

TOWARD A QUR'ANIC THEORY OF MINDFULNESS: Integrating Consciousness, Spirituality, and Emotional Regulation in *Tafsir al-Kabir* and *Tafsir al-Azhar*

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Abstract: Contemporary mindfulness research has been dominated by secular psychological paradigms, leaving the Qur'anic conception of consciousness insufficiently theorized. This article seeks to develop a Qur'anic mindfulness construct by integrating insights from classical and modern Qur'anic exegesis and examining its relationship with David R. Hawkins' map of consciousness. Employing qualitative library research, the study analyzes two influential commentaries: *Tafsir al-Kabir* of Fakhr al-Dīn al-Rāzī and *Tafsir al-Azhar* of Hamka. The findings demonstrate that Qur'anic mindfulness constitutes a psychospiritual model of consciousness grounded in divine awareness, emotional regulation, and moral transformation. The construct operates through interconnected mechanisms of *dhikr*, reflective self-awareness, *tawakkul*, *tazkiyat al-nafs*, and patient engagement with emotional experiences. While Hawkins' framework helps illuminate gradations of consciousness, the Qur'anic model extends beyond psychological states by incorporating transcendental orientation and ethical accountability. Furthermore, the study identifies two complementary exegetical approaches: al-Rāzī develops an epistemological and text-centered formulation of consciousness, whereas Hamka emphasizes its contextual and practical dimensions. The article contributes to the growing field of Islamic

psychology by proposing a theoretically grounded model of Qur’anic mindfulness that may serve as a foundation for future psychospiritual intervention studies.

Keywords: Qur'anic Mindfulness; Map of Consciousness; Tafsir Al-Kabir; Tafsir Al-Azhar.

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Introduction

Islamic psychology increasingly invokes mindfulness as a framework for understanding religious experience, yet there remains little agreement on what, exactly, constitutes awareness in the Qur’anic understanding of the self. While the Qur’ān presents a rich tapestry of concepts—such as *qalb*, *nafs*, *‘aql*, and *rūḥ*—that collectively shape a distinct theory of awareness and moral orientation, systematic interpretive efforts to extract this framework from classical and modern tafsīr traditions are still nascent.¹ This epistemological gap becomes particularly pressing when considering the interpretive problem: how do major Qur’ānic exegetes construct the human inner self, and what model of consciousness emerges from their readings of scripture? Addressing this question is essential for developing authentic Islamic psychospiritual frameworks. Within Muslim communities, where religiosity remains central to identity, the need for such a framework is further underscored by the rising prevalence of mental health disorders exacerbated by digital distractions, chronic stress, and emotional dysregulation.²

¹ Kallan Fathima Shahanas, *Exploring the Human Soul: A Comparative Analysis of Tafsir Literature and Psychological Studies*, 2025, <https://studentrepo.iium.edu.my/handle/123456789/33132>.

² Ayşen Kovan et al., “The Relationship Between Fear of Missing out and Social Media Addiction Among Turkish Muslim Students: A Serial Mediation Model Through Self-Control and Responsibility,” *Social Sciences and Humanities Open* 10 (2024), <https://doi.org/10.1016/j.ssaho.2024.101084>; Deni Irawan et al., “Between FOMO and Qana’ah: Ibn Qayyim’s Psychospiritual Framework for Muslim Mental Health in the

Mindfulness, as operationalized by Kabat-Zinn's Mindfulness-Based Stress Reduction (MBSR),³ has demonstrated clinical efficacy in reducing anxiety, depression, and burnout.

Despite this emerging discourse, systematic comparative studies examining how classical and modern tafsīr works construct Qur'anic mindfulness remain absent. Most existing research either applies mindfulness instrumentally in clinical settings or discusses Islamic spirituality in general terms without rigorously analyzing the epistemological structure of consciousness from a Qur'anic perspective. To address this gap, the present study employs David R. Hawkins' Map of Consciousness as a comparative analytical tool. The authors acknowledge that Hawkins' model—particularly its kinesiological calibration of consciousness levels from shame (20) to enlightenment (700–1000)—has faced substantial criticism for lacking empirical validation and relying on subjective muscle-testing methodologies.⁴

Critics have noted that the International College of Applied Kinesiology and scientific skeptics do not accept Hawkins' applied kinesiology as workable, and that Hawkins has been accused of exaggerating claims with “a flair for the dramatic” while showing little interest in factual accuracy. Despite these limitations, Hawkins' framework is selected for three methodological reasons: (1) its hierarchical typology parallels the Qur'an's own progression of the *nafs*—from *al-nafs al-ammārah bi al-sū'* (the soul that commands evil) to *al-nafs al-lawwāmah* (the self-reproaching soul) to *al-nafs al-*

Digital Era,” *Psikoislamika : Jurnal Psikologi dan Psikologi Islam* 22, no. 2 (2025): 207–18, <https://doi.org/10.18860/psikoislamika.v22i2.35383>.

³ Jon Kabat-Zinn, “Mindfulness-Based Interventions in Context: Past, Present, and Future,” *Clinical Psychology: Science and Practice* 10, no. 2 (2003): 144–56, <https://doi.org/10.1093/clipsy/bpg016>.

⁴ Michael Starks, *Do Our Automated Unconscious Behaviors Reveal Our Real Selves and Hidden Truths about the Universe? -- A Review of David Hawkins' 'Power vs Force --the Hidden Determinants of Human Behavior -- Author's Official Authoritative Edition' 412p (2012) (Ori, 2, no. 2012 (2019): 1–4.*

muṭma'innah (the tranquil soul)⁵; (2) its non-sectarian language facilitates cross-disciplinary dialogue; and (3) its controversial status invites critical interrogation—using it heuristically as a comparative grid, not as epistemological authority.

The significance of this study lies in its potential to bridge Islamic scriptural scholarship with contemporary transdisciplinary psychology. By integrating Hawkins' Map with two major tafsīr works—*al-Tafsīr al-Kabīr* by Fakhr al-Dīn al-Rāzī and *Tafsīr al-Azhar* by Hamka—this study offers a novel framework for understanding spiritual awareness as an epistemological and existential ascent toward divine proximity. *Al-Rāzī's al-Tafsīr al-Kabīr* represents a classical rationalist-Sufi approach that conceptualizes the soul (*al-nafs*) as a distinct entity created simultaneously with the body, integrating philosophical reasoning with exegetical analysis.⁶ *Hamka's Tafsīr al-Azhar*, by contrast, emphasizes the practical application of *tazkiyah al-nafs* (purification of the soul) as a means to achieve mental tranquility and social resilience, particularly relevant to contemporary challenges such as pandemic-related stress and moral decline.⁷ Together, these two exegetical traditions offer complementary perspectives on Qur'anic mindfulness: *al-Rāzī* building a cognitive-epistemological foundation, and Hamka developing an emotional-regulatory framework.

The central research question is threefold, arranged in a logical cascade from foundational to applied: (1) What is the structure and epistemological character of consciousness theory in the Qur'an? (2)

⁵ Syekh Abdul Mueed, "Summary of a Discourse by Shaykh Abdul Mueed (Hafizahullah) – Jamiatul Ulama KZN," Jamiatul Ulama KZN, 2018, <http://jamiat.org.za/summary-of-a-discourse-by-shaykh-abdul-mueed-hafizahullah/>; Oliver Leaman, *Nafs and Passion*, in *In The Qur'an: An Encyclopedia* (Routledge, 2021), <https://doi.org/10.4324/9780203176443-68/Nafs-passion-oliver-leaman>.

⁶ Mohd Manawi Mohd Akib et al., "The Creation of the Soul From the Point of View of Islamic Exegesis and Philosophy: Focus on Fakhr Al-Din Al-Razi'S Thought," *Afkar* 25, no. 1 (2023): 231–52, <https://doi.org/10.22452/afkar.vol25no1.8>.

⁷ Ahmad Sholahuddin, "Konsep Tazkiyatun Nafs Menurut Hamka Dalam Tafsir Al-Azhar Dan Relevansinya Terhadap Realitas Sosial," in *Universitas Islam Negeri Sunan Kalijaga Yogyakarta*, preprint, Disertasi Doktor, UIN Sunan Kalijaga Yogyakarta, 2021.

How does Qur'anic mindfulness position within Hawkins' map of consciousness? (3) How is the construct of Qur'anic mindfulness articulated in *al-Tafsīr al-Kabīr* and *Tafsīr al-Azhar*? These questions form an integrated methodological arc: from Qur'anic baseline (Q1), external calibration via Hawkins (Q2), exegetical concretization through comparative tafsīr (Q3).

Previous studies have addressed related themes, but with significant limitations. Isgandarova and Parrott examined *muraqabah* without comparing multiple exegetical traditions or engaging with an external consciousness scale.⁸ Asiah et al. and Sandy & Uyun focused on clinical or ritual applications without interrogating how mufasssīrūn epistemologically construct consciousness from Qur'anic verses.⁹ Nurlatifah compared *khushū'* and mindfulness but confined her study to a single contemporary tafsīr. Thus, a critical gap remains: none systematically compares a rationalist-Sufi classical tafsīr (*al-Tafsīr al-Kabīr*) with a contextualist-humanist modern tafsīr (*Tafsīr al-Azhar*) using an external consciousness scale as an analytical tool.¹⁰

To address this gap, the present study employs a qualitative library research method using a comparative (*muqāran*) approach. The two tafsīr works are selected as polar ideal-types: *al-Tafsīr al-Kabīr* by

⁸ Nazila Isgandarova, "Muraqaba as a Mindfulness-Based Therapy in Islamic Psychotherapy," *Journal of Religion and Health* 58, no. 4 (2019): 1146–60, <https://doi.org/10.1007/s10943-018-0695-y>; Yaqeen Institute, *How to Be a Mindful Muslim: An Exercise in Islamic Meditation*, in *Yaqeen Institute* (Institute for Islamic Research, 2024).

