



QiST: Journal of Quran and Tafseer Studies

ISSN (Online): 2828-2779

Received: 15-11-2025, Revised: 12-12-2025

Accepted: 26-02-2026, Published: 09-03-2026

DOI: <https://doi.org/10.23917/qist.v5i1.13875>

Can Twilight Become a Natural Therapy? An Examination of the Interpretation of QS. An-Nur Verse 35 from a Psychological Perspective

Faza Aminaturroisah¹; Dewi Shinta Baitul 'Atiq²

Abstract

*This article examines the relationship between the twilight phenomenon and mental health through an interpretative study of the Qur'an, particularly Surah An-Nur verse 35. The research employs a qualitative descriptive **method** using a library research approach, analyzing classical and contemporary tafsir to understand the symbolism of light (nūr) as a representation of divine guidance and spiritual illumination. The interpretative process highlights key metaphors in the verses such as the niche (mishkāt), the lamp (miṣbāh), and the radiant light interpreted as symbols of inner clarity and faith. The exegetical **findings** are then correlated with scientific studies on the biological and psychological effects of twilight exposure. Biologically, evening light contributes to serotonin production and the regulation of circadian rhythms, which support emotional stability and reduce anxiety. Psychologically, contemplation of twilight fosters reflective awareness, gratitude, and inner calm. The structure of the discussion covers three main aspects: the interpretation of light symbolism in the verse, the biological mechanisms of light exposure, and its psychological implications for mental health. The study concludes that viewing twilight as a reflection of divine beauty can also function as a form of natural therapy that nurtures inner peace and mental well-being.*

Keywords: An-Nur 35; twilight; light therapy; mental health; Qur'anic interpretation.

¹ UIN Syekh Wasil Kediri, Indonesia, Corresponding Email: fazaaminatur0@gmail.com

² UIN Syekh Wasil Kediri, Indonesia, Email: Atiqbaitul10@gmail.com

Introduction

The Qur'an as the main source of Islamic teachings pays a lot of attention to natural phenomena (*kawniyyah* verses). One of them is the explanation of light in QS. An-Nur verse 35, which has become the object of study of mufassir from various periods. However, studies that specifically link the meaning of light in the verse to the phenomenon of twilight and its impact on mental health are still very limited [1]. Therefore, this study seeks to re-examine the verse through a thematic approach by integrating the perspective of interpretation and contemporary scientific findings.

Muslim scholars seek to apply a philosophical approach in their interpretation. In addition, they also explore various sciences from the Qur'an, especially when dealing with verses related to nature (*kawniyyah*). And not a few of the scholars try to integrate existing scientific theories into their interpretations. Both in the approach to *kawniyyah* verses, which refer to scientific discoveries, have given birth to a new term in the history of the development of tafsir, or what is called *al-tafsir al-'ilmiy* [1]. In addition to having the ability to think, humans are also equipped with the ability to feel. From birth, we have always experienced various emotions. Through the senses of sight, hearing, taste, smell, and touch, humans can feel various things around us. What we see, hear, taste, smell, and touch has a direct impact on human emotions. The emotions or feelings we experience are closely related to the thoughts we have [3, p. 280]. Positive thoughts usually cause feelings of happiness, cheerfulness, and loving, confident [3, p. 44], and vice versa negative thoughts can cause fear, anxiety, and sadness. In general, there are six basic emotions that all human beings feel: happy, angry, sad, afraid, hatred or disgust, and wonder or shock [5, pp. 70-74]. These six emotions are a fundamental part of the human experience around the world [5]. Feelings are the driving force that motivates our lives. A large part of what we feel is a response to events that occur in our lives. When we encounter an unpleasant situation, we respond with a feeling of pleasure, while when we experience something unpleasant, we feel sadness or discomfort.

It is common knowledge that there is a close link between mental state and physical health [7, p. 156]. Individuals who have a calm soul, are able to accept circumstances, and are always grateful to God usually tend to enjoy good health. On the other hand, those who are often overshadowed by anxiety or stress are at risk of developing serious health problems, such as heart disease, peptic ulcers, hypertension, and others [8].

