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## THE INTERCONNECTEDNESS OF TAKWA (GOD-CONSCIOUSNESS) AND CARDIAC HEALTH: AN INTEGRATIVE ANALYSIS OF QUR'ANIC AND HADITH PERSPECTIVES

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**Abstract:** This study reveals the relationship between takwa and heart health in humans based on the Qur'an and hadith. Islamic law was revealed by Allah to bring benefits to human life, not only for the hereafter but also for this world. The research method used was qualitative with an integration-interconnection approach with a unified scientific perspective. Research on the Qur'an and hadith informs us that takwa in the human body is located in the chest, namely the heart. The quality of takwa has a significant correlation with heart health. The correlation between takwa and heart health is demonstrated based on both the characteristics of takwa and the activities that shape takwa. The conclusion is that a person's level of takwa has an impact on their heart health. The higher a person's level of takwa, the healthier their heart will be, both as the center of emotions and as the center of the human body's organs. Further research is needed in a more measurable form, both in terms of mechanisms and psychological and health implications.

**Keywords:** Cardiac Health, Interconnectedness, takwa, Qur'anic and Hadith Perspectives

**Abstrak:** Penelitian ini mengungkap mengenai relasi takwa dan kesehatan jantung pada manusia berdasarkan al-Qur'an dan juga hadis. Syariat Islam Allah turunkan untuk menghadirkan maslahat dalam kehidupan manusia tidak hanya terbatas untuk kehidupan akhirat tapi juga untuk kehidupan dunianya. Metode penelitian yang digunakan adalah kualitatif dengan pendekatan integrasi-interkoneksi dengan wawasan unifikasi ilmu. Hasil penelitian terhadap Al-Qur'an dan juga hadis menginformasikan bahwa takwa Dalma tubuh manusia terletak di



dalam dada yaitu jantungnya. Kwalitas takwa memiliki korelasi signifikan terhadap kesehatan jantung. Korelasi antara takwa dan kesehatan jantung tersebut ditunjukkan baik berdasarkan karakteristik takwa maupun aktivitas pembentuk takwa. Kesimpulanya adalah bahwa kwalitas takwa seseorang memiliki dampak terhadap kesehatan jantungnya. Semakin baik tingkat ketakwaan seseorang, semakin sehat kwalitas jantungnya, baik jantung sebagai pusat perasaan, maupun jantung sebagai pusat organ dalam tubuh manusia. Penelitian berikutnya dibutuhkan dalam bentuk yang lebih terukur baik secara mekanisme maupun implikasi dari sisi psikologis dan kesehatan.

**Kata Kunci:** Kesehatan jantung, keterkaitan, takwa, Perspektif Qur'an da Hadis

## INTRODUCTION

Islam is a religion whose laws cover all aspects of life. Every law that Allah SWT has established has a clear meaning and purpose. Maksud dan tujuan syariat Islam atau dikenal dengan *maqashidu syariah* adalah untuk kemaslahatan hidup manusia.<sup>1</sup> The welfare of life that Allah desires, as explained by the scholars, has two dimensions: the welfare of worldly life and also the hereafter.<sup>2</sup> God's will can be understood from a verse in the Qur'an which reads:

رَبَّنَا اتَّقَنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَفِقْنَا عَذَابَ النَّارِ

"..... O our Lord, grant us goodness in this world and goodness in the Hereafter, and protect us from the torment of the Fire."<sup>3</sup>

The goodness of life in this world and the hereafter, as indicated by Allah in the Qur'an, can be achieved through faith and righteous deeds. Both of these things are manifestations of takwa as the pinnacle of human glory before Allah SWT. In many verses in the Qur'an, Allah commands His servants to be pious individuals.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقًّا تُقْنَى

"O you who believe, fear Allah with true fear of Him .....<sup>4</sup>

In another verse it is mentioned "

وَتَزَوَّدُوا فَإِنَّ حَيْرَ الرَّازِدِ التَّقْوَىٰ وَإِنَّقْوَنَ يَأْوِلِي الْأَلْبَابِ.....

".....Prepare yourselves, and indeed the best provision is takwa, and fear Me, O people of understanding."<sup>5</sup>

Takwa is the measure of a person's nobility in the sight of Allah SWT.

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْفُكُمْ إِنَّ اللَّهَ عَلَيْمٌ حَبِيرٌ.....

<sup>1</sup> Azharsyah et.al Ibrahim, *Pengantar Ekonomi Islam*, ed. Rifki Ismail Ali Sakti and Editor, 1st ed. (Indonesia: Departemen Ekonomi dan Keuangan Syariah - Bank Indonesia, 2021).

<sup>2</sup> Abdi Wijaya and Kata Kunci, "Dimensi Ilahi Dan Dimensi Insani Dalam Maqasid Al-Syari'ah," *Al-Risalah* 15, no. 2 (2015): 214-21.

<sup>3</sup> Qs. al-Baqarah 2:201.

