

The Qur'anic Reward System: A Thematic Analysis of Paradise, Hell, and Human Deeds

Dea Destiani¹, Zulfa Intan Andromeda², Muhammad Alif³

Universitas Islam Negeri Sultan Maulana Hasanuddin Banten, Indonesia ^{1,2,3}

E-mail: deadestiani.241320035@gmail.com¹, intanandromeda901@gmail.com²,

muhammad.alif@uinbanten.ac.id³

Abstract

The concepts of paradise and hell constitute the Qur'an's comprehensive system of divine reward and punishment, serving not only as descriptions of the afterlife but also as ethical mechanisms that shape human conduct. Despite extensive studies on Qur'anic eschatology, the relationship between paradise, hell, and human deeds as an integrated reward system remains insufficiently explored. This study aims to examine the Qur'anic reward system through a thematic analysis of paradise, hell, and their correspondence with human deeds. Employing a qualitative library research design, the study applies the Structured Thematic Analysis (STA) method, integrating thematic Qur'anic interpretation with systematic coding procedures adapted from Grounded Theory. The primary data consist of Qur'anic verses concerning paradise, hell, faith, and righteous deeds, supported by classical and contemporary Qur'anic commentaries. The findings demonstrate that the Qur'an constructs a hierarchical and proportional reward system grounded in divine justice. Paradise is portrayed through progressive levels of reward encompassing sensory, psychological, social, and transcendental dimensions, culminating in the vision of Allah (*ru'yat Allāh*), while hell presents graduated forms of punishment corresponding to varying degrees of disbelief, injustice, and sinful behavior across physical, psychological, and metaphysical dimensions. The analysis further reveals that reward and punishment operate at both individual and collective levels, reinforcing moral accountability within personal and social life. This study contributes to Qur'anic studies by conceptualizing the Qur'anic reward system as an integrated ethical framework linking faith, righteous deeds, divine justice, and eschatological accountability, thereby providing a comprehensive perspective for contemporary Islamic education and da'wah.

Keywords: Qur'anic Reward System; Paradise; Hell; Human Deeds; Structured Thematic Analysis.

Abstrak

Konsep surga dan neraka merupakan bagian integral dari sistem ganjaran Ilahi dalam Al-Qur'an yang tidak hanya menggambarkan kehidupan akhirat, tetapi juga berfungsi sebagai mekanisme etis yang membentuk perilaku manusia. Meskipun kajian tentang eskatologi Al-Qur'an telah berkembang luas, hubungan antara surga, neraka, dan amal perbuatan sebagai satu sistem ganjaran yang utuh masih belum banyak dikaji secara komprehensif. Penelitian ini bertujuan menganalisis sistem ganjaran Al-Qur'an melalui kajian tematik mengenai surga, neraka, dan keterkaitannya dengan amal perbuatan manusia. Penelitian menggunakan pendekatan kualitatif berbasis studi kepustakaan dengan metode Structured Thematic Analysis (STA) yang mengintegrasikan tafsir tematik Al-Qur'an dengan prosedur pengodean sistematis yang diadaptasi dari Grounded Theory. Data utama berupa ayat-ayat Al-Qur'an tentang surga, neraka, iman, dan amal saleh, yang dianalisis dengan dukungan tafsir klasik dan

kontemporer. Hasil penelitian menunjukkan bahwa Al-Qur'an membangun sistem ganjaran yang bersifat hierarkis dan proporsional berdasarkan prinsip keadilan Ilahi. Surga digambarkan memiliki tingkatan kenikmatan yang berkembang dari dimensi fisik, psikologis, sosial, hingga transendental yang berpuncak pada *ru'yat Allāh*, sedangkan neraka memiliki tingkatan hukuman yang sebanding dengan kadar kekufuran, kezaliman, dan pelanggaran moral dalam dimensi fisik, psikologis, dan metafisis. Analisis juga menunjukkan bahwa ganjaran dan hukuman memiliki dimensi individual sekaligus kolektif sehingga memperkuat konsep tanggung jawab moral dalam kehidupan pribadi maupun sosial. Penelitian ini berkontribusi pada pengembangan studi Al-Qur'an dengan mengonseptualisasikan sistem ganjaran Al-Qur'an sebagai kerangka etis yang mengintegrasikan iman, amal saleh, keadilan Ilahi, dan akuntabilitas eskatologis, sehingga memberikan perspektif yang lebih komprehensif bagi pendidikan dan dakwah Islam kontemporer.

Kata kunci: Sistem Ganjaran Al-Qur'an; Surga; Neraka; Amal Perbuatan; Structured Thematic Analysis.

Introduction

The promise of Paradise and the threat of Hell represent central themes in Islamic teachings, strategically positioned to shape human spiritual awareness and moral conduct. The Qur'an, as a guidance for all worlds, consistently portrays these two ultimate destinations after worldly life: eternal bliss in Paradise for those who believe and perform righteous deeds, and grievous torment in Hell for those who disbelieve and transgress divine limits (Afifi, 2026). Allah explicitly describes Paradise for the righteous in Surah Ali 'Imran (3:133-136) and Hell fueled by humans and stones in Surah Al-Baqarah (2:24). The repetition of these themes serves a deliberate purpose: continuous spiritual education and psychological reinforcement, enabling humans to maintain balance between hope (*rajā'*) and fear (*khawf*), between motivation to do good and prevention from evil. In modern psychology, this mechanism is recognized as an effective "reward and punishment system" for shaping behavior. However, among Muslims, the understanding of the relationship between deeds and their otherworldly rewards often suffers from excessive simplification, leading to extreme religious attitudes ranging from unjustified optimism that neglects obligations (*al-istislām al-mujānif*) to crippling pessimism that despairs of Allah's mercy (*al-ya's min raḥmatillāh*) (Amari Sya'roni et al., 2026).

This crisis of understanding becomes increasingly complex as modern society encounters diverse schools of thought and religious interpretations. On one extreme, groups overemphasizing the threat of Hell (*tarfī' al-khawf*) have emerged, sometimes justifying religious terrorism and extreme violence in the name of jihad, believing that even minor acts of aggression will be rewarded with Paradise (Darmawan et al., 2026). On the opposite extreme, groups overemphasizing the promise of Paradise (*tarfī' al-rajā'*) develop a lax religious attitude, assuming that uttering the shahada suffices without righteous deeds, as

Paradise is already guaranteed. The Qur'an itself sternly warns against both extremes, as in Surah Az-Zumar (39:53), which prohibits despair of Allah's mercy, while other verses threaten transgressors with blazing Hell. This reality underscores the urgent need for a complete and balanced understanding of how the Qur'an connects deeds with heavenly and hellish rewards beyond fragmented, decontextualized textual readings (Diah Pratiwi & Syahminan, 2026).