The formulation of the problem in this study is that there is no comprehensive analysis that integrates the symbolic meaning of light in QS. An-Nur verse 35 with the phenomenon of twilight and its impact on human mental

health. This research aims to answer the following questions: (1) How is the interpretation of the mufassir of the symbol of light in QS. An-Nur verse 35? (2) How can the phenomenon of twilight be explained scientifically in relation to mental health? (3) How can the integration between the interpretation of the verse and the scientific findings build the concept of twilight as a mental health therapy in the perspective of the Qur'an?

In the article entitled "*The Semiotic Meaning of Divine Light in QS. An-Nur Verse 35: A Comparative Analysis of Classical and Contemporary Interpretation*" by Mariayatul Kibtiyah et al. explains that the verse provides a picture of divine light as a source of guidance and spiritual awareness of human beings towards the truth. Divine light shows how the heart, spirit, intellect, and revelation play a role in human faith. A study of QS. An-Nur verse 35 with a semiotic perspective shows that the symbol of light not only explains man's relationship with God, but also provides ethical and educational guidance for daily life [8].

The second research on light according to science is in an article entitled "*The Concept of Light in the Qur'an and Science*" by Murtono explaining that there are many theories about light starting from the time of Ptolemy to the time of Albert Einstein. Light has important implications for human life because with light the eye can see objects around it and the brain will respond to the light channeled through the lens of the eye [9].

In the third research on mental health, there is an article entitled "*The Concept of Adolescent Mental Health from an Islamic Perspective*" by Rizka Nur Hamidah and Noneng Siti Rosidah states that mental health in adolescents in an Islamic perspective can be seen from their ability to understand and implement worship practices in accordance with the sharia in Islamic teachings. Mentally healthy adolescents are believed to be able to face various problems in life, adapt to changes, establish good relationships in the surrounding environment, and strengthen their relationship with God [10].

Based on these three studies, it appears that there is a scientific gap that has not been filled, namely the absence of studies that integratively link: (1) the interpretation of QS. An-Nur verse 35, (2) the phenomenon of light in the perspective of science, and (3) its implications for mental health through concrete experiences such as the phenomenon of twilight [11]. In addition, in the midst of increasing mental health problems in modern society, approaches that integrate revelation and science have become very relevant. This research offers a new perspective that reflection on twilight as a manifestation of divine light can be both a contemplative and therapeutic means [12], thus enriching the treasure trove of thematic interpretation and making a practical contribution to the

development of mental health models based on Qur'anic values and natural phenomena.

The urgency of this research lies in the lack of studies that explain the relationship between the phenomenon of twilight as part of the signs of Allah's greatness and human mental health in the perspective of the Qur'an. Although there is research on Qur'an-based mental health, there have not been many studies that directly link the interpretation of QS. An-Nur verse 35 with the therapeutic function of twilight light.

Method

This study uses a qualitative descriptive method with a library research approach. Primary sources consist of classical and contemporary tafsir books that interpret QS. An-Nur verse 35. Secondary sources include books, scientific articles, and literature that discuss the phenomenon of twilight, light therapy, and mental health [14, p. 86]. Data analysis was carried out through three stages: (1) identification of key meanings in the verse, (2) comparison of mufassir interpretations, and (3) integration of interpretation findings with scientific studies related to light and psychological health.

Result and Discussion

Sky Phenomenon : Twilight

Dusk is a transition period between day and night when the intensity of sunlight begins to dim [15]. This phenomenon not only has aesthetic value, but also contains important spiritual and psychological significance. From the perspective of the Qur'an, the change of time is part of the signs of Allah's greatness that invites people to reflect and be grateful for the order of the universe.

The sun and stars emit electromagnetic waves as carriers of information. Therefore, Allah equips humans with eyes and ears to capture information in the form of electromagnetic waves, both in the form of light and sound carried via radio waves. Celestial bodies that emit electromagnetic waves carry a great deal of information about the real conditions in galaxies, stars, planets, and other celestial bodies that are very far away. Furthermore, the information is processed by the liver or brain to make decisions and take action. In our daily lives we know light as one of the electromagnetic waves. As a result of the light, we can see various colors and natural beauty [16, p. hal. 32]. The red light at dusk known as *syafaq* gives a lesson about the role of the upper atmosphere in the scattering of sunlight that has already set.