<sup>4</sup> Qs. Al-'Imran 3: 102

<sup>5</sup> Qs. Al-'Imran 3: 102



“.....Indeed, the most noble among you in the sight of Allah is the most righteous. Truly, Allah is All-Knowing, All-Aware.<sup>6</sup>

Takwa, as the pinnacle of a Muslim's glory, is studied more in the context of its implications for the afterlife and also for daily morals. Yunahar Ilyas, in his study of morals, explains that the essence of takwa is an integral form of faith, Islam, and ihsan.<sup>7</sup> Ahmad Hidayat discusses takwa in its dimensions of forgiveness, repentance, and generosity.<sup>8</sup> In his research, Ivan Fahmi Fadillah explains the implications of takwa on a person's life. Pious people will have good integrity and will always be honest in their lives.<sup>9</sup>

From a review of previous studies on takwa, the author has not found any that discuss takwa and its correlation with human health, especially the heart. The correlation between takwa and heart health can be understood from the words of the Prophet Muhammad, peace be upon him, that takwa lies in the heart.

النَّقْوَى هَاهُنَا وَيُشَيرُ إِلَى صَدْرِهِ ثَلَاثَ مَرَاتٍ

“Takwa is here (the Prophet pointed to his chest), he said it three times.”<sup>10</sup>

Prophet Muhammad, as the bearer of revelation, would certainly not say anything except the truth based on guidance from Allah SWT.<sup>11</sup> Through this article, the author intends to examine in greater depth the relationship between takwa and human heart health. The results of this study are expected to provide a scientific perspective, particularly in the field of health, in understanding the Qur'an and hadith. Understanding both is expected to not only serve as a good vertical bridge to the afterlife, but also horizontally to human life in the world from a health perspective.

## METHOD

This research is qualitative research, which is intended to understand the meaning of a phenomenon in the form of text, behavior, perception, motivation, and so on, and then describe it in a series of words.<sup>12</sup> The data sources for this study are primary and secondary sources in the form of the Qur'an and its interpretations, hadith and hadith commentaries, related books and articles. Other data were also collected from interviews and field observations.

In conducting data analysis, the author uses an integration-interconnection approach, which combines and communicates religious guidance (the Qur'an and

<sup>6</sup> QS. Al-Hujurat 49: 13

<sup>7</sup> Yunahar Ilyas, *Kuliah Akhlak*, Yogyakarta, Pustaka Pelajar, 2015, hlm. 17-21

<sup>8</sup> Ahmad Hidayat and Novis Krisma, “The Concept Of Muslim's Taqwa And Islamic Psychology Measurement,” *Psikoislamedia Jurnal Psikologi* 09, no. 02 (2024): 228-42.

<sup>9</sup> Ivan Fahmi Fadillah, “ANALISIS KONSEP TAQWA DALAM AL-QURAN: Studi Terhadap Ayat-Ayat Yang Menyebutkan Taqwa,” *AKADEMIK: Jurnal Mahasiswa Humanis* 3, no. 3 (2023): 110-19,

<sup>10</sup> Abu al-Husain Muslim bin al-Hajjaj al-Qusyairi an-Naisaburi, *Shahih Muslim*, Nomor: 4650

<sup>11</sup> QS. An-Najm 53: 3-4

<sup>12</sup> Feny Rita Fiantika and Anita Maharani, *Metodologi Penelitian Kualitatif*, ed. Yuliatri Novita, 1st ed. (Padang: PT. Global Eksekutif Teknologi, 2022).



Hadith) with scientific knowledge or facts, particularly in the field of health.<sup>13</sup> Using the insight of scientific unification, which is a perspective that emphasizes that there is no dichotomy between religious knowledge and scientific knowledge. Religion and science are two entities that must interact with each other to bring benefits to human life.

## RESULTS AND DISCUSSION

### Takwa in the Qur'an and Hadith

Takwa comes from the Arabic word وَقْيَ-يَقِيْ-وَقَائِيْةً, which means to guard, preserve, shelter, and protect.<sup>14</sup> In his book, the al-Qur'an al-ashfahani dictionary explains that the word وَقَىْ means to protect something from things that can harm or hurt it.<sup>15</sup>

In terms of terminology, takwa is when a person protects himself from anything that incurs Allah's wrath, from anything that harms himself or others.<sup>16</sup>

Al-Asfahani defines takwa as protecting oneself from frightening things. This protection is achieved by refraining from sinful acts.<sup>17</sup>

Hamka, in his interpretation, explains that takwa is maintaining a good relationship with God. Take care not to fall into deeds that are displeasing to God. Takwa is not limited to fear, but takwa is a combination of various feelings such as love, compassion, hope, anxiety, trust, acceptance, patience, courage, gratitude, and self-awareness.<sup>18</sup>

In the Qur'an, the word takwa and its various forms appear approximately 207 times. It is mentioned in the form of an imperative command with the phrase ittaqullah appearing 93 times. As mentioned in Surah Al-'Imran 102:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقًّا تُقْتَبِهِ وَلَا تَمُؤْنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

"O you who believe, fear Allah with the fear due to Him, and do not die except as Muslims.<sup>19</sup>

With the mudhor'i verb form with the pronunciation tattaqun 19 times. As stated in Surah al-Baqarah verse 21:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقَوْنَ

"O mankind, worship your Lord, who created you and those before you, so that you may become righteous.<sup>20</sup>

The adjective form of the word at-takwa, meaning pious, is mentioned 9 times in the Qur'an. As stated in Surah al-Qiyamah verse 56:

<sup>13</sup> Fakultas Ushuluddin, "Tentang Integrasi Interkoneksi Dalam," Teosofi: Jurnal Tasawuf Dan Pemikiran Islam 3, no. 2 (2013): 377-409.

