



The Relevance of Gratitude in Self-Healing According to the Quran from the Perspective of M. Quraish Shihab

M. Rizky Adriansyah Putra^{1*}, Ulul Azmi¹, Rahayu Fuji Astuti¹

¹State Islamic University of North Sumatra, Medan, Indonesia

Received: April 18, 2024

Revised: May 29, 2024

Accepted: June 25, 2024

Published: June 30, 2024

Corresponding Author:

M. Rizky Adriansyah Putra
rizky.kun3636@gmail.com

DOI: [10.29303/ujcs.v5i2.651](https://doi.org/10.29303/ujcs.v5i2.651)

© 2024 The Authors. This open access article is distributed under a (CC-BY License)



Abstract: This article explores the relationship between gratitude and self-healing. Self-healing is a psychological healing process that occurs in people suffering from depression, stress, anxiety, and fear in life. This research aims to understand the practice of gratitude in self-healing in the Quran from the perspective of M. Quraish Shihab. The results of this research regarding the interpretation of M. Quraish Shihab include verses of gratitude, namely Surah al-Baqarah verse 152, Surah 'Ali Imran verse 145, Surah Luqman verse 12, and Surah az-Zumar verse 7. Tafsir al-Misbah explains the words of gratitude as follows: This includes obedience and praise that deeply acknowledges the greatness of God's blessings and mercy and evokes feelings of love for God. Gratitude is closely related to maintaining mental health and peace of mind. Practicing self-healing with gratitude degrades negative thoughts, reduces feelings of dissatisfaction, fosters positive traits within oneself, and encourages a spirit of worship that provides psychological benefits. This occurs due to the increased awareness of Allah SWT's blessings in what is given in the lives of those who are grateful.

Keywords: Relevance of Gratitude; Self-Healing; M. Quraish Shihab

Introduction

In modern life, filled with challenges and pressures, many individuals experience various psychological problems such as stress, anxiety, and depression. Various self-healing methods have been developed to address these issues, often including techniques like meditation, mindfulness, and cognitive therapy. However, among these approaches, the concept of gratitude taught in the Quran offers a unique and profound spiritual approach to self-healing.

Gratitude, or deep thankfulness to God for all the blessings given, is one of the important concepts in the Quran. The Quran teaches that gratitude is not only a form of worship but also a way to achieve psychological and spiritual well-being (Sari & Damanik, 2023). Many verses in the Quran emphasize the importance of gratitude and show how gratitude can bring peace of heart and happiness.

M. Quraish Shihab, a prominent Muslim scholar, has studied the concept of gratitude in his interpretation

of the Quran. In his work, Tafsir Al-Mishbah, Quraish Shihab provides a deep explanation of the meaning of gratitude, its benefits, and how gratitude can be applied in daily life. According to him, gratitude is not just about saying thank you but also about feeling and appreciating the blessings given by Allah and expressing that gratitude through positive actions.

This study aims to explore the relevance of gratitude in the self-healing process according to the perspective of the Quran and the interpretation of M. Quraish Shihab. This research is important because it provides insight into how the concept of gratitude in Islam can be used as a tool to enhance psychological and spiritual well-being and offers a new perspective on a self-healing approach based on religious values.

Through this research, it is expected to find a strong relationship between gratitude and self-healing, which can serve as a foundation for developing more effective and holistic self-healing methods. This research is also expected to contribute to the development of knowledge in the fields of religious studies and psychology and

How to Cite:

Putra, M. R. A. ., Azmi, U. ., & Astuti, R. F. (2024). The Relevance of Gratitude in Self-Healing According to the Quran from the Perspective of M. Quraish Shihab. *Unram Journal of Community Service*, 5(2), 126-134. <https://doi.org/10.29303/ujcs.v5i2.651>

provide practical guidance for individuals seeking ways to overcome psychological problems through a spiritual approach.

Method

This research uses a qualitative approach with content analysis and hermeneutic methods. Content analysis is used to study the texts of the Quran and the interpretation of M. Quraish Shihab, while hermeneutics is used to understand the deep meaning of the concept of gratitude in the context of self-healing. The data sources used include the texts of the Quran related to the concept of gratitude and Tafsir Al-Mishbah by M. Quraish Shihab, along with other relevant literature. The data collection technique used is a literature study by collecting and studying literature related to gratitude in the Quran and the interpretation of M. Quraish Shihab. This research will analyze the content of the Quranic texts and Tafsir, then interpret the meaning of gratitude in the context of self-healing based on the perspective of M. Quraish Shihab.

