

SLOW LIVING IN THE QUR'AN: A THEMATIC ANALYSIS OF *ḤAYĀH*, *MA'ĪSHAH*, *DUNYĀ*, *KHUSHŪ'*, AND *MUṬMA'INNAH*

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Article History: Received: 23 February 2026 Revised: 12 March 2026

Accepted: 17 March 2026



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DOI: <https://doi.org/10.20871/tjsq.v8i2.579>

Abstract: *The fast pace of modern life has given rise to various psychological and spiritual problems. Demands for productivity and social pressure cause people to lose balance between their worldly and spiritual needs. Phenomena such as stress, anxiety, and even loss of identity show that people no longer live according to external standards without regard for their inner condition and well-being. In response to this, some individuals have begun to adopt a slow living lifestyle as an effort to rearrange the rhythm of life. This study aims to reveal the concept of slow living from the perspective of the Qur'an through a thematic study of five main terms, namely ḥayāh, ma'īshah, dunyā, khushū', and muṭma'innah, using library research and a sociological contextual approach. The results of this study found that each word examined has a different conceptual contribution, such as ḥayāh indicating the essence of the purpose of life, ma'īshah explaining a balanced life, dunyā emphasizing not to live materialistically, khushū' indicating the importance of spiritual aspects in life, and muṭma'innah describing the peak of peace of mind as the result of a slow living lifestyle. This finding confirms that slow living, from the perspective of the Qur'an, is not merely a matter of regulating the rhythm of life, but rather a way of life that balances physical and spiritual aspects. Through this balance, it is hoped that people can live their lives in a more conscious, calm, and purposeful manner, thereby achieving peace of mind and a more meaningful life.*

Keywords: *Al-Qur'an, Lifestyle, Slow Living, Thematic Interpretation.*

Abstrak: Kehidupan modern yang serba cepat telah melahirkan berbagai persoalan psikologis dan spiritual. Tuntutan produktivitas dan tekanan sosial membuat manusia kehilangan keseimbangan antara kebutuhan duniawi dan rohani. Fenomena seperti stres, *anxiety*, hingga kehilangan jati diri menunjukkan bahwa manusia kini lebih banyak hidup mengikuti standar eksternal tanpa memedulikan kondisi batin dan kesejahteraan hidupnya. Sebagai respons terhadap hal tersebut, sebagian individu mulai menerapkan gaya hidup *slow living* sebagai upaya menata kembali ritme kehidupan. Penelitian ini bertujuan untuk mengungkap konsep *slow living* dalam perspektif

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Al-Qur'an melalui kajian tematik kata terhadap lima term utama, yaitu *ḥayāb*, *ma'ishah*, *dunyā*, *kbushū*, dan *muṭma'innah*, dengan menggunakan penelitian kepustakaan (*library research*) dan pendekatan kontekstual sosiologis. Hasil dari penelitian ini menemukan bahwa setiap kata yang dikaji memiliki kontribusi konseptual yang berbeda, seperti *ḥayāb* menunjukkan hakikat tujuan hidup, *ma'ishah* menjelaskan kehidupan yang seimbang, *dunyā* menegaskan agar tidak hidup secara materialistik, *kbushū* menunjukkan pentingnya aspek spiritual dalam kehidupan, dan *muṭma'innah* menggambarkan puncak ketenangan jiwa sebagai hasil akhir dari pola hidup *slow living*. Temuan ini menegaskan bahwa *slow living* dalam perspektif Al-Qur'an bukan sekadar pengaturan ritme kehidupan, melainkan sebuah orientasi kehidupan yang menyeimbangkan aspek lahiriah dan batiniah. Melalui keseimbangan tersebut, diharapkan masyarakat dapat menjalani kehidupan secara lebih sadar, tenang, dan terarah, sehingga dapat mencapai ketenteraman jiwa serta kehidupan yang lebih bermakna.

Kata-kata Kunci: *Al-Qur'an, Gaya Hidup, Hidup Lambat, Tafsir Tematik.*

Introduction

The increasingly modern era has encouraged humans to move faster and more instantly. The demands of globalization, developments in digital technology, and instant lifestyles have caused many individuals to become trapped in a fast-paced rhythm of life. This phenomenon has given rise to new problems for many individuals in terms of health, social, and religious conditions, such as increased stress levels, reduced quality of social interaction, and weakened spiritual reflection. More than 301 million people worldwide suffer from anxiety disorders.¹ Meanwhile, in Indonesia, 15.5 million or around 34.9% of adolescents experience mental health problems.²

Social media, as one of the tangible proofs of digital technology development, also influences a person's lifestyle and psychological condition. Basically, social media facilitates communication and provides a platform for individuals to exchange information. However, social media is also designed to attract users' attention through various constantly updated content, encouraging people to spend a considerable amount of time in the digital space.³ This can affect a person's behavior, making them more offensive, which ultimately disrupts their mental health. Although social media has many positive effects, the negative effects are more worrying if users do not exercise good self-control in their use.⁴ It is also an alternative to a consumptive hedonistic lifestyle, promoting a more balanced life

1 Syed Fahad Javaid et al., "Epidemiology of Anxiety Disorders: Global Burden and Sociodemographic Associations," *Middle East Current Psychiatry* 30, no. 1 (May 2023): 44, <https://doi.org/10.1186/s43045-023-00315-3>.

2 Ayo Sehat Kemenkes, "Pentingnya Kesehatan Mental bagi Remaja & dan Cara Menghadapinya," Ayo Sehat Kemenkes, November 28, 2024, [//ayosehat.kemkes.go.id/pentingnya-kesehatan-mental-bagi-remaja](http://ayosehat.kemkes.go.id/pentingnya-kesehatan-mental-bagi-remaja).

3 Aldea Karinta, "Negative Effects of Social Media Use on Mental Health in Adolescents," *Media Gizi Kesmas* 11, no. 1 (2022): 308, <https://doi.org/10.20473/mgk.v11i1.2022.307-312>.

4 Jayanti Armida Sari and Bambang Agus Diana, "Dampak Transformasi Digitalisasi Terhadap Perubahan Perilaku Masyarakat Pedesaan," *Jurnal Pemerintaban Dan Politik* 9, no. 2 (June 2024): 88–96, <https://doi.org/10.36982/jpg.v9i2.3896>.

that prioritizes simplicity and sustainability.⁵

The report reveals that Indonesians spend an average of more than 3 hours and 11 minutes per day on social media, indicating the high level of public engagement in the digital space.⁶ This excessive use often triggers symptoms of doomscrolling and digital burnout, which in the long term can lead to brain rot, weakening a person's ability to think and focus due to excessive consumption of social media.⁷ This phenomenon reflects the real impact of human negligence in utilizing their time with unproductive habits, which can weaken intellectual potential and distance individuals from more valuable activities.⁸

On the other hand, the rise of hustle culture encourages young people to work tirelessly for career success at the expense of their personal lives.⁹ Hustle culture is a culture that makes people obsessed with taking on many responsibilities, doing them quickly, and doing them simultaneously for the sake of success.¹⁰ One of the factors behind the emergence of this culture is the social construct that views a person's career as a measure of their success and respectability in society.¹¹ Therefore, such excessive lifestyles, if not managed healthily, can become triggers for health vulnerabilities, both physical and mental.

The pressure to constantly meet the world's high expectations not only affects physical and mental health but also causes individuals to often neglect their spiritual needs, such as self-reflection, worship, and inner peace, thus causing people to lose direction and meaning in life.¹² In this context, slow living emerges as an alternative that emphasizes balance, simplicity, and the meaningfulness of every activity. This

5 Shinfi Handayani et al., "The Consumerism and Hedonism as the Root of the Decline in Environmental Support (Tasawuf and Ecology Review)," *FALASIFA: Jurnal Studi Keislaman* 15, no. 02 (September 2024): 102–11, <https://doi.org/10.62097/falasifa.v15i02.1695>.

6 Ucy Sugiarti, "Mayoritas Generasi Z Menghabiskan Waktu Luang dengan Media Sosial," GoodStats, February 10, 2025, <https://goodstats.id/article/mayoritas-generasi-z-menghabiskan-waktu-luang-dengan-media-sosial-KT9NM>.

7 Muhammad Arsyad and Noor Hasanah, "Integrasi Nilai Al-Qur'an dalam Mengatasi Brain Rot dan Doomscrolling pada Generasi Z," *MAGHZA: Jurnal Ilmu Al-Qur'an dan Tafsir* 10, no. 1 (June 2025): 87–105, <https://doi.org/10.24090/maghza.v10i1.13183>.

