their fellow community members is something that nurtures the fulfillment of this needs.

4. The esteem needs

The next is people begin to look for a little self-esteem. Maslow noted two versions of esteem needs, a lower one and a higher one. The lower one is the need for the respect of others, the need for status, fame, glory, recognition, attention, reputation, appreciation, dignity, even dominance. The higher form involves the need for self-respect, including such feelings as confidence, competence, achievement, mastery, independence, and freedom.

5. The needs Self-actualization

The needs at this level is the highest needs. According to Maslow, at this stage the Human wanted to do something simply because he wanted to do something that is a desire from within him. He is no longer demanding recognition from others for what he had done. Something he wanted to chase in life. These levels include the beauty, perfection, justice and meaningfulness.<sup>4</sup>

These needs are known as Abraham Maslow's hierarchy of needs represented by a pyramid which the peak of it is self-actualization needs.

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<sup>4</sup> *Ibid* p. 92-93

Meanwhile, According to Kartini Kartono needs that must be met by humans are:

1. The met of the basic needs

This is because every human being must have the impulse of the basic needs. This impulses will demand the fulfillment of basic needs, so that the soul find the serenity and will reduce the tensions of the soul if those needs are met.

2. Achieving satisfaction

Everybody would want satisfaction, either in the form of material and psychic nature, such as satiety, safely protected, want to be satisfied in their sexual relationship, and want to get sympathy and dignity recognized. In short, they want to be satisfied in all areas.

3. The position of social status

Every individual always looking for social position within the environment. Every humans need the love and sympathy. For the love and sympathy cultivate a sense self-secure, brave, optimism and confidence.<sup>5</sup>

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<sup>5</sup> Kartini Kartono dan Jenny Andari, *Hygiene Mental dan Kesehatan Mental Dalam Islam* (Bandung: Mandar Maju, 1989) p. 29-30

## **B. The Serenity in The Psychology Sufistic**

### **1. The Relation of Body and Soul**

Basically, humans consists of two subsystems, namely psychic (soul or mental) and physical (body or bodies). Both subsystems are fused in humans cannot be separated from one another. If one disorder will affect another part.

From some research found that among medically ill patients indicate a mental disorder such as stress, depression, personality disorders and others. Instead of people being treated for mental disorders also indicate a physical disorder, since it is a psychiatric condition or mental person can affect the functioning of the body. As well as emotional changes a person is able to increase or reduce the pain suffered.

Goldberg (1984) revealed that there are three possible relationships between physical pain and mental<sup>6</sup>:

- a. People experiencing mental illness is caused by a physical illness. Due to unhealthy physical condition, he was depressed, causing a side effect in the form of mental disorder.

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<sup>6</sup> Moeljono Notosoedirdjo dan Latipun. *Kesehatan Mental: Konsep dan Penerapan* (Malang: Universitas Muhammadiyah Malang, 2005)

- b. The physical pain suffered was actually a symptom of mental disorder.
- c. Between the mental disorders and physical pain the existence of support each other, meaning that people suffer physically cause mental disorders. And that mental disorders has contributed to worsen the pain.

For example when the individual experiencing physical illness such as cancer, the patient will feel mentally disturbed for the pain they experienced, so when mentally disturbed individuals, the physical pain that is felt increasingly sick.

Psychology Islam considers that the individual who is mentally healthy is individuals who avoid complaints and mental disorders in the form of neurosis or psychosis. Mentally healthy person will always feel safe and happy under any circumstances, and will do introspection on everything she does so it will be able to control and to control himself.

To find the balance between body and soul or want to be healthy both physically and spiritually, the person must have the four pillars of health. In his book " Al qur'an: Ilmu Kedokteran Jiwa dan Kesehatan Jiwa" Prof. Dr. dr. H. Dadang Hawari, a psychiatrist describes as follows:

- a. Physically fit / physical (biological)
- b. Are psychologically healthy (psychiatric / psychological)
- c. Healthy socially
- d. Spiritually healthy (spirituality / religion)

## 2. The Concept of *Nafs*

Etymologically *nafs* is the essence and the nature of things. But in colloquial language this term is used to show a lot of contradictory understanding.<sup>7</sup> *Al-nafs* is derived from the word *na-fa-sa*, which means precious, priceless, also means to fight or compete, entertain or release, breathing or blowing. Other words are rooted in these terms have the meaning jewel or precious objects (*Nafīsa*), state of mind or heart condition (*nafsi*), freedom or independence (*nafas*), childbirth or get (*nifās*), psychology (*nafsiyyah*) studies in psychology (*ilm al-nafs*).<sup>8</sup>

In the Qur'an, *al-nafs* is used in various forms and different meanings. No word *al-nafs* is used to

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<sup>7</sup> Amin Syukur, *Menggugat Tasawuf* (Yogyakarta : Pustaka Pelajar, 2012) p. 68.

