

# The Role of Reading al-Qur’an on Peace of Mind

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## ABSTRACT

Al-Qur’an is the guideline for human life, the holy book that there is no doubt in it, and even the medicine for all heart ailments. But sometimes, reading al-Qur’an becomes boring and does not necessarily have promising implications. This study aims to determine the role of reading al-Qur’an on the peace of mind of male students at the modern Islamic boarding school Al-Ihsan Baleendah, Bandung. The method used in this study is a qualitative descriptive method with a case study approach. Data collection techniques using observation and interviews. The subjects of this study were five people from a population of 12 who attended the congregation of Qur’an (Jamiatul Qura—JMQ) at the Al-Ihsan Baleendah Modern Islamic Boarding School, Bandung. The sampling technique used is students. After the data is collected, the researchers use a qualitative descriptive analysis technique. The results showed that the mental condition of the male students who participated in the JMQ was calm and serene. The method of reading al-Qur’an is to follow *adab ahlaqiyah* and inner heart. Reading al-Qur’an and following the Shari’a recommended by religion. Reading al-Qur’an significantly increases the peace of mind of male students who attend JMQ at the Al-Ihsan Baleendah Modern Islamic Boarding School, Bandung.

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## 1. INTRODUCTION

Al-Quran is the guideline for human life, the holy book that there is no doubt in it, even the medicine for all heart ailments. It is an eternal miracle. It has no equal in its *al-bayan* (explanation), *balaghah* (style), *itqan* (intactness), the robustness and strength of its style of expression, the arrangement of its topics, the eloquence of its speech, the beauty of its harmony, the firmness of its methods, the beauty of the way it is delivered, the richness of its vocabulary, scientific miracles, medicine, arithmetic, explanations of occult things, and law enforcement (Albar et al., 2020). The heart becomes peaceful by reading and meditating on it (Salim, 2009). Many verses of the Qur'an instruct believers to be loyal and sincere in treating fellow human beings. Love, kindness, compassion, forgiveness, and generosity are noble qualities of a true believer (Haq & Sen, 2021).

In daily life, al-Qur’an is rarely used as a guideline for the life of Muslims because the rapid development of the times causes humans to forget the true essence. We see this everywhere through print media, newspapers, and electronic media, such as television. This world is full of dirty practices such as theft, murder, gambling, and even denying al-Qur’an itself is envious; it is because of those

who do not understand al-Qur'an properly that their behavioral manifestations become bad (Aji et al., 2021). How many people are fluent in reading al-Qur'an, beautiful in reciting every verse, but poor in actualizing and realizing the values of the verses they read (Shihab, 2008). Muhammad SAW. lived the teachings of the Koran in his daily life. He showed mercy to others who believed. During his leadership in Medina, he showed a picture of a life that was full of solidarity, peace, and inter-religious harmony. His colleagues also understand his ethics (Rofiqi & Haq, 2022). But not all Muslims do heinous things; only those faithful and pious who fear Allah.

In the view of the Quran, the condition of modern society today is an ignorant community. They are everywhere, shrouded in darkness, anxiety, and walking on error. Some fall into the abyss of humiliation, while others continue to fight and compete for material wealth. They are like people who are blindly drunk, walking aimlessly and aimlessly in the night. A socket is connected to a giant spotlight in front of him. If they wanted to move their hands just a little, they could turn on a lamp that would illuminate the darkness of their hearts. Life's problems are often dilemmas and are not to be complained about or regretted. There are many ways to overcome the problems of modern life in a simple way, namely by reading al-Qur'an and living every verse you read. It feels calm if you make al-Qur'an as a friend and media to get closer to Allah (Rusydati Khaerani & Nurlaen, 2019).

Whoever reads al-Qur'an and that person has reason and feelings will unquestionably believe that al-Qur'an is not the work of humans and it is different from the words of the Prophet Muhammad—contained in the hadith of the Prophet, even though the hadith is expressed with a high level of *balaghah* (literary ability). The existence of a verse of al-Qur'an in the middle of the hadith of the prophet creates a certain light that is felt by the reader and listener, so that he knows that the editorial of the verse is not part of the editorial before and after it. (Al-Qardhawi, 1999). Life's endless problems don't always have a negative impact; there is always wisdom behind trials. Moreover, the peak of the issues in the life phase lies in the transition phase, the adolescent phase. Adolescence is an unstable period in which individuals try to find their identity and quickly receive information from outside themselves without further thought (Hurlock, 2002). The environment dramatically influences teenagers, who, of course, are still adjusting to their emotional development.