The sunrise and sunset are seen from a physical point of view known as optical illusions. Because the Sun's light experiences a refractive effect by the Earth's atmosphere that contains small particles such as dust particles, other solid aerosols, as well as liquid aerosols, dew and so on, the Sun appears red even though the rest of it is still below the horizon. Likewise, when it sets, the Sun looks red. As the Sun approaches the horizon and nears set, its light will pass through a thick layer of the atmosphere. As a result, the wavelengths and light of the Sun are passed through only the long wavelengths [16, p. 40], which are dominated by visible light of red and orange colors. In Surah al-Insyiqāq [84] : 16 Allah said;

فَلَا أُقْسِمُ بِالشَّفَقِ ۝١٦

Meaning: So I swear by the red light at dusk.

When the sun sets, stars will appear that we cannot see during the day. Stars are celestial bodies that come from fragments of explosions of extraordinarily large and high-temperature gas bodies with smaller magnitudes than the sun. Although they have their own light, but because they are small in size and their light is weaker than the sun, their light beam is not as strong as the light of this solar system. This makes the stars invisible during the day [16]. The sunlight that radiates is very bright causing other celestial bodies, including stars, to disappear from view. If at night the stars appear to emit a brilliant light, then at the time of dawn which indicates that the sun is about to rise, their light dims. This is due to the presence of a small part of the sun's radiation. Thus we can conclude that when the stars begin to be seen, the time of dusk has arrived.

Mental Health

Physical and spiritual are two important aspects that exist in humans. The two aspects are very related even though actually the two aspects are something different, but the two aspects cannot be separated because they are about the condition of birth and mind that exist in humans. Mental is something that encompasses the physical and spiritual of human beings [18, p. 446]. Meanwhile, mental health according to the WHO (World Health Organization) can be defined as a condition experienced by individuals to know and understand the potential that exists in them, overcome various life challenges well, work productively, and can contribute to the people around them in the community [8]. Mental health issues have opened the eyes of many people after the emergence of various mental disorders in various levels of society in the world. This occurs not only in poor and developing countries, but also in developed countries [19, p. 342]. The disorder starts from simple things; stress then becomes depression, disorientation, to severe mental disorders that result in suicide due

to frustration. Existential humanistic theory says depression is the result of low self-concept and self-esteem resulting from loss. The loss does not have to be a loved one, it can be a loss of status, power, social status, and even money [19, p. 107].

When a perceived threat is detected in the brain's cortex, it sends signals to the amygdala, the part of the brain responsible for triggering the stress response. The amygdala then releases a hormone called corticotrophin-releasing factor (CRF). This hormone further stimulates the brainstem to activate the sympathetic nervous system [21, pp. 6-13]. In response to these stimuli, the adrenal glands secrete two main hormones. The first hormone is epinephrine, better known as adrenaline. This hormone works as a neuromodulator, triggering the release of norepinephrine and more adrenaline into the bloodstream. The second vital adrenal hormone is cortisol, often referred to as the "stress hormone" because increased levels of this hormone are strongly related to stressful conditions. Although the cortisol response is not as fast as adrenaline, this hormone has an important role in helping the body make repairs when dealing with an injury or infection. One of the main functions of cortisol is to hold pathogens in the body, similar to how steroids used to treat skin inflammation and irritation work. However, although cortisol can support the healing process in the short term, an excess of this hormone can have a detrimental effect on health. Excess cortisol can damage the hippocampus, cause muscle atrophy, and contribute to hypertension [22, p. hal. 276].

When a person is under stress, his or her immune system can weaken [23, p. 2207]. This makes it more difficult for the body to fight diseases, thereby increasing susceptibility to various diseases. From an evolutionary point of view, improved immune function aims to prepare the body for possible infections that occur after injury. However, the immune response that occurs can cause inflammation, maintain fever, and increase pain, all of which require quick action. Research in the field of psychoneuroimmunology (PNI) shows that T cells, one of the two main types of lymphocytes, as well as white blood cells that fight antigens – foreign substances such as bacteria that attack the body – are highly sensitive to stress. Decreased production of T cells during periods of stress makes the body more susceptible to infectious diseases [22].