8 Halwa Urwatulwutsqo et al., "Fenomena Brain Rot Dalam Perspektif Hadis: Analisis Dampaknya Terhadap Moralitas Remaja," *Al-Bayan: Jurnal Ilmu al-Qur'an dan Hadist* 8, no. 2 (October 2025): 276–93, <https://doi.org/10.35132/albayan.v8i2.1305>.

9 Shofiatul Habibah and Isa Anshori, "Identitas Ekonomi Generasi Z Melalui Fenomena Side Hustle Culture Pada Mahasiswa UIN Sunan Ampel Surabaya," *Al-Zayn: Jurnal Ilmu Sosial & Hukum* 3, no. 6 (December 2025): 11290–97, <https://doi.org/10.61104/alz.v3i6.2932>.

10 Anadea Novita Sari et al., "Presentasi Diri Dan Praktik Hustle Culture Pada Mahasiswa," *Da'watuna: Journal of Communication and Islamic Broadcasting* 4, no. 1 (2024): 296–307, <https://doi.org/10.47467/dawatuna.v4i1.3915>.

11 Diksi Metris, "Hustle Culture: Mencermati Tren Perilaku Yang Mendorong Kesuksesan Tanpa Henti," *Al-KALAM: Jurnal Komunikasi, Bisnis dan Manajemen* 11, no. 1 (January 2024): 111, <https://doi.org/10.31602/al-kalam.v11i1.12053>.

12 Lies Ambarsari et al., "Digital Detox: Dampak Positif Puasa Media Sosial Terhadap Kesehatan Mental Generasi Milenial dan Gen Z," *AKSELERASI: Jurnal Ilmiah Nasional* 7, no. 1 (2025): 114–15, <https://doi.org/10.54783/jin.v7i1.1322>.

lifestyle rejects the fast-paced, productivity-oriented approach that leaves no room for pause, instead creating space for reflection and appreciation in daily life.¹³

Slow living is often considered merely a modern trend born out of criticism of capitalism and instant culture. This does not mean that this lifestyle emphasizes laziness, but rather strives to live more consciously, calmly, focusing on quality of life, and maintaining a balance between work and personal life. From an Islamic perspective, worldly life is only a temporary stopover that must be treated proportionally, not as the goal, so the slow living lifestyle has aspects that are in line with Islamic teachings.

Slow living studies are not widely found in Islamic literature, but the principles of this lifestyle are in line with several verses in the Qur'an, even though the concept of *slow living* is not explicitly explained. As reflected in Q.S. Al-Qaṣaṣ [28]: 77, this verse explains the importance of seeking happiness in the hereafter without forgetting about life in this world. There is also a hadith narrated by Anas RA: "*Calmness comes from God, while haste comes from the devil.*" Ubaydi explained that the hadith encourages us to enjoy every process we go through, because the process itself is part of God's blessing. Therefore, if someone is unable to be grateful and enjoy it, then true enjoyment will never be felt. In this context, the pinnacle of the concept of slow living is the attainment of inner peace (*muṭma'innah*), which is a stable and tranquil state of mind. Peace comes when a person views worldly life as a temporary stopover, can live simply and mindfully, and does not get caught up in excessive ambition. From here, the heart becomes more focused and calmer in living a more balanced and quality life, thereby creating true *muṭma'innah*.¹⁴

Seeing the reality of modern society, which tends to be trapped in a culture of instant gratification, accelerated pace of life, pressure to be productive, and excessive materialism, it is not surprising that many individuals experience physical exhaustion, mental disorders, and even spiritual loss. We often focus on external achievements without paying attention to their inner or spiritual dimensions. This condition shows an imbalance between a person's physical and spiritual needs, which affects their quality of life. Therefore, efforts are needed to restore balance in human life through approaches that are not only psychological but also spiritual. Research related to the concept of slow living in the Islamic perspective, guided by the Qur'an, is important as a relevant alternative solution to the challenges of the times. This concept offers a healthier, more focused, and proportional lifestyle so that humans do not only focus on material aspects, but also on inner peace and a closer relationship with Allah.

Several recent studies examine slow living from various perspectives. Ranuhandoko et al., for example, examine the concept of slow living in the life of the Naga village community.¹⁵ Misi's research on slow living in the lives of Gen-Z

13 Tara Damaya, *The Joy of Slow Living: Prinsip, Manfaat, dan Aktifitas yang Dapat Diterapkan dalam Rutinitas Harian* (Yogyakarta: Diva Press, 2024), 87–89.

14 Mawil Hasanah, "Ketika Nabi Ajarkan Slow Living," *Berita, Ma'had Aly Hasyim Ayy'ari*, July 29, 2024, <https://tebuireng.ac.id/berita/ketika-nabi-ajarkan-slow-living/>.

15 Ndaru Ranuhandoko et al., "Keterkaitan Konsep Slow Living dengan Kehidupan

by looking at Islamic business ethics.¹⁶ Nisak researches slow living in the lives of Islamic boarding school students.¹⁷ Jannah interprets slow living in the post-truth era through a thematic interpretation approach.¹⁸ In addition, there are related studies of one of the words to be examined, such as Eko's study examining the meaning of *ḥayāb*.¹⁹ Other studies also examine social life or use thematic studies, such as those conducted by Aulia, Ayubi, and Rosyadi,²⁰ Riadi, Wahab, and Lestari,²¹ Apandi,²² Basid and Ghani,²³ Lusiana et al.,²⁴ Rifqi,²⁵ Mauluddin and Habibah,²⁶ and Kamalia et al.²⁷

Based on the literature review that has been collected, no research has been found that comprehensively examines the concept of slow living using specific

Masyarakat Kampung Naga di Tengah Modernisasi," *Visual Heritage: Jurnal Kreasi Seni dan Budaya* 7, no. 2 (2025): 461–72, <https://doi.org/10.30998/vh.v7i2.10805>.

16 Misi Anggraini, "Perilaku Slow Living Gen-Z dalam Perspektif Etika Bisnis Islam," *Tanmiya: Journal of Sharia Business Management* 2, no. 1 (October 2025): 37–58, <https://ejournal.iaikhozin.ac.id/index.php/Tanmiya/article/view/468>.

17 Choirun Nisak, "Slow Living dalam Kehidupan Santri Putri Pondok Pesantren Nurul Qur'an Kraksaan" (Skripsi, Surabaya: UIN Sunan Ampel Surabaya, 2025), <https://digilib.uinsa.ac.id/81778/>.

18 Maulidatus Zuhrotul Jannah, "Interpretasi Adagium Slow Living Pada Post-Truth Era (Studi Tematik QS. Al-Inshirah Ayat 5-7)" (Skripsi, Jember: UIN KH Achmad Siddiq Jember, 2025), <https://digilib.uinkhas.ac.id/47928/>.

19 Eko Sumardianto, "Hakikat Kehidupan Menurut Tafsir As-Sa'di: Analisis Multidimensional Terhadap Term Al-Hayah dalam Al-Qur'an," *Qudwab Qur'aniyah: Jurnal Studi Al-Qur'an dan Tafsir* 3, no. 1 (June 2025): 54–67, <https://doi.org/10.30631/6a1fzv50>.

20 Qithrotun Nida Aulia et al., "Critical Thinking dalam Al-Qur'an: Studi Tafsir Tematik dan Implementasinya di Era Digital," *Al-Fahmu: Jurnal Ilmu Al-Qur'an dan Tafsir* 4, no. 1 (2025): 131–49, <https://doi.org/10.58363/alfahmu.v4i1.473>.

21 Selamat Riadi et al., "Fomo in The Perspective of The Qur'an: A Thematic Study on Peace of Mind and Simplicity of Life," *Tanzil: Jurnal Studi Al-Quran* 8, no. 1 (October 2025): 121–34, <https://doi.org/10.20871/tjsq.v8i1.469>.

22 Zuraidah Djunaidi Apandi, "Frugal Living dalam Perspektif Al Quran: Hidup Sederhana, Penuh Berkah," *Al-Ghaaziy: Jurnal Ilmu Al-Qur'an dan Tafsir* 1, no. 3 (2025): 14–31.

23 Abd Basid and Abd Ghani, "Konsep Ketentruman Hidup Perspektif Quraish Shihab (Studi Surah Al-Insyirah dalam Tafsir Al-Misbah)," *Syariat: Jurnal Studi Al-Qur'an dan Hukum* 9, no. 1 (2023): 13–22, <https://doi.org/10.32699/syariat.v9i1.4561>.

24 Nur Lailatul Lusiana et al., "Keseimbangan Hidup dalam Al-Qur'an: Telaah Tafsir Tarbawiy," *Mushaf Journal: Jurnal Ilmu Al Quran dan Hadis* 3, no. 3 (2024): 487–93.