<sup>8</sup> Muhammad Mahpur dan, Zainal Habib, *Psikologi Emansipatoris: Spirit Al-qur'an dalam membentuk masyarakat yang sehat*, (Malang: UIN Malang Press, 2006). P. 24

indicate "God himself" - (if the term can be used) -, as in the following verse:

قُلْ لِّمَن مَّا فِي السَّمٰوٰتِ وَالْاَرْضِ قُلْ لِلّٰهِ كَتَبَ عَلٰى نَفْسِهٖ  
الرَّحْمَةً ۝۹

"Say: To whom belongs what is in the heavens and the earth? Say: To Allah; He has ordained mercy on Himself;.."<sup>9</sup>

Most of the other verses use the term *al-nafs* to designate human beings. In showing human beings, the term *al-nafs* also has various meanings. Once devoted to the human beings totality, such as:

مِّنْ اَجَلٍ ذٰلِكَ كَتَبْنَا عَلٰى بَنِي اِسْرٰءِيْلَ اَنَّهُۥ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ  
اَوْ فَسَادٍ فِي الْاَرْضِ فَاٰتَمَّا قَتَلَ النَّاسَ جَمِيْعًا وَمَنْ اَحْيَاهَا فَاٰتَمَّا  
اَحْيَا النَّاسَ جَمِيْعًا ۝۱۰

“Because of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption (done) in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely.”<sup>10</sup>

<sup>9</sup> QS Al-An'am (6: 12)

<sup>10</sup> QS Al-Ma'idah (5: 32)

The word *al-nafs* in these verses show the totality of man physically and psychologically. In another verse says *al-nafs* refers to what is found in human beings who produce behavior, such as the following verse:

إِنَّ اللَّهَ لَا يُعَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُعَيِّرُوا مَا بِأَنفُسِهِمْ ۗ

"... Indeed, Allah will not change the condition of a people until they change what is in themselves..."<sup>11</sup>

Sentence *ma bi'anfusihim* (what is in themselves) shows that there is something in *al-nafs* may change that in turn will produce a change in behavior.

Generally it can be said that *al-nafs* in the context of talks on human refers to the inside of man. Quran in using the word *al-nafs* to designate the inside of man, there are at least 4 meaning can be obtained.

First, that *al-nafs* related to lust as in the following verse:

وَمَا أُبْرِيْ نَفْسِيْ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّيْ إِنَّ رَبِّيْ غَفُوْرٌ رَّحِيْمٌ

"And I do not acquit myself. Indeed, the soul is a persistent enjoiner of evil, except those upon which my Lord has mercy. Indeed, my Lord is Forgiving and Merciful."<sup>12</sup>

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<sup>11</sup> QS Al-Ra'd (13: 11)

<sup>12</sup> QS Yusuf (12: 53)

Second, *al-nafs* related to the breath of life as in the following verse:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ

“Every soul will taste death, and you will only be given your (full) compensation on the Day of Resurrection.”<sup>13</sup>

Third *al-nafs* related to the soul, as in the following verse:

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًىهَا وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ

“And if We had willed, We could have given every soul its guidance, but the word from Me will come into effect (that) "I will surely fill Hell with jinn and people all together.”<sup>14</sup>

The fourth *al-nafs* related to man himself, as in following verse:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

“O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are (appointed) angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded.”<sup>15</sup>

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<sup>13</sup> QS Ali-Imron (3:185)

<sup>14</sup> QS. As-Sajdah (32: 13)

<sup>15</sup> QS. At Tahrir (66: 6)

Said hawwa<sup>16</sup> explained that the word *al-nafs* has two senses. First, *al-nafs* is understood as a term that includes strength or anger or desire (lust) in humans. The second is *al-nafs* is defined as confidential or the soft *Laṭīfah* that having the character of *rabbaniyah* and *rūhaniyyah* that have relevance to human physical. This *Laṭīfah* is human nature itself.