Result and Discussion

Interpretation of M. Quraish Shihab on the Verses of Gratitude

a. QS. Al-Baqarah [2]:152

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ

"So remember Me; I will remember you. Be grateful to Me, and do not deny Me."

In the book Tafsir Al-Mishbah, M. Quraish Shihab explains that the verse above means that Allah commands humans to be grateful for His blessings after commanding them to remember Him. Allah commands humans to be grateful to Him with their hearts, tongues, and actions so that He will indeed increase His blessings to grateful servants. Then, Allah commands humans not to deny His blessings so that His punishment does not befall those who are ungrateful after He has bestowed His blessings. (Shihab, 2008)

Based on the above interpretation, it can be concluded that after remembering Allah, humans should be grateful with their hearts, tongues, and actions, so that Allah will indeed increase His blessings to grateful servants. Allah also commands humans not to deny His blessings so that His punishment does not come upon them after He has bestowed His blessings.

b. QS. Āli-Imrān [3]:145

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ

"Every soul will taste death only with Allah's permission as a decree determined at its time. Whoever desires the reward of this world, We will give him of it, and whoever desires the reward of the Hereafter, We will give him of it. And We will reward the grateful"

The verse above is connected to the previous verse, where this verse can be understood as a continuation of the rebuke against those who were confused after hearing the issue of the Prophet's death. They were rebuked for forgetting and neglecting Allah's promise that He would protect His Messenger and that nothing would hinder the success of his message, as stated in His word: "O Messenger, convey what has been revealed to you from your Lord. And if you do not, then you have not conveyed His message. Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people." (QS. al-Mā'idah[5]: 67). In the verse above, the command to convey the message is accompanied by the guarantee of protection from human interference that could hinder that task. This verse can also be seen as a rebuke to those who did not endure the attacks of the polytheists because they were afraid of dying on the battlefield, even though death will not come except by Allah's permission and Allah has determined its time for each person. (Shihab, 2008)

Furthermore, from a linguistic perspective, His word in the phrase "wa mā kāna" initially means it is not usual or not normal. When the phrase is associated with the death of a soul, as in the phrase "līnafsin an tamūt," the literal translation is "It is not normal for a soul to die..." This phrase raises questions, especially when connected to the following phrase. The question is like, "Is there anything usual or unusual about determining the arrival of death? Is there a choice for someone regarding death?" Of course, the answer is: "No!" If so, why does the verse read like that?" This question is answered by Sheikh Mutawalli al-Sha'rawi as follows: "If someone intends to kill himself, he will not die even if his efforts are maximum unless Allah permits it to happen by commanding the angel of death to take his soul. If someone who wants to kill himself cannot die except by His permission, then even more so for those who protect themselves. This is so because death has been determined by Allah, and thus, it is not reasonable for someone to avoid war out of fear of dying. (Shihab, 2008)

The subsequent text emphasizes the discussion about the prohibition against avoiding battle due to fear

of death, specifically addressing motivation. In this context, there are two motivations from two different parties: the motivation for those who retreated from the Battle of Uhud was the desire for material gain, while the motivation for those who continued to fight was to seek divine reward. With these two differing motivations, it is emphasized in the subsequent text that whoever seeks with their efforts only the rewards of this world without seeking the rewards of the hereafter, We will give them part of the rewards of this world as We wish to whomever We wish. The word "part" is understood from "minhā." And whoever seeks the rewards of the hereafter, We will also give them the rewards of the hereafter as a gift from Us for using the blessings We have given them according to Our guidance, and indeed We will reward those who are grateful (Rahmatika et al., 2023).

More specifically, the meaning of this verse is explained by QS. al-Isrā' [17]: 18-19: "Whoever desires the life of this world, We will readily grant him what We will for whom We please. Then We will assign him Hell, where he will be burned, condemned, and rejected. But whoever desires the Hereafter and strives for it accordingly, and is a true believer, it is they whose striving will be appreciated."

This means that worldly success can be achieved by those who do not believe, but such success does not escape Divine will, which has established its laws and societal rules that apply universally to anyone in this worldly life. However, such success is temporary and will not extend to the hereafter. (Shihab, 2008)

This verse does not mean that those who seek worldly rewards will not receive rewards in the hereafter if they strive for them. Many verses show that as long as one strives for balance, both can be achieved by a Muslim.