⁹ Asiah Asiah et al., "Penurunan Tingkat Depresi Pada Pasien Dengan Intervensi Minfulness Spiritual Islam," in *Jurnal Keperawatan Jiwa*, vol. 7, no. 3, preprint, 2019, <https://doi.org/10.26714/jkj.7.3.2019.267-274>; Anis Irmala Sandy and Qurotul Uyun, "Ibadah Sebagai Sarana Menumbuhkan Mindfulness Di Masa Quarterlife Crisis," *Bandung Conference Series: Psychology Science* 2, no. 3 (2022): 891–900, <https://doi.org/10.29313/bcps.v2i3.4891>.

¹⁰ Sinta Nurlatifah, "Khusyu' Dan Mindfulness: Menemukan Kedamaian Dalam Pandangan Al-Qur'an (Studi Tafsir Fi Zhilalil Qur'an Karya Sayyid Quthb)," preprint, 2024, 24–39.

al-Rāzī represents classical rationalist-Sufi cognitive maturity,¹¹ while *Tafsīr al-Azhar* by Hamka embodies modern contextualist-humanist emotional regulation.¹² Their selection captures the classical-modern and cognitive-affective axes of Islamic exegesis. Regarding the analytical tool, Hawkins' Map of Consciousness is chosen despite its controversy and despite Ken Wilber's Integral Theory being more widely accepted academically.¹³ Three justifications support this choice. First, structural parallelism: Hawkins' linear hierarchy mirrors the Qur'an's three-tiered *nafs* progression (*al-ammārah*, *al-lawwāmah*, *al-muṭma'innah*).¹⁴ Second, heuristic simplicity: Hawkins' single numerical scale avoids the multidimensional complexity of Wilber's quadrants and levels, keeping focus on exegetical analysis. Third, exploratory bridging: its controversial status positions this study as critical heuristic engagement, not endorsement, using the model as a translational device to render Qur'anic concepts intelligible to contemporary psychology.¹⁵

Hypothetical alternatives exist—Wilber, Maslow, Loevinger, or an inductive Qur'an-only approach—each presenting trade-offs between sophistication, rigor, and accessibility. Hawkins is selected because his model best balances structural compatibility, analytical simplicity, and heuristic accessibility. Data are collected through thematic (*mawḍūʿī*) analysis of verses relevant to consciousness, mindfulness, and emotional states. The expected contributions are

¹¹ M. A. Mohd Manawi, "Konsep Jiwa Menurut Fakhr Al-Din al-Razi: Terjemahan Dan Analisis Kitab al-Nafs Wa al-Ruh Wa Sharh Quwahuma/Mohd Manawi Mohd Akib," *PhD Diss., University of Malaya (Malaysia)*, 2018).

¹² Sholahuddin, "Konsep Tazkiyatun Nafs Menurut Hamka Dalam Tafsir Al-Azhar Dan Relevansinya Terhadap Realitas Sosial".

¹³ Starks, *Do Our Automated Unconscious Behaviors Reveal Our Real Selves and Hidden Truths about the Universe?*; Tara Barton et al., "Self-Bias Effect: Movement Initiation to Self-Owned Property Is Speeded for Both Approach and Avoidance Actions," *Psychological Research* 85, no. 4 (2021): 1391–406, <https://doi.org/10.1007/s00426-020-01325-0>.

¹⁴ Leaman, *Nafs and Passion*.

¹⁵ Starks, *Do Our Automated Unconscious Behaviors Reveal Our Real Selves and Hidden Truths about the Universe?*

twofold: theoretically, a foundational model of Qur'anic mindfulness for Islamic psychology; practically, a scripture-grounded framework for mental health practitioners working with Muslim populations.

The Epistemological Structure of Consciousness in the Qur'an

The first core issue of this study concerns the epistemological structure of human consciousness as articulated in the Qur'an. Unlike modern psychological theories that often reduce consciousness to neurobiological processes or cognitive functions, the Qur'an presents consciousness as a multidimensional reality integrating spiritual, moral, and existential dimensions. This structure is not expressed through a single term but through a constellation of interrelated concepts: *qalb* (heart), *nafs* (soul/self), *'aql* (intellect), *rūḥ* (spirit), and *fiṭrah* (primordial nature). The selection of these five concepts is not arbitrary. In the study of Qur'anic exegesis, the distinction between these terms has been a long-standing subject of debate within Islamic exegetical and philosophical traditions.¹⁶ *Qalb* and *nafs*, for instance, are sometimes used interchangeably but often distinguished: *qalb* refers to the spiritual organ of understanding and emotional-moral perception, while *nafs* denotes the self with its appetitive and irascible dimensions. *'aql* represents discursive reasoning, *rūḥ* signifies the divine breath and highest spiritual faculty, and *fiṭrah* constitutes the primordial disposition toward recognition of God.¹⁷ Together, these terms form an epistemological framework in which human awareness is always already oriented toward the divine, and self-knowledge is intrinsically linked to knowledge of Allah.

To move from descriptive summary to genuine epistemological analysis, three fundamental questions must be addressed. First, what are the modes of knowing according to the Qur'an? The Qur'an

¹⁶ Leaman, *Nafs and Passion*; Dianing Arifatul Khoiriyah et al., "Guidance Counseling Techniques Through Muhasabah Qur'an and It's Implication For Altruism Attitudes," *Munaddhomah* 5, no. 2 (2024): 235–45, <https://doi.org/10.31538/munaddhomah.v5i2.1114>.

¹⁷ Shahanas, "Exploring the Human Soul: A Comparative Analysis of Tafsir Literature and Psychological Studies."

distinguishes multiple modes: *‘ilm* (knowledge through proof and reflection), *baṣīrah* (insight or inner sight), *dhikr* (remembrance as a mode of re-cognizing divine truths), *tadabbur* (contemplative reasoning over verses), and *tazkiyah* (purification as a condition for true knowing).¹⁸ Each mode operates through different faculties: *‘aql* exercises discursive reasoning, *qalb* perceives moral and spiritual truths directly, and *rūḥ* provides the receptive capacity for divine illumination. Second, what are the legitimate sources of knowledge? The Qur’an identifies three principal sources: (a) cosmic signs (*āyāt āfāqiyyah*) in the external universe; (b) internal signs (*āyāt anfusiyyah*) within the human self—both established in QS. 51:20-21; and (c) revealed scripture (*al-waḥy*) as the normative criterion.¹⁹ Unlike empiricism, which limits knowledge to sensory experience, or rationalism, which prioritizes a priori reasoning, the Qur’anic epistemology integrates empirical observation, rational demonstration, and revelatory guidance. Third, what are the limits of human consciousness according to the Qur’an? Human consciousness is limited by sin (*khaṭī’ah*) and spiritual disease (*amrāḍ al-qulūb*), which obscure perception of truth. Conversely, the Qur’an affirms that through *tazkiyah al-nafs* (self-purification), consciousness can expand to perceive divine signs directly. However, full knowledge of Allah’s essence (*al-dhāt*) remains beyond human capacity; only knowledge of His attributes and actions (*al-ṣifāt wa al-aḥwāl*) is accessible. These limits are not fixed but dynamic, increasing with spiritual maturity.

The foundational verse for this framework is *Sūrat al-Dhāriyāt* (51): 20–21:

وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ

And on the earth are signs for those who are certain. And in yourselves then do you not see?

¹⁸ Moh. Mujibur Rohman Rohman and Imron Rosadi Rosadi, “Konsep Tazkiyah Al-Nafz Fakhruddin Al-Razi Dalam Kitab Mafatih Al-Ghaib,” in *Bidayah: Studi Ilmu-Ilmu Keislaman* (2022): <https://doi.org/10.47498/bidayah.v13i2.1326>.

¹⁹ Manawi, “Konsep Jiwa Menurut Fakhr Al-Din al-Razi: Terjemahan Dan Analisis Kitab al-Nafs Wa al-Ruh Wa Sharh Quwahuma/Mohd Manawi Mohd Akib.”

This verse establishes two concentric circles of divine signs: cosmic signs in the external world and internal signs within the human self. The imperative “*afa lā tubṣirūn*” (do you not see?) demands active, reflective perception (*baṣīrah*) rather than passive sight. *Al-Rāzī*, in his *al-Tafsīr al-Kabīr*, emphasizes that self-contemplation (*al-naẓar fī al-nafs*) is the primary pathway to recognizing the Creator. He writes, “Know that when a person looks into himself, he sees from the wonders of his creation that which indicates the existence of the Wise Maker.”

For *al-Rāzī*, the epistemological character of consciousness is fundamentally rationalist and demonstrative: the structure of human self-awareness provides logical proof (*dalīl ‘aqlī*) for the existence and attributes of Allah. This aligns with his *Ash’arī* theological commitment, where reason and revelation are harmonized, and the *nafs* is understood as a non-material substance bearing the imprint of divine wisdom.²⁰ In contrast, Hamka’s *Tafsīr al-Azhar* approaches the same verse from a more existential and emotional perspective. He interprets the internal signs (*āyāt fī anfusikum*) as the human capacity to experience longing, fear, hope, and love for Allah.