The issue also closely relates to the concept of divine justice, a longstanding theological debate among Muslims. If Paradise and Hell are purely unconditional grace, what then is the purpose of commanding righteous deeds? Conversely, if they are solely the result of human merit, where does Allah's all-encompassing mercy and bounty reside? The Qur'an answers with a nuanced concept of balance, as depicted in Surah Al-Insan (76:11-22): Allah rewards based on deeds, yet multiplies that reward with His mercy (Fadilla, 2025). Verses about the scales of deeds (*mīzān*), the record of deeds (*kitāb*), and the testimony of bodily limbs affirm that human actions hold objective value before Allah. Meanwhile, verses concerning intercession (*shafā'ah*), bounty (*fadl*), and forgiveness (*maghfirah*) reveal a transcendent dimension irreducible to a mere mathematical calculation of deeds. Understanding this balance is crucial, as misinterpretation directly impacts religious praxis whether one becomes enthusiastically diligent out of love and hope, or obsessively fixated on quantitative reward-and-sin accounting.

Beyond theological debates, the understanding of Paradise and Hell carries significant psychological and social impacts in contemporary society. The Qur'anic description of Paradise flowing rivers, wide-eyed houris, magnificent palaces, and pleasures "no eye has seen, nor ear heard, nor occurred to the human heart" has become a primary source of motivation for billions of Muslims to worship, perform good deeds, and avoid prohibitions (Ilham et al., 2026). Conversely, the terrifying depiction of Hell fire that repeatedly burns skin, boiling drinks, unceasing torment functions as an effective deterrent from sinful deeds. From a modern psychological perspective, these depictions operate as powerful "future visualization techniques" in shaping behavior. However, when understood purely literally without attention to metaphorical and contextual dimensions, they may lead to an anthropomorphic understanding of God and the afterlife, paradoxically distancing humans from authentic spirituality. The Qur'an itself reminds us in Surah As-Sajdah (32:17) that what Allah has prepared in Paradise is beyond human imagination, both materially and spiritually.

Given these complexities, thematic Qur'anic research (*maudhū'ī*) on the promise of Paradise and the threat of Hell is urgently needed. This approach enables the collection of all

relevant verses explicit and implicit to comprehensively and contextually understand the relationship between human deeds and otherworldly rewards (Kurniawan & Fathurohman, 2026). In Indonesia, the world's largest Muslim-majority country, a correct understanding of this relationship is foundational for developing a religious yet moderate national character. Misunderstanding can fuel religious extremism on one hand and secularism on the other. Thematic research on this topic will significantly contribute to Islamic religious education curricula, da'wah materials, and Islamic counseling based on a complete and balanced Qur'anic vision. By discovering systematic patterns linking types of deeds to promised rewards, this research offers practical guidance for Muslims to live a religious life oriented not solely toward "fleeing from Hell" (*al-firār min an-nār*) but also "longing for Paradise" (*al-ḥanīn ilā al-jannah*) as a manifestation of true love for Allah and His Messenger.

This study hypothesizes that the Qur'an presents a hierarchical and proportional reward system in the afterlife, where Paradise offers graduated pleasures from sensory to transcendental (with the vision of Allah as the highest), while Hell provides graded torments corresponding to the degree of disbelief and sin, and both destinations have significant social-collective dimensions beyond individual rewards.

Methodology

This study employs a qualitative approach using the Structured Thematic Analysis (STA) method, which adopts the principles of Grounded Theory. This method was chosen for its ability to construct themes and concepts inductively, systematically, and contextually based on direct data from the Qur'an, without imposing pre-existing theoretical frameworks. The primary data source is the Qur'anic manuscript (*muṣḥaf*), specifically verses related to the promise of Paradise, the threat of Hell, and the reward for deeds. Secondary data sources include credible exegeses such as Tafsir al-Misbah, Tafsir Ibn Kathir, and Tafsir al-Maraghi, as well as scholarly literature on Islamic theology, the psychology of religion, and eschatological studies. All primary and secondary data used in this study are sourced from materials that have a Digital Object Identifier (DOI) registered in the Zenodo repository, so that every datum can be accessed, verified, and reproduced openly by the public. Thus, this study upholds the principles of open science and data accountability. Data collection techniques were carried out through library research, which enabled in-depth and systematic textual exploration.

Before entering the coding process, sensitizing concepts were formulated, namely a series of initial concepts that are flexible and guide sensitivity to the emergence of relevant

themes from the Qur'anic verses. The sensitizing concepts in this study include: Paradise (jannah), bliss (na'im), eternity (khuld), Hell (jahannam), torment ('adhāb), scales of deeds (mīzān), record of deeds (kitāb), proportional reward (jazā' bi al-mitsl), the bounty of Allah (faḍl), and forgiveness (maghfirah). These concepts are not binding but serve as an initial foundation to keep the analysis focused during data exploration.

Furthermore, the theoretical sampling process was carried out gradually and purposively. The collection of verses began by tracing keywords such as jannah, na'im, khuld, firdaws, 'adn, ma'wā, jahannam, sa'ir, saqar, hāwiyah, mīzān, kitāb, jazā', faḍl, and maghfirah. Whenever a new significant code or category was found, additional verses were sought to enrich or compare the developing category, and this process continued until no significant new information emerged.

The first stage of analysis was open coding, in which each collected verse was analyzed line by line to identify initial concepts. For example, QS. Al-Insān 76:20 was coded as "visual pleasure in Paradise," QS. Ar-Ra'd 13:35 as "rivers and fruits in Paradise," QS. Maryam 19:62 as "greetings of peace in Paradise," QS. Fuṣṣilat 41:31 as "cognitive satisfaction," QS. Aṭ-Ṭūr 52:17-18 as "happiness free from negative emotions," QS. Saba' 34:37 as "sense of security," QS. Ad-Dukhān 44:54 as "eternal love and togetherness," QS. Az-Zumar 39:73 as "sense of belonging in community," QS. Yunus 10:26 as "seeing Allah," and QS. Al-Baqarah 2:82 as "eternity." Each generated code was systematically recorded in the form of an analytical record, containing the verse quotation, initial code, and reflective notes. These records serve to maintain the analytical trail and facilitate re-tracking when comparing data.