Based on the above interpretation, it can be concluded that every living soul will not die except with Allah's permission as a decree determined at its time, even if the person commits suicide, has an accident, or participates in battle. Furthermore, Allah explains in the subsequent text that humans are free to have any motivation for their efforts along with the consequences that will result from them. That is, whoever desires only the rewards of this world without desiring the rewards of the hereafter, Allah will give them part of the rewards of this world as He wills. And whoever desires the rewards of the hereafter, Allah will also give them the rewards of the hereafter as a gift from Him for using the blessings He has given them according to His guidance, and indeed Allah will reward those who are grateful.

c. QS. Luqman [31]:12

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

"Indeed, We granted wisdom to Luqman, [saying], 'Be grateful to Allah.' And whoever is grateful is grateful for the benefit of himself. And whoever denies [His favor], then indeed, Allah is Free of need and Praiseworthy"

In the previous verse's text, there are three discussions: the Quran is full of wisdom, the righteous who apply wisdom in their lives, and the disbelievers who are far from wisdom. Whereas in this verse, it elaborates on a person named Luqman, who was bestowed wisdom by Allah SWT and then explains some of the wisdom he conveyed to his son. (Shihab, 2008)

The basic meaning of the word "ḥikmah" was previously touched upon when interpreting verse 12 above. Here, M. Quraish Shihab adds that scholars have provided various explanations about the meaning of wisdom. Among them, wisdom means "Everything that is most important to know, whether it is knowledge or action. It is practical knowledge and scientific action, supported by precise actions and supported by knowledge (Ní'mah, 2022)." Furthermore, a person who is skilled in doing something is called a "ḥakim." Wisdom is also interpreted as an action or attitude capable of preventing greater harm or difficulty and able to bring greater benefits or ease if carried out or considered. This meaning is derived from the word "hakamah," which means control. Choosing the best and appropriate action is a manifestation of wisdom. Choosing the best and appropriate from two bad things is also called wisdom, and the doer is called a "ḥakim" or wise person. (Shihab, 2008)

In applying wisdom, a person must be completely confident about the knowledge and actions he takes, so that he will appear with full confidence, not speak with hesitation or guesswork, and nor do things by trial and error.

Furthermore, the word gratitude is taken from the word syakara which means praise for the goodness or fullness of something. The form of gratitude expressed by humans to Allah can be in the form of awareness from the deepest depths of the heart of the magnitude of His blessings and grace, accompanied by submission and admiration which gives birth to a feeling of love for Him. Then this growing sense of love will encourage a servant to praise Him with words while carrying out what He wants from the gift given. (Shihab, 2008)

When viewed from the understanding of gratitude by several scholars, gratitude is defined as utilizing the gift received according to the purpose of the giver of the gift. In this case, being grateful requires knowing who

the giver of the gift is, namely Allah SWT, then knowing the blessings bestowed upon him, as well as the function and how to use the blessings as He wishes, so that those who are given the blessings truly use them according to what the Giver of the gift wishes (Abraham, 2022).

Next, in the editorial, *an usykur lillāh* in the above verse explains that wisdom itself is granted to him. This is consistent with the opinion of several scholars. That is, although from an editorial perspective there is the phrase "We said to him," the ultimate meaning is that "We granted him gratitude." In his writing, Sayyid Quthub explains that: "The content and consequence of wisdom is gratitude to Allah." Thus, it can be understood that wisdom is gratitude, because through gratitude, as mentioned above, one recognizes Allah and acknowledges His gifts. By knowing Allah, one becomes amazed and obedient to Him, and by recognizing and understanding His blessings, one gains true knowledge. Then, driven by gratitude, they perform actions that align with their knowledge, so that the actions that manifest are also appropriate (Harefa, 2022).

The verse above uses the present tense verb form *yasykur* to refer to gratitude, whereas when speaking of ingratitude, the past tense verb form is used. From the use of the present tense verb form, it can be understood that whoever comes to Allah at any time, Allah will welcome them and His blessings will always be poured upon them as long as they perform righteous deeds. On the other hand, the use of the past tense verb form in the context of ingratitude or lack of gratitude is to indicate that if that happens, even once, Allah will turn away and disregard it (Shihab, 2008).

Furthermore, regarding the word "Ganiyyun," which means the Most Rich, this word is derived from the root letters gain, nun, and ya', which encompass two aspects: sufficiency, whether in terms of wealth or other matters. From this root comes the word *ghaniyah*, referring to a woman who remains unmarried and feels self-sufficient living with her parents or living alone without a husband. The second aspect is voice or sound, from which the word *muganniy* arises, meaning a singer or one who attracts with their voice. According to Imam al-Ghazali, Allah, who is characterized as *Ganiyy*, is "He who has no relationship with other than Him, neither in His essence nor in His attributes, indeed He is Most Pure in all forms of dependency" (Shihab, 2008).