For Hamka, consciousness is not merely a cognitive faculty for logical demonstration but a holistic integration of intellect (*‘aql*), emotion (*wijdān*), and spiritual intuition (*baṣīrah*). This reflects his contextualist and humanist approach, which prioritizes lived religious experience over abstract theological argumentation.²¹

The Qur’anic epistemology of consciousness also involves a hierarchical structure of the self. The Qur’an distinguishes three states of the *nafs*: *al-nafs al-ammārah bi al-sū’* (the soul that commands evil, QS 12:53), *al-nafs al-lawwāmah* (the self-reproaching soul, QS 75:2), and *al-nafs al-muṭma’innah* (the tranquil soul, QS 89:27–28). These three stations constitute a developmental trajectory of consciousness from the lowest level, dominated by base impulses, to the highest level,

²⁰ Manawi, “Konsep Jiwa Menurut Fakhr Al-Din al-Razi: Terjemahan Dan Analisis Kitab al-Nafs Wa al-Ruh Wa Sharh Quwahuma/Mohd Manawi Mohd Akib.”

²¹ Avif Alfiyah, “Metode Penafsiran Buya Hamka Dalam Tafsir Al-Azhar,” *Jurnal Ilmiah Ilmu Ushuluddin* 15, no. 1 (2017): 25, <https://doi.org/10.18592/jiiu.v15i1.1063>.

characterized by peace, certainty, and divine pleasure. *Al-Rāzī* elaborates on this progression in his commentary on *Sūrat al-Fajr* (89): 27–28.²²

This hierarchical model of consciousness has significant parallels with Hawkins' Map of Consciousness, which similarly arranges levels of awareness from shame (20) and guilt (30) up to peace (600) and enlightenment (700–1000).²³ However, a crucial epistemological difference emerges: whereas Hawkins' scale is calibrated through kinesiology and emphasizes energy frequency as an objective measure, the Qur'anic hierarchy is grounded in ethical and spiritual transformation oriented toward divine proximity. Consciousness in the Qur'an is never value-neutral; it is always evaluated in terms of its orientation toward *taqwā* (God-consciousness) and its manifestation in righteous action. As the Qur'an states in *Sūrat al-Hujurat* (49): 13: "*Inna akramakum 'inda Allāhi atqākum*" ("Indeed, the most noble of you in the sight of Allah is the most righteous of you").

Thus, the epistemological character of Qur'anic consciousness can be summarized as: (1) theocentric, with Allah as the ultimate object and source of awareness; (2) hierarchical, progressing through successive stations of the *nafs*; (3) integral, combining cognitive, affective, and volitional dimensions; and (4) teleological, oriented toward ma'rifat Allāh (gnosis of Allah) and *riḍwān* (divine pleasure). This structure provides the foundational framework for understanding how Qur'anic mindfulness operates as a distinct form of consciousness that transcends secular mindfulness by embedding present-moment awareness within a comprehensive theology of divine presence and human accountability. Thus, the epistemological character of Qur'anic consciousness can be summarized in four dimensions.

First, it is theocentric. Allah is the ultimate object and source of awareness; knowing the self is a pathway to knowing God, not an end in itself. This stands in contrast to modern secular epistemologies,

²² Rohman and Rosadi, "Konsep Tazkiyah Al-Nafz Fakhruddin Al-Razi Dalam Kitab Mafatih Al-Ghaib."

²³ David R. Hawkins, "Power versus Force: An Anatomy of Consciousness. The Hidden Determinantes of Human Behavior," in *Kinesiology*, 1971.

where self-knowledge is pursued for its own sake or for therapeutic well-being. The Qur'anic emphasis on ma'rifat Allāh (gnosis of God) as the telos of knowing is well documented in the exegetical literature.²⁴

Second, it is hierarchical: consciousness progresses through successive stations of the *nafs*, each with distinct epistemic capacities and moral orientations. This hierarchy implies that knowledge is not equally accessible to all at all times; rather, epistemic access is conditional upon spiritual purification (*tazkiyah*), a claim that challenges the assumption of universal epistemic parity in modern psychology. The Qur'an repeatedly emphasizes this concept, as in Q.S. Ash-Shams [91]: 9–10, which highlights the success of the purified soul.²⁵

Third, it is integral. It combines cognitive (*'aql*), affective (*qalb*), volitional (*nafs*), and spiritual (*rūh*) dimensions; no single faculty alone suffices for genuine knowing.²⁶ This integration raises a critical epistemological question: if multiple faculties must operate in concert, what happens when they conflict, for instance, when *'aql* affirms a truth that *qalb* resists? The Qur'anic answer, suggested by al-Rāzī's emphasis on *tadabbur* (prolonged contemplative reasoning) and Hamka's emphasis on *tadhkiyah* (emotional training through *dhikr*), is that such conflicts are resolved through sustained spiritual practice rather than through rational arbitration alone. According to recent scholarship, the Qur'an embeds a complete epistemological process, Observation (*naẓar*), Reflection (*tafakkur*, *tadabbur*), Validation (*burhān*, *bayyina*), Synthesis (*ḥikmah*), and Application (*'amal*, *īmān*),

²⁴ Asif Trisnani et al., "Hamka's Philosophy of Ḥikmah in Tafsīr al-Azhar: Addressing the Crisis of Adab in Muslim Societies," *Islamica: Jurnal Studi Keislaman* 19, no. 2 (2025): 296–320, <https://doi.org/10.15642/islamica.2025.19.2.296-320>.

²⁵ Muhammad Dzikri Abdilah et al., "An Analysis of the Concept of Tazkiyah Al-Nafs in the Qur'anic Tafsir and the Book Mi'rāj Al-Sa'adah by Aḥmad Al-Narāqī," *Tanzil: Jurnal Studi Al-Quran* 8, no. 1 (2025): 25–50, <https://doi.org/10.20871/tjsq.v8i1.461>.

²⁶ Trisnani et al., "Hamka's Philosophy of Ḥikmah in Tafsīr al-Azhar: Addressing the Crisis of Adab in Muslim Societies."

that integrates these multiple faculties into a coherent system of knowing.²⁷

Fourth, it is teleological. All knowing is oriented toward ma'rifat Allāh (gnosis of Allah) and *riḍwān* (divine pleasure); knowledge is not neutral or merely descriptive but transformative and soteriological. This teleological dimension introduces a normative criterion for evaluating states of consciousness: a particular mode of awareness is epistemically superior not because it corresponds more accurately to objective reality (though it does), but because it brings the knower closer to God. This contrasts sharply with Hawkins' value-neutral calibration of consciousness levels, where a higher calibration (e.g., 600 for peace) is described in terms of energy frequency without inherent moral or theological direction.

What remains epistemologically underexplored is how these four dimensions operate across exegetical traditions. Does al-Rāzī's rationalist epistemology privilege *'aql* over *qalb* and *rūḥ*? His integration of the five universals (religion, self, mind, progeny, property) suggests a reason-centered but balanced approach. Does Hamka's contextualist-humanist approach prioritize *qalb* and emotional experience? His philosophy emphasizes *ḥikmah* as wisdom from practice, integrating *rūḥ*, *qalb*, *nafs*, *'aql*, faith, worship, and courtesy as seven aspects of spiritual intelligence.²⁸ These normative questions probe whether the Qur'anic epistemology admits multiple legitimate interpretations or a single integrative model. Furthermore, the relationship between *tazkiyah* (purification) and epistemic access requires deeper analysis: is purification necessary for all knowing or only for ma'rifah? Qur'anic verses on *ṭaghā* (transgression) and *khatm 'alā al-qulūb* (sealing of hearts) suggest moral corruption obstructs truth perception — a claim absent in Hawkins' model and cognitive science. *Tazkiyah al-nafs* cleanses the soul from blameworthy traits

²⁷ Kazi Abdul Mannan and Khandaker Mursheda Farhana, "Qur'anic Research Methodology: Deriving the Process of Knowledge from the Qur'an," *Preprints.*, 2025, 0–15, <https://doi.org/10.20944/preprints202511.0996.v1>.

²⁸ Trisnani et al., "Hamka's Philosophy of *Ḥikmah* in Tafsīr al-Azhar: Addressing the Crisis of Adab in Muslim Societies."

and is key to spiritual development.²⁹ This study will examine, through comparative analysis of al-Rāzī and Hamka, how Qur'anic epistemology addresses these questions, providing a genuinely epistemological foundation for Qur'anic mindfulness.

Qur'anic Mindfulness in Hawkins' Map of Consciousness

This study found that although mindfulness in the Kabat-Zinn sense shares similarities with the Islamic concept of *muraqabah*, there are fundamental differences in their orientations and ultimate goals. Secular mindfulness emphasizes present-moment awareness without judgment (non-judgmental acceptance),³⁰ while Qur'anic mindfulness adds the dimension of awareness of God's presence, which watches over His servants' every move. This is clearly seen in Hamka's interpretation of: 186:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

When My servants ask you Prophet about Me: I am truly near. I respond to one's prayer when they call upon Me. So let them respond 'with obedience' to Me and believe in Me, perhaps they will be guided 'to the Right Way.