<sup>14</sup> <https://www.almaany.com>

<sup>15</sup> Ar-Raaghib Al-Asfahani, "Al-Mufradat Fi Gharibil Qur'an, (Kamus Al-Qur'an)" (Jawab Barat,: Pustaka Khazanah Fawa'id, 2017 n.d.).

<sup>16</sup> Yunahar Ilyas, *Kuliah Akhlak*, (Yogyakarta, Pustaka Pelajar, 2015), hlm. 17

<sup>17</sup> Ar-Raaghib al-Asfahani, hlm. 808

<sup>18</sup> Haji Abdul Malik Abdulkarim Amrullah, "Tafsir Al-Azhar 01.Pdf" (Singapura: Pustaka Nasional, n.d.).

<sup>19</sup> Qs. Al-'Imran 3:102

<sup>20</sup>Qs. Al-Baqarah 2: 21



وَمَا يَذْكُرُونَ إِلَّا أَن يَشَاءَ اللَّهُ هُوَ أَهْلُ التَّقْوَىٰ وَأَهْلُ الْمَغْفِرَةِ

"They will not learn from it (the Qur'an) unless Allah wills it. He is the One we should fear and the One who has the right to forgive.<sup>21</sup>

In the form of the subject of takwa or pious people, the word muttaqin is mentioned 43 times. For example, it is mentioned in Surah al-Baqarah:

ذَلِكَ الْكِتَبُ لَا رَيْبَ فِيهِ هُدَىٰ لِلْمُتَّقِينَ

"This book (the Qur'an) is free from doubt; it is a guide for those who are mindful of God.<sup>22</sup>

In the hadith, it is mentioned in various forms, including: اتَّقُوا, which is the noun form of the word اتَّقَىٰ يَتَّقِيٰ, meaning the command to be pious. اتَّقُوا or اتَّقَىٰ يَتَّقِيٰ is an imperative form meaning "be pious." اتَّقَىٰ is a past tense verb form meaning "was pious." اتَّقَىٰ or اتَّقَىٰ is a noun, specifically an ismu tafdil pronoun that indicates the most or more pious. المُتَّقِينَ is the subject form of the word takwa, meaning a pious person. التَّقْوَىٰ means a pious person.

From the above definitions and expressions of takwa in the Qur'an and hadith, it can be concluded that takwa is a deep awareness of the guidance of Allah SWT and the Prophet Muhammad SAW, which encourages us to practice it in our daily lives and to exhibit good character towards ourselves, our fellow human beings, all of Allah's creatures, and the universe.

### The Heart/cardiac and Its Importance in the Human Body

The heart is one of the most important organs in the human body and is the busiest internal organ. In the cardiovascular system, the heart has the task of controlling the system in the human body to distribute oxygen, nutrients, and other substances throughout the human body.<sup>23</sup> The heart plays a very important role, which is to pump blood throughout the body.<sup>24</sup> As the main organ in the cardiovascular system, the heart plays a role in transporting blood containing oxygen and nutrients throughout the body and returning blood containing carbon dioxide to the lungs to be cleaned. The better the heart works, the longer a person's life expectancy. Conversely, the worse the heart functions, the lower the chances of survival.

Medically, diseases that often affect the heart are known as cardiovascular diseases and are classified as non-communicable diseases (NCDs). Although classified as non-communicable, cardiovascular disease, as stated by the WHO, is a disease that causes many deaths. The WHO states that cardiovascular disease is the leading cause of death in Asian countries. Among the factors that cause cardiovascular disease are blood pressure, cholesterol, diabetes, and obesity. In addition, psychological disorders such as stress can also trigger the onset of

<sup>21</sup> Qs. Al-Mudatsir 74: 56

<sup>22</sup> Qs. Al-Baqarah 2: 2

<sup>23</sup> Fenny Hasanah Et Al., "Pencegahan Penyakit Kardiovaskuler Bagi Masyarakat," Jurnal Pengabdian Masyarakat Tjut Nyak Dhien 3, no. 2 (2024): 64–69.

<sup>24</sup> Feni Atika Tsuroyya, Khotimah Nur Ramadhani, and Elsa Oktavia Ramadhani, "Tinjauan Organ Jantung Sebagai Pusat Kehidupan Dalam Sistem Kardiovaskular," Jurnal Mahasiswa Ilmu Farmasi Dan Kesehatan 3, no. 1 (2025): 1–5.



cardiovascular disease.<sup>25</sup>

In Indonesia, the number of deaths caused by cardiovascular disease has reached 37%.<sup>26</sup> The Institute for Health Metrics and Evaluation (IHME) reported in 2019 that 245,343 people died from coronary heart disease and 50,620 died from hypertensive heart disease in Indonesia. Heart disease treatment, according to BPJS data, the 2022 report costs a very large amount of around 12 trillion.<sup>27</sup>

The government, through the Ministry of Health, has made efforts to reduce the incidence of heart disease in Indonesia. Promotive and preventive efforts continue to be carried out not only through community health centers but also through integrated health service posts. In order to ensure the success of the government's program to reduce the number of new heart disease patients, four strategic pillars are being implemented, including: massive health promotion, early detection, special protection, and treatment.<sup>28</sup>

A study reveals that heart disease can be caused by many things. Unhealthy lifestyles, excessive food consumption, smoking, alcohol consumption, and stress are among the factors that cause heart disease.<sup>29</sup> This means that maintaining health can be achieved by taking care of both physical and mental health. Physically, this can be done by adopting a healthy lifestyle that includes eating healthy and exercising. Psychologically, it is by avoiding psychological disturbances in the form of excessive and uncontrollable stress.