*Al-nafs* also has some characteristics which differ according to the circumstances. If *al-nafs* felt calm for carrying out the commands of Allah and was able to defeat his lust, then called the *al-nafs al-muṭma'innah* (calm souls). If *al-nafs* cannot be perfectly calm but kept trying to fight his lust, then it is called by *al-nafs al-lawwamah*, as always denounced their owners when loosened spirit of devotion to God Almighty. Whereas if *al-nafs* no longer take the fight even always follow his lust and enticement of demons, so it is called by *al-nafs al-ammara bi al-su'*.

So we can say that *al-nafs al-ammara bi al-su'* is *al-nafs* in the first sense, so that *al-nafs* within the meaning of the first one is very deplorable. While *al-nafs* in the second sense is admirable because it is human

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<sup>16</sup> Sa'id hawwa, *pendidikan spiritual* (Yogyakarta: Mitra Pustaka 2006) p. 30

nature are known to God and all the knowledge that exists.<sup>17</sup>

### 3. *Nafs Muṭma'innah*

In *Lisān al 'Arab* the word *muṭma'innah* derived from the word *ṭamana* or *ṭa'mana* which get an additional letters include letters *Hamzah ziyādah* be *īṭma'anna* that have meaning a calming or suppress anything. However, when propped on *qalbun* word meaning quiet, if propped on a place or space means silence.

Serenity of soul is the soul that has at once the power of receiving and power of declined. Despite the appeal of a crime against passion was great, but the ability to resist is also larger, so it is always protected from evil and always do good deeds. This has caused by a holy passion (*Tazkiyyah*) through the process *tazkiyyatun nafs*. Because of her holiness that, then he is always compelled to do things good<sup>18</sup>.

According to al-Kalsyani, the serenity soul (*al-nafs al muṭma'innah*) is the soul that has been given perfection of heart, so as to leave the properties despicable and grow good properties. This soul is always

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<sup>17</sup> *Ibid* p. 31

<sup>18</sup> Yadi Purwanto, *Epistemologi Psikologi Islami: Dialektika Pendahuluan Psikologi Barat dan Psikologi Islam*, (Bandung: PT Refika Aditama, 2007) P. 59

oriented to heart component to obtain purity and removes all impurities, so he became calm and serene.

"*Al-Nafs Muṭma'innah*" is that had been given perfection of *Nūr Qalbu*, so as to leave the properties despicable and grow good qualities. And always oriented to heart to get sanctity and removes all impurities so that he became quiet"<sup>19</sup>

The serenity soul is the highest state of spiritual development. Serenity soul is in a state of harmony, happy, comfortable and peaceful. This soul is in a state of calm, knowing, despite the failure of the world, it will go back to God. These souls do ablutions to the pressures, which emerged from the fight on obstacles that hinder the thoughts and feelings.<sup>20</sup>

According to Ibn Qoyyim, the serenity soul is owned by those who hasten to achieve goodness (*sābiqun bi al-khairah*). They are widely equip themselves with goodness. He can enjoy the incredible benefits. They belong to people who are good (*abrār*) and people who

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<sup>19</sup> Abdul Mujib, dan Jusuf Mudzakir, *Nuansa-nuansa Psikologi Islam*, (Jakarta: PT. Raja Grafindo Persada, 2002) P. 63

<sup>20</sup> Hanna Djumhana Bastaman, *Integrasi Psikologi dengan Islam Menuju Psikologi Islami*. (Yogyakarta: Pustaka Pelajar, 1995) P.59

are always close to God (*muqarrobūn*).<sup>21</sup> Thus it can be concluded that the serenity soul is a soul which had at once the power of receive and the power to refuse, given the perfection of *Nur Qalbu*, submission and trust in God and feel at ease in carrying out His commands. From the description above then someone who is in the *nafs muṭma'innah* state will not feel nervous, and always do goods for faith in Allah, and in the next life become peaceful and quiet.

According to Najati the realization of a balance between the physical and the human spirit is an important requirement for achieving a harmonious personality which enjoys the mental health, the soul which the Qur'an is called a quiet soul (*al-nafs al-muṭma'innah*).

The elements of a quiet soul as follows:

1) Physical

The owner of a quiet soul always pay attention to physical health, fulfilling the physiological needs with a lawful way.

2) *Rūḥ* (spiritual).