Hamka explains that God's closeness to His servants is not merely a metaphor, but a spiritual reality that must be realized at all times. Awareness of this closeness, according to Hamka, is the foundation for peace of mind and self-control.³¹ In other words, Qur'anic mindfulness does not stop at a neutral awareness of current experiences, but jumps to the awareness that God is present and witnesses every experience. This finding confirms what Parrott has hinted at: mindfulness in Islam is the virtue of *muraqabah*, which *al-Murta'ish* defines as "observation of one's innermost being, to realize the hidden things in every moment and utterance." Thus, Qur'anic

²⁹ Abdilah et al., "An Analysis of the Concept of Tazkiyah Al-Nafs in the Qur'anic Tafsir and the Book Mi'rāj Al-Sa'adah By Aḥmad Al-Narāqī."

³⁰ Dexing Zhang et al., "Mindfulness-Based Interventions: An Overall Review," *British Medical Bulletin* 138, no. 1 (2021): 41–57, <https://doi.org/10.1093/bmb/ldab005>.

³¹ Abdul Malik Karim Amrullah, *Tafsīr Al-Azhar* (Pustaka Nasional, 1989), 5:3762.

mindfulness has a unique characteristic: it not only trains attention but also builds vertical relationships with God and horizontal relationships with fellow human beings.

This study analyzes how al-Rāzī and Hamka, with their different backgrounds and approaches, interpret Quranic verses that correlate with the levels of consciousness in Hawkins' map. Interesting findings show that al-Rāzī, with his rational-philosophical approach, emphasizes the cognitive aspect of consciousness-raising, while Hamka, with his contextual-social approach, emphasizes emotional regulation.

Within David R. Hawkins' conceptual framework, there is a tier of consciousness called the *Low Level of Awareness*, which encompasses conditions such as Shame, Guilt, Apathy, Grief, and Fear. Hawkins mapped out the entire spectrum of consciousness, from the lower levels of Shame, Guilt, Apathy, Fear, Anger, and Pride, to Courage, Acceptance, and Reason, and further up to the more expansive levels of Love, Ecstasy, Peace, and Enlightenment. Hawkins regards these levels as forms of low consciousness, as they are considered to hinder human spiritual and psychological development. In his scale, Shame (20) represents the lowest level of consciousness, characterized by self-loathing and worthlessness; Guilt (30) denotes a feeling of remorse and self-blame; Apathy (50) reflects a state of indifference and lack of motivation; Grief (75) is the emotion experienced when dealing with significant loss; and Fear (100) represents anxiety and worry about potential negative outcomes.

At this level, both commentators agree that the Quran offers solutions through the concepts of *tawbah* (returning to Allah) and *ṣabr* (patience). *Al-Rāzī* explains that regret (*nadam*) that accompanies mistakes is not the end of everything, but a gateway to self-improvement. In his commentary on *Surah Al-A'raf*, verse 23, concerning the prayer of the Prophet Adam:

قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٣﴾

Both of them said, "Our Lord, we have wronged ourselves. If You do not forgive us and have mercy on us, we will surely be among the losers."

Al-Rāzī emphasized that admitting one's mistakes (*i'tiraf bi al-dzanb*) is the first step toward healing the soul.³² This aligns with contemporary psychological findings that accepting negative emotions, rather than denying them, actually accelerates the process of psychological recovery.³³ Hamka, on the other hand, provides a concrete example of how grief and fear are managed in real life. In his interpretation of the story of the Prophet Jacob, who lost his son Yusuf, Hamka shows that deep grief does not mean despair. Prophet Jacob, despite his grief, adhered to the principle of *ṣabr jamīl* (beautiful patience) and never stopped hoping for God's mercy.³⁴

In contrast to the lower levels previously discussed, the intermediate tier of Hawkins' Map of Consciousness, comprising Courage, Pride, Anger, and Desire, presents a more complex spiritual and psychological landscape. These states occupy an ambiguous position: they carry the potential for both moral elevation and spiritual decline. This tension finds rich expression in the works of classical and modern *mufasssirūn*.

At this level, al-Rāzī and Hamka demonstrate significant differences in emphasis. Al-Rāzī, with his Ash'ariyah theological background, focused more on controlling desires through reason and knowledge. He explained that reprehensible pride is *al-kibr* (arrogance), while praiseworthy pride is pride due to faith.³⁵ This distinction is important because it shows that not all forms of pride are negative; pride rooted in Islamic identity is encouraged, provided it is

³² Husna Maulida and Bashori, "Kajian Kitab Tafsir Mafatih Al-Ghaib Karya Fakhruddin Al-Razi," *At-Taklim: Jurnal Pendidikan Multidisiplin* 2, no. 1 (2025): 228–48, <https://doi.org/10.71282/at-taklim.v2i1.48>.

³³ James J. Gross, "Antecedent- and Response-Focused Emotion Regulation: Divergent Consequences for Experience, Expression, and Physiology," *Journal of Personality and Social Psychology* 74, no. 1 (1998): 224–37, <https://doi.org/10.1037/0022-3514.74.1.224>.

³⁴ Riris Akhidatus and Azibur Rahman, "Khauf Perspektif Buya Hamka (Studi Analisis Terhadap Ayat-Ayat Dalam Tafsir Al-Azhar)," *Firdaus: Jurnal Keislaman, Pemikiran Islam, Dan Living Qur'an* 1, no. 01 (2022): 53–64, <https://doi.org/10.62589/iat.v1i01.52>.

³⁵ Firdaus Firdaus, "Studi Kritis Tafsir Mafatih Al-Ghaib," *Jurnal Al-Mubarak: Jurnal Kajian Al-Qur'an Dan Tafsir* 3, no. 1 (2020): 52–61, <https://doi.org/10.47435/al-mubarak.v3i1.214>.

not accompanied by demeaning others. Hamka, with his contextual approach, provides an illustration that is closer to the social reality of Indonesian society. In interpreting Al-Hujurat: 13, Hamka emphasized that a person's nobility is not determined by lineage, wealth, or position, but by their devotion to Allah.³⁶ This interpretation has strong social implications, especially in Indonesian society, which is still often trapped in tribal and class attitudes.

Having examined the intermediate levels, where emotional energies are ambivalent and in need of spiritual direction, the analysis now arrives at the highest tier of Hawkins' consciousness spectrum, which includes Acceptance, Reason, Love, Joy, Peace, and Enlightenment. Far from being abstract ideals, these states find concrete theological grounding in the Qur'anic exegesis of both al-Rāzī and Hamka, albeit expressed through distinctly Islamic categories of spiritual attainment.

At this highest level, the two *mufasssir* find an interesting point of agreement. Their interpretations converge on the idea that ultimate awareness is not merely the absence of lower states, but the realization of a transcendent harmony between human potential and divine guidance. In this convergence, both perspectives highlight that the culmination of spiritual mindfulness is the integration of diverse human experiences, whether joy or sorrow, fear or hope, into a unified orientation toward God. Thus, the highest level is marked not by negating the so-called low levels, but by transforming them into meaningful steps that enrich the journey of faith and consciousness.

Al-Rāzī explains that true acceptance is impossible without *ridha* (receiving), which is the attitude of accepting God's decree with an open heart.³⁷ Meanwhile, Hamka links peace with *tuma'ninah* (serenity), which is the tranquility of the heart obtained through *dhikr*

³⁶ Siti Nurjana and Akbar Tanjung H., "Aktualisasi Tasawuf Buya Hamka Di Era Postmodern," *Indonesian Journal of Islamic Theology and Philosophy* 5, no. 1 (2023): 65, <https://doi.org/10.24042/ijitp.v5i1.18108>.

³⁷ Hattasal Ma'ruf, "Telaah Kitab Tafsir Mafātī ḥ Al-Ghaib Karya Fakhr al- Dīn al-Rāzī: Kajian Isi Dan Metodologi Penafsiran," *Al-Qadīm: Journal Tafsir Dan Ilmu Tafsir (JTIT)* 2, no. 2 (2025): 35–36.

(remembrance of God).³⁸ Both agree that the pinnacle of human consciousness is *ma'rifat Allāh* (knowing God), which, in Hawkins's map, corresponds to enlightenment. However, al-Rāzī adds that *ma'rifat* is not sufficient with theoretical knowledge, but must be accompanied by *maḥabbah* (love) and *'Ubūdiyyah* (servitude).³⁹ This is a crucial point that distinguishes Qur'anic mindfulness from secular mindfulness: the highest consciousness in Islam is not individualistic "enlightenment," but rather a transcendental and transformative "closeness to God."

At this highest level, the two commentators find an interesting point of agreement. *Al-Rāzī* explains that true acceptance is impossible without *riḍā* (divine satisfaction).⁴⁰ Hamka links peace with *ṭuma'nīnah* (serenity) obtained through *dhikr*.⁴¹ Both agree that the pinnacle of human consciousness is *ma'rif Allāh* (gnosis of God). However, a critical epistemological caveat is necessary. Hawkins' scale uses kinesiological energy frequencies,⁴² while Qur'anic concepts are qualitative-theological. The two paradigms are incommensurable; any mapping must be understood as heuristic analogy, not ontological equivalence. With this caveat, the alignment of *ṭuma'nīnah* with Hawkins' "peace" (600) and *ma'rif Allāh* with "enlightenment" (700-1000) is justified on three phenomenological grounds: (1) both describe inner stability beyond emotional fluctuation; (2) both represent the apex of consciousness evolution; (3) both are transformative, not merely informative.