Stress is a mental and emotional disturbance or disorder caused by external factors.<sup>30</sup> Stress can cause behavioral changes in both young and old people. Stress can be triggered by environmental conditions or external factors that are not in line with one's desires, such as threats or challenges. Stressful conditions in a person can cause psychological disorders that can increase blood pressure. This condition can cause an increase in adrenaline hormones in the body, which can trigger the heart to pump blood faster, thereby increasing blood pressure. If this continues and happens repeatedly, it can cause hypertension and also disrupt a person's heart function.<sup>31</sup>

### The Heart in the Qur'an and Hadith

Heart in Arabic is قلب/qolbu. This word comes from the word قَلَّبَ/يَقْلَبُ : to turn over or turn around.<sup>32</sup> The human heart in Arabic: قلبُ الْإِنْسَانِ. It is called this

<sup>25</sup> PERKI, *Guidelines for the Prevention of Atherosclerotic Cardiovascular Disease*, ed. Irsad Andi Arso, *Indonesian Society of Cardiovascular Specialists*, 1st ed. (Jakarta,: Perhimpunan Dokter Spesialis Kardiovaskular Indonesia, 2022).

<sup>26</sup>Kementrian Kesehatan Republik Indonesia, [https://p2p.kemkes.go.id/wp-content/uploads/2017/12/P2PTM\\_RAK2017.pdf](https://p2p.kemkes.go.id/wp-content/uploads/2017/12/P2PTM_RAK2017.pdf), hlm. 3

<sup>27</sup> <https://kemkes.go.id/eng/upaya-pencegahan-penyakit-jantung-diperluas-ke-posyandu>

<sup>28</sup> Ibid

<sup>29</sup> PERKI, *Guidelines for the Prevention of Atherosclerotic Cardiovascular Disease*.

<sup>30</sup> KBBI, Offline, 1.5.1

<sup>31</sup>Ninin Wulan Sari and Amriati Mutmainna, "Relationship between Stress and Hypertension in Patients with Hypertension in the Working Area of Tamangapa Health Centre, Makassar City," JIMPK : *Jurnal Ilmiah Mahasiswa & Penelitian Keperawatan* 4 (2024): 225-31.

<sup>32</sup> <https://www.almaany.com/id/dict/ar-id/membalik/>



because of the nature of the heart, which is fickle, often changes, and is not always stable.<sup>33</sup> In English, Qalbu means heart. The Cambridge dictionary defines it as "the organ inside your chest that sends blood around your body."<sup>34</sup>

Through his words, the Prophet Muhammad (peace be upon him) conveyed the meaning of qolbu and its position in the human body. In a hadith, it is mentioned that the heart is located in the chest as follows:

الْتَّقْوَىٰ هَا هُنَا وَيُشَيِّرُ إِلَى صَدْرِهِ ثَلَاثَ مَرَّاتٍ.

"Takwa is here (the Prophet pointed to his chest), he said it three times."

In the above hadith, it is clear that what the Prophet pointed to with his index finger was the chest. In the same narration, the Prophet said:

إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى أَجْسَادِكُمْ وَلَا إِلَى صُورِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَشَارَ بِأَصَابِعِهِ إِلَى صَدْرِهِ

"Indeed, Allah does not look at your bodies and appearances, but Allah looks at your hearts. (while pointing his index finger to his chest).<sup>35</sup>

The continuation of the above hadith further clarifies that the qolbu is located in the human chest, which means the heart. If we look at the physiology of the human body, we can see that the heart is located in the chest. While the heart or liver is located in the upper right part of the abdomen.<sup>36</sup>

Many verses in the Qur'an indicate that the heart is located in the chest of humans. There are approximately 19 verses in the Qur'an that indicate that the heart is located in the chest. The distribution of the verses is as follows: al-An'am 6:125, al-A'raf 7: 2, 43, Yunus 10: 57, Hud 11: 5, 12, al-Hijr 15: 97, an -Nahl 16: 106, thaha 20: 25, al-Haj 22: 46, As-Syu'ara '26: 13, al-Qasas 28: 69, al-'Ankabut 29: 10, 49, az -Zumar 39:7, Ghafir 40: 56, As-Syarah 94: 1, al-'Adiyat 100: 10, an-Nas 114:5. In Surah Al-Imran 3:154:

وَلَيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَّنَ مَا فِي قُلُوبِكُمْ ۖ وَاللَّهُ عَلَيْمٌ بِذَاتِ الصُّدُورِ

"Allah (does so) to test what is in your hearts and to purify what is in your hearts. And Allah is All-Knowing of what is in the hearts."