According to Headey, mental health encompasses four main dimensions: life satisfaction, positive affect, depression, and anxiety. This understanding shows that mental health is multidimensional and is influenced by various internal and external factors. Life satisfaction can be defined as the feeling of satisfaction that exists in humans that covers various spheres of life, both in the scope of family, friends, and in the scope of society. Then the second is positive affect, which is a positive affect, or feelings of happiness, confidence, and

friendliness. In this case, he gets a feeling of comfort for himself in everything he will or has done.

The third is *depression* or feelings of depression. Depression is a normal response to life's stresses. Depression is considered abnormal when it occurs beyond normal and continues beyond the limit. In normal people, depression is a state of depression characterized by feelings of discomfort, decreased productivity, extreme unwillingness to react to stimuli, negative delusions, feelings of inadequacy and despair to face the future [24]. And the last is excessive *anxiety* [25]. Anxiety is a feeling of fear, worry, or anxiety that exists in him that often occurs without a clear cause [26, p. 54].

Anxiety and fear are two different things because anxiety is caused by something unclear, while fear is caused by something obvious [5]. In the context of this study, exposure to twilight is assumed to help reduce emotional distress through biological and psychological mechanisms, especially related to the regulation of the hormone serotonin and reduced anxiety.

The Content of Surah An-Nur Verse 35: *Asrar Cahaya Senja* as a Mental Health Therapy

Science in Islam is often associated with commands to think, reflect, reason, and so on [27, p. 28]. There are also those who interpret science as a call to humans to seek and find the truth. According to Nurcholish, a person who has the right faith, science will always have a positive impact on the faith of a Muslim [28, p. 66]. In the Qur'an it is stated that Allah will show man various signs both through the entire horizon (the great universe) and through man himself (the small world) in order to be able to predict the future, so that man can anticipate bad events that will occur in the future [25]. The Qur'an does not oppose the existence of science, in fact it encourages Muslims to develop more intellect in producing science [29, p. 77] and utilizing technology that can provide benefits for all mankind and the universe [1].

Allah says in the Qur'an Surah An-Nur [24] : 35 which reads:

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ
الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبْرَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا
يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ
لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٥﴾

Meaning: "Allah (givers) light (to) the heavens and the earth. The parable of His light is like an impenetrable hole (in the wall) in which there is a great lamp. The lamp in the glass jar is like a star (shining like) a pearl, lit with oil from the blessed

tree, an olive tree that grows neither in the east nor in the west, whose oil almost illuminates even though it is not touched by fire. Light on top of light (layered). God guides His light to those whom He wills. Allah made parables for man. Allah is All-Knowing."

The sentence *Allahu Nūrus-Samawati wal-Ard* (Allah [giving] light [to] the heavens and the earth) states that whatever is in this universe is His creation, so it can be said that Allah is the source of everything in this universe. Thus, the phrase *Allāhu nūrus-samāwāti wa al-ard*, which literally translates as "God of the light of the heavens and the earth", can be understood as "Allah (Giver) of light (to) the heavens and the earth". *Nūr* here is a reflection or reflection of the omnipotence of God as the Creator. If we use the meaning of *nūr* as explained in the previous subchapter, then the word in this verse has a broad meaning, including physical light (the light that illuminates the universe) and the meaningful light (the light of the hearts of His chosen servants) [17].

In the sentence *Mašālu Nūrih* (The Parable of His light) is the first sentence that Allah uses to explain His light on the heavens and the earth, that is, the light that He gives to the entire universe. The light sources throughout the universe are stars or clusters of stars that number in the millions or even billions, and are present in many galactic systems in space. Thus, all the light sources in this universe are a reflection of God's omnipotence. With the sentence, "the parable of Allah's light (is)...", then the next sentence explains the nature of Allah's light, which can be interpreted physically as the source of light in this universe, which is none other than the stars in the universe. The closest star to our Earth and its greatest influence on life on Earth is the Sun. As for the other stars, because they are far away, their light significantly does not affect the state on Earth. They only add to the beauty of the sky at night. Among them are stars that group together to form constellations, which are a benchmark for sailors or fishermen to determine the direction of the voyage [17].

