

CHAPTER ONE INTRODUCTION

A. Background of Study

Aṣ-ṣabr is one of the most central and emphasized virtues in the Qur'an, frequently mentioned in both Madinan and Meccan *surahs*. Yusuf al-Qardhawi highlights that the Qur'an places great importance on *aṣ-ṣabr*, as it holds immense value from both a religious and ethical standpoint. *Aṣ-ṣabr* is not an optional or supplementary virtue; instead, it is a fundamental necessity for human progress, both in material and spiritual aspects, essential for achieving personal and communal well-being.¹

Ibn Qayyim al-Jawziyy describes *aṣ-ṣabr* as a steadfast racehorse that never falters, an arrow that never misses, an undefeated army, and an unbreachable fortress. *Aṣ-ṣabr* is the twin of victory—success only comes after enduring with *aṣ-ṣabr*. It is more effective in aiding its possessor than a well-equipped army. Just as the head is essential to the body, so is *aṣ-ṣabr* indispensable to success.² The victory can only be attained through *aṣ-ṣabr*. Relief always follows hardship, and ease is always paired with difficulty.³

In the Qur'an, *aṣ-ṣabr* is frequently correlated with positive outcomes, such as success, triumph, and happiness in this life and the hereafter. Wahbah az-Zuhaili underscores that *aṣ-ṣabr* is one of the crucial teachings of Islam for

¹ Yusuf Qardhawi, *Aṣ-ṣabru Fil Qur'ānīl Karīm*, 3rd ed. (al-Qāhirah: Maktabah Wahbah, 1989), 17.

² Ibn Qayyim al-Jawziyyah, *'Udatuṣ Ṣābirīn Wa Dzakhīrotu Asy-Syākirīn*, 1st ed. (Beirūt: Dār ibn Ḥazm, 2019), 4.

³ Al-Qāsim, *Aṣ-ṣabru Diyāu* (Beirūt: Dār al-Qāsim, 2018), 24.

achieving victory and prosperity.⁴ The significance of *aş-şabr* in overcoming challenges is evident from Allah's command to seek help through *aş-şabr* in life's trials. Alusi remarks that *aş-şabr* is the key to relief, as it involves the suppression of base desires and the purification of the soul. This detachment from all but Allah leads to the fulfillment of prayers, ultimately resulting in divine assistance and success.⁵ Syaikh Muḥammad ibn Ṣaliḥ Al-Uthaimin notes that success in this context is comprehensive, encompassing both the attainment of desired outcomes and protection from feared consequences in this world and the hereafter.⁶

In psychology, *aş-şabr* is closely related to an individual's level of resilience.⁷ Resilience is crucial when making quick decisions and thinking clearly in moments of chaos. Beyond that, resilience provides the ability to navigate these challenges with grace, humor, and optimism. It transforms hardships into challenges, failures into successes, and helplessness into strength. Resilience turns victims into survivors, allowing them to survive and thrive. Resilient individuals are determined not to let even significant setbacks derail them from their lives.⁸

Resilience aligns with *aş-şabr* in the Qur'an. *Aş-şabr* functions as a mechanism that empowers individuals to endure bitterness, confront suffering, overcome obstacles, and navigate challenging journeys without

⁴ Q.S 'Ali 'Imrān verse 200 Wahbah az-Zuhailī, *Tafsīr Al-Munīr Fi al-Aqīdah Wa Asy-Syāri'ah Wal Manhaj*, 10th ed., vol. 3 (Dār al-Fikr, 2009), 550.

⁵ Ālūsī, *Rūḥul Ma'ānī Fi Tafsīr al-Qur'an al-Azīm*, vol. 2 (Beirūt: Mu`asatu ar-Risālah, 2010), 246-50.

⁶ Al-Qāsim, *Aş-şabru Diyāu*, 2.

⁷ Ahmad Sulaiman et al., *Psikologi Islam: Teori, Refleksi, Dan Aksi*, 1st ed. (Malang: Naila Pustaka, 2021), 96.