After open coding was completed, the process proceeded to axial coding, namely the process of grouping initial codes into major categories based on cause-and-effect relationships, context, action strategies, and consequences. At this stage, codes concerning visual, gustatory, auditory, and tactile pleasures were grouped into the Sensory Pleasures category; codes concerning cognitive satisfaction, happiness, freedom from negative emotions, and sense of security were grouped into the Psychological Pleasures category; codes concerning eternal love, togetherness, and sense of belonging in community were grouped into the Social Pleasures category; while codes concerning seeing Allah and eternity were grouped into the Transcendental Pleasures category. Similarly for Hell, codes concerning fire, skin regeneration, boiling water, zaqqūm (a bitter tree in Hell), and shackles were grouped into the Physical Torment category; codes concerning terrifying sounds, visual humiliation, eternal regret, and social alienation were grouped into the Psychological Torment category; codes

concerning eternal torment, divine curse, and perpetual humiliation were grouped into the Metaphysical Torment category.

Throughout the open coding and axial coding processes, constant comparative analysis was continuously performed, namely comparing each new code or category with existing codes and categories to find similarities, differences, and unique properties of each category. For example, the concept of sensory pleasure in QS. Al-Insān 76:20 was compared with sensory pleasure in QS. Ar-Ra'd 13:35, yielding an understanding that the Qur'an uses various sensory metaphors to depict the happiness of Paradise. This constant comparison was carried out repeatedly, both between verses within the same surah and across different surahs, to ensure internal consistency and depth of understanding.

After the main categories were considered sufficiently mature, the process proceeded to selective coding, namely the process of identifying a single core category capable of unifying and explaining all other categories. The core category that emerged inductively from the data is "The Hierarchy and Proportionality of Reward for Deeds in the Hereafter." This core category became the central theme integrating all findings regarding the levels of Paradise's pleasures, the levels of Hell's torments, and the correlation between deeds and rewards.

The data collection and analysis process was halted after achieving data saturation, namely when no significant new categories or properties emerged from the Qur'anic verses under study, and the relationships among categories were fully formed. Theoretical saturation was achieved after analyzing more than thirty verses from various surahs, along with cross-verification using major exegeses. At this point, a conceptual model concerning the promise of Paradise and the threat of Hell rooted in the Qur'an was constructed, which was then interpreted narratively and presented in the form of tables and descriptive explanations. By applying all the elements of Grounded Theory sensitizing concepts, theoretical sampling, open coding, analytical records, axial coding, constant comparative analysis, selective coding, and data saturation within the framework of Structured Thematic Analysis (STA), this study produces an understanding of the relationship between deeds and otherworldly rewards that is not only normative but also contextual, systematic, and capable of serving as a foundation for contemporary Islamic da'wah and education.

Results and Discussion

A. Classification of Qur'anic Descriptions of Paradise

This thematic research succeeded in collecting 30 verses from the Qur'an that explicitly mention the promise of Paradise (15 verses) and the threat of Hell (15 verses). Through coding and grouping analysis, these verses were categorized into four types of Paradise pleasures (sensory, psychological, social, transcendental) and five levels of Paradise. For Hell, the torments were divided into three categories (physical, psychological, metaphysical) and four levels of Hell.

Table 1. Findings of Paradise Verses

Yes	Verse Theme	Verse Data
A. Pleasures of Heaven		
1	Sensory Pleasure	
a.	Sight	QS. Al-Insān 76:20
b.	Taste	QS. Ar-Ra'd 13:35
c.	Hearing	QS. Maryam 19:62
2	Psychological Pleasure	
a.	Cognitive satisfaction	QA. Fuṣṣilat 41:31
b.	Happiness and freedom from negative emotions	QS. At-Tūr 52:17–18
c.	A sense of security	QS. Saba', 34:37
3	Social Enjoyment	
a.	Eternal love and togetherness	QS. Ad-Dukhan 44:54
b.	A sense of belonging in the community	QS. Az-Zumar 39:73
4	Transcendental Pleasure	
a.	Seeing Allah and perfect justice	QS. Yunus 10:26
b.	Eternity	QS. Al-Baqarah 2:82
B. Heaven's Levels		
1	Paradise of Firdaws	QS. Al-Kahf 18:107
2	Paradise of 'Adn	QS. At-Taubah 9:72
3	Paradise of Ma'wā	QS. An-Najm 53:15
4	Paradise of Na'im	QS. Al-Ma'idah 5:65
5	Paradise of Khuld	QS. Al-Furqān 25:15

Source: <https://doi.org/10.5281/zenodo.20379583>

B. Hierarchy of Paradise Pleasures: From Sensory to Transcendental

The findings presented in Table 1 demonstrate that the Qur'an depicts happiness in Paradise in four major categories structured hierarchically. The first category is sensory pleasure, which includes visual and tactile experiences. Allah states in QS. Al-Insān 76:20:

وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا

"And when you look there [in Paradise], you will see pleasure and great dominion."

It also includes the taste of food, as in QS. Ar-Ra'd 13:35:

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا .

"Beneath it rivers flow; whenever they are provided with fruit therefrom as provision..."

As well as sound and fragrance, as in QS. Maryam 19:62:

لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا .

"They will not hear therein any idle talk, only peace. And they will have their provision therein morning and afternoon."

These pleasures are physical and can be understood by reason as a reward for good deeds performed in the world. In the perspective of modern psychology, sensory stimuli such as beautiful scenery, delicious food, and luxurious clothing activate the brain's reward system and provide feelings of happiness and satisfaction.

The second category is psychological pleasure, encompassing intellectual satisfaction (QS. Fuṣṣilat 41:31), true happiness unaccompanied by fatigue (QS. Aṭ-Ṭūr 52:17-18), and a sense of security (QS. Saba' 34:37). Allah states in QS. Fuṣṣilat 41:31:

نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهُي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ .

"We are your protectors in the life of this world and in the Hereafter; therein you shall have whatever your souls desire, and therein you shall have whatever you ask for."

And in QS. Aṭ-Ṭūr 52:17-18:

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ، فَاكِهِينَ بِمَا آتَاهُمْ رَبُّهُمْ وَوَقَاهُمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ .

"Indeed, the righteous will be in gardens and pleasure, enjoying what their Lord has given them, and their Lord will protect them from the punishment of Hellfire."

These psychological pleasures indicate that Paradise fulfills not only physical needs but also the complete mental and emotional needs of human beings.