Nevertheless, crucial differences remain. Hawkins' states are externally measurable; Qur'anic states are known through ethical fruits

³⁸ Abdul Malik Karim Amrullah, *Tafsīr Al-Azhar* (Pustaka Nasional, 1989), 2:775.

³⁹ Muhammad Manshur, *Tafsīr Mafatih Al-Ghaib*, in *Sustainability (Switzerland)*, vol. 11, no. 1 (Lintang Books, 2019).

⁴⁰ Rohman and Rosadi, "Konsep Tazkiyah Al-Nafz Fakhruddin Al-Razi Dalam Kitab Mafatih Al-Ghaib."

⁴¹ Syauqi Hanif et al., "Integrasi Nilai-Nilai Islam Dalam Psikologi: Upaya Holistik Membangun Kesehatan Mental Dan Kecerdasan Emosional," *Nanggroe: Jurnal Pengabdian Cendikia* 3, no. 12 (2025): 14–19.

⁴² Starks, *Do Our Automated Unconscious Behaviors Reveal Our Real Selves and Hidden Truths about the Universe?*

and *yaqīn* (certainty). Hawkins' enlightenment is non-theistic; Qur'anic *ma'rifat Allāh* is irreducibly theocentric, the goal is not enlightenment for its own sake, but closeness to God (*al-qurb min Allāh*) through love (*maḥabbah*) and servitude (*'ubūdiyyah*).⁴³ This distinction is crucial in differentiating Qur'anic mindfulness from secular mindfulness: the highest consciousness in Islam is not individualistic enlightenment but transformative closeness to God.

The Construct of Qur'anic Mindfulness from the Perspective of Tafsir al-Kabir and Tafsir al-Azhar

Before presenting the construct of Qur'anic mindfulness, a critical epistemological caveat is necessary. This study uses the term "Qur'anic mindfulness" as a heuristic translation of *muraqabah*, *tadabbur*, and related Qur'anic concepts. However, the author acknowledges an ongoing debate in Islamic psychology: whether equating *muraqabah* with Western mindfulness constitutes a form of conceptual colonization that is, imposing a secular, Buddhist-derived psychological framework onto Islamic spiritual traditions.⁴⁴

Several scholars have raised concerns. First, Western mindfulness, as operationalized by Kabat-Zinn, is deliberately secularized and detached from its Buddhist contemplative roots to ensure clinical acceptability.⁴⁵ By contrast, *muraqabah* is irreducibly theocentric: its entire purpose is awareness of Allah's constant presence, not merely present-moment awareness.⁴⁶ Second, Western mindfulness emphasizes non-judgmental acceptance of all experiences, while *muraqabah* includes moral discrimination (*tamyīz*), distinguishing between actions that please Allah and those that

⁴³ Manshur, *Tafsir Maḥatib Al-Ghaib*.

⁴⁴ Amber Haque and Zuleika Sheik, "Integrating Islamic Spirituality in Mental Health: Therapeutic Models Rooted in Sufi Thought," *Journal of Muslim Mental Health* 15, no. 2 (2021): 95–112.

⁴⁵ Jon Kabat-Zinn, "Mindfulness-Based Interventions in Context: Past, Present, and Future," *Clinical Psychology: Science and Practice* 10, no. 2 (2003): 144–56, <https://doi.org/10.1093/clipsy/bpg016>.

⁴⁶ Isgandarova, "Muraqaba as a Mindfulness-Based Therapy in Islamic Psychotherapy."

displease Him.⁴⁷ Third, the ultimate goal of Western mindfulness is stress reduction and psychological well-being, whereas the goal of *muraqabah* is *taqwā* (God-consciousness) and *qurb min Allāh* (closeness to God), which may or may not coincide with psychological well-being.⁴⁸

Conversely, proponents of integration argue that strategic borrowing is not inherently colonizing if conducted critically and transparently. Using “mindfulness” as a translational bridge allows Muslim scholars to engage with contemporary psychology, access research funding, and address mental health needs in Muslim communities without abandoning Islamic categories.⁴⁹ The key is to avoid reducing *muraqabah* to mere technique and to preserve its theological foundations. This study adopts a middle position: it uses “Qur’anic mindfulness” as a pragmatic term while consistently highlighting the distinctive theocentric character of *muraqabah*. The construct presented below is not an attempt to force Islamic concepts into a Western mold, but rather to articulate, in contemporary language, the rich tradition of Qur’anic spirituality for both Muslim and non-Muslim audiences. The reader is cautioned, however, that any translation across paradigms inevitably involves loss and distortion; the original Arabic concepts remain primary.

This study found that al-Rāzī’s approach in *Tafsir al-Kabir* emphasized the importance of cognitive maturity as a prerequisite for achieving authentic Qur’anic mindfulness. Al-Rāzī never separated reason from the spiritual process; for him, reason was a gift from God that must be used to understand His verses, both those written (*qauliyyah*) and those unfolding in the universe (*kauniyyah*). This is

⁴⁷ Abdallah Rothman and Adrian Coyle, “Toward a Framework for Islamic Psychology and Psychotherapy: An Islamic Model of the Soul,” *Journal of Religion and Health* 57, no. 5 (2018): 1731–44, <https://doi.org/10.1007/s10943-018-0651-x>.

⁴⁸ Bahrul Ulum and Ihwan Amalih, “Makna Sabar Dalam Al-Qur’an (Study Komparasi Atas Kisah Nabi Yusuf Dan Nabi Ayyub Dalam Tafsir Al-Misbah),” *El-Waroqoh: Jurnal Ushuluddin Dan Filsafat* 5, no. 1 (2021): 1–27, <https://doi.org/10.28944/el-warqoh.v5i1.272>.

⁴⁹ G. Hussein Rassool, *Islamic Counseling: An Introduction to Theory and Practice*, vol. 2 (2015).

clearly evident in his interpretation of *Surah* Ali ‘Imran: 190-191. Al-Rāzī quotes a hadith about the Prophet Muhammad weeping while contemplating this verse, then saying: “Woe to those who read it but do not contemplate it.”⁵⁰ For al-Rāzī, *tadabbur* was not merely reading and understanding, but a profound process of thinking that engaged all cognitive potential to arrive at conclusions about the greatness of God.⁵¹

Furthermore, al-Rāzī distinguished between *‘aql* (reason) and *lubb* (the essence of reason). *‘aql* is the ability to think in its early stages, while *lubb* is the core of consciousness that has reached perfection.⁵² Individuals who reach the level of *lubb* are called *ulul albab*, those who integrate *dhikr*, thought, good deeds, and knowledge into their lives.⁵³ These findings indicate that al-Rāzī’s version of Qur’anic mindfulness is not an anti-intellectual practice or merely empty meditation. Rather, it demands the active involvement of the mind in the process of purifying the soul. This aligns with the principle that in Islam, faith must be based on knowledge (*‘ilm*), not blind imitation.⁵⁴

A conceptual connection can be drawn between al-Rāzī’s notion of cognitive maturation and Piaget’s theory, but this connection must be understood as a structural analogy rather than an equivalence. Piaget describes cognitive development as progressing from concrete to abstract operational thinking, where mature individuals can engage

⁵⁰ Agus Suyadi Raharusun, “Kajian Psikosufistik Terhadap Penciptaan Manusia Dalam Islam,” *Syifa Al-Qulub: Jurnal Studi Psikoterapi Sufistik* 6, no. 1 (2021): 1–9, <https://doi.org/10.15575/SAQ.V6I1.13214>.

⁵¹ Muḥammad Fakhr al-Dīn al-Rāzī, *Mafātiḥ al-Ghaib* (Dar al-Fikr, 1981), 17:131.

⁵² Muḥammad Fakhr al-Dīn al-Rāzī, *Mafātiḥ al-Ghaib* (Dar al-Fikr, 1981), 23:225.

⁵³ Ma’ruf, “Telaah Kitab Tafsir Mafātiḥ al-Ghaib Karya Fakhr al-Dīn al-Rāzī: Kajian Isi Dan Metodologi Penafsiran.”

⁵⁴ Tatan Setiawan and Muhammad Panji Romdoni, “Analisis Manhaj Khusus Dalam Tafsir Mafātiḥ Al-Ghaib Karya Al-Razi,” *Jurnal Iman Dan Spiritualitas* 2, no. 1 (2022): 49–60, <https://doi.org/10.15575/jis.v2i1.15829>.

in hypothetical reasoning and systematic problem-solving.⁵⁵ Similarly, al-Rāzī describes the progression from *'aql* (preliminary, stage-bound reasoning) to *lubb* (integrated, spiritually-informed consciousness). Both frameworks posit that higher-order cognition involves the integration of multiple mental faculties and the capacity for abstract, reflective thought.⁵⁶ However, fundamental differences remain. Piaget's model is descriptive and secular, focusing on universal developmental stages observable across children regardless of belief system. Al-Rāzī's model is normative and theological: *'aql* is a divine gift, and its perfection into *lubb* requires not merely biological maturation but also spiritual purification (*tazkiyah*) and divine grace (*tawfiq*). Moreover, while Piaget's endpoint is formal operational thinking, al-Rāzī's endpoint is gnosis of God expressed through *'ubūdiyyah* (servitude). Thus, Piaget's framework can serve as a heuristic parallel to illustrate the cognitive dimension of al-Rāzī's thought for contemporary readers, but it cannot and should not replace the distinctively Islamic epistemology within which al-Rāzī's concepts are embedded.