⁸ Karen Revich and Andrew Shatte, *The Resilience Factor : 7 Keys to Finding Inner Strength and Overcoming Life's Hurdles* (New York: Three Rivers Press, 2002), 4.

succumbing to hardships, betrayal, or hidden traps. It is similar to walking amidst terrifying beasts that attempt to intimidate but ultimately fail to divert one's focus. *Aş-şabr* empowers individuals to persevere through suffering, tests, and trials, ultimately leading them to true success in this world and hereafter.⁹

The concept of *aş-şabr* presents various challenges within the human experience and personal development. This idea is consistent with Ibn Rajab al-Hanbali's view, who compared *aş-şabr* to sunlight—it emits bright light and generates warmth and energy. This contrasts with the moonlight, which is bright but lacks warmth. In this sense, *aş-şabr* is likened to the sun's rays, as it is heavy on the soul and requires significant effort to attain.¹⁰ Essentially, *aş-şabr* reflects a proactive response to hardship, involving the ability to endure trials while maintaining hope and avoiding despair.¹¹

However, in modern society, the value of *aş-şabr* seems to be fading due to the rapid development of technology and the ease of access to instant gratification. Information technology on the internet is one of the most commonly used and inseparable in everyday life. The internet facilitates the widespread dissemination of information to various parts of the world. While this broad dissemination of information has tangible benefits, it also comes with a price, as McLuhan¹² noted, playing a role in shaping people's thinking.

⁹ Yusuf Qardhawī, *Aş-şabru Fil Qur'ānil Karīm*, 12.

¹⁰ Ibn Rajab, *Jāmi'ul 'Ulūm Wa al-Hikām*, 8th ed., vol. 2 (Beirūt: Mu'asasatu ar-Risālah, 1999), 24.

¹¹ Ibn Qayyim al-Jauziyah, *Udatuṣ Ṣābirīn Wa Dzakhīrotu Asy-Syākirīn*, 19.

¹² Herbert Marshall McLuhan was a Canadian scholar, communication scientist, and critic known for his famous theory of the global village. His well-known theory is "the medium is the message," along with his prediction of the emergence of the internet (World Wide Web) 30 years before it was invented.

The swift spread of information has conditioned individuals to become accustomed to instant results, indirectly shaping the mind to function and adapt to the rapid flow of particles.¹³

Psychological research, such as studies on delayed gratification and self-control, shows that the erosion of *aş-şabr* negatively impacts mental and physical health and overall well-being.¹⁴ Continuous exposure to quick rewards and instant solutions triggers in *aş-şabr*, which, in turn, increases stress, anxiety, and a sense of inadequacy when success is not immediately achieved. Moreover, this condition encourages impulsive behavior, emotional instability, and a higher risk of mental health issues, including depression and suicidal tendencies. In this context, *aş-şabr* plays a crucial role in life.¹⁵ Thus, how does *aş-şabr* influence achieving success and happiness in life, especially when facing challenges and obstacles? Is there a correlation between a person's ability to be patient and their increased mental resilience, wiser decision-making, and long-term success? How can *aş-şabr* help individuals overcome frustration and pressure in difficult situations, and how does it impact mental, physical, and social well-being?

To answer these questions, exploring how *aş-şabr* can serve as a path to success and fortune is necessary. In this case, the author will examine *aş-şabr* as a positive emotion that can attract various positive outcomes through the lens of the Law of Attraction. The Law of Attraction is a belief that the energy

¹³ Nicholas Carr, *The Shallows: What The Internet Is Doing To Our Brains* (WW Norton, 2010), 14.

¹⁴ Roy F. Baumeister and John Tierney, *Willpower: Rediscovering the Greatest Human Strength* (Penguin Publishing Group, 2012), 21.

¹⁵ Jean M. Twenge, *iGen: Why Today's Super-Connected Kids Are Growing Up Less Rebellious, More Tolerant, Less Happy--and Completely Unprepared for Adulthood--and What That Means for the Rest of Us* (Simon and Schuster, 2017), 7.

emitted through thoughts and feelings influences the events in one's life.¹⁶ This energy can attract other energies, enabling people to improve their health, wealth, or anything else based on their thoughts.¹⁷ Unfortunately, the Law of Attraction is anthropocentric. It explicitly emphasizes that humans are creators who can manifest and attract anything through the power of thought without acknowledging or believing in God's ability to fulfill those desires.¹⁸ These ideas are incompatible with Islamic teachings, as Shaykh Muhammad Salih Al-Munajjid stated.¹⁹