Further understanding of the meaning of "Most Rich" (*Ganiyy*) is that true richness means not needing anything or depending on anything. This is in accordance with Allah's statement about Himself in two verses: "He does not need the whole universe" (Quran, Al 'Imran [3]: 97 and Al-Ankabut [29]: 6). This is in contrast to created beings who will always have needs. In this regard, the need and dependency on the One who gives this wealth, that is Allah (Shihab, 2008).

Regarding the word *ḥāmid* or the Most Praiseworthy, this word is derived from the root letters ha', mim, and dal, which means the opposite of blameworthy. The term "ḥamd" or praise is used to commend, whether it is related to what has been obtained or what others have obtained. This differs from the term "syukur" which is used in the context of acknowledging received blessings alone. Therefore, when someone says "Allah ḥamid/Most Praiseworthy," it is a form of praise to Him, whether the person receiving the blessing acknowledges it or another does. Whereas when someone thanks Him, it is because they feel they have received a gift (Shihab, 2008).

An action can be considered praiseworthy if it contains three elements: (1) it is good/beautiful in itself, (2) it is done consciously, and (3) it is not done out of compulsion. In the attribute of *ḥāmid*, which is included in Allah's attributes, it means that He created everything and everything was created well, and according to His will, without coercion. Therefore, all of His actions are praiseworthy, and all that is praiseworthy is also His doing, thus it is fitting for Him to be attributed with the quality of *ḥāmid*, and it is fitting for us to say *al-Ḥamdulillāh* or "All praise is due to Allah" (Shihab, 2008).

As for the word *Ganiyy*, this term is used to indicate that which is a general characteristic of Allah in the Quran, combined with *ḥāmid*. This signifies that not only His attributes are praiseworthy, but also the types and levels of assistance and wealth blessings He provides. The benefits He gives also affirm His praiseworthy nature. On the other hand, praise offered by anyone is not needed by Him, because He is Most Rich and does not need anything (Shihab, 2008).

Based on the interpretation above, it can be concluded that Allah has bestowed wisdom in the form of gratitude to Lūqman. Namely: "Give thanks to Allah, and whoever gives thanks to Allah, then indeed he is grateful for his own benefit; and whoever is ungrateful, that is, ungrateful, the loser is himself. He does not harm Allah in the slightest, just as giving thanks does not benefit Him, because indeed Allah, the Most Rich, has no need for anything, and is Most Praiseworthy by creatures in the heavens and on earth."

d. QS. Az-Zumar [39]:7

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ
وَأَنْ تَشْكُرُوا يَرْضَاهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ
رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ
بِدَاتِ الصُّدُورِ

"If you disbelieve, Allah does not need you. He also does not condone the disbelief of His servants. If you are grateful, He is pleased with your gratitude. A person who

sins does not carry the sins of others. Then, to your Lord you will return, and He will tell you what you have done. Indeed, He is All-Knowing of what is stored in the chest."

In the verse above, Allah emphasizes the command to worship Him alone and to be grateful for His blessings, which are solely for the benefit of mankind. This is because Allah will always be Most Rich and does not need faith, gratitude, or anything from humans, even if all humans continuously deny His oneness and refuse to be grateful for His blessings. Human obedience or the harm from human denial does not affect or benefit Allah in the slightest. However, this does not mean that He will let humans continuously deny and disobey Him, resulting in humans having to face the consequences of their disobedience. (Shihab, 2008)

Allah gives humans the freedom to be grateful or ungrateful, but He approves of the gratitude expressed by His servants and is not pleased with His ungrateful servants. For those who are ungrateful, they will experience the negative effects of their ingratitude, leading to loss and suffering in the future (Robbani et al., 2021). However, for those who are grateful for His blessings and show their gratitude through good deeds by His guidance, He will approve of that gratitude with the greatest approval. And for those who bear sins, they do not bear the sins of anyone else but their sins. Eventually, all humans will return to Allah, who will inform them of what they have done during their time in the world. Indeed, He is All-Knowing of what is hidden in their hearts, such as intentions, motivations, desires, and determinations, and based on these, He will reward their deeds (Robbani et al., 2021).