The third category is social pleasure, depicted through the granting of pure spouses (QS. Ad-Dukhān 44:54) and the honor of entering Paradise in groups (QS. Az-Zumar 39:73). Allah states in QS. Ad-Dukhān 44:54:

كَذَلِكَ وَرَوَّجْنَاهُمْ بِحُورٍ عِينٍ .

"Thus [will it be], and We will marry them to fair women with large, [beautiful] eyes."

And in QS. Az-Zumar 39:73:

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا
سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ

"But those who feared their Lord will be driven to Paradise in groups until, when they reach it while its gates have been opened and its keepers say, 'Peace be upon you; you have become pure; so enter it to abide eternally therein.'"

This social pleasure is important because humans are social beings who require harmonious interpersonal relationships.

The fourth and highest category is transcendental pleasure, namely the blessing of meeting with God (*ru'yatullāh*) as mentioned in QS. Yunus 10:26 as *ziyādah* (an increase) beyond *al-ḥusnā* (the best reward):

لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ .

"For those who do good is the best [reward] and extra. And no darkness will cover their faces, nor humiliation."

This pleasure is also accompanied by eternity as in QS. Al-Baqarah 2:82:

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ .

"And those who believe and do righteous deeds, those are the companions of Paradise; they will abide therein eternally."

According to the majority of Qur'anic exegetes, including Ibn Kathir and Tafsir al-Misbah, this *ziyādah* is the highest pleasure, surpassing all sensory, psychological, or social happiness.

C. Levels of Paradise: Evidence of Proportional Divine Justice

The findings regarding the levels of Paradise indicate that the Qur'an explicitly mentions at least five levels of Paradise: Firdaws, 'Adn, Ma'wā, Na'im, and Khuld. Allah states about the Paradise of Firdaws in QS. Al-Kahf 18:107:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا .

"Indeed, those who have believed and done righteous deeds, the Gardens of Firdaws will be their lodging."

About the Paradise of 'Adn in QS. At-Taubah 9:72:

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكِنٍ طَيِّبَةٍ .

فِي جَنَّاتٍ عَدْنٍ

"Allah has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in the Gardens of 'Adn."

About the Paradise of Ma'wā in QS. An-Najm 53:15:

عِنْدَهَا جَنَّةُ الْمَأْوَىٰ .

"Near it is the Garden of Ma'wā (the place of return)."

About the Paradise of Na'im in QS. Al-Mā'idah 5:65:

لَيُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا .

"Indeed, He will admit them to gardens beneath which rivers flow, wherein they will abide eternally."

And about the Paradise of Khuld in QS. Al-Furqān 25:15:

قُلْ أَذَلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعدَ الْمُتَّقُونَ .

"Say, 'Is that better or the Garden of Eternity (Khuld) which is promised to the righteous?'"

Although there are various opinions among scholars regarding the exact order, it is clear that reward in the Hereafter is hierarchical and proportional to deeds.

Table 2. Findings of Hell Verses

No	Verse Theme	Verse Data
A. Torments of Hell		
1	Physical Torture	
a.	Fire and extreme heat	QS. Al-Baqarah 2:24
b.	Skin regeneration	QS. An-Nisā' 4:56
c.	Boiling water and pus	QS. Ibrāhīm 14:16–17
d.	Zaqqūm food	QS. Aṣ-Ṣaffāt 37:62–64
e.	Shackles and chains	QS. Ar-Ra'd 13:5
2	Psychological Torment	
a.	Terrifying sound	QS. Al-Furqān 25:12
b.	Visual insults	QS. Al-Ghāsyiyah 88:2–3
c.	Eternal regret	QS. Al-Furqān 25:27
d.	Social isolation	QS. Saba' 34:42
3	Metaphysical Torment	
a.	Eternal torment	QS. Al-A'lā 87:13
b.	Eternal curse and humiliation	QS. Al-Isrā' 17:18
B. The Levels of Hell		
1	Jahannam	QS. Al-Hijr 15:43
2	Sa'ir	QS. Al-Aḥzāb 33:64
3	Saqar	QS. Al-Muddaṣṣir 74:26–28
4	Hawiyah	QS. Al-Qāri'ah 101:9–11

D. Torments of Hell: Physical, Psychological, and Metaphysical as Holistic Punishment

Table 2 divides the torments of Hell into three complementary types. Physical torment is the most commonly depicted in the Qur'an. The fire of Hell is fueled by humans and stones (QS. Al-Baqarah 2:24):

فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ .

"Then fear the Fire whose fuel is people and stones."

The continuous process of skin regeneration (QS. An-Nisā' 4:56):

كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ .

"Every time their skins are roasted through, We will replace them with other skins so they may taste the punishment."

Drink of pus and boiling water (QS. Ibrāhīm 14:16-17):

مِنْ وَرَائِهِ جَهَنَّمُ وَيُسْقَى مِنْ مَاءٍ صَدِيدٍ، يَتَجَرَّرُ عَنْهُ وَلَا يَكَادُ يُسِيغُهُ .

"Before him is Hell, and he will be given to drink of purulent water. He will drink it in sips and will hardly be able to swallow it."

And food from the zaqqūm tree (QS. Aṣ-Ṣāffāt 37:62-64):

أَذَلِّكَ خَيْرٌ نَزْلًا أَمْ شَجَرَةُ الزَّقُّومِ، إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ، إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ

"Is that better as a hospitality or the tree of zaqqūm? Indeed, We have made it a trial for the wrongdoers. Indeed, it is a tree that emerges from the bottom of Hellfire."

Shackles and chains (QS. Ar-Ra'd 13:5):

أُولَئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ وَأُولَئِكَ الْأَغْلَالُ فِي أَعْنَاقِهِمْ .

"Those are the ones who disbelieve in their Lord, and those will have shackles upon their necks."

Psychological torment is no less terrifying. The angry sound of Hell (QS. Al-Furqān 25:12):

إِذَا رَأَتْهُمْ مِنْ مَكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغِيْظًا وَزَفِيرًا .

"When it (Hell) sees them from a distant place, they will hear its raging and roaring."

Faces appearing humiliated and exhausted (QS. Al-Ghāsyiyah 88:2-3):

وُجُوهُ يَوْمٍ خَاشِعَةٌ، عَامِلَةٌ نَاصِبَةٌ .

"Faces on that Day will be humbled, working hard, exhausted."

Eternal regret (QS. Al-Furqān 25:27):

وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا .

"And the Day the wrongdoer will bite his hands [in regret], saying, 'Oh, I wish I had taken with the Messenger a way.'"