Before the emergence and popularity of the term "Law of Attraction" in society, the Qur'an had already emphasized principles in line with this concept. In his book, Imam As-Saadi stated that good deeds bring goodness to their doers, while bad deeds bring forth evil.²⁰ Al-Razi also mentioned that obedience opens the doors to blessings and good things for the doer, whereas committing sins and evil deeds opens the doors to punishments for the doer.²¹

Abdul Qahir al-Jurjāni stated that the Qur'an is miraculous because it combines the most eloquent words in the best arrangement, containing the most truthful meanings in conveying the oneness of Allah, exalting His attributes, calling for obedience to Him, and explaining the path of worship to

¹⁶ Michael J. Losier, *Law of Attraction: The Science of Law of Attraction More of What You Want and Less of What You Don't* (New York: Wellness Central, 2006), 15.

¹⁷ James Arthur Ray, *The Science of Success*, Daniel Wirajaya (Jakarta: Gramedia Pustaka Utama, 2007), 5.

¹⁸ Abu Bakr al-Jazairi, *Minhaj Al-Muslim*, 1st ed. (Madinat al-Munawaroh: Maktabat al-'Ulum wa al-Hikmah, 1964), 20.

¹⁹ He is a jurist and preacher residing in Saudi Arabia. Sheikh al-Munajjid is considered one of the most active callers to Allah on the internet and in reality. He has contributions in satellite television activities, lectures, and lessons.

²⁰ `Abdurrahman Ibn Nāṣir al-Sa'dī, *Taisir Al-Karim al-Rahman Fi Tafsir Kalām al-Manān* (Beirut: Muasasah al-Risalah, 2002), 507.

²¹ Fakhru ar-Rāzī, *Mafātihul Gaib*, vol. 20 (al-Qāhirah: Dārul Hadīs, 2012), 159.

Him.²² The Qur'an holds miracles in both its style and meaning. The verses revealed to the best of humanity, Prophet Muhammad (SAW), exhibit a striking and robust style. Humans can't match Allah's words by producing even one similar verse. The Qur'an contains beauty, sweetness, grandeur, and miracles that can only be understood by those who reflect deeply on it. Those who strive to comprehend the sacred verses of the Qur'an will realize its linguistic, scientific, and legal wonders.²³

This aligns with the view of Muhammad al-Ghazali, who stated that the Qur'an is not a book of science but guides humans to observe and contemplate the signs of His greatness in the universe. Whoever reflects on them will understand that their scientific implications are facts that continue to be revealed over time. This can be proven through the manifestation process of the Law of Attraction by analyzing the linguistic usage of the word *aş-şabr* in the Qur'an.²⁴

The word *aş-şabr* in the *Qur'ān* has various forms, each with a different meaning depending on its context and derivation.²⁵ In Surah Al-Imran, verse 200, Allah mentions the word *aş-şabr* repeatedly but in different derived forms from the same root *şa-ba-ra*. The first form is *işbirū*, and the second is *şābirū*. This repetition is not without reason, as it carries great wisdom. The mention of *muşabarah*, specifically after *işbirū*, highlights its particular intensity and

²² 'Abdul Qāhir al-Jurjāni, *Ar-Risalah Asy-Syāfiyah Fīl I'jāz*, 1st ed. (Qāhirah: Dār al-Fikr al-'Arabī, 1998), 22.

²³ Husain Muṭawwi' al-Tarturi, *Al-I'jāz al-Bayānī Fī al-Qur'ān al-Karīm Arkānuhu Wa Mazāhiri* (Riyāḍ: Majālah al-Buḥuṣ al-Islāmiyah : Muasasaty an-Nūr , 2007), 13.

²⁴ Al-Imām Abū Ḥāmid Al-Gazālī, *Ihya `Ulūmuddīn*, vol. 1 (Surabaya: Pustaka Salam, 2011), 3.