The word *la yardhā*, meaning "not pleased," has been a lengthy discussion among scholars. The word "ridha," from a linguistic perspective, refers to a state of satisfaction felt after achieving an expectation or hope, resulting in joy that leads to love (Halik et al., 2023). Since approval involves happiness and joy, it is often contrasted with anger. Hence, it differs from *irādah* (will), which means not objecting. For this reason, "irādah" is often contrasted with *ikrāh* (compulsion). Accordingly, the linguistic meaning mentioned above is only appropriate for humans, so the meaning of Allah's approval must be understood by His greatness. That is, as a result of joy or happiness, which brings various blessings that elevate the recipient to a high position and bring ultimate joy and satisfaction. (Shihab, 2008)

Furthermore, the word *ibādihī* also debated by scholars, is used in the Quran to refer to Allah's obedient servants or those who have realized their sins and wish to draw closer to Allah. If this meaning is accepted, the statement in the above verse that "lā yardā li 'ibādihī al-kufra" (He [Allah] is not pleased with disbelief for His servants) becomes very straightforward, even if the

word "ridha" is understood as having the same meaning as "irādah" (will). However, some scholars interpret the word "ibād" as referring to all of Allah's servants, both obedient and disobedient (Shihab, 2008). From this, scholars distinguish between *ridha* and *irādah*. Allah does not approve of disbelief as stated in the above verse, but because He has given humans freedom to follow His guidance, He does not prevent their disbelief. If Allah wanted to prevent it, He certainly could, and they would not be able to commit it, as mentioned in Surah Al-An'am [6]: 112. This means that the Almighty allows disbelief to happen, or in other words, wills it. Thus, Allah wills disbelief and does not prevent anyone who wants to do it, but He does not approve of it (Sari & Damanik, 2023).

The words "taziru" and "wāzīrah" are derived from the word "al-Wazar," meaning a place of refuge like a mountain, and "al-wizr" means something heavy like a mountain. Therefore, these words are also used to mean sin, as sin is a burden that feels very heavy for the perpetrator. It cannot be carried but must be borne. His words: "lā taziru wāzīratun wizra ukhra" (no bearer of burdens will bear the burden of another) is one of the main principles of Islamic teachings in the field of personal responsibility. This principle has only recently been recognized in legal science and legislation. (Shihab, 2008)

Based on the interpretation above, it can be concluded that Allah gives humans the freedom to be grateful or ungrateful, but He approves of the gratitude expressed by His servants and does not approve of His servants being ungrateful. Allah's approval of His grateful servants will bring various blessings, resulting in the recipients achieving high status and experiencing ultimate joy and satisfaction. On the other hand, those who are ungrateful will face the consequences of their ingratitude, leading to loss and suffering in the future. For those who bear sins, they do not bear the sins of anyone else but their own sins. Eventually, all humans will return to Allah, who will inform them of what they have done during their time in the world, and they will experience the Day of Resurrection.

QS. Ibrahim [14]: 7

كُفِّرْتُمْ ۖ وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّ
كُفْرَتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ۗ وَلَئِن

"And remember when your Lord proclaimed: 'If you are grateful, I will surely increase [My favor] upon you; but if you deny [My favor], indeed, My punishment is severe.'"

In Tafsir al-Misbah, M. Quraish Shihab explains that the verse clearly states that if you are grateful, Allah

will certainly increase His blessings upon you. However, when it comes to ingratitude, there is no definitive assertion that His punishment will befall. Take, for example, the sea; Allah created and subdued it for human use, not necessarily as a threat. On the other hand, it is possible for those who are ungrateful for Allah's blessings to avoid worldly punishment, and in some cases, their blessings might even be increased as a way to prolong their disobedience (Shihab, 2008).

The reality described in the above verse is evident in real life. When explaining the meaning of gratitude in the verse, M. Quraish Shihab states that gratitude means, among other things, to reveal and display, whereas its opposite, ingratitude, means to cover and hide. The essence of gratitude is to display blessings, which includes using them appropriately and as intended by the giver, and also speaking well of the giver. This implies that every blessing bestowed by Allah demands reflection on its purpose and then using the blessing by that purpose (Shihab, 2008). For example, consider the sea; Allah created and subdued it for human use with the purpose of:

سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ وَهُوَ الَّذِي
لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً
تَلْبَسُونَهَا وَتَرَى الْفُلُكَ مَوَاجِرَ فِيهِ
رُؤْنَ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ

"And it is He, Allah who subjected the sea (to you), so that you can eat from it fresh meat (fish), and you bring out from the sea the ornaments that you wear; and you see the ships cleaving through it, and that you may seek of His bounty, and that you may be grateful."

If this is understood, then being grateful for the sea's blessings requires hard work so that what is mentioned above can be achieved. And it is important to remember that the harder a person works, and the friendlier he is with his environment, the more he can enjoy. Thus, gratitude adds to the blessings.

On the other hand, in the universe, including in the bowels of the earth, there are so many hidden blessings of Allah, that we must be grateful for them in the sense of being "excavated" and made visible. Covering it up or in other words disbelieving in it can invite deficiencies that give birth to poverty, disease, hunger, anxiety, and fear.