The above verse clearly reveals that the heart is located in the chest. As mentioned earlier, the measure of the goodness of a person's deeds lies in their heart, or qolbu. This can be understood more clearly from Surah al-Hijr 15:97, where Allah SWT says:

وَلَقَدْ نَعْلَمُ أَنَّكُمْ يَضْيِقُونَ صَدْرَكُمْ بِمَا يَقُولُونَ ۝

"And indeed, We know that your chest has become constricted because of what they say."

Textually and contextually, the above verse reveals that a person will feel constricted in their chest when they hear negative words directed at them. These feelings may include anger, sadness, disappointment, and various other negative emotions that cause discomfort in the chest. Physiologically, people who are angry

<sup>33</sup> Al-Asfahani, "Al-Mufradat Fi Gharibil Qur'an, (Kamus Al-Qur'an)."

<sup>34</sup> <https://dictionary.cambridge.org/dictionary/english-arabic/heart>

<sup>35</sup> Abu al-Husain Muslim bin al-Hajjaj al-Qusyairi an-Naisaburi, Nomor: 4650

<sup>36</sup> <https://paltv.disway.id/read/14609/anatomi-organ-tubuh-manusia-kenali-6-bagian-utama-setiap-organ>



will feel their heart beating faster.<sup>37</sup> This is consistent with the results of the author's observations, which were conducted through interviews with approximately three hundred people on different occasions. On these occasions, the author asked the audience the same questions repeatedly.

The results of discussion or interview confirm that the heart located in the human chest is closely related to human feelings or emotions. The condition of the heart always changes according to the emotional state felt by humans. Even Guarneri Erminia, a heart health expert, revealed in her research that heart health can be affected by unstable emotions or feelings. Uncontrolled stress, anger, and sadness can trigger heart disease. Conversely, optimism, gratitude, and forgiveness can improve heart health.<sup>38</sup>

### The Relationship Between Takwa and Heart Health in Humans

If the *qolbu* is the heart, and *takwa* lies in the chest, and the heart is an organ located in the human chest, then it can be concluded that a person's *takwa* is closely related to and influenced by the health of their heart. To see more clearly the syllogistic relationship between *takwa* and heart health, it can be explained as follows:

In the Qur'an, Surah Al-Imran mentions the characteristics of the pious. God-fearing people have the following traits or characteristics: They are always grateful, have emotional intelligence, are forgiving, enjoy doing good deeds (positive vibes), have good self-awareness, and are able to control themselves so as not to repeat bad deeds.<sup>39</sup>

First, always be grateful. As mentioned at the beginning of verse 134.

الَّذِينَ يُنْفَقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ

"(namely) those who always give charity, both in times of abundance and scarcity"

One of the characteristics of people who are grateful to Allah for the blessings they receive is the presence of the trait of not feeling possessive.<sup>40</sup> This means that every blessing he receives and experiences, whether small or large, he realizes is a gift from Allah SWT. Being free from excessive possessiveness will encourage a person to always share with others. Being free from excessive possessiveness will encourage a person to always share with others.

<sup>37</sup> <https://www.nih.gov/news-events/nih-research-matters/anger-may-harm-heart-blood-vessel-health>

<sup>38</sup> Harold Braswell and Howard I Kushner, "The Heart Speaks: A Cardiologist Reveals the Secret Language of Healing," *The Permanente Journal* 14, no. 1 (2010): 90–90, <https://doi.org/10.7812/tpp/09-086>.

<sup>39</sup> Hasbi Ash-Shiddiqy, "Tafsir Al-Qur'an Majid An-Nuur Jilid 1," Pt Pustaka Rizki Putra (Semarang: Pustaka Rizki Putra, 2000).

<sup>40</sup> Firdaus, "Syukur Dalam Perspektif Al-Qur'an, Jurnal Mimbar 2014," 1, no. 20 (2019): 26–34.



A study has shown that gratitude is very effective in controlling the heart's functioning. Meredakan gejala somatik dan peradangan. This is because gratitude leads to a healthy lifestyle and eliminates sleep disturbances.<sup>41</sup>

Second, have emotional intelligence. This is as stated in the sentence;

وَالْكَاظِمِينَ الْغَيْظَ

“People who control their anger”

One of the emotions that exists within humans is anger. Anger is a negative emotional expression that often arises in humans.<sup>42</sup> Anger often arises due to factors outside of oneself. Such as feeling unfairly treated, oppressed, hurt, disappointed, and so on.

Anger is a psychological expression that can affect the human heart's functioning. Uncontrolled anger has a more significant effect on the heart than sadness and anxiety.<sup>43</sup> The impact of uncontrolled anger can increase blood pressure, forcing the heart to work harder. As a result, many of those who experience blood pressure problems also suffer from heart disease.<sup>44</sup>

Prophet Muhammad (peace be upon him) is recorded in many accounts as motivating his followers to always control their anger. Several virtues are attributed and promised to those who are able to control their anger, including: being a strong person,<sup>45</sup> given easy access to heaven,<sup>46</sup> will receive a special call and blessing from Allah SWT on the Day of Judgment,<sup>47</sup> Even the motivation of the Prophet Muhammad, peace be upon him, to always control anger was accompanied by practical steps, namely to remain silent when angry, pray for Allah's protection, perform ablution, and also adjust one's sitting position.