²⁵ Abū Bakar Muḥammad, *Aşşabru Wa Şawābul `Aliyah* (Beirūt: Dāru Ibn Ḥazam, 1997), 9.

difficulty, indicating that perseverance is more demanding and challenging than any other meaning.²⁶

The term *aş-şabr* in the *Qur'ān* has many synonyms that reflect different aspects of *aş-şabr*. For example, *aş-şabr* in restraining the desires of the stomach and sex is called *al'iffah*, *aş-şabr* in controlling anger is called *al-hilm*, and *aş-şabr* in facing the difficulties of life is called *zuhud*.²⁷ In this context, *aş-şabr* is not just about enduring hardships²⁸ but also includes perseverance, steadfastness,²⁹ and strong faith that Allah is always with His servants and provides them with goodness.

However, many in the Muslim community do not understand the true nature of *aş-şabr* and consider it trivial and ineffective. This misunderstanding arises because many do not know the true meaning of *aş-şabr* and limit their understanding of the *Qur'ān* to its surface meaning.³⁰ Without delving into its deeper meanings. Many people do not believe that the *Qur'ān* truly holds the answers and solutions to life's problems, leading Muslims to prefer applying Western theories instead of the teachings of the *Qur'ān*.³¹

Given these various issues, it is essential to uncover the true meaning of *aş-şabr* in the *Qur'ān* and raise awareness among Muslims to return to the *Qur'ān* as the leading guide in their lives. This research aims to uncover the

²⁶ Al-Bayḍāwī, *Anwār Al-Tanzīl Wa Asrāru Atta'wīl*, vol. 1 (Beirūt: Dāru Al-Rasyīd , 2000), 327.

²⁷ Raghīb al-Aṣfahānī, *Mufrādāt Fī Garībil Qur'an*, 2009, 473.

²⁸ Al-Imām Abū Ḥāmid Al-Gazālī, *Ihya` Ulūmuddīn*, vol. 4 (Surabaya: Pustaka Salam, 2011), 61.

²⁹ Ahmad Mukhtar `umar, *M`ujamul Lugotul `Arabiyah Al-Mu`āşiroh* (Maktabah Lisānul `Arabī ., 2008), 1263.

³⁰ Abū Bakar Muḥammad, *Aşşabru Wa Şawābul `Aliyah*, 3.

³¹ Syakib Arsalan, *Limāza Ta'akhara al-Muslimūn* (Beirūt: Muasasatu Lilt`alīm wa Şaqafah, 1930), 12.

meaning of *aş-şabr* in the Qur'an by examining it through a semantic lens. By analyzing the semantic structure of *aş-şabr* and its synonymous terms, we will explore its multidimensional meaning, encompassing perseverance, restraint, and inner strength.

Therefore, this research needs to be conducted to better understand the relationship between *aş-şabr* and the principles of the Law of Attraction in the context of attracting positive outcomes. By exploring how *aş-şabr* can function as a mechanism for emotional and mental regulation, we can identify more effective strategies to enhance individual well-being and promote personal growth. This research is expected to provide new insights into how a proactive attitude toward difficulties, through *aş-şabr*, can lead to better results in life.

Previous research indicates that *aş-şabr* can improve mental health and overall well-being. This is directly related to how individuals attract positive experiences into their lives. Therefore, this research is relevant and essential to personal development and societal well-being.

B. Formulation of the Problem

Based on the background above, the exploration of *aş-şabr* in the context of the Qur'an raises critical inquiries regarding its role in shaping reality. Thus, the researcher formulates several vital issues that require analysis, including:

1. What are the linguistic meanings of *aş-şabr* in the Qur'an?
2. How does *aş-şabr* enhance individual resilience and emotional well-being and be linked to the mechanism of shaping reality within the Qur'anic Law of Attraction framework?
3. How does *aş-şabr* influence personal and social transformation?

Addressing these questions can illuminate the transformative potential of *aş-şabr* in shaping human experience and reality.

C. Objectives of Research

This research aims to understand the meaning of *aş-şabr* in the *Qur'ān*, its various forms, and its relationship to human well-being. Is it necessary to prove it for Muslims since it is their professed tenet of faith and a guide for humanity that can address various classical and contemporary issues and to show that Allah's promises to the patient are accurate and not false. To focus the discussion of this research, it is essential to explain the objectives and intentions of this study. The research objectives include:

1. Revealing the meanings of *aş-şabr* through semantic structural analysis to uncover its broader implications.
2. Revealing the correlation between *aş-şabr* and the principles of the Qur'anic Law of Attraction, highlighting its role in shaping reality by influencing individual and collective outcomes through thoughts, actions, and faith.
3. Revealing the transformative effects of *aş-şabr* on personal well-being and social stability, focusing on its ability to regulate emotions, foster steadfastness, and enhance community cohesion.