Based on the interpretation above, it can be concluded that the essence of gratitude is to show real blessings to humans. For example, if humans only have a two-wheeled vehicle, then they are grateful for it. Then the pleasure arises in using it. This pleasure can be a soft therapy so that the mind becomes calm and not anxious

in living life. And if he is ungrateful to it, surely when using the vehicle he will not get peace in his soul. Then in this verse, humans are asked to reflect on the gifts they have been given. Reflecting can help increase self-awareness and enable us to observe thoughts and emotions without getting involved in them. Reflecting is an effective way to gain peace of mind that is much needed in everyday life, which is busy and stressful. Through reflection, we also learn to accept and release stress instead of letting it affect our physical and mental well-being. So, these things can be used as good self-healing if they are relevant to everyday life.

e. QS. Ar-Rum [30]: 47

وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيَّاحَ مُبَشِّرَاتٍ
لَكُمْ وَلِيُذِيقَكُمْ مِنْ رَحْمَتِهِ وَلِتَجْرِيَ الْفُلُ
مُ وَآيَاتٍ مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ

"And among the signs of His power is that He sends the wind as a bearer of good news and to give you some of His mercy so that ships can sail by His command and (also) so that you can seek His bounty; perhaps you will be grateful."

And among the signs of His power is that He always and from time to time sends various winds, some blowing from the south, some from the north, and so on, as bearers of good news about the coming rain, or the speed of the boat, and so on. feel to you some of His grace, including with its refreshing breath, as well as the growth of various plants thanks to the rain, and so that ships can sail by His command, namely with His permission through the natural laws that He has established in the context of the wind. , the sea and ships, and also so that you can seek His bounty by trading, traveling for jihad, or seeking knowledge. He does all that as a gift from Him so that you may be grateful by obeying His commands and avoiding His prohibitions. (Shihab, 2008)

The word (مره بآ) *bi amrihi/by His command* (permission), is emphasized by this verse, to remind humans of how great Allah's blessings are bestowed upon them through the ability of ships to navigate the ocean and safety during the journey, and that Allah has established natural laws that enable humans to utilize the ocean and all its contents (Shihab, 2008).

The word (ت شكرون) *tasykurun* is taken from the word (شكر) gratitude, the core meaning of which is to use God's grace according to the purpose of its creation. Read and remember the goals mentioned above and try to realize them. The more benefits you can achieve, the more signs of your gratitude, as long as you feel and

realize that everything you achieve comes from God and thanks to His grace. (Shihab, 2008).

Based on the interpretation above, it can be concluded that everything on this earth is a blessing given by God so that humans are grateful. Like the wind that by His permission can move a ship to its destination, and moves the wind to bring rain so that it can refresh and grow plants. So, we as humans do not need to be anxious and worried about the life we live. By being grateful, we can use something according to its purpose. Then we can feel and realize that whatever is achieved comes from the grace of God. So that we can make this relevant to real life so that our hearts are always calm and do not become individuals who do not need to be afraid of what will happen in the future.

f. QS. Yasin[36]: 35

هُمْ طَّوَمَا عَمَلْتَهُ أَيَدِي لِأَيَّاكُلُوا مِنْ ثَمَرِهِ
 أَفَلَا يَشْكُرُونَ

“So that they may eat of its fruit and [also] from what their hands have cultivated. Then why do they not give thanks?”

The word 'ma' (ما) in His statement: 'and what their hands have wrought' can mean 'what,' as in the translation above, and it can also mean 'not,' so the verse above could be understood as: All of that is not the result of their hands' work. It can also mean 'which,' and if this meaning is chosen, then the fragment of the verse above would seem to state: So that they may eat from its fruit which is cultivated by their hands. The third meaning indicates the need to pay attention and strive diligently for the continuous and good yield of agriculture, as a result of human involvement in managing it. Some also understand 'what their hands have wrought' to mean the products of their processing of these fruits, like mango juice, orange juice, and others, or vinegar and the like. (Shihab, 2008)

Based on the interpretation above, it can be concluded that there are two understandings: First, the fruits produced by humans are not the result of their own hands, but from Allah. Thus, if applied to daily life, we should not worry about jobs, income, or what we do in the world, as these are outcomes from Allah SWT, which helps our hearts avoid fear of failure in life. Second, the fruits produced are the result of human effort. It can be understood that when humans are diligent in agriculture and manage it well, they can produce fruits. Therefore, human effort is required to achieve something. Thus, by being grateful, whatever the meaning, we find peace in that matter.