Furthermore, in the sentence *Kamisykātīn Fihā Misbah* (like an impenetrable hole, in which there is a large lamp) is a glimpse of the anatomy of the Sun or stars. The Sun's innermost core is where thermonuclear reactions of hydrogen cores with heat reaching about 14 percent occur. 500,000 °K; The Sun's light source comes from this core. The core is located in the innermost part of the Sun's "body" (star), and this core may be called *misykāt* which literally translates to "basin on the wall". The core itself could be a *miṣbāh* or "lamp", since it is the nucleus of thermonuclear reactions that produce light. And in the sentence *al-Miṣbānu fi Zujājah Az-Zujājatu Ka'annahā Kaukabun Durriy* (The lamp is in the glass tube [and] the glass tube is like a shining star). The lamp or core, or *al-miṣbāh*, is in glass. It seems that the so-called "glass" in this Sun/star body structure is a convective zone layer, which functions to disperse heat as a result

of thermonuclear reactions in the core throughout the Sun's body, so that the Sun appears to shine brightly. This is like the function of glass that surrounds a lamp (e.g., oil lamp); It diffuses/evens out the heat so that the glass appears bright. Similarly, *az-zujājah*, it functions to evenly distribute heat so that the star appears to shine like a pearl (ka'annahā kaukabun durriy) [17].

Sentence *Nūrun 'alā Nūr* (Light over light [layered]) From this sentence it can be understood that the light emitted by the Sun is an electromagnetic spectrum/light spectrum that is multi-layered according to its wavelength. The spectrum of electro-tromagnetic waves emitted by the Sun includes Y-rays ($\lambda < 0.01$ nm); X-rays ($\lambda 0.01-10$ nm), Ultra-violet Light ($\lambda 10-380$ nm), Visible Light ($\lambda 380-700$ nm), Infrared Light ($\lambda 700$ nm-1 mm), Microwaves ($\lambda 1$ mm-1 m), and Radio Waves ($\lambda 1$ mm-100,000 km). It is possible that this is what is called *nūrun 'alā nūr*, light above light.

The phrase *Yahdillāhu Linūrihi man Yasyā'* (Allah guides His light to whom He wills). The phrase "to guide to His light" has a broad meaning. Judging from the interpretation of physics, it can be understood from that sentence that Allah guides whom He wills to be able to use His light. It is known that electromagnetic waves, which are the light of God, have been used by humans to improve their civilization. This achievement is His grace and gift. In physics, light as a bundle of light or rays as a beam of light, is included in the electromagnetic wave spectrum. Thus, light or *si-nar* (rays) are known as part of electromagnetic waves. Depending on the wavelength (λ), light can be divided into Ultraviolet light ($\lambda 10-380$ nm), visible light ($\lambda 380-700$ nm), and In-infrared light ($\lambda 700$ nm-1 mm). In addition, electro-magnetic waves also consist of Gamma Rays (gamma rays, $\lambda < 0.01$ nm), X-rays (X-rays, $\lambda 0.01-10$ nm), Mi-kro Waves (microwaves, $\lambda 1$ mm-1 m), and Radio Waves (radiowaves, $\lambda 1$ mm-100,000 km)) [17].

Sentence *Wayad ribullahul-Amšāla lin-Nasi Wallāhu Bikulli Sha'in 'Alim* (And Allah makes parables for mankind. And Allah is All-Knowing. In the sentence "Allah makes parables for man" contains the message that the sentences that precede this sentence are multi-interpreted because they are parables. The events or phenomena of the creation of the heavens and the earth, the working system, the objects that exist in the heavens and the earth hold priceless beauty. This is an amazing sight when seen by the eye. With that, we will realize that behind the neatness and order of this nature, there is a force that governs this nature, namely Allah SWT [30, pp. 137-148].

QS. An-Nur verse 35 describes light as a symbol of divine guidance and tranquility. In the context of modern science, light – including light at dusk – has an important role in regulating circadian rhythms, lowering stress hormones, and increasing serotonin production. Thus, the interpretation of the verse can be

understood as being in line with scientific findings that show that natural light contributes to human psychological balance.