These findings indicate that al-Rāzī's version of Qur'anic mindfulness is not an anti-intellectual practice or merely empty meditation. Rather, it demands the active involvement of the mind in purifying the soul. This aligns with the principle that in Islam, faith must be based on knowledge (*'ilm*), not blind imitation. Al-Rāzī held that the more mature one's cognitive function, the greater one's ability to understand God's verses, weigh consequences, and control the *nafs*, thereby aligning decisions more closely with moral and religious values.⁵⁷ From a developmental psychology perspective, al-Rāzī's

⁵⁵ Ahmad Bastari, "Pesan-Pesan Al-Qur'an Untuk Ulul Albab: Studi Tematik Dengan Pendekatan *Munasabah*," *Jurnal Semiotika-Q: Kajian Ilmu al-Quran Dan Tafsir* 4, no. 2 (2024): 589–606, <https://doi.org/10.19109/jsq.v4i2.24480>.

⁵⁶ Ihwan Fauzi, "Pengawasan Pendidikan Dalam Perspektif Al-Qur'an Tinjauan Dari Perspektif Tafsir Mafatih Al-Ghaib Karya Fakhruddin Al-Razi," *Al-Marsus: Jurnal Manajemen Pendidikan Islam* 2, no. 1 (2024): 62–74, <https://doi.org/10.30983/al-marsus.v2i1.8002>.

⁵⁷ Hanif et al., "Integrasi Nilai-Nilai Islam dalam Psikologi: Upaya Holistik Membangun Kesehatan Mental Dan Kecerdasan Emosional."

approach aligns with Piaget's theory of cognitive development and information-processing theory. Cognitively mature individuals are capable of abstract thinking, logical analysis, and making decisions based on rational considerations. Al-Rāzī added a spiritual dimension to this cognitive maturity, thus producing individuals who are not only intellectually intelligent but also spiritually wise. The integration of critical reason, theological depth, and orientation toward *tazkiyat al-nafs* presents a model of complete religious cognition: rational, reflective, yet directed toward self-transformation.⁵⁸

Unlike al-Rāzī's cognitive emphasis, Hamka's Tafsir al-Azhar focuses on emotional regulation as the core of Qur'anic mindfulness. Hamka demonstrates emotional management through four key strategies derived from Prophet Ya'qub's story in Surah Yusuf: patience, temporary withdrawal, prayer, and forgiveness.⁵⁹ When faced with losing his son, Ya'qub neither exploded in anger nor sank into despair. Instead, he practiced *ṣabr jamīl* (beautiful patience), spent time alone, confessed grief only to Allah, and ultimately forgave his children.⁶⁰

These four strategies encompass three aspects of emotional regulation as defined by Gross and Thompson: monitoring (awareness of emotions), evaluation (weighing appropriate responses), and modification (choosing constructive responses).⁶¹ They also align with Goleman's five dimensions of emotional intelligence: self-awareness,

⁵⁸ Nahdatul Fitri et al., "Epistemologi Tafsir Mafatih Al-Ghayb Karya Fakhr Al-Din Al-Razi: Kajian Atas Pendekatan Rasional Dan Teologis," *JIQSI: Jurnal Ilmu Al Qur'an Dan Studi Islam* 3, no. 1 (2025): 1–14, <https://doi.org/10.64341/jiqsi.v3i1.32>.

⁵⁹ Afni Mulyani Harefa, "Self-Healing Dalam Al-Qur'an (Analisis Psikologi Dalam Surat Yusuf)," in *Jurnal Keperawatan Dan Kesehatan*, preprint, 2022.

⁶⁰ Ahmad Zain Sarnoto and Sri Tuti Rahmawati, "Kecerdasan Emosional Dalam Perspektif Al-Qur'an," *Jurnal Statement: Media Informasi Sosial Dan Pendidikan* 10, no. 1 (2020): 21–38, <https://doi.org/10.56745/js.v10i1.17>.

⁶¹ Gross, "Antecedent and Response Focused Emotion Regulation: Divergent Consequences for Experience, Expression, and Physiology"; BRYAN H. KING, "The Development of Emotion Regulation and Dysregulation," in *Journal of the American Academy of Child & Adolescent Psychiatry*, vol. 32, ed. New, no. 6 (Cambridge University Press, 1993), <https://doi.org/10.1097/00004583-199311000-00039>.

emotional management, self-motivation, empathy, and social skills.⁶² Thus, Hamka's framework is not only scripturally grounded but also resonates with contemporary psychological models of emotional competence. What distinguishes Hamka's approach from secular psychology is its transcendental orientation. Emotional regulation aims not only for worldly well-being but for drawing closer to God. When someone is patient, they not only refrain from negative reactions but also expect reward from God. When they forgive, they not only let go of grudges but also emulate God's forgiving nature.⁶³ Thus, emotional regulation becomes an act of worship (*'ibādah*), not a value-neutral technique. This means that even unsuccessful emotional regulation, where pain or grief persists, retains spiritual value if accompanied by patient hope in God's mercy, a dimension absent in secular frameworks that evaluate emotional regulation solely by outcomes.

Hamka also emphasizes mental tranquility (*sakinah* and *ṭuma'nīnah*) as the result of consistent spiritual practice. *Sakinah* is feeling optimistic through confidence in God's help when facing critical situations; *ṭuma'nīnah* is a state of inner balance. Both are achieved through reliance on God (*tawakkal*) and continuous *dhikr* (remembrance of God), producing wisdom in decision-making, reduced anxiety, and the ability to live a good life.⁶⁴

⁶² Amal I. Khalil et al., "Relationship between Emotional Intelligence (EI), Locus of Control (LOC), and Academic Achievements among Nursing Students: Across Sectional Study," *Widomosci Lekarskie (Warsaw, Poland: 1960)* (Poland) 78, no. 7 (2025): 1279–90, <https://doi.org/10.36740/WLek/205299>; Zak Kelm et al., "Interventions to Cultivate Physician Empathy: A Systematic Review," *BMC Medical Education* 14, no. 1 (2014): 1–11, <https://doi.org/10.1186/1472-6920-14-219>.

⁶³ Miskahuddin Miskahuddin, "Konsep Sabar Dalam Perspektif Al-Qur'an," *Jurnal Ilmiah Al-Mu'ashirah* 17, no. 2 (2020): 196, <https://doi.org/10.22373/jim.v17i2.9182>.

⁶⁴ Putri Enda Sundari and Yusrizal Efendi, "Shalat Dan Kesehatan Mental Dalam Perspektif Buya Hamka," *Istinarah: Riset Keagamaan, Sosial Dan Budaya* 3, no. 1 (2021): 22, <https://doi.org/10.31958/istinarah.v3i1.3339>; Hanif et al., "Integrasi Nilai-Nilai Islam Dalam Psikologi: Upaya Holistik Membangun Kesehatan Mental Dan Kecerdasan Emosional."

This study concludes that complete Qur’anic mindfulness requires integrating cognitive maturity (as emphasized by al-Rāzī) and emotional regulation (as emphasized by Hamka). The two are inseparable because healthy spiritual awareness requires both clarity of thought and emotional stability. This finding is supported by contemporary psychological research, which shows that mindfulness works through two main mechanisms: (1) increased metacognitive awareness (cognitive aspect) and (2) reduced emotional reactivity (affective aspect).⁶⁵ In the context of Qur’anic mindfulness, metacognitive awareness is directed toward constant remembrance of Allah (*dhikrullāh*) and awareness of His watchful eye (*muraqabah*), while reduced emotional reactivity is achieved through patience (*ṣabr*) and submission (*tawakkul*).⁶⁶

How do they complement each other in practice? Through three mechanisms. First, cognitive maturity provides the “why” (understanding why patience is virtuous) while emotional regulation provides the “how” (practical techniques to remain patient). Without the former, regulation becomes blind habit; without the latter, cognition remains abstract. Second, cognitive maturity prevents emotional dysregulation from becoming spiritual despair by affirming Allah’s wisdom behind all events, while emotional regulation provides tools to manage immediate grief or fear. Third, successful emotional regulation creates a feedback loop: felt experience of relief after, say, forgiving someone reinforces al-Rāzī’s cognitive claim that forgiveness emulates Allah’s attribute, transforming abstract knowledge into embodied wisdom.

Table 1: Cognitive Maturity and Emotional Regulation in Qur’anic Mindfulness

Dimensions	Cognitive Maturity (al-Rāzī)	Emotional Regulation (Hamka)
Approach	Textual-Philosophical	Contextual-Social
Focus	Understanding and	Managing and channeling

⁶⁵ Elizabeth Roemer et al., “Mindfulness and Emotion Regulation,” *Current Opinion in Psychology* 3 (2015): 52–57, <https://doi.org/10.1016/j.copsyc.2015.02.006>.