25 Ahmad Zahir Khan Al-Rifqi, "Tafsir Kontekstual QS. Al-Qasas [28]: 77 Tentang Keseimbangan Hidup Sebagai Indikator Kebahagiaan Manusia (Penerapan Metode Tafsir Kontekstual Abdullah Saeed)" (Skripsi, Yogyakarta: UIN Sunan Kalijaga Yogyakarta, 2023), <https://digilib.uin-suka.ac.id/id/eprint/63399/>.

26 Moh Mauluddin and Nur Habibah, "Pola Hidup Sederhana dalam Kajian Tafsir Maudhu'i," *Al Furqan: Jurnal Ilmu Al Quran dan Tafsir* 5, no. 2 (2022): 231–49, <https://doi.org/10.58518/alfurqon.v5i2.1397>.

27 Malikhatul Kamalia et al., "Makna Qana'ah dan Implementasinya di Masa Kini: (Kajian Tafsir Tahlili QS. Al-Hajj [22]: 36)," *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir dan Pemikiran Islam* 3, no. 1 (2022): 45–61, <https://doi.org/10.58401/takwiluna.v3i1.631>.

keywords through the interpretation of Indonesian exegetes. Most previous studies examined general themes or interpretations of exegetes without tracing the terms in the Qur'an that are close to the concept of *slow living*. In fact, studying specific keywords in the Qur'an can provide a deeper understanding of the concept of slow living. Therefore, this study attempts to answer questions related to how slow living is understood based on the interpretations of Indonesian exegetes by focusing on several key terms, including *ḥayāb*, *ma'īshah*, *dunyā*, *khushū'*, and *mutma'innah*. This study also aims to reveal the relevance of Qur'anic values contained in these terms to the concept of slow living, so that it can be offered as a solution to the problems of modern lifestyles and digital culture that are developing among today's younger generation.

This study uses qualitative research in the form of library research. The method used is *mawḍū'ī* interpretation, focusing on verses from the Qur'an related to the concept of slow living, with a focus on specific terms. The selection of data sources was based on the criteria of relevance, credibility, and reliability, with a focus on works of interpretation, books, and journals discussing the concept of slow living. Data was collected through documentation by searching scientific repositories and databases such as Google Scholar, Sinta, and Garuda, based on keywords related to the concepts of slow living and the Qur'an. The collected data was then analyzed using content analysis, with a sociological contextual approach, which aims to analyze verses from the Qur'an by considering the social, cultural, and technological context of today's society. With this stage, the analysis results are expected to be more systematic, in-depth, and contextual, so that they can be internalized in a relevant way today.

Definition of Slow Living

Slow living is a lifestyle that emphasizes full awareness in living life at a calmer pace, making wise use of time, and prioritizing quality and meaning in every daily activity.²⁸ This lifestyle emphasizes the importance of not living life automatically amid a busy routine, activities, and encourages individuals to pause for a moment to create a more conscious and meaningful life.²⁹ In addition, this lifestyle prioritizes things that are truly important and bring happiness, simplifies activities, avoids excessive consumption, and sets aside time to enjoy small moments, rest, or simply pursue hobbies.³⁰ In practice, slow living is not interpreted as a lazy lifestyle or procrastination. On the contrary, this lifestyle is an effort to prioritize quality

28 Adinda Aprilia Kirana Ruspandi and Angger Sukma Mahendra, "Penerapan Healing Architecture dengan Konsep Slow Living dalam Perancangan Ruang Publik Pereda Stres," *Jurnal Sains dan Seni ITS* 7, no. 2 (2018): 28–32, <https://doi.org/10.12962/j23373520.v7i2.33492>.

29 Deftarani Deftarani et al., "Negative Impact of the Hedonism Lifestyle in the Student Environment," *Research and Innovation in Social Science Education Journal (RISSEJ)* 2, no. 1 (July 2024): 35–39, <https://doi.org/10.30595/rissej.v2i1.136>.

30 Arinta Kintan Larasati et al., "Slow Living: Hidup Bukanlah Pelarian Tapi Perjalanan," *Literaksi: Jurnal Manajemen Pendidikan* 1, no. 01 (2024): 343–48, <https://doi.org/10.70508/literaksi.v1i01.629>.

of life by enjoying the process, avoiding unnecessary haste, and strengthening relationships with personal values in the surrounding environment.

This concept originated from the slow food movement that became popular in Europe in the 1980s, as a response to the fast-paced lifestyle and excessive consumption that often triggered stress and social pressure.³¹ This movement was later developed by Carl Honore in his work entitled *Elogio de la Lentitud*, which has been translated into English as *In Praise of Slowness*. Initially, the concept of “slow” originated from the slow food movement and was later applied to various aspects of life that have undergone significant acceleration and change, such as the world of work, parenting patterns, and social interactions, which have resulted in excessive pressure, stress, fatigue, and a decline in quality of life.³²

Thus, slow living can be understood as a lifestyle that emphasizes awareness, tranquility, and making the most of time in living life. This concept encourages individuals to be wiser in determining priorities and to appreciate every process they go through. Through this lifestyle, it is hoped that people can achieve a balanced, meaningful life and maintain their mental health amid the fast pace of life.

The Terminology of Slow Living in the Qur'an

The Qur'an does not explicitly explain slow living, but several verses guide how to live life, such as living a balanced life, not being excessive, and being calm. As the focus is on the concept of slow living, the author lists several terms that are close to the concept of slow living, including *ḥayāb*, *ma'īshah*, *dunyā*, *khushū'*, and *muṭma'innah*. The following is an explanation:

1. Ḥayāb

Ḥayāb is the *maṣḍar* form of the verb *ḥayiya-yahya-ḥayāhan/ḥayāwanan*, which follows the pattern *fā'ila-yaf'alu-fā'lan*.³³ The word *ḥayāb* in the Qur'an often refers to life in this world and the hereafter. The basic meaning of the word *ḥayāb* is life, something that moves and grows. As for its relational meaning, it has different meanings based on *qarīnah* (indications).³⁴ For example, when paired with the word *al-ard*, it means to bring life to barren land. When paired with *ad-dunyā*, it refers to worldly life, which is temporary and filled with deceitful jokes, pleasures, and delights. When associated with *Tayyibah*, *ḥayāb* means good life, a gift from Allah to believers who behave well and do righteous deeds. Meanwhile,

31 Rasyidah Alwi, Indrawan Permana, and Alderina Rosalia, “Perancangan Ruang Publik: Slow Living Space di Palangkaraya,” *Jurnal Perspektif Arsitektur* 19, no. 1 (June 2024): 27–40, <https://doi.org/10.36873/jpa.v19i1.12456>.

32 Damaya, *The Joy of Slow Living: Prinsip, Manfaat, dan Aktifitas yang Dapat Diterapkan dalam Rutinitas Harian*, 29.

33 Sjadzali Munawir, *Ensiklopedi Al-Qur'an: Dunia Islam Modern* (Yogyakarta: Dana Bhakti Prima Yasa, 2005).

34 Sumardianto, “Hakikat Kehidupan Menurut Tafsir As-Sa'di: Analisis Multidimensional Terhadap Term Al-Hayah dalam Al-Qur'an,” 54–67.

when juxtaposed with the word *qayyūm*, it means eternal life, as one of the attributes of Allah who is Ever Living and Self-Subsisting.³⁵

The word *ḥayāb* is mentioned 71 times in the Qur'an, namely in Q.S. Al-Baqarah [2]: 85, 86, 96, 179, 204, 212; Q.S. Āli 'Imrān [3]: 14, 117, 185; Q.S. An-Nisā' [4]: 74, 94, 109; Q.S. Al-An'am [6]: 32, 70, 130; Q.S. Al-A'raf [7]: 32, 51, 152; Q.S. At-Tawbah [9]: 38, 55; Q.S. Yūnus [10]: 7, 23, 24, 64, 88, 98; Q.S. Hūd [11]: 15; Q.S. Ar-Ra'd [13]: 26, 34; Q.S. Ibrāhīm [14]: 3, 28; Q.S. An-Naḥl [16]: 97, 107; Q.S. Al-Isrā' [17]: 75; Q.S. Al-Kahf [18]: 28, 45, 46, 104; Q.S. Ṭāhā [20]: 72, 97, 131; Q.S. Al-Mu'minūn [23]: 33; Q.S. An-Nūr [24]: 33; Q.S. Al-Furqān [25]: 3; Q.S. Al-Qaṣaṣ [28]: 60, 61, 79; Q.S. Al-Ankabūt [29]: 25, 64; Q.S. Ar-Rūm [30]: 7; Q.S. Luqman [31]: 33; Q.S. Al-Aḥzāb [33]: 28; Q.S. Fāṭir [35]: 5; Q.S. Az-Zumar [39]: 26; Q.S. Al-Ghāfir [40]: 39, 51; Q.S. Fuṣṣilat [41]: 16, 31; Q.S. Ash-Shūrā [42]: 36; Q.S. Az-Zukhrūf [43]: 32, 35; Q.S. Al-Jāthiyah [45]: 35; Q.S. Muḥammad [47]: 36; Q.S. An-Najm [53]: 29; Q.S. Al-Ḥadīd [57]: 20; Q.S. Al-Mulk [67]: 2; Q.S. An-Nāzi'at [79]: 38; and Q.S. Al-A'lā [87]: 16.³⁶