Subsequently, based on biological aspects, the way to cure depression is to restore the level of neurotransmitters and hormones to normal levels by means of antidepressant treatment to restore the brain so that it functions harmoniously [20]. Exposure to sunlight stimulates the brain to produce serotonin, a neurotransmitter that plays a role in regulating mood, happiness, and calmness [31]. High levels of serotonin are associated with positive moods, while lack of them is associated with depression. In dealing with depression, there are two alternative strategies that are very important, namely problem-focused coping and emotion-focused coping [32, p. 102]. Coping focuses on issues related to trying to address the source of stress directly; for example, if your job is stressful, you can look for a new job. Meanwhile, emotion-focused coping aims to manage the emotional discomfort that arises [33]. This can be done through meditation or simply sitting still by breathing deeply as a way to calm down [22].

The form of depression healing that we can easily apply is to manage the emotional discomfort that exists in us. One of the practices of managing emotions is through meditation [34]. Meditation can help a person to recognize the thoughts that arise, as well as to accept and release them without having to judge oneself [35, p. 68]. This meditation can be done at any time, one of which is in the afternoon. The soft sunlight and warm shades of dusk create a calming atmosphere for the mind and body. This is the perfect time to reflect and meditate, which can help lower cortisol levels, stress hormones, as well as reduce tension. Many experiments have proven that regular meditation for a few minutes can change the appearance of the brain and improve the body's immune system [36, pp. 22-23]. For example, the bodies of those who meditate regularly have much more antibodies to fight the virus of the disease than those who do not meditate [6].

The outdoors offers a variety of color combinations that can serve as therapy for those with mental or mental disorders [37]. Psychologically, the color yellow can provide a more lively and energetic atmosphere, as well as motivate a person to be more productive [38]. While red symbolizes energy, passion, and strength. In addition, the color blue is able to create a feeling of peace, calm, and softness; helps calm the mind, slow down the heart rate, lower blood pressure, and reduce anxiety [39].

This research contributes to the development of thematic interpretation by presenting an integrative approach between the interpretation of Surah An-Nur verse 35 and modern scientific findings. This study shows that the symbol of light (*nūr*) can be understood not only theologically, but also contextually and

relevant to contemporary human needs, particularly in the aspect of mental health. This research enriches the study of kauniyyah verses by linking the phenomenon of twilight as a sign of Allah's greatness with scientific explanations of circadian rhythms and emotional stability. Thus, the verse is not only interpreted symbolically, but also has empirical relevance[40]. This research offers an integrative model between the Qur'an and mental health through a natural therapy approach based on twilight reflection. Its main contribution is to present a conceptual framework that connects the spiritual, biological, and psychological dimensions holistically.

Conclusion

This study concludes that the light of twilight has spiritual and therapeutic value that is in harmony with the message of QS. An-Nur verse 35. Twilight not only exudes visual beauty, but also plays a role in calming the mind through biological mechanisms such as decreased cortisol levels and increased serotonin. The interpretation of the verse shows that light is a symbol of guidance and calm, which can be applied in the context of modern mental health. This research opens up opportunities for further study on the integration of kawniyyah verses with modern approaches to psychology and science.

Author Contributions

Faza Aminaturroisah: Conceptualization, Methodology, Writing - review & editing, Supervision, Project administration. **Dewi Shinta Baitul 'Atiq:** Conceptualization, Methodology, Writing - review & editing, Investigation.

Acknowledgement

The author would like to express sincere gratitude to UIN Syekh Wasil Kediri, Indonesia, for its institutional support and academic environment that enabled the completion of this research. The author also appreciates the valuable resources and scholarly atmosphere provided by the university, which significantly contributed to the development and refinement of this article. and an anonymous reviewers for providing valuable input on these papers.

Conflict of Interest

The authors declare no conflicts of interest.

Funding

This research did not receive any financial support.