D. Significance of Research

1. Theoretical Significance

- a. This research reveals the interaction, both linguistically and terminologically, between the concept of *aş-şabr* in the Qur'an and the principles of the Law of Attraction.

- b. It provides a theoretical framework for understanding the application of the Law of Attraction from a Qur'anic perspective.
- c. It enhances spiritual understanding of the importance of *aş-şabr* in achieving psychological and spiritual balance.
- d. It offers practical solutions from the Qur'an for addressing life's challenges through *aş-şabr*.

2. Practical Significance

- a. Providing concrete, Qur'an-based solutions to face daily life challenges.
- b. Equipping individuals with tools and strategies to improve their quality of life, personal satisfaction, and happiness by applying the concept of *aş-şabr* from the Qur'an.
- c. Enhancing one's ability to deal with stress and difficulties more positively and effectively contributes to better psychological and spiritual balance.
- d. Directly impacting fields such as psychological counseling and education by offering an Islamic values-based methodology to promote *aş-şabr*, optimism, and positive thinking in various aspects of life.

E. Literature Review

The following are some previous studies related to *aş-şabr* in various concepts. The researcher will mention some studies that are similar in topic, including the following:

- a. Master's Thesis by Budi Setiadi from the Arabic Language Education Program at Sultan Agung Islamic University: The thesis, titled “Ma’na *Aṣ-ṣabr* wa Isytiqāqihi fi al-Qur’anul Karim (Dirasah Taḥliliyah Dalāliyah Tarbawiyah Khuluqiyah),” provides a comprehensive analysis of the semantic meaning of the word *aṣ-ṣabr* as it appears in the Qur'an. The researcher concludes that the concept of *aṣ-ṣabr* is one of the essential elements in the Qur'anic framework, emphasizing its significant impact on ethical education. By exploring various verses and interpretations, the thesis highlights how *aṣ-ṣabr* is a personal virtue and a crucial aspect of character development and moral education for individuals, particularly in Arabic language education.
- b. Master's Thesis by Subian Hadi from the Economics Department at Pamulang University: Titled "Konsep Kesabaran dalam Al-Qur'an Perbandingan Buya Hamka dan Quraish Shihab," this thesis offers an in-depth analysis of the concept of *aṣ-ṣabr* in the Qur'an, explicitly comparing the interpretations of Buya Hamka and Quraish Shihab. The researcher concludes that *aṣ-ṣabr* is an essential ethical value every Muslim should embody to maintain their dignity and honor.
- c. Bachelor's Thesis by Siti Mirzani Nur Sulistiani in the Department of *Qur'ānic* Sciences and Interpretation at Sultan Khairun University: Titled “Sabar dalam Tafsir al-Misbah: Solusi Mencapai Kesehatan Mental,” this thesis examines the

interpretation of *aş-şabr* within the framework of Tafsir al-Misbah. The researcher concludes that *aş-şabr* is a multifaceted concept that plays a vital role in achieving mental health. By analyzing specific verses and the associated commentary, the study provides solutions and insights for addressing mental health issues through the lens of *aş-şabr*. The thesis advocates applying these Qur'anic teachings to foster resilience and coping strategies for individuals facing psychological challenges.

- d. Bachelor's Thesis by Mahadi Sihotang from the Department of Religious Studies and Islamic Thought at Sunan Kalijaga State Islamic University: In the thesis titled "Konsep Sabar dalam al-Qur'an Pendekatan Semantik," the researcher investigates the various meanings of *aş-şabr* within the Qur'an using a semantic approach. The conclusion highlights that *aş-şabr* encompasses multiple dimensions and interpretations, each reflecting different aspects of human experience. This comprehensive analysis not only enriches the understanding of the term but also emphasizes the significance of *aş-şabr* in the broader context of Islamic teachings, inviting further exploration into its implications for personal development and ethical behavior.
- e. Bachelor's Thesis by Muhammad Nuruddin from Merdeka University Ponorogo: The thesis titled "The Law of Attraction dan Do'a dalam Islam" explores the relationship between the concept of the Law of Attraction and the notion of supplication (do'a) in Islam. The researcher concludes that while both

concepts involve attracting positive outcomes, the Law of Attraction emphasizes personal agency, whereas the Islamic idea of supplication highlights dependence on divine will. This research provides a nuanced understanding of how these ideas can coexist and be applied daily, reinforcing the importance of personal effort and spiritual reliance in achieving one's desires.