According to Hurlock, adolescence is a transition period from childhood to adulthood. The more advanced a society, the more conditions needed to become adults, the longer the time necessary to become adults, the longer the time required to prepare themselves with various knowledge and skills, and the more problems faced by teenagers because of the difficulty meet the requirements and so on (Hurlock, 2002). Adolescence, according to Mappiare, lasts from 12 to 21 years for women and 13 to 22 years for men. The age range of this teenager can be divided into two parts: the ages of 12/13 years to 17/18 years are early adolescents, and ages 17/18 to 21/22 years are late adolescents (Ali & Asrori, 2004).

The adolescent phase is always filled with anxiety because biological, psychological, and social changes cause it. This situation certainly encourages teenagers to worry about the changes that hit them. Like anxiety, a state of apprehension or fear that something terrible will happen (Nevid et al., 2003). If a teenager cannot get through this, it will undoubtedly cause complex problems. This inner anxiety or concern must be overcome in a good way. But the problem lies in how to handle this correctly. Adolescence is difficult for humans because it demands adjusting to changes. So that if there is no knowledge, direction, and guidance from parents, psychological problems will occur, which can cause anxiety, stress, frustration, and even depression (Qureshi et al., 2020).

The activity of reading al-Qur'an at Islamic boarding schools has become a standard feature. However, what makes the difference is the method of reading and studying al-Qur'an itself, so each pesantren has its characteristics in learning and reading al-Qur'an. As was done by the modern Al-Ihsan Baleendah Islamic Boarding School students, reading al-Qur'an has become a routine activity. However, understanding and appreciation of the verses' values are still lacking. The activity of reading al-Qur'an becomes normal. Reading al-Qur'an for students is common, but reading al-Qur'an and understanding the meaning of the verses that are read and read continuously is difficult. In his book

Ihya Ulumuddin, Imam AL-Ghazali argues that reading al-Qur'an combines the roles of the oral, intellect, and heart. The role of the oral is to improve tajwid and *makhrojul* letters, the role of the mind is to understand the meaning contained in each verse, and the role of the heart is to live up to the tones of al-Qur'an, take lessons, and create imprints in the heart (Nur, 2012).

Peace of mind is the source of happiness. An individual will not experience a happy feeling when his soul is not calm or restless. Logically, when faced with many problems and responsibilities that need to be resolved, it certainly makes it difficult for someone to have a calm soul. Peace of mind gives birth to pure happiness, someone who has peace of mind is strong and steady in facing all life's problems (Arianto, 2009). According to Ibn Taimiyah (Taimiyyah, 1971), happiness and well-being of the human soul can only be realized through perfect love for God. He stated that the heart would be good, lucky, and happy, happy, peaceful, and calm only by worshiping and loving Allah (Apriola et al., 2021). Even though people get pleasure from Allah, they are still not calm and peaceful, because they experience a poverty of identity to God, who should be an Essence worthy of worship, love, and search for. If this is done, it will obtain happiness, pleasure, enjoyment, grace, peace, and comfort (Afrizal, 2014).

However, that does not mean that with this relief of spirit, people will never experience obstacles or obstacles in meeting various needs and dealing with obstacles in their daily life. A mentally healthy person is a person who can face these obstacles and can solve problems by pleasing himself (Fahmī, 1982). Thus, a mentally healthy person's characteristics are his ability to be strong in facing shocks, pressures and various obstacles, without being disturbed by his balance, and not having a confused mind. Peace of mind gives birth to pure happiness, someone who has peace of mind will be strong and steady in facing all of life's problems. Suppose the intensity of reading al-Qur'an is proven to have a role in the peace of mind of the students. In that case, the researchers hope it will significantly benefit readers and all students at the Al-Ihsan Baleendah Modern Islamic Boarding School, Bandung, so we can always practice reading al-Qur'an sincerely.

## 2. METHOD

The method used in this study is a case study approach. Data collection techniques using observation and interviews. The subjects of this study were five people from a population of 12 who attended the congregation of reciting Qur'an (Jamiatul Qura—JMQ) at the Al-Ihsan Baleendah Modern Islamic Boarding School, Bandung. The sampling technique used is students. After collecting the data, the researchers used a qualitative descriptive analysis technique to describe the whole story (Rahman, 2020; Stanley, 2014).