The relevance of Quraish Shihab's interpretation to the implementation of self-healing

M. Quraish Shihab also explains the remedy for a troubled soul is through gratitude, as in his interpretation of the verses on gratitude above. According to some scholars, the word "syukur" (gratitude) comes from the root word "syakara," which means "to open," thus it is the opposite of "kafara" (disbelief), which means to close or to forget blessings and cover them up. (Shihab, Wawasan Al-Qur'an Tafsir Maudhu'i atas Pelbagai Persoalan Umat, 1996) A troubled soul can lead a person to forget blessings, which includes the opposite of gratitude, which is disbelief in blessings. If the soul forgets Allah's blessings, it can make a person feel hopeless about Allah's mercy, leading them to give up when facing the tests Allah sends down.

Therefore, the presence of gratitude is needed in a person's life to help maintain their mental health. As in Quraish's interpretation of the verses on gratitude above, which explains that Allah commands humans to be grateful to Him with their hearts, tongues, and actions, so surely Allah will increase His blessings to those who are grateful. Gratitude itself is wisdom. Through gratitude, a person can come to know Allah and recognize His blessings, opening their heart with admiration and obedience to Him, and gaining true knowledge of life. Then, inspired by this gratitude, they will perform deeds in line with their understanding, so that their deeds are righteous as well.

Quraish's interpretation in Surah Ali-Imran [3]:145 also emphasizes the importance of believing in Allah's decree when it comes to gratitude, especially concerning the decree of death. His interpretation in this verse can serve as a remedy and reminder for souls that despair of Allah's mercy, encouraging them to continue living and being grateful so that they do not succumb to the whispers of Satan to give up on life.

The relevance of Quraish Shihab's interpretation regarding the above gratitude verses was found in the practice of gratitude through Cognitive Behavioral Therapy as explored by Eti, Subandi, and Rina in their study titled "Gratitude Cognitive Behavioral Therapy to Reduce Depression in Adolescents". According to the researchers, the practice of gratitude therapy in their study aligns closely with the true gratitude described by Quraish Shihab, which involves expressing gratitude to Allah with one's entire being, akin to remembrance of Allah (Mutia et al., 2010). This gratitude practice encompasses the tongue, mind, heart, and physical actions, thus opening the eyes of individuals previously clouded by negative thoughts and despair in life. This cognitive behavioral gratitude therapy also parallels Quraish's interpretation above, where he explains that

Allah's pleasure towards His grateful servants brings forth abundant blessings, elevating them to higher ranks and granting peak joy and satisfaction.

In the aforementioned cognitive behavioral gratitude therapy, after undergoing gratitude therapy, subjects reported being able to recognize the blessings in everyday life and see the positive aspects in every event. Some subjects became more diligent in worship as a consequence of their gratitude, while others acknowledged being more motivated to perform acts of kindness towards others (Annisa, Maimunah, & Retnowati, 2011).

From this, it can be concluded that self-healing through gratitude has a profound psychological continuity for individuals who consistently practice genuine gratitude. Psychologically, gratitude practiced with one's entire being can improve negative thinking, reduce dissatisfaction, cultivate positive traits, and foster a spirit of worship. This occurs due to the awareness of Allah SWT's blessings growing within a person who is grateful.

Therefore, according to M. Quraish Shihab's interpretation of the gratitude verses above, self-healing through gratitude should be conducted with the entirety of one's being, expressing gratitude verbally, internalizing it with the heart and mind, and demonstrating gratitude through actions such as good deeds and worship. This is done so that humans can understand the meaning of gratitude in the Qur'an as Quraish Shihab elucidates in his interpretation—that gratitude is a deep-seated awareness of the greatness of Allah's blessings and grace, accompanied by heartfelt humility and admiration that engenders love for Him. This growing love motivates a servant to praise Him verbally while fulfilling what is expected from the bestowed blessings.

Furthermore, through gratitude, we are encouraged to reflect deeply upon the blessings bestowed upon us. Reflection helps increase self-awareness and allows us to observe our thoughts and emotions without becoming entangled in them. Thus, these aspects can be effectively leveraged as a form of self-healing in daily life, amidst its busyness and pressures. Through reflection, we also learn to accept and release stress rather than allowing it to affect our physical and mental well-being.

Based on the comprehensive explanations above, it can be concluded that, according to the researchers' perspective, the relevance of M. Quraish Shihab's interpretation of gratitude verses in the implementation of self-healing clearly demonstrates that gratitude is closely related to maintaining mental health and inner peace. When engaging in self-healing through gratitude, it should be practiced genuinely as described by M. Quraish Shihab, involving the entirety of one's being—

from tongue, heart, and mind, to actions such as deeds and worship towards Allah SWT.