Bibliography

- [1] E. A. Burns, W. H. Chen, S. Mathur, R. B. Kieser, J. Zhang, and E. H. Bernicker, "Treatment at Twilight: An Analysis of Therapy Patterns and Outcomes in Adults 80 Years and Older With Advanced or Metastatic NSCLC," *JTO Clin. Res. Reports*, vol. 4, no. 10, 2023, doi: <https://doi.org/10.1016/j.jtocrr.2023.100570>.
- [2] I. Laila, "Penafsiran Al-Qur'an Berbasis Ilmu Pengetahuan," *Epistemé J. Pengemb. Ilmu Keislam.*, vol. 9, no. 1, 2014.
- [3] A. Santoso and D. K. Sari, "Penularan Emosional (Emotional Contangion) Kajian Literatur dan Rekomendasi," *J. Bimbingan. dan Konseling Islam*, vol. 11, no. 2, 2021.
- [4] M. Hasan and H. Mud'is, "Pengaruh Pikiran Positif Terhadap Kesehatan Mental: Suatu Analisis Konseptual," *Fastabiq J. Stud. Islam*, vol. 3, no. 1, 2022.
- [5] C. Strapparava and R. Mihalcea, "The 'Affective Text,'" in *Proceedings of the 4th International Workshop on Semantic Evaluations*, 2007.
- [6] L. P. M. A.-Q. B. L. dan D. K. A. R. dengan L. I. P. I. (LIPI), *Fenomena Kejiwaan Manusia*. Jakarta, 2016.
- [7] A. B. Shabrina and B. T. Carsiwan, "Hubungan Antara Kesehatan Fisik dan Mental dengan Perkembangan Personal pada Remaja Madrasah Tsanawiyah di Jawa Barat," *J. Ilk. (Jurnal Ilmu Kesehatan)*, vol. 15, no. 2, 2024.
- [8] L. P. M. A.-Q. B. L. dan D. K. A. R. dengan L. I. P. I. (LIPI), *Kesehatan dalam Perspektif Al-Qur'an*. 2009.
- [9] M. Kibtiyah, M. B. Rahmat, Y. Baihaqi, and S. B. S. Yamin, "Makna Semiotik Cahaya Ilahi dalam QS. An-Nur Ayat 35: Analisis Komparatif atas Tafsir Klasik dan Kontemporer," *Subst. J. Ilmu-Ilmu Ushuluddin*, vol. 27, no. 2, 2025.
- [10] Murtono, "Konsep Cahaya dalam Al-Qur'an dan Sains," *Kaunia*, vol. IV, no. 2, 2008.
- [11] R. N. Hamidah and N. S. Rosidah, "Konsep Kesehatan Mental Remaja dalam Perspektif Islam," *Prophet. Guid. Couns. J.*, vol. 2, no. 1, pp. 26–33, 2021.
- [12] R. Ardiansyah, *Konsep Akal Dalam Tafsir Al-Misbah*. 2018.
- [13] D. Mahmudin, "Interpretasi Imam Al-Maraghi dan Ibnu Katsir Terhadap Q.S Ali Imran Ayat 190-191," *J. Edupedia*, vol. 2, no. 4, pp. 505–516, 2023.