Someone who has a quiet soul always meet the needs of his *ruḥaniyyah* adhering to *tawhid*, get closer to

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<sup>21</sup> Abdul Mujib, *Kepribadian Dalam Psikologi Islam*, (Jakarta: Raja Grafindo Persada, 2006) P. 163

Allah SWT by performing a pious deeds and worship, and stay away from sin.<sup>22</sup>

**a. Characteristics of *Nafs Muṭma'innah***

According to the Qur'an, quiet soul is characterized with the following matters:

- a. Having unshakable faith in on truth (QS 16: 106)

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ  
وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِّنَ اللَّهِ وَهُمْ  
عَذَابٌ عَظِيمٌ ١٠٦

“He who disbelieves in Allah after his having believed, not he who is compelled while his heart is at rest on account of faith, but he who opens (his) breast to disbelief-- on these is the wrath of Allah, and they shall have a grievous chastisement.”<sup>23</sup>

And having already see evidence of that truth, as experienced by the followers of the Prophet Isa AS. (QS 5:13).

فَمَا نَقْضِهِمْ مِّيثَقَهُمْ لَعْنَهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً ۖ يُخَرِّفُونَ  
الْكَلِمَ عَن مَّوَاضِعِهِ وَنَسُوا حَظًّا مِّمَّا ذُكِّرُوا بِهِ ۗ وَلَا تَزَالُ تَطَّلِعُ

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<sup>22</sup> Muhyani, *Pengaruh Pengasuhan Orang Tua Dan Peran Guru Di Sekolah Menurut Persepsi Murid Terhadap Kesadaran Religious Dan Kesehatan Mental*, (Jakarta: Kementerian Agama RI, Direktorat Jenderal Pendidikan Islam, Direktorat Pendidikan Tinggi Islam, 2012) p. 40

<sup>23</sup> QS An Nahl (16: 106)

عَلَىٰ خَائِنَةٍ مِّنْهُمْ إِلَّا قَلِيلًا مِّنْهُمْ ۖ فَاعْفُ عَنْهُمْ وَأَصْفَحْ ۗ إِنَّ  
 اللَّهَ يُحِبُّ الْمُحْسِنِينَ ١٣

“But on account of their breaking their covenant We cursed them and made their hearts hard; they altered the words from their places and they neglected a portion of what they were reminded of; and you shall always discover treachery in them excepting a few of them; so pardon them and turn away; surely Allah loves those who do good (to others).”<sup>24</sup>

- b. Having a sense of safety, free from fear and sorrow in the world (QS. 4:13) and especially later in the afterlife (QS. 41:30).

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا  
 تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ٣٠

“(As for) those who say: Our Lord is Allah, then continue in the right way, the angels descend upon them, saying: Fear not, nor be grieved, and receive good news of the garden which you were promised”.

- c. His heart was serene as always remember to Allah (QS. 13:28)<sup>25</sup>

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ  
 تَطْمَئِنُّ الْقُلُوبُ ٢٨

<sup>24</sup> QS Al Ma'idah (5:13)

<sup>25</sup> Ahmad Mubarak, *Sunnatullah dalam Jiwa Manusia*, (Jakarta: IIT Indonesia, 2003) p. 157

“Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured.”

According to Hassan<sup>26</sup> someone which has achieved a quiet soul has the following characteristics:

- a. Open minded
- b. Be grateful.
- c. Can be trusted.
- d. Full of love.

According to Moenir Nahrowi Tohir, characteristics of a person which is able to manage himself properly so has the perfect human personality or *Nafs Muṭma'innah* are as follows<sup>27</sup>:

1. Have the perseverance and sufficiency of knowledge
2. Already finding meaning in life and very aware of it
3. His heart has been illuminated by the divine light
4. Convinced of the truth, belief and the faith
5. Fully surrender to god
6. Devout performing religious orders and avoid his prohibitions
7. Always think positive and motivated

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<sup>26</sup> B Aliah Purwakania Hassan, *Psikologi Perkembangan Islami*, (Jakarta: Raja Grafindo Persada, 2006) p.308-309

<sup>27</sup> Moenir Nahrawi Tohir, *Menjelajahi Eksistensi Tasawuf: Meniti Jalan Menuju Tuhan* (PT As-Salam Sejahtera 2012) P. 227

8. Smart and knowledgeable
9. Freedom from fear of the need nor any bonds
10. Be wary to face the trials of the world
11. Sincerely, sufficient to act freely and willingly without volatile
12. Not wasteful but enjoy giving
13. Appreciate the virtues of others
14. Not a hotheaded and forgiving
15. Fear of performing the acts beyond the limit
16. Steady on clean track
17. Full of confidence and consistent
18. Be careful and think in advance words that will be spoken
19. Always keep in touch and Humble
20. Always be fair
21. Friendly, humorous, relaxed, calm and relaxed
22. Bodily pliable, supple and healthy.