2. *Ma'ishah*

The word *ma'ishah* means something that provides a living/livelihood.³⁷ In Indonesian, this term is often referred to as *ma'ishah*, which refers to a dynamic life, especially in the context of earning a halal livelihood in order to achieve Allah SWT's pleasure and blessings in life. If *ḥayāb* encompasses life in this world and the hereafter, then *ma'ishah* places greater emphasis on life and livelihood in this world and the hereafter, which is not limited to material dimensions or possessions, but includes all means and aspects that support life.³⁸ The word *ma'ishah* and its derivatives are mentioned 8 times in the Qur'an, including in Q.S. Al-Ḥaqqāh [61]: 21, Q.S. Al-Qārī'ah [101]: 7, Q.S. An-Nabā' [78]: 11, Q.S. Ṭāhā [20]: 124, Q.S. Al-Qaṣaṣ [28]: 58, Q.S. Az-Zukhrūf [43]: 32, Q.S. Al-A'raf [7]: 10, and Q.S. Al-Ḥijr [15]: 20.³⁹

3. *Dunyā*

The term *dunyā* or *dunia* is familiar because it has been absorbed into the Indonesian language. The word *dunyā* comes from the root words *danā-dunūwwan-danāwah*, which are related to *qarūba*, meaning close, so it is called this

35 Siska Solekhatun, "Ḥayāh (Kehidupan) dalam Al-Qur'an" (Skripsi, Yogyakarta: UIN Sunan Kalijaga, 2017), <https://digilib.uin-suka.ac.id/id/eprint/28413/>.

36 Muḥammad Fu'ād 'Abd al-Bāqī, *Al-Mu'jam al-Mufahras li al-Fāz al-Qur'an al-Karīm* (Kairo: Dār al-Kutub al-Miṣriyyah, 1945), 224.

37 Abī al-Qāsim al-Ḥusayni al-Raqīb al-Aṣfahānī, *Mufradāt fī Garīb al-Qur'an* (Beirut: Dār al-Ma'rifah, 2008), 353.

38 Muhammad Alif Azizet al., "Kehidupan Dunia Perspektif Al-Qur'an (Kajian Terhadap Kata Al-Hayah dan Kata Al-Ma'isyah)," *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, dan Fenomena Agama* 23, no. 2 (2022): 272–88, <https://doi.org/10.19109/jia.v23i2.15084>.

39 Bāqī, *Al-Mu'jam al-Mufahras li al-Fāz al-Qur'an al-Karīm*, 494.

because it is close to our current life, far from the hereafter.⁴⁰ In addition, this word is also taken from the word *daniya-yadna-danāyah*, which means low, despicable, and narrow.⁴¹ By understanding the origin of the word, it can be understood that the world is a temporary, mortal, and impermanent place for humans to live, and is often viewed as inferior to the afterlife.⁴²

In the Qur'an, the word *dunyā* is mentioned 115 times, including in Q.S. Al-Baqarah [2]: 85, 86, 114, 130, 200, 201, 204, 212, 217, 220; Q.S. Āli 'Imrān [3]: 14, 22, 45, 56, 117, 145, 148, 152, 185; Q.S. An-Nisā' [4]: 74, 77, 94, 109, 134; Q.S. Al-Mā'idah [5]: 33, 41; Q.S. Al-An'ām [6]: 29, 32, 70, 130; Q.S. Al-A'raf [7]: 32, 51, 152, 156; Q.S. Al-Anfāl [8]: 42, 67; Q.S. At-Tawbah [9]: 38, 55, 69, 74, 85; Q.S. Yūnus [10]: 7, 23, 24, 64, 70, 88, 98; Q.S. Hūd [11]: 15, 60; Q.S. Yūsuf [12]: 101; Q.S. Ar-Ra'd [13]: 26, 34; Q.S. Ibrāhīm [14]: 3, 28; Q.S. An-Naḥl [16]: 30, 41, 107, 122; Q.S. Al-Kahf [18]: 28, 45, 46, 104; Q.S. Ṭhā [20]: 72, 131; Q.S. Al-Ḥajj [22]: 9, 11, 15; Q.S. Al-Mu'minūn [23]: 33, 37; Q.S. An-Nūr [24]: 14, 19, 33; Q.S. Al-Qaṣaṣ [28]: 42, 60, 61, 70, 79; Q.S. Al-'Ankabūt [29]: 25, 27, 64; Q.S. Ar-Rūm [30]: 7; Q.S. Luqman [31]: 15, 33; Q.S. Al-Aḥzāb [33]: 28, 57; Q.S. Fāṭir [35]: 5; Q.S. Aṣ-Ṣaffāt [37]: 6; Q.S. Az-Zumar [39]: 10, 26; Q.S. Ghāfir [40]: 39, 43, 51; Q.S. Fuṣṣilat [41]: 12, 16, 31; Q.S. Ash-Shūrā [42]: 20, 36; Q.S. Az-Zukhrūf [43]: 32, 35; Q.S. Al-Jāthiyah [45]: 24, 35; Q.S. Al-Aḥqāf [46]: 20; Q.S. Muḥammad [47]: 36; Q.S. An-Najm [53]: 29; Q.S. Al-Ḥadīd [57]: 20; Q.S. Al-Ḥashr [59]: 3; Q.S. Al-Mulk [67]: 5; Q.S. An-Nāzi'at [79]: 38; and Q.S. Al-A'lā [87]: 16.⁴³

4. *Khushū'*

This word is derived from the Arabic word *khushū'*, which is the *maṣdar* form of *khasha'a*, following the *wazan fa'ala*, which means to submit, be calm, and humble oneself.⁴⁴ It can also be interpreted as complete surrender with sincerity, earnestness, and humility.⁴⁵ *Khushū'* arises from the influence of fear of Allah that is embedded in the heart, which spreads to other members and feelings, so that one is always humbled and submits oneself to Allah, obeys His commands, and avoids His prohibitions.⁴⁶ Often, *khushū'* is associated with prayer and is even considered one of the main purposes of its implementation. However, upon closer

40 Ahmad Warson Munawwir, *Kamus Al-Munawwir Arab-Indonesia* (Surabaya: Pustaka Progresif, 1997).

41 Aṣfahānī, *Mufradāt fī Garīb al-Qur'ān*, 172.

42 Yazid bin Abdul Qadir Jawas, *Dunia Lebih Jelek Daripada Bangkai Kambing* (Bogor: Pustaka at-Taqwa, 2019).

43 Bāqī, *Al-Mu'jam al-Mufahras li al-Fāz al-Qur'ān al-Karīm*, 262.

44 Faiz A. Amirul Faizin et al., "Makna Khusyu' dalam Al-Qur'an: Studi Kajian Tematik dalam Prespektif Tafsir Al-Azhar," *Al Furqan: Jurnal Ilmu Al Quran dan Tafsir* 7, no. 1 (2024): 37–55, <https://doi.org/10.58518/alfurqon.v7i1.2524>.

45 Lia Mega Sari, "Khusyuk dalam Al-Qur'an (Kajian Tematik)," *Nun: Jurnal Studi Alquran dan Tafsir di Nusantara* 4, no. 2 (2019): 121–36, <https://doi.org/10.32495/nun.v4i2.70>.