⁶⁶ Sundari and Efendi, “Shalat Dan Kesehatan Mental Dalam Perspektif Buya Hamka.”

	reasoning	emotions
Method	<i>Tadabbur, tafakkur, ta'qqul</i>	<i>Ṣabr, tawakkul, 'afw, du'a</i>
Intermediate goals	<i>Ma'rifat Allāh</i> (knowledge of Allah)	<i>Tuma'ninah</i> (tranquility)
Final destination	<i>'Ubūdiyyah</i> (total servitude)	<i>Riḍā</i> (divine satisfaction)

The table above shows that al-Rāzī and Hamka, despite differing emphases, actually complement each other. Al-Rāzī builds a solid cognitive foundation for Qur'anic mindfulness, while Hamka develops practical emotional applications. A Muslim who wishes to internalize Qur'anic mindfulness needs to understand why they must remember Allah (*'ilm*), and also needs to train themselves to consistently remember Allah in various emotional situations (*'amal*). This is the essence of the integration of knowledge and action that is the hallmark of Islamic education.

What are the mechanisms by which they integrate? Four mechanisms can be identified. First, *tadabbur* (al-Rāzī) generates cognitive appraisals that reframe emotional triggers, directly influencing the evaluation stage of Gross's emotional regulation model.⁶⁷ Second, *dhikr* (emphasized by both but operationalized by Hamka) serves as an attention-shifting technique that disrupts rumination, reducing emotional reactivity. Third, *tawakkul* functions as a cognitive-emotional reappraisal: trusting Allah's plan transforms uncertainty from a threat into an opportunity for spiritual growth. Fourth, *muraqabah* (divine presence awareness) creates meta-cognitive distance from passing emotions, allowing the individual to observe anger or fear without being consumed by it, a mechanism strikingly parallel to the "decentering" effect in Western mindfulness, but theocentric in orientation.

Research on psychospiritual interventions based on Qur'anic interpretation shows that this integration of cognitive and affective dimensions is highly effective in addressing modern psychological

⁶⁷ Gross, "Antecedent- and Response-Focused Emotion Regulation: Divergent Consequences for Experience, Expression, and Physiology."

stress. *Dhikr* functions as a spiritual detox that breaks cycles of dependence on digital validation; *tawakkul* addresses excessive anxiety and FoMO; *ṣabr* builds mental resilience in the face of long-term stress; gratitude serves as an antidote to negative social comparison; and *muraqabah* fosters internal control over behavior.⁶⁸

Based on the analysis of both exegetical approaches, the construct of Qur'anic mindfulness can be summarised through the following distinctive characteristics that differentiate it from secular mindfulness:

First, the Theocentric Orientation. Unlike secular mindfulness, which focuses on present-moment awareness as an end in itself, Qur'anic mindfulness directs awareness toward consciousness of Allah's presence (*muraqabah*). Every moment of mindfulness becomes an act of worship ('ibadah) because the individual is aware that Allah witnesses all thoughts, feelings, and actions. As emphasized in QS. Al-Baqarah: 186, Allah's closeness to His servants is not a metaphor but a spiritual reality that must be internalized in every moment of life.⁶⁹

Second, Integration of Knowledge and Practice. Al-Rāzī's contribution demonstrates that Qur'anic mindfulness cannot be separated from knowledge (*'ilm*). A mindful Muslim is not merely one who is aware of the present moment, but one who understands the theological and philosophical foundations of why such awareness is necessary. This cognitive dimension distinguishes Qur'anic mindfulness from purely technique-based mindfulness practices that often reduce mindfulness to a set of exercises without a metaphysical foundation.⁷⁰

⁶⁸ Bunga Aprilia Ekanata et al., "Penerapan Konseling Islami Berbasis Teori Imam Al-Ghazali Dalam Meningkatkan Makna Hidup Generasi Z," *Counsellia: Jurnal Bimbingan Dan Konseling* 15, no. 1 (2025): 15–28, <https://doi.org/10.25273/counsellia.v15i1.22271>.

⁶⁹ Riris Akhidatus and Azibur Rahman, "Khauf Perspektif Buya Hamka (Studi Analisis Terhadap Ayat-Ayat Dalam Tafsir Al-Azhar)," *FIRDAUS: Jurnal Keislaman, Pemikiran Islam, Dan Living Qur'an* 1, no. 01 (2022): 53–64, <https://doi.org/10.62589/iat.v1i01.52>.

⁷⁰ Kabat-Zinn, "Mindfulness-Based Interventions in Context: Past, Present, and Future," 2003.

Third, Emotional Transformation as Spiritual Growth. Hamka's contribution shows that emotional regulation in Qur'anic mindfulness is not merely about reducing negative emotions or increasing positive ones, but about transforming emotional experiences into opportunities for spiritual growth. Patience (*ṣabr*) transforms suffering into reward; gratitude (*shukur*) transforms blessings into worship; forgiveness (*'afw*) transforms anger into divine emulation.^{71, 72}

Fourth, Hierarchical Progression toward Rida and *'Ubūdiyyah*. Qur'anic mindfulness is not a static state but a dynamic process of ascending through levels of consciousness. Starting from awareness of one's weaknesses (*tawbah*), moving through control of desires (*zuhud*), stability of emotions (*ṣabr*), and trust in God (*tawakkul*), toward the highest levels of divine satisfaction (*riḍā*) and complete servitude (*'Ubūdiyyah*). This hierarchical structure provides a clear roadmap for spiritual development that is absent in secular mindfulness models.⁷³

Fifth, Social and Ethical Implications. Unlike individualistic approaches to mindfulness that focus primarily on personal well-being, Qur'anic mindfulness inherently includes social and ethical dimensions. The mindful Muslim is not only at peace with themselves but also actively contributes to others' well-being. This is reflected in Hamka's emphasis on forgiveness and empathy, as well as al-Rāzī's emphasis on *ulul albāb* as individuals who integrate knowledge with social responsibility.⁷⁴

⁷¹ Khalil et al., "Relationship between Emotional Intelligence (EI), Locus of Control (LOC), and Academic Achievements among Nursing Students: Across Sectional Study."

⁷² Riris Akhidatus and Azibur Rahman, "Khauf Perspektif Buya Hamka."

⁷³ Fatiyatul Lina Ghurfah et al., "Telaah Tafsir Mafatih Al-Ghaib: Ketenangan Jiwa Antara Warisan Ulama Dan Tantangan Modernitas," *Jurnal Ilmiah Mahasiswa Ilmu Al-Qur'an Dan Tafsir* 1, no. 1 (2024): 127–39.

⁷⁴ Bastari, "Pesan-Pesan Al-Qur'an Untuk Ulul Albab: Studi Tematik Dengan Pendekatan *Munasabah*."

Practical Model of Qur'anic Mindfulness for Contemporary Application: The Five-Stage Model

Based on the synthesis of al-Rāzī's cognitive approach and Hamka's emotional-regulatory approach, this study proposes a practical model of Qur'anic mindfulness consisting of five sequential stages. This model integrates the epistemological foundations of consciousness derived from the Qur'an with the psychological mechanisms of cognitive maturity and emotional regulation identified in both classical and contemporary scholarship.

Stage One: *Ta'arruf* (Recognition through Knowledge). The individual acquires knowledge (*'ilm*) about Allah, His attributes, His verses (*qauliyyah* and *kauniyyah*), and the purpose of human existence. This stage corresponds to al-Rāzī's emphasis on cognitive maturity and *tadabbur*. As al-Rāzī argued, authentic *ma'rifat Allāh* must be built upon solid intellectual foundations, distinguishing between *'aql* (preliminary reason) and *lubb* (essential intellect).⁷⁵ Practical activities include reading the Qur'an with contemplative reflection (*tilawah bi al-tadabbur*), studying natural phenomena as divine signs (*tafakkur fi al-kawn*), and learning Islamic theology (*daras al-'aqidah*). This foundational stage requires sustained engagement over months and produces accurate knowledge of Allah's attributes and the ability to identify divine signs in both scripture and nature.⁷⁶

Stage Two: *Muraqabah* (Mindfulness of Divine Presence). The individual cultivates continuous awareness that Allah watches over all thoughts, feelings, and actions. This stage bridges the cognitive and affective dimensions, transforming knowledge of Allah's omnipresence into felt awareness. As Parrott notes, *muraqabah* is defined by al-Murta'ish as "the observation of one's innermost being, to become aware of hidden things in every moment and utterance."⁷⁷ Practical activities include short periods of silent sitting focused on the breath

⁷⁵ Fauzi, "Pengawasan Pendidikan Dalam Perspektif Al-Qur'an Tinjauan Dari Perspektif Tafsir Mafatih Al-Ghaib Karya Fakhruddin Al-Razi."

⁷⁶ Bastari, "Pesan-Pesan Al-Qur'an Untuk Ulul Albab: Studi Tematik Dengan Pendekatan *Munasabah*."