The characteristics of a quiet soul according to Muhammad Mahmud in Muhyani<sup>28</sup> there are nine kinds, namely;

- a. Maturity (*Sakinah*), calmness (*al-ṭuma'ninah*) and relaxed (*al-rahah*) / relaxed state of mind in carrying out their duty,

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<sup>28</sup> Muhyani, *Pengaruh Pengasuhan Orang Tua Dan Peran Guru Di Sekolah Menurut Persepsi Murid Terhadap Kesadaran Religious Dan Kesehatan Mental*, (Jakarta: Kementerian Agama RI, Direktorat Jenderal Pendidikan Islam, Direktorat Pendidikan Tinggi Islam, 2012) p. 36-38

both obligations on himself, society and God. QS. Al-Fath verse 4:

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَرْتَدُّوا إِيمَانَهُمْ  
 إِيمَانِهِمْ ۗ وَلِلَّهِ جُنُودُ السَّمٰوٰتِ وَٱلْأَرْضِ ۗ وَكَانَ ٱللَّهُ عَلِيمًا  
 حَكِيمًا

“It is He who sent down tranquility into the hearts of the believers that they would increase in faith along with their [present] faith. And to Allah belong the soldiers of the heavens and the earth, and ever is Allah Knowing and Wise.”<sup>29</sup>

And in the QS. Ar-Ra’d verse 28:

ٱلَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ ٱللَّهِ ۗ أَلَا بِذِكْرِ ٱللَّهِ  
 تَطْمَئِنُّ الْقُلُوبُ

“Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured.”<sup>30</sup>

b. Adequate (*al-kifayah*) in their activities QS. Yasin verse 35:

لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ ۗ أَفَلَا يَشْكُرُونَ

“That they may eat of the fruit thereof, and their hands did not make it; will they not then be grateful?”<sup>31</sup>

<sup>29</sup> QS. Al-Fath (48: 4)

<sup>30</sup> QS. Ar-Ra’d (13: 28)

<sup>31</sup> QS. Yasin (36: 35)

- c. Receive his existence and the existence of others QS. An-Nisa', verse 32:

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ ۗ لِلرِّجَالِ  
نَصِيبٌ مِّمَّا اكْتَسَبُوا ۖ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ ۗ وَسَأَلُوا  
اللَّهَ مِنْ فَضْلِهِ ۗ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

“And do not covet that by which Allah has made some of you excel others; men shall have the benefit of what they earn and women shall have the benefit of what they earn; and ask Allah of His grace; surely Allah knows all things.”<sup>32</sup>

- d. The presence of ability to maintain or keep themselves.  
QS. Al-Nazi'at verses 40-41:

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ۗ  
فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ۙ ٤١

“But as for he who feared the position of his Lord and prevented the soul from (unlawful) inclination, then indeed, Paradise will be (his) refuge”<sup>33</sup>.

- e. The ability to assume responsibility, either family responsibilities, social or religious. QS. An-Nahl verse 93:

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي  
مَنْ يَشَاءُ ۗ وَلَتُسَلِّنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ

<sup>32</sup> QS. An-Nisa' (4: 32)

<sup>33</sup> QS. Al-Nazi'at (79: 40-41)

“And if Allah had willed, He could have made you (of) one religion, but He causes to stray whom He wills and guides whom He wills. And you will surely be questioned about what you used to do.”<sup>34</sup>

- f. Having the ability to sacrifice and make up for the mistake.