## 3. RESULTS AND DISCUSSION

This study took a sample of 5 students from a population of 12 who took part in JMQ Jamiatul Qura, consisting of classes I-IV of Preparation School for Islamic Teachers (Kuliyatul Muallimin Al-Islamiyyah—KMI). The researchers chose the sample that had been in the pesantren the most extended, namely class III, totaling three people, and class IV (class I aliyah), counting two people; it aims to see the implications of the intensity of reading al-Qur'an the most. Following the method used to obtain data, namely the observation method, which aims to see and examine the conditions at the research location, and the interview method, which aims to find out more about the answers to this research problem which can later answer the results of this study.

A student said that he sometimes invites his friends to read al-Qur'an, because reading al-Qur'an is one way to cleanse the soul and interact with Allah SWT so that he becomes an obedient and pious servant. In addition, he is also able to accept God's provision that does not match his expectations, which not everyone can handle. But unfortunately, to achieve a blessed soul (*mardhiyah*), of course, is the will of Allah SWT. The following explanation is a characteristic of a spiritually calm soul.

The fifth subject to obtaining data regarding the mental condition of male students who participated in JMQ (Jamiatul Qura) was RA students of class IV KMI. The aspects sought are the inner

and outer aspects of the subject. These two aspects are fundamental to know because they involve visible behavior to the naked eye, so the mental condition of students who take part in JMQ can be said to be calm if it follows the theory that has been explained. Below is a table of conversations between researchers and subjects taken in June and July 2016 at the Al-Ihsan Baleendah Modern Islamic Boarding School, Bandung. The second subject to obtaining data regarding the method of reading al-Qur'an for male students who took part in JMQ (Jamiatul Qura) was the students of class III KMI. The aspects sought are the method of reading al-Qur'an and the inner manners of reading al-Qur'an. For observation, the researcher wants to know two factors and four indicators about the technique of reading al-Qur'an and the inner manners of reading.

The observations in the field show that Islamic School subjects answered both of these aspects. Islamic School subjects met the criteria tested by researchers. This makes reaching the soul and heart easy because the subject follows the prescribed Shari'a (Evazi & Saeedi, n.d.). First, ablution before reading al-Qur'an aims to maintain the sanctity of al-Qur'an, secondly, reciting *ta'awudz* when you want to read al-Qur'an aims to protect yourself from the temptations of jinns and demons. Third, reading al-Qur'an properly and correctly, regarding its *makharij* (phonology) of the Qur'anic letters and *tajwid*, seeks to avoid mistakes and sins. And fourth, understand the meaning of the verse that is read, to be digested by the heart.

Based on the results of field observations, it can be concluded that the subject named Middle School has fulfilled the criteria determined by the researcher. The three indicators above have been answered, and it is possible to conclude that the subject can solve his problems well with wise solutions, of course, this is an implication of understanding the verses of al-Qur'an well. Then by reading al-Qur'an, the subject rarely feels anxious or discouraged because the heart always remembers Allah and al-Qur'an as an antidote to an anxious heart. The most significant impact is the role of reading al-Qur'an in improving bad morals, significantly changing the person for the better (Jaafar & Sipon, 2022).

The aspects the researcher wanted to test using the interview method amounted to one: the *fadhilah* part of reading al-Qur'an. Middle School students of class III KMI said that reading al-Qur'an can purify, illuminate, heal and guide the soul so that it does not go out of its true nature, namely worshipping Allah, because the nature of al-Qur'an is *as-shifa* (healer), *al-Furqan* (differentiator), and *al-Huda* (guidance) for humankind, so that people with anxious hearts will be relieved if they read al-Qur'an solemnly and sincerely. Then also al-Qur'an which can illuminate the soul and as a light of life so that humans have the right life guidelines. The Al-Quran can give a warning if we read it by understanding the verses, and apart from that humans will also be helped if they have complex life problems so by reading the Al-Quran we humans will get help from Allah SWT through His verses which can give good advice. Unfortunately the subject does not know that al-Qur'an can perfect the functions of prayer, fasting, zakat and pilgrimage.