Third, Forgiving personality (forgiveness trait)

وَالْعَافِينَ عَنِ النَّاسِ

“People who forgive others (for their mistakes).”

Forgiving means a person who easily forgives others for their mistakes against him/her.<sup>48</sup> The word “forgiveness” in the Qur'an comes from the word عَفَا.

<sup>41</sup> Xiaoxiao Wang and Chunli Song, “The Impact of Gratitude Interventions on Patients with Cardiovascular Disease: A Systematic Review,” *Frontiers in Psychology* 14, no. September (2023): 1-12, <https://doi.org/10.3389/fpsyg.2023.1243598>.

<sup>42</sup> Shinta Mutiara Puspita, “Kemampuan Mengelola Emosi Sebagai Dasar Kesehatan Mental Anak Usia Dini,” *SELING: Jurnal Program ...Jurnal Program Studi PGRA* 5 (2019): 82-92.

<sup>43</sup> Daichi Shimbo et al., “Translational Research of the Acute Effects of Negative Emotions on Vascular Endothelial Health: Findings From a Randomized Controlled Study,” *Journal of the American Heart Association* 13, no. 9 (2024): 1-12, <https://doi.org/10.1161/JAHA.123.032698>.

<sup>44</sup> Tetsuya Ohira et al., “Impact of Anger Expression on Blood Pressure Levels in White-Color Workers with Low-Coping Behavior,” *Environmental Health and Preventive Medicine* 5, no. 1 (2000): 37-42, <https://doi.org/10.1007/BF02935914>.

<sup>45</sup> Abu Abdillah Muhammad bin Ismail Al-Bukhari, *Shahih al-Bukhari*, Aplikasi Ensiklopedi Hadis kitab 9 imam lidwa Pustaka, nomor: 5649

<sup>46</sup> Abul Qasim Sulaiman bin Ahmad bin Ayyub Asy-Syami Ath-Thabranî, *al-Mu'jam al-Ausat*, Aplikasi Hadis Jawami' al-Kalim, no. 2411

<sup>47</sup> Muhammad bin 'Isa bin Saurah bin Musa as-Sulami at-Tirmidzi, *Sunan at-Tirmidzi*, Aplikasi Ensiklopedi Hadis kitab 9 imam lidwa Pustaka, nomor: 1944

<sup>48</sup> KBBI, Offline, 1.5.1



Among the meanings associated with this word are to unravel, to free, to release, to heal, and to restore health.<sup>49</sup>

Forgiving means resolving problems, freeing oneself, and letting go of disappointment or pain in one's feelings and thoughts. Forgiving will heal emotional wounds, restore mental health, and return you to your original state.

A study reveals that the choice to forgive has an impact on a person's health. This is because not forgiving means holding on to negative feelings in your heart and mind. This can cause and maintain stress conditions that ultimately affect the immune system and physical health.<sup>50</sup>

Keempat, senantiasa berbuat baik.

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

"and. God loves those who do good deeds."

The term that corresponds to the above verse is whoever sows, he will surely reap. Good deeds will create a good environment and bring inner peace to a person. On the contrary, bad deeds will create a bad environment and disturb inner peace.

Fifth, have self-awareness. This is in accordance with the following verse:

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفِرُوا لِذُنُوبِهِمْ

"Likewise, those who, when they commit an indecency or wrong themselves, remember Allah and seek forgiveness for their sins.

The above verse describes people who have good self-awareness. That is, a person who, when doing something bad or wrong, remembers Allah and hastens to correct it. He realized that every evil deed or sin committed would incur the wrath of Allah SWT. Kesadaran tersebut kemudian mendorong untuk segera memperbaikinya dengan meminta ampun kepada Allah.

In psychological studies, kesadaran diri is referred to as self-awareness. One characteristic of people who possess self-awareness is the ability and willingness to evaluate themselves.<sup>51</sup> Self-awareness is very important in efforts to develop and bring about positive change in a person.<sup>52</sup> Conversely, someone who lacks self-awareness has the potential to become someone who does not develop, falls behind, and even fails in life.

A person's self-awareness has different levels. For someone who has reached a good level of self-awareness, they no longer need encouragement from others. This awareness has become an ingrained moral principle, which will naturally send a signal when one is in an incorrect state. Like someone looking for food

<sup>49</sup> <https://www.almaany.com/id/dict/ar-id/>

<sup>50</sup> Kathleen A. Lawler et al., "The Unique Effects of Forgiveness on Health: An Exploration of Pathways," Journal of Behavioral Medicine 28, no. 2 (2005): 157–67, <https://doi.org/10.1007/s10865-005-3665-2>.

<sup>51</sup> M. Yudi Ali Akbar, Rizqi Maulida Amalia, and Izzatul Fitriah, "Hubungan Religiusitas Dengan Self Awareness Mahasiswa Program Studi Bimbingan Penyuluhan Islam (Konseling) UAI," JURNAL AL-AZHAR INDONESIA SERI HUMANIORA 4, no. 4 (2018): 265, <https://doi.org/10.36722/sh.v4i4.304>.