Conclusion

In M. Quraish Shihab's interpretation of the verses on gratitude, specifically in Tafsir Al-Mishbah on Surah Al-Baqarah verse 152, Surah Ali-Imran verse 145, Surah Luqman verse 12, and Surah Az-Zumar verse 7, he explains that gratitude is a deep-seated awareness from the innermost part of the heart regarding the greatness of Allah's blessings and favors. This awareness is accompanied by humility and admiration, which give rise to love for Allah. Furthermore, this growing love motivates a servant to praise Him verbally and to act in accordance with His wishes regarding the bestowed blessings. M. Quraish Shihab emphasizes that whether a servant is grateful or not does not harm Allah in the least. Rather, gratitude benefits oneself, while ingratitude (kufur) harms oneself. M. Quraish Shihab also explains that humans should express gratitude with their hearts, tongues, and actions, and in return, Allah will surely increase His blessings upon those who are grateful. The relevance of M. Quraish Shihab's interpretation to the practice of self-healing in Indonesia, as analyzed by researchers, demonstrates a close connection to maintaining mental health and inner peace. Self-healing through gratitude, when practiced with the entirety of one's being, can provide psychological benefits such as improving negative thinking, reducing dissatisfaction, fostering positive traits, and cultivating a spirit of worship. This occurs because of the consequences of growing awareness of the blessings bestowed by Allah upon those who are grateful in their lives.

References

- Abraham. (2022). Self Healing: Terapi atau Rekreasi? *JOUSIP: Journal of Sufism and Psychotherapy*, 2(1), 73–88. <https://ejournal.uingusdur.ac.id/index.php/jousip/article/view/5771>
- Annisa, Maimunah, A., & Retnowati, S. (2011). Pengaruh Pelatihan Relaksasi dengan Dzikir Untuk Mengatasi Kecemasan Ibu Hamil Pertama. *PSIKOISLAMIKA*, 14.
- Halik, H., Y, M. I., Suhafid, N. H., Sapdiman, L. O. M. A., Sari, D. P., & Y, M. I. (2023). Teknik Self-Healing Perspektif Al-Qur'an Dan Sunnah Mengatasi Mental Health Disorder Pada Mahasiswa. *SENTRI: Jurnal Riset Ilmiah*, 2(11), 4685–4692. <https://doi.org/10.55681/sentri.v2i11.1780>
- Harefa, A. M. (2022). Self-Healing dalam Al-Qur'an

- (Analisis Psikologi dalam Surat Yusuf). In *Fakultas Ushuluddin*. Universitas Islam Negeri Syarfi Hidayatullah.
- Mutia, E., Subandi, & Mulyati, R. (2010). 8114-Article Text-13045-15067-10-20170530. In *Jurnal Intervensi Psikologi* (Vol. 2, Issue 1, pp. 54-68).
- Ni'mah, U. (2022). The Living Qur'an: Self Healing dengan Ayat-ayat al-Qur'an. *AL-MANAR: Jurnal Kajian Al-Quran Dan Hadits*, 8(2), 65-88.
- Rahmatika, S., Rozaq, A., & Fauziyah, U. (2023). Konsep Self-Healing Perspektif Al-Qur'an dan Psikologi (Studi Atas Surah Al-Muzammil 1-10). *Jurnal Hukum Islam*, 9(2), 2548-5903. <https://doi.org/10.55210/assyariah.v9i2.1063ps>
- Robbani, A. S., Mukhlis, A., Astari, R., Maryamah, N. A., & Aufo, A. (2021). Konsep Self-Healing Dalam Al-Qur'an: Analisis Kata Sakana Dan Ithma'anna. *Jurnal Riwayat*, 6(1), 25-49. <https://jurnal.unsyiah.ac.id/riwayat/article/view/29237/17197>
- Sari, F. A., & Damanik, A. (2023). Konsep Self Healing Dengan Zikir Dan Syukur Dalam Al-Qur'an. *JRTI (Jurnal Riset Tindakan Indonesia)*, 8(4), 353-361. <https://doi.org/https://doi.org/10.29210/30033835000>
- Shihab, M. Q. (2008). *Tafsir Al-Mishbah : Pesan, Kesan dan Keserasian Al-Qur'an*. Jakarta: Lentera hati.
- Shihab, M. Q. (1996). *Wawasan Al-Qur'an Tafsir Maudhu'i atas Pelbagai Persoalan Umat*. Bandung: Mizan.