And social alienation (QS. Saba' 34:42):

فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُم لِبَعْضٍ نَفْعًا وَلَا ضَرًّا .

"So today, none of you possesses [power to cause] benefit or harm to another."

Metaphysical torment represents the peak of punishment. Eternal torment (QS. Al-A'la 87:13):

ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى .

"Then neither will he die therein nor live."

Eternal curse and humiliation (QS. Al-Isrā' 17:18):

وَمَنْ أَرَادَ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا .
مَذْخُورًا

"Whoever desires the immediate (worldly life), We hasten for him therein what We will to whom We desire. Then We have made for him Hell, which he will enter blameless and repelled."

E. Levels of Hell: Justice in Punishment

The Qur'an mentions that Hell has various levels. There are four levels explicitly mentioned: Jahannam, Sa'ir, Saqar, and Hāwiyah. QS. Al-Hijr 15:43 states:

وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ .

"And indeed, Hell (Jahannam) is the promised place for them all."

QS. Al-Aḥzāb 33:64 mentions Sa'ir:

إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا .

"Indeed, Allah has cursed the disbelievers and prepared for them a Blazing Fire (Sa'ir)."

QS. Al-Muddaṣṣir 74:26-28 describes Saqar:

بِأُصْلَافِهِ سَقَرٌ، وَمَا أَدْرَاكَ مَا سَقَرٌ، لَا تُبْقِي وَلَا تَذَرُ .

"I will cast him into Saqar. And what can make you know what Saqar is? It does not leave nor does it spare."

And QS. Al-Qāri'ah 101:9-11 indicates Hāwiyah:

فَأَمُّهُ هَٰوِيَّةٌ، وَمَا أَذْرَاكَ مَا هِيَ، نَارٌ حَامِيَّةٌ .

"Then his refuge will be Hāwiyah. And what can make you know what Hāwiyah is? It is a blazing Fire."

This stratification indicates that not all inhabitants of Hell experience the same torment; there are varying levels based on their sins and disbelief.

F. The Collective Social Dimension of Otherworldly Rewards

Beyond individual aspects, this study found that the Qur'an also highlights the social-collective dimension of Paradise and Hell. Paradise is entered in groups (*zumar*, QS. Az-Zumar 39:73), with its gates opened and a warm welcome from the angels. This indicates that eternal happiness also entails togetherness and balanced social interaction. Conversely, Hell has a social dimension in which its inhabitants, including idols and the followers of Iblis, are cast together (QS. Ash-Shu'arā' 26:94-95) and witness one another's suffering without the ability to help each other. Allah states in QS. Ash-Shu'arā' 26:94-95:

فَكُتِبُوا فِيهَا هُمْ وَالْغَاوُونَ، وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ .

"Then they will be hurled into Hell, they and the deviators, and the soldiers of Iblis, all together."

This social dimension is crucial for correcting an overly individualistic understanding of the afterlife. As affirmed in QS. Ali 'Imran 3:104, Muslims are directed to be *ummatan yad'una ilā al-khair* (a community that invites to goodness), so that collective action also contributes to mutual salvation in the Hereafter:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

"And let there be from among you a community inviting to goodness, enjoining what is right and forbidding what is wrong. And it is they who are the successful."

G. Theological and Psychological Implications for Contemporary Religiosity

The findings regarding the structure of Paradise's pleasures and Hell's torments carry significant meaning in the context of contemporary religion. First, a comprehensive understanding of the balance between *khauf* (fear) and *rajā'* (hope) can help prevent extreme attitudes. Groups that focus excessively on the threat of Hell often trigger religiously motivated terrorism, while groups that are overly optimistic about Paradise without performing deeds tend to become lax. The Qur'an explains that righteous deeds are the primary

condition for entering Paradise, yet Allah's mercy multiplies the reward. Allah states in QS. Al-Baqarah 2:261:

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ ۗ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ

"The example of those who spend their wealth in the way of Allah is like a seed of grain which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [the reward] for whom He wills. And Allah is All-Encompassing and All-Knowing."

Second, the depiction of Paradise and Hell, both metaphorically and literally, must be understood in context. Modern exegetes such as Quraish Shihab in *Tafsir al-Misbah* emphasize that the comforts of Paradise illustrated with worldly things are merely symbols (*tamtsīl*) of something that cannot be comprehended by the human mind. As Allah states in QS. As-Sajdah 32:17:

فَلَا تَعْلَمُ نَفْسٌ مِمَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ .

"And no soul knows what has been hidden for them of comfort for eyes as reward for what they used to do."

Third, in Islamic religious education, information about Paradise and Hell should be presented in a balanced manner, not merely as "rewards" or "punishments," but also as manifestations of Allah's justice and mercy. Thus, this research is expected to serve as a foundation for the development of curricula, da'wah materials, and Islamic counseling guidance based on the Qur'an through a thematic and contextual approach.