<sup>52</sup> Komarudin Sassi Imam Syafi'i1, "Refleksi Qs. Ar-Ra'du: 11 Dan Qs. Al-Anfal: 53 Self Awareness Sebagai Kesalehan Sosial Imam," PAEDAGOGY : Jurnal Ilmu Pendidikan Dan Psikologi 5, no. 2 (2025): 861–76.,



when they feel hungry. Looking for medicine or going to the doctor when he feels sick. However, for someone whose level of self-awareness is still low, they still need encouragement and reminders from others. And people who lack self-awareness don't understand even when they are reminded and encouraged by others.

Sixth. Able to control oneself to not repeat bad deeds.

وَلَمْ يُصْرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ

"They did not continue what they were doing (sinful acts) even though they knew it.

The six things above are the traits or characteristics of people who are pious. A person is called pious when the above characteristics have become part of their daily character or personality traits. This means that the behavior has become deeply ingrained in him, so that it emerges spontaneously without having to be requested or commanded by others. Being grateful, controlling anger, forgiving, evaluating oneself and improving, and not repeating the same mistakes become part of one's character.

If examined more deeply, the characteristics of a pious person are forms of human emotions. All of them are related to various emotions such as anger, anxiety, fear, happiness, sadness, disgust, jealousy, envy, courage, love, and shame.<sup>53</sup>

Selain ciri orang bertakwa, al-Qur'an juga menyebutkan mengenai aktivitas pembentuk takwa. The author identified the verses that form takwa by collecting verses containing the phrase *la'allakum tattaqun*. *لَعَلَّكُمْ تَتَّقُونَ* means so that you may be pious. These verses can be found in several surahs, as follows: al-Baqarah 2:21, 63, 179, 183, al-an'am 6:153, and al-a'raf 171. If we understand these six verses and draw out their main message, it covers three things. That the activities Allah commands to build takwa include worship in its various forms, reading the Qur'an, and fasting. The first activity that builds takwa is worship based on Surah al-Baqarah verse 21:

يٰٰيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

"O mankind, worship your Lord, who created you and those before you, so that you may become righteous.

The verse above contains God's command to worship Him. Ibadah adalah aktivitas mendekatkan diri kepada Allah dengan menjalankan perintah dan menjauhi larangan-Nya.<sup>54</sup> Worship is an effort to humble oneself before God, by bringing all of one's consciousness to bear in order to continuously improve oneself and attain the pleasure of Allah SWT. Worship is an effort to remember and bring God into oneself, which leads to self-awareness to carry out all His commands and avoid His prohibitions.

<sup>53</sup> Agus Santoso, *Mengontrol Emosi Menjadi Seni*, 1st ed., vol. 1 (Surabaya: Global Aksara Pres, 2021).

<sup>54</sup> Maryani, "Maryani. Esensi Ibadah Dan Pengamalannya Perspektif Hukum Islam. Jurnal Literasiologi, 7 no. 1 (2021): 1-15.



It can be concluded that worship is a means to remember Allah, in bringing peace to the feelings or heart. As Allah says in Surah Ar-Ra'du 13: 28;

الَّذِينَ أَمْنَوْا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ وَلَا يَذْكُرُ اللَّهُ وَتَطْمَئِنُ الْقُلُوبُ

"(That is) those who believe and whose hearts find peace in the remembrance of Allah. Remember, it is only in the remembrance of Allah that hearts find peace.

The above verse is proof of the benefits of remembrance, which is that it brings peace to the soul. Dhikr is not only interpreted as mentioning the name of Allah, such as *subhanallah*, *alhamdulillah*, *Allahuakbar*. Or by performing acts of worship such as praying and reading the Qur'an. Dhikr can also be interpreted as acting in accordance with Allah's commands, striving to keep oneself on the path that is pleasing to Allah, also known as *dhikrul bil jawarih* (dhikr through deeds).<sup>55</sup> From this, it can be concluded that both normative and contextual forms of dhikr will bring inner peace. On the contrary, people who tend to do what is forbidden by God will feel restless and uneasy because they are haunted by feelings of guilt and sin.

The second activity that builds takwa is reading the Book of Allah. This is based on verse 63 of Surah al-Baqarah:

خُذُوا مَا أَنْتُمْ بِقُوَّةٍ وَادْكُرُوا مَا فِيهِ لَعْلَكُمْ تَتَفَوَّنَ

"Hold fast to what We have given you and remember what is in it so that you may be righteous.

Textually, the above verse tells the story of Prophet Moses and the Children of Israel who made a covenant on Mount Tursina. Then the verse also contains a command to hold fast to what Allah has given (the holy book) with strength. Al-Mawardi, in his interpretation, explains that holding fast has several meanings, including: first, studying it earnestly; second, obeying Allah; and third, acting in accordance with what is contained therein.<sup>56</sup>

At-Tobari explained that the meaning of the command to take it with strength is to study earnestly by reading, paying attention, and reflecting on what is in the book of Allah, which contains promises, warnings, encouragement, and advice.<sup>57</sup> Interacting with the holy book as a representation of God's guidance should not be done casually, but must be done sincerely, with obedience, and with the awareness to always practice it in daily life.