The second subject to obtaining data regarding the *fadhilah* reading of al-Qur'an for male students participating in JMQ (Jamiatul Qura) was Islamic School students of class III KMI. The aspect sought is *fadhilah* reading al-Qur'an. For observation, the researcher wants to know one aspect and three indicators about the *fadhilah* of reading al-Qur'an. This aims to make it easier to find answers to problems. Based on the results of field observations, it can be concluded that the subject named IS does not meet the criteria set by the researcher. The three indicators above were not answered and only one was answered so that it could be concluded that the subject could not solve his problems properly with a wise solution, of course the implications of understanding the verses of al-Qur'an were not going well. Then by reading al-Qur'an the subject rarely feels anxious or discouraged, because the heart always remembers Allah and al-Qur'an as an antidote to an anxious heart. The biggest impact is the role of reading al-Qur'an in improving bad morals, especially changing personal life for the better, but unfortunately this does not apply to the subjects, perhaps due to a lack of understanding of the verses of al-Qur'an that they read (Aslam, 2021).

As explained above, the existence of a person's soul can be known through his attitude, behavior, or appearance, utilizing which a person can be judged or interpret that his mental or spiritual condition is good, healthy, correct, or not (Salim, 2009). Following the research results the researchers conducted using observation and interview methods with male students at the Modern Islamic Boarding School Al-Ihsan Baleedah Bandung who joined the Jamiatul Qiroatul Qur'an group. From the explanation above that a peaceful soul (*mutmainnah*) is a soul that always invites others to return to the divine nature. Of the five subjects above, it shows that four of them said they had asked their friends to read al-Qur'an, and one rarely said, as it is known that reading al-Qur'an is a medium to communicate with Allah SWT and to become obedient and pious servants. In addition, several subjects are indicated to have happy souls because they are grateful and steadfast when something they do not want is hit (Arif et al., 2022).

Then to reach the degree of reading al-Qur'an which can be medicine for the soul or not just like reading al-Qur'an (not making an impression on the heart) is indeed not an easy thing, at least one has to live up to every word and verse that sounds in the ear, because not everyone understands the language. Arabic, then with humility and humility, while at the same time presenting the day by equating the waves of the heart with the sound of al-Qur'an, God willing, you can feel the pleasure of reading al-Qur'an, besides that you have to follow the correct ways or methods so that al-Qur'an is correct is a medicine for a heart that is upset or anxious (Fahmī, 1982).

If viewed from various angles, reading al-Qur'an can purify the soul, telling people what to do and evoking the desired values in purifying the soul. Reading al-Qur'an can illuminate the heart and warn it. Reading al-Qur'an also perfects the functions of prayer, zakat, fasting, and pilgrimage in achieving the degree of servanthood to Allah SWT. Reading al-Qur'an requires a perfect mastery of the laws of tajwid and a daily commitment to reciting al-Qur'an. Al-Quran can function properly if reading; it is accompanied by inner manners in contemplation, solemnity, and *tadabbur* (Yuliani et al., 2019). The data obtained from the five subjects above shows that reading al-Qur'an can have a good impact if accompanied by strong faith and belief. Therefore, reading al-Qur'an must be used as a moment to dialogue with Allah to gain His pleasure and increase peace of mind so that you can always be a happy human in this world and the Hereafter.

#### 4. CONCLUSION

The mental condition of the male students, who participate in JMQ (Jamiatuul Qura) spiritually at the *mutmainnah* level and outwardly, was adaptive, communicative, and social soul. Method of reading al-Qur'an for male students who take part in the JMQ is following the prescribed Shari'a, namely: following the morals of reading al-Qur'an, including: making ablution before reading al-Qur'an, reading *ta'awudz* when you want to read al-Qur'an, read al-Qur'an with good and right (*tartil*), Trying as much as possible to understand the verses being read. It should also follow the inner manners of reading al-Qur'an, including understanding the meaning of the verse read, considering morals when reading al-Qur'an, bringing the heart that glorifies Allah SWT, and feeling that God is speaking. Using the correct method, reading al-Qur'an is not just a routine activity but a worship activity that can positively impact people's lives. The role of reading al-Qur'an on the peace of mind of male students who participate in the JMQ is huge and positively impacts students' mental condition, such as being a guide and advisor in daily life. Thus, reading al-Qur'an at the Al-Ihsan Baleendah Modern Islamic Boarding School is not an ordinary activity but a medium for communicating with Allah SWT to get peace of mind.

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