- f. Thesis written by Khoirul Ibad from the Cianjur School of Islamic Studies: Titled "Sources of the Law of Attraction (An Analysis of the Qur'an and Neuroscience)," this research discusses the Qur'an's perspective on the source of the Law of Attraction's power. The findings indicate that while the Qur'an provides a spiritual foundation for understanding the Law of Attraction, it emphasizes the necessity of divine involvement in human endeavors.

F. Theoretical Framework

The goal of this research is to provide the public with a correct understanding of the integration of the principles of the *Qur'ānic* Law of Attraction through the analysis of the word of *aṣ-ṣabr* in the *Qur'ān*. Additionally, it aims to prove to the public that the *Qur'ān* is not just a holy book but a life guide that can solve all life's problems. To facilitate the researcher's research, the researcher must determine the theoretical framework. The theoretical framework explains various variables and foundational problems in the research. It serves as a basis for the researcher to address the problem theoretically or as a reference for

discussing the subject later. ³² Therefore, in this case, the researcher will apply a linguistic approach combined with *al-manhaj al-mawdu'i al-burhani*.

In addition, the researcher employs The Law of Attraction by Michael J Loosier and Rhonda Bryne posits that individuals can attract various elements into their lives through their positive or negative thoughts and emotions. ³³ And Qur'anic Law of Attraction by Rusdin S Rauf that integrated Law of Attraction based on the Qur'anic Value. To demonstrate how the concept of *aş-şabr* in the Qur'an can serve as a tool for manifesting desires, this study employs the theory of Cognitive Behavioral Therapy (CBT) by Judith S.Beck as its approach. CBT is a form of therapy aimed at resolving current problems and changing dysfunctional patterns of thinking and behavior (inaccurate and/or unhelpful).³⁴

This aligns with the principles of the Law of Attraction (LoA), which correlates positive thoughts and feelings with the ability to attract desired outcomes. By integrating the principles of *aş-şabr* with CBT theory, this study provides a scientific framework to explain how patience—through self-control, steadfastness in belief, and emotional regulation—actively contributes to the manifestation process. This analysis bridges the spiritual concepts in the Qur'an with modern

³² Hardani, dkk, *Metode Penelitian Kualitatif Dan Kuantitatif*, Pertama (Yogyakarta: CV Pustaka Ilmu, 2020), 95.

³³ Rhonda Bryne, *The Secret* (Jakarta: PT Gramedia Pustaka Utama, 2007), 4.

³⁴ Judith S. Beck, *Cognitive Behavior Therapy Basics and Beyond*, 2nd ed. (New York: The Guilford Press, 2011), 2–4.

psychological approaches, offering a comprehensive understanding of the relationship between patience, mindset, and goal achievement.

Resilience and adversity quotations theories by Karen Revich and Paul G. Stoltz are used to understand how individuals can endure and grow amid challenges. Positive psychology centers on human strengths and growth potential; resilience involves the capacity to recover from stress and the ability to persevere and adapt when things go awry³⁵, and adversity quotations measure a person's response to life's pressures.³⁶ These concepts form a robust framework for developing mental and emotional resilience. Through optimism and self-control, individuals can enhance their resilience and adversity intelligence, ultimately helping them face life's difficulties more effectively and achieve greater psychological well-being.

The methods and approaches outlined above explain how *aş-şabr* (patience) in the Qur'an manifests the Qur'anic Law of Attraction. Ultimately, patience becomes the key to navigating life's realities, attracting goodness and happiness in alignment with the Law of Attraction—an alignment where goodness attracts similar goodness. This principle can be scientifically demonstrated through theories in social psychology and neuropsychology.