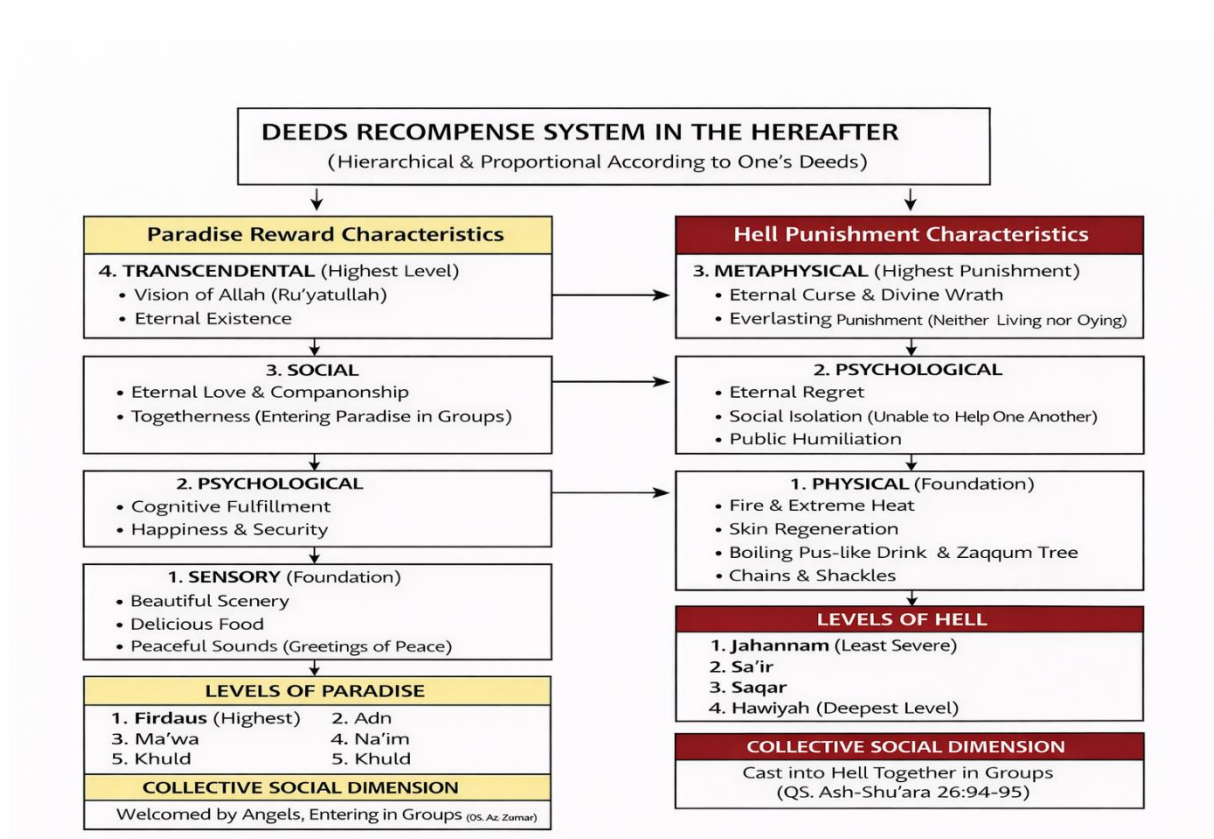
Table 3. Findings of the Analysis

Yes	Findings	Description
1	Heaven's Pleasure Hierarchy	Paradise pleasures are hierarchical: sensory (visual, gustatory, auditory), psychological (cognitive satisfaction, happiness, sense of security), social (love, togetherness), culminating in transcendental (seeing Allah and eternity).
2	Heaven's Levels	The Qur'an mentions at least five levels of Paradise: Firdaws (highest), 'Adn, Ma'wā, Na'im, and Khuld, indicating a hierarchy of rewards according to deeds.
3	Physical Torment of Hell	Hell has physical torment in the form of extreme heat fire, repeated skin regeneration, drinks of boiling water and pus, food from the zaqqūm tree, as well as shackles and chains.
4	The Psychological Torture of Hell	Inhabitants of Hell experience auditory torment (terrifying sounds), visual torment (humiliated faces), eternal despair, regret, and social alienation without any help.
5	The Metaphysical Torment of Hell	In addition to physical and psychological torment, there are metaphysical torments in the form of God's wrath, curses, eternal

		humiliation, and eternal punishment as long as the heavens and earth exist.
6	The Levels of Hell	Hell has four levels explicitly mentioned: Jahannam (mildest), Sa'ir, Saqar, and Hāwiyah (deepest), corresponding to the measure of sin.

To provide a comprehensive visual synthesis of these hierarchical findings, Figure 1 presents the overall framework of the Qur'anic reward system, illustrating the ascending levels of paradise pleasures alongside the descending severity of hell torments, including their social-collective dimensions.

Figure 1. Hierarchical Framework of Reward and Punishment in the Qur'an



Source: Authors' analysis based on Qur'anic verses (see Tables 1–3)

H. The Hierarchical System of Reward for Deeds

The findings reveal a consistent hierarchical pattern across three dimensions: within Paradise, pleasures ascend from sensory (QS. Al-Insān 76:20; QS. Ar-Ra'd 13:35; QS. Maryam 19:62) to psychological (QS. Fuṣṣilat 41:31; QS. Aṭ-Ṭūr 52:17-18; QS. Saba' 34:37) to social (QS. Ad-Dukhān 44:54; QS. Az-Zumar 39:73) and culminating in transcendental pleasure the vision of Allah as *ziyādah* in QS. Yunus 10:26 while Hell similarly escalates from physical torments (fire, skin regeneration, boiling water, Zaqqūm tree, shackles) through psychological torments (terrifying sounds, visual humiliation, eternal regret, social isolation) to

metaphysical torments (eternal curse, neither death nor life), with both destinations featuring explicit levels five Paradises (Firdaws, 'Adn, Ma'wā, Naīm, Khuld) and four Hells (Jahannam, Sa'ir, Saqar, Hāwiyah) demonstrating that divine justice operates through proportional, graduated reward and punishment rather than a simplistic binary outcome.

I. The Meaning of Hierarchical Reward in Modern Social Context

Reflecting on these findings in contemporary society, the Qur'anic hierarchy directly counters modern consumer culture's reduction of happiness to material gratification by placing transcendental pleasure (vision of Allah) above all sensory and social pleasures, while the social-collective dimension Paradise entered in groups (*zumaran*, QS. Az-Zumar 39:73) and Hell inhabitants cast together (QS. Ash-Shu'arā' 26:94-95) provides a powerful antidote to extreme individualism by emphasizing communal responsibility as affirmed in QS. Ali 'Imran 3:104, and the graded punishment system challenges binary "in vs. out" thinking prevalent in extremist ideologies by demonstrating that divine justice is nuanced and proportional, while the inclusion of psychological torments (eternal regret, social isolation, visual humiliation) resonates deeply with modern mental health awareness, confirming the Qur'an's timeless insight into human suffering.

J. Relationship with Psychological Theory

The Qur'anic reward system aligns remarkably with several established psychological theories: the hierarchy of Paradise pleasures mirrors Maslow's Hierarchy of Needs but extends beyond self-actualization to self-transcendence in relationship with the Divine; the dual emphasis on hope (*rajā'*) and fear (*khauf*) corresponds to expectancy-value theories of motivation by providing positive and negative valence alongside clear expectancy (effort leads to performance) and instrumentality (performance leads to reward); the integration of physical and social torments in Hell aligns with neuroscientific research demonstrating that social pain activates the same brain regions (anterior cingulate cortex) as physical pain; the detailed sensory descriptions of Paradise function as powerful positive future visualization techniques comparable to cognitive-behavioral therapy's imagery rescripting; and the hierarchical, proportional nature of reward challenges uniform behaviorist reinforcement models while aligning with social cognitive theories emphasizing perceived justice and meaningful differentiation in motivational systems.