46 Annisa Taubah et al., "Studi Penafsiran Makna Khusyuk dalam Al-Qur'an Perspektif Tafsir Al-Maraghi," *Hamalatul Qur'an: Jurnal Ilmu Ilmu Alqur'an* 5, no. 2 (2024): 228–40, <https://doi.org/10.37985/hq.v5i2.190>.

examination, *kbushū'* is not limited to prayer, but encompasses the presence of the heart in carrying out various activities of life, so that every action is done with full awareness and submission to the presence of Allah SWT. The word *kbushū'* and its derivatives are mentioned 16 times in the Qur'an, including in Q.S. Al-Baqarah [2]: 45, Q.S. Āli 'Imrān [3]: 199, Q.S. Al-Ḥadīd [16]: 16, Q.S. Al-Isrā' [17]: 109, Q.S. Ṭāhā [20]: 108, Q.S. Al-Anbiyā' [21]: 90, Q.S. Al-Mu'minūn [23]: 2, Q.S. Fuṣṣilat [31]: 39, Q.S. Al-Aḥzāb [33]: 35, Q.S. Ash-Shūrā [42]: 45, Q.S. Al-Qamar [54]: 7, Q.S. Al-Hashr [59]: 21, Q.S. Al-Qalam [68]: 43, Q.S. Al Ma'arij [70]: 44, Q.S. An-Nāzi'at [79]: 9, and Q.S. Al-Ghāshiyah [88]: 2.⁴⁷

5. *Muṭma'innah*

The word of *muṭma'innah* comes from the word *tamana* or *ta'mana*, which has a *ḥuruf hamzah*, thus becoming the word *iṭma'anna*, which means to calm down when paired with the word *qalbu*, and to remain still when attached to a place.⁴⁸ *Muṭma'innah* is also interpreted as a calm, sincere, and confident soul, which is obtained from optimism and acceptance of all His decrees. *Muṭma'innah* is a soul that can put everything in proportion and accept blessings and trials with calmness and contentment.⁴⁹ The word *muṭma'innah* itself is mentioned 12 times in the Quran, namely in Q.S. Al-Ḥajj [22]: 11, Q.S. An-Nisā' [4]: 103, Q.S. Yūnus [10]: 7, Q.S. Āli 'Imrān [3]: 126, Q.S. Al-Mā'idah [5]: 113, Q.S. Al-Anfāl [8]: 10, Q.S. Ar-Ra'd [13]: 28, Q.S. Al-Baqarah [2]: 260, Q.S. An-Naḥl [16]: 106, 112, Q.S. Al-Isrā' [17]: 95, and Q.S. Al-Fajr [89]: 27.⁵⁰

From the results of the explanation of the slow living terminology described above, not all verses are relevant to the concept of slow living. Therefore, the author then identified the verses that had been collected that were related to the concept of slow living. This search aims to find textual foundations that reflect slow living. From the results of this search, several verses were found that explicitly or implicitly describe the values in the concept of slow living, including in Q.S. Al-Baqarah [2]: 96; Q.S. Al-A'rāf [7]: 32; Q.S. Yūnus [10]: 7 and 64; Q.S. Hūd [11]: 15; Q.S. Ar-Ra'd [13]: 26; Q.S. An-Naḥl [16]: 97; and Q.S. Al-Kahf [18]: 104, for the word *ḥayāb*. Meanwhile, there are 4 relevant verses for the word *ma'ishah*, namely in Q.S. Al-A'rāf [7]: 10, Q.S. Al-Ḥijr [15]: 20, Q.S. Az-Zukhrūf [43]: 32, and Q.S. An-Nabā' [78]: 11. Furthermore, there are 14 relevant verses for the word *dunyā*, namely in Q.S. An-Nisā' [4]: 74 and 134; Q.S. Al-A'rāf [7]: 32; Q.S. Yūnus [10]: 7 and 64; Q.S. Hūd [11]: 15; Q.S. Ar-Ra'd [13]: 26; Q.S. Al-Kahf [18]: 104; Q.S. Al-Qaṣaṣ [28]: 79; Q.S. Luqman [31]: 33; Q.S. Fāṭir [35]: 5; Q.S. Ash-Shūrā:

47 Bāqī, *Al-Mu'jam al-Mufahras li al-Fāz al-Qur'an al-Karīm*, 232.

48 Wahdania Nur Sakina Palebo, "Analisis Kontrastif Kata Sakinah, Muthmainnah dan Hudu' dalam Al-Quran," *Jurnal Al-Mashadir: Journal of Arabic Education and Literature* 2, no. 01 (2022): 85–104, <https://doi.org/10.30984/almashadir.v2i01.254>.

49 Nur Kholik Afandi, "Nafs Mutmainah Sebagai Dasar dalam Menciptakan Kesejahteraan Spiritual," *El Buhuth: Borneo Journal of Islamic Studies* 3, no. 2 (2021): 169–81, <https://doi.org/10.21093/el-buhuth.v3i2.3523>.

50 Bāqī, *Al-Mu'jam al-Mufahras li al-Fāz al-Qur'an al-Karīm*, 428.

[42]: 20 and 36; Q.S. Muḥammad [47]: 36; and Q.S. Al-Ḥadīd [57]: 20. Then from the word *kbushūk*, which is relevant, there are two verses in Q.S. Āli 'Imrān [3]: 199, Q.S. Al-Ḥadīd [57]: 16 and Q.S. Al-Ḥashr [59]: 21. Finally, the word *mutma'innah* is found in two relevant verses in Q.S. Ar-Ra'd [13]: 28 and Q.S. Al-Fajr [89]: 27.

Qur'anic Dialectics on the Concept of Slow Living

In this discussion, researchers identified five forms of dialectics obtained through an examination of verses from the Qur'an based on previously selected keywords, which were considered most relevant in presenting the values of slow living. In addition, the determination of these dialectics also considers the concept of slow living as described by Tara Damaya, who states that the main principles of slow living include balance, simplicity, and tranquility.⁵¹ Thus, these five dialectics are expected to provide a more comprehensive picture of how the Qur'an provides guidance for humans to live their lives.

1. Awareness of the Meaning of Life

Modern life today moves at a fast pace. Many people are constantly busy, racing against time for material achievements and social recognition. As a result, life becomes nothing more than a series of activities without full awareness. People lose the time to calm themselves and reflect on their lives, and it is not uncommon for them to neglect their spiritual obligations. In this situation, each needs to rediscover the true meaning of life so that humans can live life with full awareness, enjoy the process, and find spiritual value in every activity they do.

Many people live as if this world is the end of all life, when in fact this view is only an illusion that makes them forget about the afterlife. As stated in the Qur'an in Q.S. Al-Baqarah [2]: 96, it tells the story of the Children of Israel as a people who were most greedy for worldly life.

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَوٰةٍ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُرْحَزٍ حِرْجِهِ مِنَ الْعَذَابِ إِنَّ يُعَمَّرُ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ

“You (Prophet Muhammad) will surely find them (the Jews) to be the greediest of people for life (in this world), even more so than the polytheists. Each one of them desires to be granted a thousand years of life, yet such longevity will not save them from punishment. Allah sees all that they do.”

Hamka, in his interpretation, explains that the polytheists at that time were more courageous in defending their false beliefs than the Children of Israel were in defending the truth. For the polytheists, the destruction of idols meant the collapse of the glory and pride of their ancestors. Unlike the Children of Israel, they were more concerned with maintaining the splendor of worldly life. Their goal was to accumulate as much wealth as possible, even if it meant being unjust. They were so

⁵¹ Damaya, *The Joy of Slow Living: Prinsip, Manfaat, dan Aktifitas yang Dapat Diterapkan dalam Rutinitas Harian*, 11.

attached to this that it was as if they wanted to live a thousand years, even though a long life would not be able to delay the coming of Allah's punishment. No matter how long a person lives, they will eventually meet death, so it is not appropriate for humans to glorify longevity, because increasing age without being accompanied by righteous deeds only adds to the burden of sin.⁵²

Similar to Hamka, Shihab also explains in his interpretation that the life desired by the Jews is not a meaningful life or one with noble values, but merely the continuation of life that allows them to breathe, no matter how miserable and bad the circumstances are. The use of the word *ḥayāh* in the *nakīrah* form in this verse indicates the meaning of life in general without considering its quality, signifying that for them, the most important thing is to be able to continue enjoying life without caring about the meaning or purpose of life itself. Shihab also explains their desire to be given a thousand years of life, indicating the human desire to avoid death and be able to control their own lives, even though death is inevitable for everyone. Sayyid Qutb understands the meaning of a thousand years as meaning that they are reluctant to meet Allah because they do not believe in any life other than life in this world. How narrow-minded it is for humans to feel that life in this world has no connection with the afterlife.⁵³

Allah has also explained in the Qur'an how human life is with all its dynamics, as in Q.S. Ar-Ra'd [13]: 26:

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ

"Allah expands the provision for whom He wills and restricts it for whom He wills. They rejoice in the life of this world, even though the life of this world, compared to the Hereafter, is only a brief enjoyment."