³⁵ Karen Revich and Andrew Shatte, *The Resilience Factor : 7 Keys to Finding Inner Strength and Overcoming Life's Hurdles*, 1.

³⁶ Paul G Stoltz, *Adversity Quotient : Turning Obstacles Into Opportunities* (New York: John Wiley and Sons, Inc., 1997), 8.

G. Research Method

1. Type of Research:

The author uses a library research method involving collecting data from various library sources related to the research topic. Using this method, the researcher collects data from multiple written sources such as books, journals, articles, and other documents. A literature review uses existing information to answer research questions or achieve research objectives without conducting experiments or direct surveys. This method allows the researcher to review existing theories and ideas, enabling them to develop in-depth analyses based on available literature and identify gaps in previous research that can be pursued in future studies.³⁷

2. Data Sources

The researcher categorized the data sources into primary and secondary sources. Primary data sources serve as the study's principal reference, forming the foundation for data collection and analysis. These sources provide original and direct information, such as the primary texts, original studies, or firsthand accounts relevant to the research topic.³⁸

Secondary data sources, on the other hand, complement and support primary sources. They consist of interpretations, reviews, and primary data analyses, such as journal articles, books, or other scholarly

³⁷ Sugiyono, *Metode Penelitian Kuantitatif Kualitatif*, 2nd ed. (Alfabeta, 2020), 387.

³⁸ Sandu Siyoto, *Dasar Metodologi Penelitian* (Yogyakarta: Literasi Media Publishing, 2015), 58.

works that provide additional context or critique. Both primary and secondary sources offer a comprehensive view, allowing the researcher to develop a well-rounded and substantiated argument in the study.³⁹

a. Primary Data

These serve as the primary reference in the research and include:

- a. *Al Kasysyāf 'An Ḥaqoiq Ghowamiq al-Tanzil* written by Abī al-Qāsim Maḥmūd Bin Amr Bin Ahmād al-Zamakhsyari
- b. *Law of Attraction: The Science of Law of Attraction More of What You Want and Less of What You Don't* written by Michael J. Losier.
- c. *Adversity Quotient: Turning Obstacles Into Opportunities* was written by Paul G Stoltz

b. Secondary Data

These complement the primary data needs and include:

- a. *Ilmu al-Dalālah al-Qurāniyah* Written by Sujiat Zubaidi
- b. *Al-Itqān Fī 'ulāmi al-Qur'ān* Written by Jalāl al-Dīn al-Syuyūṭi
- c. *Tafsīr al-Basiṭ* written by 'Alī bin Aḥmad al-Waḥidī
- d. *Basāir Zu Tamyiz Fī Latāif al-Kitāb al-'Azīz* writte by Imām al-Fairuzābādī

³⁹ Mestika Zed, *Metode Penelitian Kepustakaan* (Yayasan Pustaka Obor Indonesia, 2008),

- e. Various other relevant sources, including journals and other media.

3. Analysis of Data

The data collection method in the research on integrating the principles of the Qur'ānic law of attraction: Analysis of the word *aṣ-ṣabr* in the Qur'ān relies on documentation. This method involves gathering information from multiple sources related to the subject, including Qur'ānic texts, interpretations, academic books, scientific articles, and previous studies.⁴⁰ These data are meticulously analyzed to identify and understand the different meanings of the word *aṣ-ṣabr* in the Qur'ān and how to apply the principles of the Qur'ānic law of attraction in this context. The documentation process aims to provide a comprehensive and reliable knowledge base that can be used to support hypotheses and develop the theoretical framework of the research.⁴¹

a. Descriptive Analysis

In this research, the author employs the descriptive method. Descriptive research is used to systematically and accurately describe the characteristics of a phenomenon or problem. This method aims to provide a clear and comprehensive picture of the studied phenomenon without directly addressing its causes or influencing factors. Descriptive research relies on collecting and analyzing data to allow the researcher to understand the phenomenon more deeply and identify existing patterns and trends.

⁴⁰ Hardani, dkk, *Metode Penelitian Kualitatif Dan Kuantitatif*, 23.

⁴¹ Agil Husain al-Munawar and Masykur Hakim, *I'jaz al-Qur'an Dan Metodologi Tafsir* (Semarang: Dina Utama Semarang, 1994), 31.