K. Implications for Contemporary Da'wah and Education

The findings generate several generalizable implications: first, da'wah materials must present Paradise and Hell in a balanced, hierarchical manner avoiding both complacency (faith alone suffices) and despair (mercy is unattainable) by consistently linking faith with righteous deeds as in QS. Al-Baqarah 2:82 while affirming divine mercy as in QS. Az-Zumar 39:53; second, Islamic religious education curricula should incorporate the graded nature of reward and punishment to counter extremist binary thinking and foster nuanced theological understanding; third, Islamic counseling and psychotherapy can integrate Qur'anic future visualization techniques (positive imagery of Paradise, negative imagery of Hell) as spiritually integrated interventions for behavior modification; fourth, da'wah addressing modern individualism must emphasize the social-collective dimension of salvation (*ummatan yad'ūna ilā al-khair*, QS. Ali 'Imran 3:104) without diminishing individual accountability; and fifth, all educational and outreach efforts should frame the afterlife not merely as "fleeing from Hell" (*al-firār min an-nār*) but predominantly as "longing for Paradise" (*al-ḥanīn ilā al-jannah*), making transcendental pleasure the vision of Allah the ultimate motivational goal.

L. Scope, Theological Perspectives, and Research Directions

This study has several limitations that should be acknowledged to contextualize its findings and guide future research.

First, scope of verse selection. This research analyzed only 30 verses that explicitly mention paradise and hell, employing strict criteria for "explicit" references. The criterion for inclusion required verses containing clear and direct descriptions of the pleasures of paradise or the torments of hell, as well as verses explicitly naming specific levels of paradise (Firdaws, 'Adn, Ma'wā, Na'im, Khuld) or hell (Jahannam, Sa'ir, Saqar, Hāwiyah). While this methodological choice ensured analytical clarity and comparability, it necessarily excluded implicit references, metaphorical descriptions, and verses where paradise or hell are mentioned obliquely or as part of broader eschatological narratives. Consequently, the full richness of Qur'anic eschatology, particularly its more subtle and allusive dimensions, may not be fully captured in this study.

The implication of this limitation is that the hierarchical model developed here, while robust within its defined scope, may be incomplete. There may be additional dimensions of pleasure and torment, as well as further levels of both paradise and hell, that are hinted at in verses not included in this analysis. Future research should expand the verse coverage to include implicit and allusive references, potentially through more comprehensive thematic

analysis or by employing computational Qur'anic text analysis to identify patterns of co-occurrence and semantic association.

Second, limited comparative theological analysis. While the introduction to this article identified differences among classical theological schools (Mu'tazilah, Ash'ariyah, Maturidiyah) regarding the interpretation of reward and punishment, the main analysis did not systematically compare these perspectives. This study did not, therefore, assess how each school might interpret the hierarchical structure differently, nor did it evaluate the theological and practical implications of adopting one interpretive framework over another.

This limitation has significant implications. The hierarchical reward system might be understood as evidence of strict divine justice (Mu'tazilah), as expressions of divine grace (Ash'ariyah), or as a synthesis of both (Maturidiyah). Each interpretation would lead to different emphases in da'wah, education, and counseling. For example, a Mu'tazilite emphasis would stress the moral imperative of earning higher levels of paradise through deeds, while an Ash'arite emphasis would stress the importance of humility and reliance on divine grace. A comprehensive understanding of the Qur'anic reward system would benefit from systematic comparison across these theological traditions.

Third, lack of empirical validation. This study claims, on theoretical grounds, that understanding the hierarchy of paradise and hell has significant psychological effects on Muslim behavior, including motivation for righteous deeds, deterrence from sinful acts, and prevention of religious extremism. However, the study did not collect any empirical data to validate these claims. The assertion remains at the level of theoretical inference, drawing on established psychological theories rather than direct evidence from Muslim populations.

This is a critical limitation because the practical value of the hierarchical model for contemporary Islamic counseling, education, and da'wah ultimately depends on its actual psychological and behavioral effects. It is possible that the hierarchical structure, while theologically accurate, may not correspond to how ordinary Muslims conceptualize paradise and hell, or may not have the motivational effects predicted by psychological theory. Future research should therefore conduct quantitative and experimental studies to measure: (a) how Muslims intuitively understand the hierarchy of paradise and hell; (b) whether exposure to the hierarchical model increases religious commitment and reduces extremism; (c) whether the hierarchy of pleasures and torments affects mental health outcomes such as anxiety, depression, and hope; and (d) whether the social-collective dimension of reward and punishment influences prosocial behavior and community engagement.

Conclusion

This thematic research yields three main findings. First, the Qur'an presents a hierarchical and proportional reward system: the pleasures of paradise ascend from sensory to psychological to social to transcendental (culminating in the vision of Allah/*ru'yatullāh* as the highest), while the torments of hell escalate from physical to psychological to metaphysical, with both featuring explicit levels—five levels of paradise (Firdaws, 'Adn, Ma'wā, Na'im, Khuld) and four levels of hell (Jahannam, Sa'ir, Saqar, Hāwiyah). Second, divine justice operates through graduated punishment and reward, not merely a simplistic binary outcome (in vs. out). Third, the Qur'an emphasizes a strong social-collective dimension: the righteous enter paradise in groups (*zumarān*) with angelic welcome, while the wicked are cast into hell together, affirming that salvation and damnation carry profound communal implications beyond individual accountability.

This study makes three scientific contributions. Methodologically, it demonstrates Structured Thematic Analysis (STA) adopting Grounded Theory principles as a rigorous framework for Qur'anic research. Theoretically, it advances a "Hierarchy and Proportionality of Reward for Deeds" model integrating eschatological, theological, psychological, and sociological dimensions. Practically, it bridges classical exegesis with modern psychology, showing alignment with Maslow's Hierarchy of Needs, expectancy-value theory, the neuroscience of social pain, and CBT visualization techniques, thereby positioning the Qur'anic reward system as empirically resonant for contemporary Islamic counseling.

However, it must be acknowledged that the claims regarding the psychological effects of understanding paradise and hell on Muslim behavior in this study remain theoretical, as they have not yet been supported by direct empirical data. Therefore, future research is strongly recommended to conduct empirical validation to test and strengthen these findings. Several research directions are proposed: (1) quantitative studies using psychometric scales to measure the correlation between a comprehensive understanding of the hierarchical reward system and levels of religious commitment, spiritual resilience, and susceptibility to extremism among Muslim populations; (2) experimental studies with pre-test and post-test designs to examine the effectiveness of educational interventions based on this hierarchical model compared to conventional approaches in enhancing worship motivation and preventing extremist thinking; and (3) cross-cultural studies to determine whether demographic factors and educational backgrounds moderate the psychological effects of eschatological beliefs. With empirical validation, this hierarchical model would not only be theologically and

methodologically robust but also practically reliable for the development of religious education curricula, da'wah materials, and spiritually integrated therapy in contemporary Muslim societies.