QS. Ash-Shaf verses 10-12:

يَأْتِيهَا الَّذِينَ ءَامَنُوا هَلْ أَذُكُم عَلَىٰ تِحْرَةٍ تُنَجِّكُمْ مِّنْ عَذَابِ ٱلْأَلِيمِ  
 ١٠ تُوْمِنُونَ بِٱللَّهِ وَرَسُولِهِۦ وَتُجَاهِدُونَ فِي سَبِيلِ ٱللَّهِ بِأَمْوَالِكُمْ  
 وَأَنفُسِكُمْ ۗ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ١١ يَغْفِر لَكُمْ  
 ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍۭ جَرَّىٰ مِنْ تَحْتِهَا ٱلْأَنْهَارُ وَمَسْكِنٍۭ طَيِّبَةٍ فِي  
 جَنَّاتٍۭ عَدْنٍ ۗ ذَٰلِكَ ٱلْقَوْرُ ٱلْعَظِيمُ ١٢

“O you who have believed, shall I guide you to a transaction that will save you from a painful punishment? (It is that) you believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives. That is best for you, if you should know. He will forgive for you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual residence. That is the great attainment.”<sup>35</sup>

- g. The individual's ability to establish good relationships that based on mutual trust and complement each other. QS. Al-Hujurat verse 10:

<sup>34</sup> QS. An-Nahl (16: 93)

<sup>35</sup> QS. Ash-Shaf (61: 10-12)

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۗ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

“The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy.”<sup>36</sup>

- h. Have a realistic desire, so that it can be achieved as well. This is in accordance with the hadith of the Prophet SAW which is *mauquf* narrated by Ibn Qutaibah: “Work for your worldly life as if you are living forever, and work for your Hereafter as if you are dying tomorrow.”
- i. The presence of sense of satisfaction, excitement (*al-Farḥ / al-Surūr*) and happiness (*al-sa’adah*) in responding or accepting favors obtained. QS. Yunus verse 58:

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَكْمَعُونَ

“Say, "In the bounty of Allah and in His mercy - in that let them rejoice; it is better than what they accumulate.”<sup>37</sup>

When referring to the verses that describe *Nafs Muṭma’innah*

*Muṭma’innah* personality existence is driven by two factors:

- a. Internal factors, such as the power hearts of people that have the *Ilahiyyah* properties. If the heart feel confident

<sup>36</sup> QS. Al-Hujurat (49: 10)

<sup>37</sup> QS. Yunus (10: 58)

with a full stability of the greatness of God so it is able to provide guarantees tranquility and faith, as implied in the surah al-Baqarah: 260

“And (mention) when Abraham said, "My Lord, show me how You give life to the dead." (Allah) said, "Have you not believed?" He said, "Yes, but (I ask) only that my heart may be satisfied." (Allah) said, "Take four birds and commit them to yourself. Then (after slaughtering them) put on each hill a portion of them; then call them - they will come (flying) to you in haste. And know that Allah is exalted in Might and Wise.”<sup>38</sup>

Then tranquility for getting help and a good news of Allah as described in surah Ali Imran 126:

“And Allah made it not except as (a sign of) good tidings for you and to reassure your hearts thereby. And victory is not except from Allah, the Exalted in Might, the Wise”<sup>39</sup>

Tranquility because always remember him in Surah ar-Ra'd: 28:

“Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured.”<sup>40</sup>

- b. External factors, such as surveillance and guidance from Allah Almighty. *Hidayah* (guidance) from Allah greatly assist people in finding their identity. Humans on their own without any guidance would be very difficult to

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<sup>38</sup> QS. Al Baqarah (2: 260)

<sup>39</sup> QS. Ali Imran (3:126)

<sup>40</sup> QS. Ar Ra`d (13: 28)

discovering his true identity, as the Prophet Adam have to use all their potential, even across disciplines to master, but he has not been able to maintain his good existence, so he slipped and was thrown out of heaven. Prophet Adam only has real existence when given guidance of Allah as implied in Surah al-Baqarah 31,33, 38:

“And He taught Adam all the names, then presented them to the angels; then He said: Tell me the names of those if you are right.”<sup>41</sup>

“He said: O Adam! inform them of their names. Then when he had informed them of their names, He said: Did I not say to you that I surely know what is ghaib in the heavens and the earth and (that) I know what you manifest and what you hide?”<sup>42</sup>

“We said, "Go down from it, all of you. And when guidance comes to you from Me, whoever follows My guidance - there will be no fear concerning them, nor will they grieve.”<sup>43</sup>

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<sup>41</sup> QS. Al Baqarah (2: 31)

<sup>42</sup> QS. Al Baqarah (2: 33)

<sup>43</sup> QS. Al Baqarah (2: 38)