⁷⁷ Yaqeen Institute, *How to Be a Mindful Muslim: An Exercise in Islamic Meditation*.

while repeating *dhikr* phrases such as “Allah” or “Huwa” (He), gradually extending this awareness into daily activities through *tadhakkur* (frequent remembrance). After consistent daily practice for 8-12 weeks, individuals should experience increased spontaneous awareness of divine presence and reduced reactivity to emotional triggers.⁷⁸

Stage Three: *Tathir* (Purification of Negative Emotions). Using the four Hamka strategies (patience, temporary withdrawal, prayer, forgiveness), the individual learns to recognize, accept, and transform negative emotions such as anger, fear, sadness, and guilt. This stage directly addresses what Hawkins termed the lower levels of consciousness (shame, guilt, apathy, grief, fear), which register at energy calibrations below 200 and are characterized by force rather than power.⁷⁹ Hamka derived these strategies from the story of Prophet *Ya'qub*, who responded to the loss of his son with *ṣabr* jamil (beautiful patience) expressing grief only to Allah, avoiding angry outbursts, withdrawing when overwhelmed, and ultimately forgiving his children.⁶ Practical activities include daily *muhasabah* (self-accounting) following Al-Hasyr: 18, identifying personal emotional triggers, practicing *istighfar* for emotional excesses, and using specific Qur'anic prayers such as “*Hasbunallāh wa ni'mal wakīl*” (QS. Ali 'Imran: 173) when overwhelmed. After 3-6 months of consistent practice, individuals should demonstrate reduced intensity and duration of negative emotional episodes and quicker recovery from emotional upsets.⁸⁰

Stage Four: *Tahliyah* (Adornment with Positive Qualities). Once negative patterns are managed, the individual actively cultivates positive spiritual qualities: *ṣabr* (patience), *shukur* (gratitude), *tawakkul* (trust in God), *mahabbah* (love of God), and *riḍā* (satisfaction with divine will). This stage corresponds to Hawkins' transition from force to power, moving from energy calibrations below 200 to levels

⁷⁸ Hawkins, “Power versus Force: An Anatomy of Consciousness. The Hidden Determinantes of Human Behavior.”

⁷⁹ Ibid.

⁸⁰ Gross, “Antecedent- and Response-Focused Emotion Regulation: Divergent Consequences for Experience, Expression, and Physiology.”

above 200 where consciousness expands and integrates.⁸¹ These qualities are developed hierarchically: *ṣabr* provides the foundation for *syukur*, which deepens into *tawakkul*, expands into *maḥabbah*, and culminates in *riḍā*.⁸² Practical activities include maintaining a gratitude journal with daily *Alhamdulillah* entries, practicing the “tie your camel then trust Allah” principle for *tawakkul*, performing voluntary worship (*nawafil*) motivated by love rather than obligation, and affirming “*Raḍiyallāhu ‘annā wa raḍinā ‘anh*” when facing outcomes contrary to personal desire. After 6-12 months, individuals should demonstrate spontaneous grateful responses, calm trust in divine wisdom, and acceptance of life events with minimal complaint.⁸³

Stage Five: *Tawajjuh* (Orientation toward God). The individual reaches a state where all awareness and action are oriented toward Allah. At this stage, *Qur’anic* mindfulness becomes not something practiced at specific times but a permanent mode of being. The individual experiences *tuma’ninah* (tranquility) and *sakinah* (peace) as natural states, corresponding to what the *Qur’an* describes as *al-naḥs al-mutma’innah* (the tranquil soul) in surah Al-Fajr: 27-28. Al-Rāzī explained that such individuals have reached a level where *yaqīn* (certainty) is free of doubt, *amn* (security) is free of fear and sadness, and tranquility is obtained through *dhikr*.⁸⁴ Characteristics include continuous awareness without effort, emotional non-reactivity, spontaneous virtue, and unitive perception of all phenomena as

⁸¹ Joseph J. Schildkraut et al., “Then Melancholy, Now Depression: A Modern Interpretation of Rembrandt’s Mental State in Midlife,” *Journal of Nervous and Mental Disease* 195, no. 1 (2007): 3–9, <https://doi.org/10.1097/01.nmd.0000252263.74369.15>; Hawkins, “Power versus Force: An Anatomy of Consciousness. The Hidden Determinantes of Human Behavior.”

⁸² Ulil Azmi, *Studi Kitab Tafsir Mafatih Al-Ghaib Karya Ar-Razi*, in *Basha’ir: Jurnal Studi Al-Qur’an Dan Tafsir* (Jurnal Studi Alquran dan Tafsir, 2023), <https://doi.org/10.47498/bashair.v2i2.1415>.

⁸³ Martin E.P. Seligman, *Authentic Happiness Menciptakan Kebahagiaan Dengan Psikologi Positif*, trans. E.Y. Nukman (PT Mizan Pustaka, 2011).

⁸⁴ Ghurfah et al., “Telaah Tafsir Mafatih Al-Ghaib: Ketenangan Jiwa Antara Warisan Ulama Dan Tantangan Modernitas.”

manifestations of divine wisdom. Even at this advanced stage, maintenance practices remain important: regular muhasabah to guard against spiritual pride, continued study, service to others, and renewal of intention (*tajdid al-niyyah*) at each prayer.⁸⁵

Table 2: Model Summary

Stage	Focus	Key Practices	Durations
Ta'ārruf (stage 1)	Cognitive foundation	<i>Tadabbur</i> , <i>tafakkur</i> , study	Initial phase
<i>Muraqabah</i> (stage 2)	Attentional training	<i>Dhikr</i> , breath focus, daily reminders	Early practice
<i>Tathir</i> (stage 3)	Emotional regulation	<i>Ṣabr</i> , withdrawal, <i>du'ā</i> , ' <i>afw</i> , muhasabah	Intermediate
<i>Tahliyah</i> (stage 4)	Character development	Gratitude journal, <i>tawakkul</i> , nawafil, rida	Advanced
<i>Tawajjuh</i> (stage 5)	Integrated awareness Spontaneous	<i>dhikr</i> , service, muhasabah	Lifelong

This model is pedagogically linear (for conceptual clarity) but experientially non-linear and cyclical. In practice, individuals may move back and forth between stages. For example, a person at Stage Four (Tahliyah) may regress to Stage Three (Tathir) after trauma, or a beginner might glimpse Stage Five (Tawajjuh) momentarily. Thus, the stages are recursive and overlapping, not lockstep.

Warning signs of regression include loss of spontaneous *dhikr* (return to Stage Two), increased emotional reactivity (return to Stage Three), and complaints about life circumstances (weakened *riḍā*). When such signs appear, individuals should return to earlier stages without despair. The model complements traditional Islamic practices. The five daily prayers (*ṣalāh*) incorporate all stages non-linearly: cognitive recitation (Stage One), focused attention (Stage Two),

⁸⁵ Mohammad Archie Hardinagoro et al., “Tadabbur Alam in the Qur ‘an (A Study of the Interpretation of Verses on Nature Contemplation in Tafsir Al-Azhar),” *Bunyan Al-Ulum: Jurnal Studi Islam* 1, no. 1 (2024): 1–18, <https://doi.org/https://doi.org/10.58438/bunyanalulum.viii.235>.

emotional grounding (Stage Three), gratitude and love (Stage Four), and reorientation toward God (Stage Five)—often cycling through them in a single prayer. Fasting (*ṣawm*) develops Stage Three (*ṣabr*) and Stage Four (*tawakkul*); charity (*zakāt*) cultivates Stage Four (*shukur* and *maḥabbah*).

This research contributes to Islamic psychology by demonstrating that Qur’anic exegesis offers frameworks for consciousness, emotion, and mental health that are comparable to those of modern psychology. It positions al-Rāzī as a pioneer of Islamic cognitive psychology and Hamka as a pioneer of Islamic clinical psychology. Practical recommendations include developing Mindfulness-Based Qur’anic Therapy (MBQT), integrating *maqāmāt* into Islamic counseling, using Qur’anic stories for psychoeducation, and developing a Qur’anic mindfulness measurement tool. Limitations: (1) only two tafsīr works analyzed; (2) Hawkins’ map does not fully represent Islamic mindfulness concepts; (3) theoretical-conceptual, requiring empirical testing; (4) implementation challenges need further research. Qur’anic mindfulness is not a foreign invention but an articulation of psycho-spiritual dimensions already embedded in Islamic worship.

Concluding Remarks

From research on Qur’anic Spiritual Mindfulness, in Fakhruddin al-Rāzī’s *al-Tafsir al-Kabir* and H. Abdul Malik Karim Amrullah’s *al-Azhar* commentary, the following conclusions can be drawn: First, in terms of structure and epistemological character, the theory of Spiritual Mindfulness in the Qur’an emphasizes constructive principles by integrating Qur’anic interpretation with a psychological approach. The Qur’an embodies the concept of human psychology within a textual dogmatic framework. The Qur’an comprehensively explains the concept of human psychology through normative textual representations of revelation, thus not only describing the dynamics of the psyche but also guiding human psychological transformation toward an ideal spiritual and moral state.

Second, Qur'anic Spiritual Mindfulness in *Mafatih al-Ghayb* emphasizes the concept of reason as the primary instrument for understanding the oneness of God, the nature of the soul, and its moral implications. Qur'anic spiritual mindfulness, according to al-Rāzī, is not merely inner silence, but rather awareness supported by strong, argumentative, and critical reason, shifting from negative to positive consciousness, thereby subordinating human consciousness to the truth of monotheism.

Third, Qur'anic spiritual mindfulness, according to al-Azhar's interpretation, is a process of increasing self-awareness and managing inner responses through faith, remembrance of God, and the proportional use of common sense. Al-Azhar's interpretation aligns with the map of consciousness framework because it emphasizes a shift from low emotions (anger, fear, despair) to a more calm, sincere, patient, and trusting in God's will in facing the realities of life. Mindfulness in al-Azhar's interpretation is evident in the call to consciously be present before God, paying attention to the impulses of the heart, thoughts, and behavior, and linking every experience to the meaning of monotheism so that emotions are not left to run wild but are directed toward an attitude of acceptance and responsibility.

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