References

- Dea, D. D. (2026). Janji Surga dan Ancaman Neraka dalam Al-Qur'an: Studi Qur'an Tematik tentang Balasan Amal (olah data dan ebook) [Data set]. Zenodo. <https://doi.org/10.5281/zenodo.20379583>
- Afifi, A. N. (2026). Virginity as an Ethical Value in the Qur'an: An Analysis of Al-Azhar's Tafsir on QS. Al-Waqi'ah Verse 36. *Al-Fahmu: Jurnal Ilmu Al-Qur'an dan Tafsir*, 5(1), 266–278. <https://doi.org/10.58363/alfahmu.v5i1.821>
- Amari Sya'roni, Moh. Mahfud Ali, Fatihuddin, Muh., Muzaki, Ali Yusuf, & Syafi'i, Ahmad Musta'in. (2026). Metode Penafsiran Para Mufasssir Terhadap Surat Al-Qiyamah Ayat 22–23, dan Surat Yunus Ayat 26 tentang Ru'yatullah di Dalam Surga: Studi Holistik Usul Fiqih, Tafsir dan Hadits. *LexIslamica: A Multidisciplinary Approach to Islamic Law and Its Contemporary Applications*, 2(10). <https://ejournal.bamala.org/index.php/lexi/article/view/801>
- Darmawan, D., Kusnadi, K., & Aristophan Firdaus. (2026). The Concept of Happiness from the Perspective of the Qur'an: A Thematic Analysis of the Verses of the Blessings of Heaven as a Reflection on Achieving Happiness in the World. *Tilawah: Journal of Al-Qur'an Studies*, 2(1), 25–36. <https://doi.org/10.61166/tilawah.v2i1.43>
- Diah Pratiwi, A., & Syahminan, M. (2026). Analisis Kritis Sanad dan Matan Hadis tentang "Juhainah" sebagai Figur Terakhir Penghuni Neraka. *Kartika: Jurnal Studi Keislaman*, 6(1), 887–902. <https://doi.org/10.59240/kjsk.v6i1.486>
- Fadilla, Annisa Nur. (2025). Konsep Janji dan Ancaman dalam Surah Al-Waqi'ah: Analisis Tematik Berdasarkan Tafsir Al-Maraghi. *Muhkamat*, 3(1).
- Il Maknun, L. (2026). Sabar sebagai Resiliensi Spiritual: Analisis Tafsir QS. Al-Baqarah 155–157 dalam Perspektif Psikologi Islam. *Kartika: Jurnal Studi Keislaman*, 6(1), 679–689. <https://doi.org/10.59240/kjsk.v6i1.483>
- Ilham, M. I. S., Masruchin, M., & Alghifari, A. (2026). Kajian Tafsir Berbasis Surah: Analisis Struktur dan Historisitas Surah Al-Anbiya'. *KACA (Karunia Cahaya Allah): Jurnal Dialogis Ilmu Ushuluddin*, 16(1), 65–92. <https://doi.org/10.36781/kaca.v16i1.1070>
- Istikhori, Nura Nur'Aeni, Dimyati, Deliyanti, Purnawirawan, Aang, & Nurhakim, Jenal. (2026). Niat Sebagai Fondasi Pendidikan Islam: Kajian Tafsir Hadits Tematik Terhadap Aktivitas Pendidikan. *Al Yasini: Jurnal Keislaman, Sosial, Hukum dan Pendidikan*, 11(2), 162. <https://doi.org/10.55102/alyasini.v11i2.159>
- Kurniawan, A., & Fathurohman, S. (2026). Mahabbah Kepada Allah Sebagai Tujuan Utama Pendidikan: Analisis Tematik Atas Tafsir Ibnu Katsir. *Jurnal Pendidikan Educandum*, 6(1), 158–170. <https://doi.org/10.55656/jpe.v6i1.562>
- Misbah, M., Anggrini, I., & Dasuki, A. (2025). Analisis Tafsir Al-Baqarah Ayat 188 dalam Rūḥ al-Ma'ānī dan Relevansinya terhadap Fenomena Korupsi di Indonesia

Kontemporer. *Jurnal Ilmiah Penelitian Mahasiswa*, 4(1), 689–698. <https://doi.org/10.61722/jipm.v4i1.1971>

Nurul Wahyu Syahrir. (2026). Amsāl al-Qur'an: Definisi, Unsur, dan Klasifikasinya dalam Perspektif Ulūm Al-Qur'an. *Al-Mubayyin: Jurnal Ilmu Al-Qur'an dan Tafsir*, 1(1), 28–37. <https://e-journal.stiqbima.ac.id/index.php/al-mubayyin/article/view/78>

Ode Nur Aziza, W., Ghany, A., & Mujahid, A. (2026). Manusia dan Jin sebagai Penduduk Neraka Jahannam dalam QS. al-A'raf/7: 179: Analisis Kontekstual atas Fenomena Konten Media Sosial tentang Perwujudan Jin. *Jurnal Global Islamika*, 4(2), 78–92. <https://doi.org/10.64499/jgi.v4i2.240>

Rahmawan, Herdin, & Muhaemin, Ujang Mimin. (2026). Penyebab Political Distrust Perspektif Al-Qur'an (Analisis Tafsir Maudhu'i Ayat-ayat Tentang Amanah dan Pemenuhan Janji). *JUQUTS: Journal of Ulumul Quran and Tafsir Studies*, 5(1). <https://doi.org/10.54801/yvbfw894>

Rohman, Abdul, & Achmad, Khodijah Kamila. (2024). Analisis Makna Kontekstual Al-Nur dalam Al-Qur'an: Kajian Tafsir Tematik. *El-Mu'Jam: Jurnal Kajian Al-Qur'an dan Al-Hadis*, 4(2). <https://doi.org/10.33507/el-mujam.v4i2.2338>

Saputra Harahap, I., Hermanto, E., Hafiz, M., Cahyadi, T., & Nugraha, T. (2026). Doa dan Ketundukan kepada Allah SWT dalam Perspektif Al-Qur'an: Telaah QS. Al-Baqarah Ayat 186 dan 200–202. *Jurnal Teologi Islam*, 2(1), 153–165. <https://doi.org/10.63822/afd9ca84>