In his interpretation, Hamka explains that Allah has expanded and narrowed sustenance for whomever He wants, and sustenance is not limited to material possessions, but also includes intelligence, health, and the ability to do good deeds. This verse also serves as a warning to humans not to get caught up in worldly pleasures, because no matter how much sustenance one has, humans are still limited by their age and lifespan. Just as when health declines and age advances, all material pleasures lose their meaning.⁵⁴ From this, the sustenance obtained in this world should be used as provision for the hereafter, because in truth, eternal life is life in the hereafter.

Thus, awareness of the meaning of life guides humans not to get caught up in worldly busyness alone. This principle is in line with the concept of slow living, which emphasizes the application of mindfulness, enjoying every moment of

52 Abdulmalik Abdulkarim Amrullah, *Tafsir Al-Azhar*, vol. 1 (Singapura: Pustaka Nasional PTE LTD, 1989), 246.

53 M. Quraish Shihab, *Tafsir Al-Misbbah (Pesan, Kesan, dan Keserasian Al-Qur'an)*, vol. 1 (Tangerang: Penerbit Lentera Hati, 2017), 269–71.

54 Abdulmalik Abdulkarim Amrullah, *Tafsir Al-Azhar*, vol. 5 (Singapura: Pustaka Nasional PTE LTD, 1989), 3759.

life, and freeing oneself from excessive pressure to be productive.⁵⁵ This concept is in harmony with the interpretation of the previous verses, which encourage humans to understand that every second of life is not just a race to pursue material achievements, but an opportunity to cultivate spiritual values and deepen one's relationship with God. Thus, working becomes a form of responsibility in fulfilling one's duties, not merely seeking wealth, and resting becomes a form of self-care to keep the body healthy for worship, and interacting becomes a form of social relationship to spread kindness. This awareness ultimately leads to a more focused and peaceful life, as every action has a clear purpose. This then becomes one of the foundations for creating a calm, mindful, and unhurried lifestyle.

2. Balance in Life

In daily life, Islam does not forbid humans from enjoying worldly pleasures but emphasizes the need for self-control so as not to fall into a consumptive and materialistic lifestyle. Humans are commanded to strive and work, but not with excessive worry about sustenance. This is because Allah has guaranteed the livelihood of every one of His creatures according to His provisions. Therefore, when life is focused solely on pursuing worldly things, humans will never feel satisfied, because the more they pursue the world, the further away it becomes, causing the heart to remain in a state of anxiety.

This is also explained in the Qur'an, in Q.S. An-Nabā' [78]: 11, for example, "*And We have made the day and night for livelihood.*" This verse explains that Allah has made the daytime a time for humans to work and strive to fulfill their needs, showing that Islam recognizes the importance of worldly activities, but in balance with time for rest and worship.⁵⁶ In line with this, Hamka explains that after night is used for rest and relaxation, the body and spirit are refreshed in the morning, so that they can return to their activities and work on earth to seek sustenance to fulfill their needs. This is what is called livelihood or *ma'ishah*.⁵⁷

Meanwhile, Shihab interprets *ma'ashan* as coming from the word *'ashiyā*, which means life, used both in the sense of life and the means to live, such as eating and drinking. The naming of daytime as "life" contrasts with nighttime as a time for sleep, which is equated with "death," so that daytime represents activity and life. The regularity between day and night is proof of Allah's power and wisdom in creating a balanced life. A harmonious creation must have a purpose and benefits to be achieved, for example, so that humans realize the responsibility behind the blessings and opportunities given. Seeing how humans use day and night proportionally and carry it out with full awareness and responsibility.⁵⁸

55 Ruspandi and Mahendra, "Penerapan Healing Architecture dengan Konsep Slow Living dalam Perancangan Ruang Publik Pereda Stres," 29–30.

56 Teungku Muhammad Hasbi Ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nur*, vol. 5 (Semarang: PT. Pustaka Rizki Putra, 2020), 4467.

57 Abdulmalik Abdulkarim Amrullah, *Tafsir Al-Azhar*, vol. 10 (Singapura: Pustaka Nasional PTE LTD, 1989), 7854.

58 M. Quraisy Shihab, *Tafsir Al Mishbah (Pesan, Kesan dan Kecerasian Al-Qur'an)*, vol.

From this explanation, it appears that a balanced life is one of the keys to human happiness. This is also emphasized in Q.S. Al-Qaṣaṣ [28]: 77:

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ
وَلَا تَتَّبِعِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

“And seek what Allah has bestowed upon you (rewards) in the Hereafter, but do not forget your share in this world. Do good (to others) as Allah has done good to you, and do not cause corruption on earth. Indeed, Allah does not like those who cause corruption.”

This verse shows that Allah commands humans to balance their worldly and spiritual lives. Humans are allowed to enjoy worldly pleasures such as food, drink, clothing, and other pleasures if they do not conflict with Sharia law. At the end of the verse, there is a prohibition against destroying the earth, which implies the importance of maintaining harmony between humans and their environment. In addition, the command to do good as Allah has done good to His servants also includes the recommendation to spend one’s wealth in the way of Allah, so that all the blessings bestowed do not stop at world satisfaction but are used to achieve happiness in the hereafter.⁵⁹

Thus, life balance not only includes managing time and activities between the world and the hereafter but also reflects spiritual awareness in utilizing the blessings that have been bestowed by Allah SWT. This principle of life balance is a pillar in the application of the slow living lifestyle and is in line with the interpretation of the verses explained earlier. In Islam, rejecting extreme attitudes in living life, whether overly focused on worldly life or solely focused on worship without any worldly endeavors, is emphasized. Therefore, the principle of balance is one of the foundations for humans to live a good life in accordance with the guidance of the Sharia.

3. Awareness of the Transience of the World

Most people believe that happiness can be achieved through material possessions and high social status, which leads them to be deceived by the glitz and glamour of the world. In fact, everything in this world is temporary and not the goal. Therefore, awareness of the transience of the world is needed to lead to a clear mindset, so that one can avoid greed, anxiety, or restlessness, and appreciate simplicity as a form of spiritual maturity. This does not mean abandoning the world entirely but controlling oneself so as not to be overwhelmed by worldly pleasures.

In this regard, it is explicitly stated in the Qur’an that worldly life is only temporary and deceptive, as in Q.S. Al-Ḥadīd [57]: 20:

14 (Jakarta: Lentera Hati, 2008), 10.

59 Departemen Agama RI, *Al-Qur’an dan Tafsirnya (Edisi yang Disempurnakan)*, vol. 7 (Jakarta: Widya Cahaya, 2011), 338–39.

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ^ق

“Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children...”

Shihab interprets this verse not merely as the Qur'an's assessment of the world, but as a depiction of worldly life for those who are careless and negligent. For believers, the world has a very important meaning because it is a place to do good deeds and determine one's fate in the hereafter. The world should not be criticized, because it is a place of trial, a place of worship, and a field for those who understand its true nature. However, the world becomes despicable when it becomes the main goal and distracts humans from Allah.⁶⁰

The use of *annamā* or “nothing but” in this verse contains a restrictive meaning, namely the affirmation that the aspects mentioned in the verse, such as *la'ib* (play), *lahw* (carelessness), *zīnah* (adornment), *tafākbur* (boasting), and *takāthūr* (competing to accumulate wealth and offspring), are descriptions of the reality of worldly life from the perspective of those who are negligent.⁶¹ Although worldly life also includes other things such as eating, drinking, and illness, this verse highlights the aspects that most often deceive humans and distract them from the purpose of the hereafter.

The word *la'ib* describes activities without any useful purpose, just as children play only for pleasure. Meanwhile, *lahw* means something that distracts a person from more important and valuable things. According to Rashid Ridha, the arrangement of the five words in this verse also symbolizes the stages of human development. Childhood is filled with games (*la'ib*), adolescence with negligence and entertainment (*lahw*), youth with attention to appearance (*zīnah*), adulthood with a spirit of ostentation and social competition (*tafākbur*), and old age with the busyness of accumulating wealth and offspring (*takāthūr*).⁶² Thus, all these stages show that the world is transient and temporary, and should not be made the main goal, because each phase of life is only part of a test that leads humans to realize that the hereafter is eternal life.