The descriptive research method is characterized by accurate description, allowing the researcher to provide a detailed and precise account of the studied phenomenon or problem.⁴² It also relies on collecting data from multiple sources, such as observations, questionnaires, interviews, and document analysis. It is flexible and can be applied to various phenomena and fields.⁴³

In this study, the descriptive method is employed to describe the research variables in Chapter 2, including the Qur'anic Law of Attraction, semantics, and *sabr* (patience) in Chapter 3. Meanwhile, analysis is used to examine the term *aş-şabr* in the Qur'an and its relationship with the Qur'anic Law of Attraction.

b. Content Analysis

This research uses this method to analyze the concept of *aş-şabr* in Qur'anic texts. Interpreters use the analytical process to analyze verses related to various aspects, whether linguistic or the reasons for the revelation of the verse and other elements.⁴⁴ The steps that the researcher will use include analyzing the verses to understand the meanings of *aş-şabr* and interpreting them from the linguistic derivation of the word *aş-şabr*. They will also look at the context of the verse and present the results by describing how the concept of *aş-şabr* integrates with the principles of the law of attraction and providing illustrative

⁴² Deddy Mulyana, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdaarya, 2006), 65.

⁴³ Fathor Rosyid, *Metodologi Penelitian Kualitatif Dan Kuantitatif: Tori, Metode, Dan Praktek* (Yogyakarta: IAIN Kediri Press, 2022), 58.

⁴⁴ `Urfah ibn Tanṭawī, *Al-Manhaj al-Ta'şīlī Li-Dirāsati al-Tafsīr al-Taḥlīlī* (Beirūt: Markazu Ta'şīl `Ulūmil Tanzīl, n.d.), 21.

examples. The descriptive research method helps in giving a comprehensive and accurate description of the studied phenomena or problems, contributing to better understanding and offering recommendations based on reliable results.⁴⁵

F. System of the Study

To facilitate the explanation and discussion of the research, draw conclusions, and achieve the desired outcomes, the researcher has arranged the discussion structure into several chapters and subchapters, as follows:

Chapter One: This chapter includes the research background, explaining the importance of the topic and identifying related problems, formulating the research method used, data sources, data analysis, and a list of references containing the sources used in the study.

Chapter Two: Chapter 2 provides an in-depth overview of critical concepts related to the Law of Attraction and the concept a semantic in the Qur'an. First, understanding the Law of Attraction suggests that positive or negative thoughts can draw similar outcomes into one's life, emphasizing the impact of visualization, belief, and action. Through mental focus, it asserts that individuals can shape their reality by aligning their thoughts and energy with their desires—the historical background of the Law of Attraction. The LoA's roots trace back to philosophical and spiritual traditions. Today, it integrates into self-help and psychology to build resilience, optimism, and motivation for personal growth: fundamental principles and modern interpretation. LoA's core steps are to *ask*, *believe*, and *receive*. Modern use includes fostering optimism and tSimilarg proactive steps toward goals, positioning it within

⁴⁵ Sandu Siyoto, *Dasar Metodologi Penelitian*, 11.

contemporary discussions on mental well-being and self-improvement. Second, the concept of Qur'anic semantics, the analysis identifies the semantic field of *aş-şabr*, revealing its varied occurrences and applications across different verses.

Chapter Three explores a semantic analysis of *aş-şabr* (patience) in the Qur'an, study examines selected verses through contextual analysis to understand the diverse aspects of *aş-şabr*, its synonyms, and related contexts, such as endurance and steadfastness, collectively enriching its meaning. This approach clarifies how *aş-şabr* functions within the Law of Attraction (LoA) framework in the Qur'an, acting as a powerful mechanism for shaping reality by encouraging resilience and steadfast focus on positive intentions. Furthermore, the study highlights the transformative effects of *aş-şabr* on both personal and social levels, showing how patience fosters inner strength and optimism and promotes harmony and resilience within communities, aligning with Qur'anic principles of growth and collective well-being.

Chapter Four: This chapter contains the research conclusions and results, along with the integration of the principles of the *Qur'ānic* law of attraction and the perspective on the word *aş-şabr* in the *Qur'ān*.