- [14] Muhajirin, Risnita, and Asrulla, "Pendekatan Penelitian Kuantitatif dan Kualitatif serta Tahapan Penelitian," *J. Genta Mulia*, vol. 15, no. 1, 2024.
- [15] G. Buana, "Senja adalah Momen Ajaib: Pesona dan Makna di Balikny," *13 Agustus*, 2025.
- [16] L. P. M. A.-Q. dan (Badan L. dan D. K. A. R. Kemenag RI, *Manfaat Benda-Benda Langit (Dalam Perspektif Al-Qur'an dan Sains)*. Jakarta, 2012.
- [17] L. P. M. A.-Q. B. L. dan D. K. A. R. dengan L. I. P. I. (LIPI), *Cahaya Dalam Perspektif Al-Qur'an dan Sains*. Jakarta, 2016.
- [18] N. Nufus and Kambali, "Konsep Kesehatan Mental Dalam Al-Qur'an," *MUSHAF J. J. Ilmu Al Qur'an dan Hadis*, vol. 3, no. 3, 2023.
- [19] L. P. M. Al-Qur'an, *Kesehatan dalam Perspektif Al-Qur'an*. Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2009.
- [20] N. L. Lubis, *Depresi Tinjauan Psikologis*. Jakarta: Kencana Prenada Media Group, 2009.
- [21] M. H. Merry, "Stres Akademik Mahasiswa Aktif Angkatan 2018 dan 2019 Universitas Swasta di DKI Jakarta," *J. Konseling Indones.*, vol. 6, no. 1, 2020.
- [22] T. F. Oltmans and R. E. Emery, *Psikologi Abnormal*. Pustaka Pelajar, 2013.
- [23] A. Qonita, A. Setiorini, M. G. Ratna, and R. Zuraida, "Dampak Stres pada Kesehatan," *Medula*, vol. 14, no. 12, 2024.
- [24] U. P. Sany, "Gangguan Kecemasan dan Depresi Menurut Perspektif Al Qur'an," *Syntax Lit. J. Ilm. Indones.*, vol. 7, no. 1, pp. 1262–1278, 2022.
- [25] K. Nidhom and M. Mualim, "The Living Qur'an Approach as a Spiritual Therapy for the Recovery of People with Mental Disorders at Daarul Hakim Social Welfare Institution," *QiST J. Quran Tafseer Stud.*, vol. 4, no. 3, pp. 1061–1094, Dec. 2025, doi: <https://doi.org/10.23917/qist.v4i3.14294>.
- [26] A. Hayat, "Kecemasan dan Metode Pengendaliannya," *KHAZANAH*, vol. XII, no. 2, 2014.
- [27] H. Hidayatulloh, "Islam Dan Sains Perspektif Nurcholish Madjid," *Ushuluna J. Ilmu Ushuluddin*, vol. 1, no. 1, 2020.
- [28] A. Darmana, "Internalisasi Nilai Tauhid Dalam Pembelajaran Sains," *J. Pendidik. Islam*, vol. 27, no. 1, 2016.
- [29] B. Adhiguna, "Pandangan Al-Qur'an terhadap Ilmu Pengetahuan dan Implikasinya dalam Pembelajaran Sains," *INKUIRI J. Pendidik. IPA*, vol. 11, no. 2, 2022.

- [30] A. Jamarudin, "Konsep Alam Semesta Menurut Al-Quran," *J. USHULUDDIN*, vol. XVI, no. 2, 2010.
- [31] R. K, "Matahari Pagi Tingkatkan Serotonin untuk Semangat dan Kebahagiaan," 10 Oktober 2024.
- [32] S. Maryam, "Strategi Coping: Teori Dan Sumberdayanya," *J. Konseling Andi Matappa*, vol. 1, no. 2, 2017.
- [33] R. . Lazarus and S. Folkman, *Stress, appraisal, and coping*. New York: McGraw-Hill, 1984.
- [34] P. Nurhayati, "anya 10 Menit Sehari: Cara Meditasi Mengubah Otak Anda dan Meningkatkan Kesehatan Fisik," 2 November 2025.
- [35] I. K. Y. Arta, "MEDITASI SEBAGAI MIND BODY MEDICINE," *J. Sanjiwani*, vol. X, no. 2, 2019.
- [36] A. W. Gunawan, *The Miracle Of Mind Body Medicine: How To Use Your Mind For Better Health*. Jakarta: Gramedia, 2018.
- [37] F. B. Nurfalah, "Alam Sebagai Terapi Kesehatan Mental," *Gunung Djati Conf. Ser.*, vol. 19, pp. 13–24, 2023.
- [38] Bahankain, "Fakta Psikologi Warna Kuning, Bukan Sekedar Nuansa Cerah yang Ceria," *16 Juli 2025*, 2025.
- [39] B. Angela, M. N. Damajanti, and C. Muljosumarto, "Perancangan Activewear Untuk Mendukung Kesehatan Mental Dengan Pendekatan Psikologi Warna," *J. DKV*, vol. 4, pp. 309–316, 2021.
- [40] L. C. Zwanenburg *et al.*, "Living in the twilight zone: a qualitative study on the experiences of patients with advanced cancer obtaining long-term response to immunotherapy or targeted therapy," *J. Cancer Surviv.*, vol. 18, no. 3, pp. 750–760, 2024, doi: <https://doi.org/10.1007/s11764-022-01306-9>.

Copyright

© 2026 The Author(s). This is an open-access article distributed under the terms of the Creative Commons Attribution 4.0 International License (CC-BY 4.0), which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited. See <http://creativecommons.org/licenses/by/4.0/>.