Meanwhile, in the *Tafsir Al-Azhar*, it is explained that living in this world is not something despicable, and what is despicable is not life itself, but when life is used only to indulge in lust and stray from Allah's guidance. In essence, the world has wisdom and a true purpose, because Allah created life and death as a test to see who among humans are good and bad in their deeds. How many people take pride in worldly achievements, such as position, wealth, and offspring? Hamka emphasized that humans have no power over anything in this world; everything is under Allah's will. Just as once yellow rice fields can be destroyed instantly by a storm, fertile fields can be destroyed by floods, even large stores that took years to build can disappear in a matter of hours due to fire, and even the human body itself, which is

60 Shihab, *Tafsir Al-Mishbah (Pesan, Kesan dan Keserasian Al-Qur'an)*, 14:39.

61 Shihab, *Tafsir Al-Mishbah (Pesan, Kesan dan Keserasian Al-Qur'an)*, 14:40.

62 Muḥammad 'Abduh and Muḥammad Rashīd Riḍā, *Tafsīr al-Manār*, vol. 7 (Kairo:

healthy today, can become a corpse tomorrow. Through this illustration, Hamka seeks to instill the awareness that all worldly pride will eventually fade away, and is transient and unworthy of pride, because what is eternal is only Allah's decree and the good deeds done sincerely.⁶³

The view of the world as a game and adornment shows its captivating appeal, but it lacks true sustainability. Thus, awareness of the transience of the world correlates with the concept of slow living, which is to live a simpler life in terms of consumption, lifestyle, and social interactions. In modern society, there is a growing phenomenon of hedonistic lifestyles that place worldly pleasures and satisfaction as the main goals of life. This lifestyle has the potential to cause boredom and give rise to awareness in some individuals to try to escape this lifestyle, because it can make a person tend to be negligent and ungrateful for the blessings of Allah. Therefore, the values contained in this verse serve as a reminder for humans not to go to extremes in pursuing worldly things, but rather to direct their lives towards a more sustainable quality while still placing the hereafter as the main goal.

4. Inner Presence

One of the biggest crises in modern life today is the loss of inner presence in living life. People do many things at once, but rarely are truly present in them, which is known as *attention fragmentation*, where the mind is divided by the speed and distractions of the digital world. This condition makes it difficult for humans to enjoy every process of life and lose the meaning of their activities. Therefore, inner presence is necessary in life, both in worship and daily activities, so that humans can live their lives calmly without rushing, appreciate time and others, and interact meaningfully.

From an Islamic perspective, inner presence is part of the spiritual awareness that guides human life. It is not only a mental focus, but also the presence of the heart in every action performed. This value is in line with Allah's words in Q.S. Al-Hadid [57]: 16, when Allah rebukes believers who are not yet fully devoted, even though they have been believers for a long time.

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا
الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَسِقُونَ

“Has the time not yet come for those who believe to be mindful of Allah and what has been revealed of the truth (the Qur’an)? Let them not be like those who received the Book before them, then passed through a long period of time until their hearts grew hard. Many of them are wicked.”

As explained by Ash-Shiddieqy in his interpretation, this verse contains the message that the Qur’an should be able to inspire devotion in the hearts of believers, so that they welcome and carry out every command of Allah with peace of mind

63 Abdulmalik Abdulkarim Amrullah, *Tafsir Al-Azhar*, vol. 9 (Singapura: Pustaka Nasional PTE LTD, 1989), 7185–86.

and complete satisfaction.⁶⁴ Additionally, *Tafsir Al-Misbah* explains that this verse was revealed thirteen years after the revelation of the Qur'an, as a warning from Allah to some of the companions of the Prophet Muhammad who had begun to lose their devotion and spiritual enthusiasm. Some scholars also argue that this verse was revealed because some of the companions were joking around too much and began to become complacent with the comfortable life in Medina. In such an easygoing atmosphere, some of them became negligent and lazy in worship, so Allah admonished them to rekindle their inner presence and devotion in their faith.⁶⁵

Some scholars understand the word *dhikrullāh* in this verse to mean prayer, while others interpret it as a warning conveyed by the Messenger, and still others interpret both as the Qur'an, because both contain the nature and function of a reminder. The word *nazala* (descended) means something that was sent down by Allah. When viewed from its various uses in the Qur'an, *dhikr* has a broad meaning, not only verbal utterances, but also heartfelt movements and all positive activities that remind humans of Allah. Meanwhile, the word *al-amad* means a long period of time, indicating the length of time that caused some people to neglect religious messages. Therefore, this verse is a reminder for Muslims not to repeat similar mistakes, to continue to renew their faith, to maintain sensitivity in their hearts, and not to neglect dhikr and spiritual values in their lives.⁶⁶

Thus, inner presence is at the core of Islamic spirituality, guiding humans to live with full awareness of God's presence in every activity. Losing inner presence means losing spiritual direction and meaning in life, because a negligent heart will easily be overwhelmed by worldly distractions. Through the admonition in Q.S. Al-Ĥadīd [57]: 16, the Qur'an reminds us that true faith must be accompanied by devotion and peace of mind that comes from a heart that is always mindful of God. Therefore, bringing the inner self into life is not only a form of worship but also a manifestation of balance between the outer and inner self, which leads humans to tranquility, sincerity, and spiritual maturity. In this case, this value is one of the applications of living a slow living lifestyle, which encourages living consciously, without haste, and being able to manage time and activities wisely. The presence of the inner self gives every activity a deeper meaning, so that the rhythm of life is not merely a slowing down, but also a reorientation of the inner self to improve the quality of one's relationship with the Creator.

5. Peace of Mind

Having a peaceful mind is one of the spiritual conditions that many people desire. A peaceful mind makes a person less susceptible to being shaken by changes in the world, because they live with the awareness that everything comes from and will return to God. Peace does not mean ceasing all activity, but rather the ability to remain stable and focused amid busyness. Individuals who achieve this condition

64 Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nur*, 5:4115.

65 Shihab, *Tafsir Al Misbah (Pesan, Kesan dan Keserasian Al-Qur'an)*, 14:29–30.

66 Shihab, *Tafsir Al Misbah (Pesan, Kesan dan Keserasian Al-Qur'an)*, 14:29–30.

are no longer enslaved by world ambitions but live their lives with gratitude and deep spiritual awareness. This peace is the fruit of a life lived consciously, in balance, detached from worldly attachments, and accompanied by inner presence in every deed.

From the perspective of the Qur'an, peace of mind is a gift given by Allah to His servants who believe and always maintain a spiritual relationship with Him. Peace is not the result of the absence of problems, but the fruit of firm faith and a heart that always remembers Allah. As He says in Q.S. Ar-Ra'd [13]: 28, "*Remember, only by remembering Allah will the heart find peace.*" This verse emphasizes that the source of true peace is not luxury or worldly achievements, but remembrance of Allah and closeness to Him. Thus, peace of mind in Islam is not a passive condition, but a stable inner state, full of sincerity and surrender to Allah's will.⁶⁷ Ash-Shiddieqy explains that by remembering and mentioning the name of Allah, a person realizes that all matters are in the power of Allah. This awareness causes restlessness, anxiety, and complaints to gradually disappear because of the abundance of light of faith that calms the soul. However, this tranquility does not eliminate fear, but rather an awareness that Allah's punishment is real, causing the heart to tremble as a form of awareness and consequence of responsibility for all that has been done. Therefore, tranquility and fear are balanced within a believer.⁶⁸

In addition, according to Quraish Shihab, remembering Allah (*dhikrullah*) is not limited to verbally mentioning Allah's name, but includes full awareness of Allah's presence and power, as well as His love in all aspects of life. In this verse, *iṭmi'nān* is interpreted as a strong and unwavering peace of mind, which can only be achieved through proximity to the Creator. Therefore, *zikr* needs to be integrated into daily life through solemn prayer, reading the Qur'an with reflection, offering prayers, and various other good deeds. This is done to always feel close to Allah and obtain peace of mind, so that one can maintain emotional stability in facing trials, pressures, and the uncertainties of dynamic life.⁶⁹

In this regard, Hamka describes that peace of mind (*tuma'ninah*) is the fruit of living faith and inner awareness that is constantly connected to Allah. According to him, true faith will foster remembrance, which is the constant remembrance of Allah in every aspect of life. This remembrance is the source of peace of mind, because when a person always remembers Allah, he realizes that everything is in His power. This awareness makes humans less prone to anxiety, fear, or worry in the face of life's changes and trials, because they are convinced that all events occur according to Allah's will and wisdom.

Hamka emphasizes that faith creates peace in the human heart. With this peace, the mind is no longer distracted by worldly worries. A faithful heart

67 Departemen Agama RI, *Al-Qur'an dan Tafsirnya (Edisi yang Disempurnakan)*, vol. 5 (Jakarta: Widya Cahaya, 2011), 106.

68 Teungku Muhammad Hasbi Ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nur*, vol. 3 (Semarang: PT. Pustaka Rizki Putra, 2020), 2093.

69 M. Quraish Shihab, *Tafsir Al-Misbbah (Pesan, Kesan, dan Kekeragaman Al-Qur'an)*, vol. 6 (Tangerang: Penerbit Lentera Hati, 2017), 345–47.

becomes strong and stable, so that various trials in life cannot shake it. Conversely, when faith weakens, humans lose direction and are easily overcome by anxiety, disappointment, and excessive fear. Hamka also describes a heart that is sick because it is far from remembrance as an “inner poison” which, if not immediately treated with faith, will cause various spiritual illnesses such as despair, envy, arrogance, and ultimately disbelief in Allah’s blessings. Thus, tranquility is not merely an emotional state, but the fruit of a deep spiritual process when the heart and desires are in harmony in seeking the pleasure of Allah SWT.⁷⁰

In this case, it shows that inner peace comes from a strong relationship with God, which is manifested through remembrance, gratitude, and patience, self-control so as not to be carried away by worldly pleasures, and the belief that God’s decree has the best wisdom. This kind of peace is not the result of always being in comfortable situations, but rather the fruit of mature faith and spiritual depth. This concept is in line with the principle of slow living, which emphasizes a slower, more mindful, and balanced lifestyle to achieve peace in life. However, if slow living is used only as a lifestyle trend or merely as a strategy to reduce stress without any spiritual aspect, then the peace obtained is limited to this world alone. Conversely, if it is applied based on Qur’anic values, then it will not only bring inner peace in this world but also become a path to eternal peace in the hereafter, as the *mutma’innah* soul is called by Allah in a state of contentment and acceptance.

Applications for Slow Living in Daily Life

Slow living is a response to modern culture that emphasizes acceleration and excessive productivity demands. This lifestyle has become an alternative for the younger generation to escape from hustle culture, which measures a person’s self-worth based on busyness and achievement.⁷¹

This orientation often causes various social and personal problems, such as a decline in family harmony and increased mental stress that affects physical and spiritual health. Through the slow living lifestyle, the younger generation does not necessarily abandon their ambitions but rather chooses a wiser and more measured path. From this, they can show that material achievements and social status are no longer the main measures of success but rather prioritize happiness and the meaning of life.

The implementation of slow living can be realized through the integration of psychological and spiritual awareness in life. From a Western perspective, slow living essentially encourages individuals to slow down the pace of life and emphasize awareness, to create balance and inner peace amid a fast-paced culture. In line with this, the Qur’anic perspective emphasizes the spiritual dimension as the core of life, where Allah is the center of consciousness and the source of inner peace. Values such as *ḥayāh*, *ma’ishah*, *dunyā*, *khushū’*, and *mutma’innah* serve as guidelines for humans to live a balanced life, without rushing, and while maintaining spiritual orientation.

70 Amrullah, *Tafsir Al-Azhar*, 5:3761.

71 Anggraini, “Perilaku Slow Living Gen-Z dalam Perspektif Etika Bisnis Islam,” 37–58

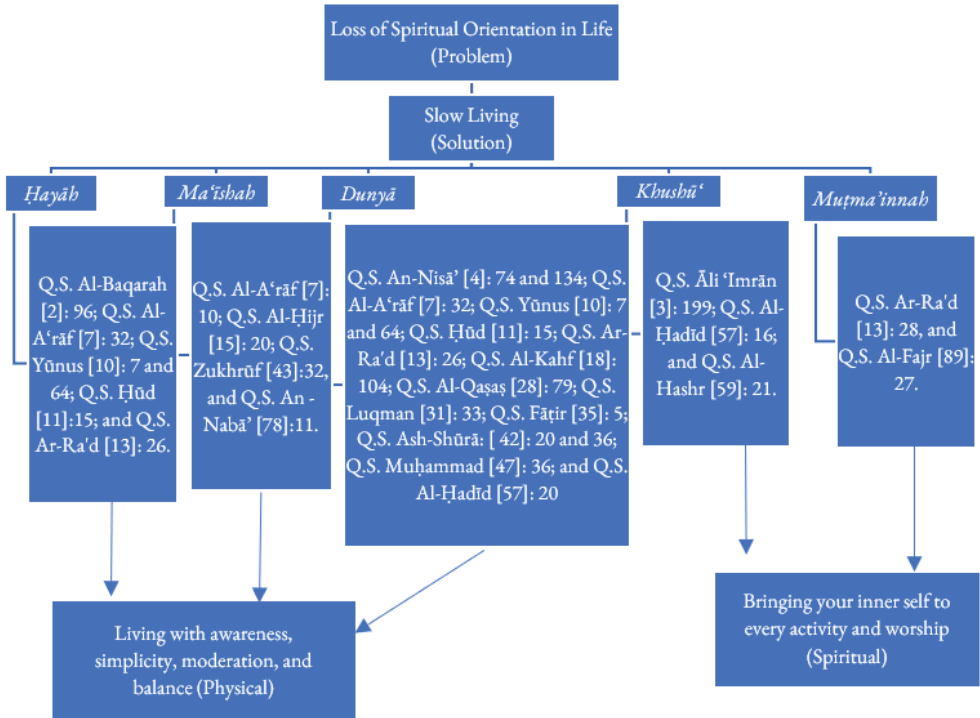


Figure 1. Slow Living in Qur'an.

In practice, slowing down is not merely an effort to manage stress, but rather a form of strengthening faith by increasing awareness of the meaning of life in every activity that is carried out. For example, in terms of work and worldly activities, implementing a slow living lifestyle means using time wisely without rushing, maintaining the quality of work, and always including the intention to worship. So that every action is directed towards obtaining real benefits, both for oneself and others, without getting caught up in excessive productivity and stress due to pressure. As an illustration, a small entrepreneur with increasing sales. Instead of chasing high sales targets every day, they remain focused on quality, creativity, and the blessings of their business. By maintaining the production process, carefully checking materials, and including the intention to worship in every process. In this way, the results obtained are not only satisfying in material terms but also provide inner satisfaction and ensure blessings in the business being run.

Furthermore, the application of slow living in the context of worship can be applied by continuing to take the time to pray five times a day with complete calm and devotion, being mindful in every movement, and always remembering God in daily life. By performing worship consciously and with full inner presence, one is able to cultivate emotional and spiritual stability, while avoiding feelings of anxiety, worry, or haste. Meanwhile, in social interactions, the principle of slow living encourages one to live simply and avoid digital distractions or multitasking. Someone who applies this principle tends to be more patient in dealing with

conflicts, is not easily jealous or resentful of other people's achievements and avoids arrogance.

Overall, the application of slow living in accordance with the Qur'an makes human life more focused, peaceful, and meaningful. It not only slows down the pace of activities but also fosters spiritual awareness, peace of mind, and balance between the world and the hereafter. By combining inner presence, devout worship, wise time management, and mindful social interaction, humans can achieve a balanced, harmonious quality of life that is in line with the purpose of creation according to Islam. This principle serves as a Qur'anic response to modern crises such as stress, burnout, and the loss of meaning in life, while also affirming that slow living in Islam is holistic, combining physical, mental, and spiritual dimensions.

Conclusion

The slow living lifestyle stems from a fundamental critique of human lifestyles that have lost their spiritual orientation due to modernity. After examining verses related to the terms *ḥayāh*, *ma'īshah*, *dunyā*, *khushū'*, and *muṭma'innah* through the interpretations of Indonesian exegetes, it is evident that these five terms form a value construct that guides humans towards a proportional life, namely balancing the fulfilment of worldly needs without neglecting the needs of the hereafter, steering clear of the tendency to excessively pursue material ambitions, and maintaining inner peace and spiritual health. The application of the slow living concept is considered important to implement because it can improve the quality of human life amid the pressures of modern culture today. In addition, this research also opens opportunities for further study, such as exploration using a psychological approach or analysis of other terms, which have the potential to enrich our understanding of life solutions amid the challenges of modern culture.

Through a thematic-contextual approach, Indonesian interpretations, including *Tafsir Al-Azhar*, *Tafsir Al-Misbah*, *Tafsir An-Nur*, and *Tafsir Kementerian Agama RI*, are able to provide an understanding that slow living is not just a lifestyle trend, but a lifestyle that can be integrated with Qur'anic values in today's life. This study makes an important contribution as a response to modern culture, encouraging people to build a more focused and balanced lifestyle while remaining steadfast in Qur'anic values.

This study still has limitations in its discussion, particularly in explaining Qur'anic values in slow living and the approach and tafsir used. Therefore, further research is recommended to examine other terms to explore other slow living concepts that are in line with Qur'anic values. In addition, different interpretive approaches can be used, such as *maqāṣidī* interpretation or an interdisciplinary approach with psychology. The aim is to provide an understanding of how the Qur'an forms the basis of life in the face of today's developing modern lifestyle.

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