The Qur'an, as the holy book of Islam, has a profound influence on mental development. Instructions, whether in the form of commands or prohibitions, as well as the wisdom contained therein, will significantly shape one's personality to become more mature. In addition, the sentences in the study of ulumul qur'an are

<sup>55</sup> Munirudin, "'Forms of Zikr and Its Functions in the Life of a Muslim.' Journal of Community Development 5," *Jurnal Pengembangan Masyarakat* 5, no. 5 (2018): 1-17.

<sup>56</sup> Abi al-Hasan Ali bin Muhammad bin Habib Al-Māwardī, "An-Nukatu Wa Al-'Uyūn Tafsīr Al-Māwardī," 1992.

<sup>57</sup> Abi Ja'far Muhammad bin Jarir At-Tobari, *Tafsir At-Tobari.Pdf*" (Mesir: an-Nasr wa Tauzi', 2001).



miracles that greatly affect the mental health of readers even if they do not understand their meaning.

A study states that reading the Qur'an regularly has positive implications for mental health, reduces stress levels and anxiety disorders. Reading the Qur'an brings inner peace and stabilizes emotions.<sup>58</sup>

More specifically, reading the Qur'an produces electromagnetic effects that influence a person's cells. Increases the body's production of endorphins, lowers blood pressure, slows breathing rate, stabilizes heart rate, thereby bringing calmness and relieving stress.<sup>59</sup>

The third activity that builds takwa is fasting, as stated in verse 183 of Surah al-Baqarah:

يٰ أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

"O you who believe, fasting is prescribed for you as it was prescribed for those before you, that you may become righteous.

Allah commands His servants to fast. In Islamic law, fasting consists of obligatory and recommended fasts. The verses and hadiths that contain commands to fast do not specifically mention the wisdom behind fasting. In general, based on the above verse, the obligation to fast will foster takwa within a person. This means that the benefits of fasting are so extensive. Not only does it train patience by enduring hunger, but it also trains individuals to have self-awareness, forgiveness, gratitude, steadfastness by always feeling that they are being watched by Allah, and so on.

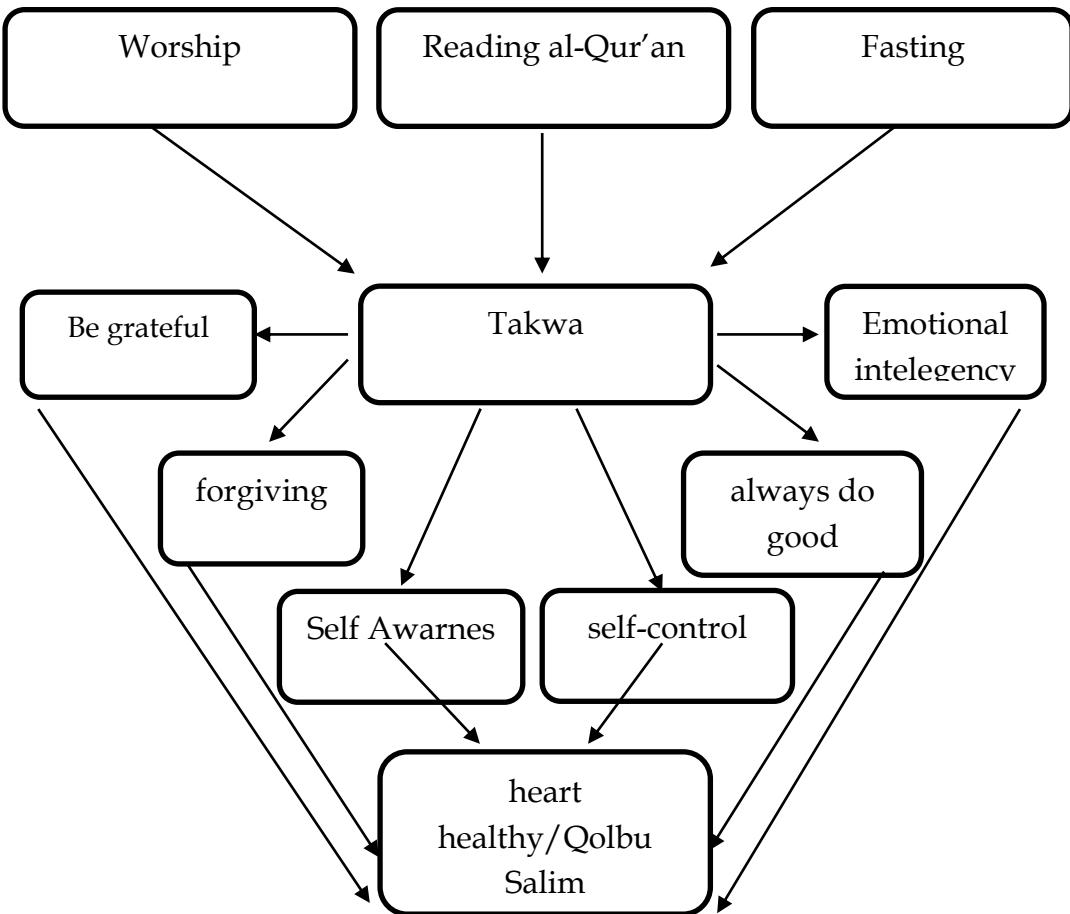
A study on the health benefits of fasting states that fasting has benefits for the body. Among the benefits are that proper and consistent fasting can reduce weight, control and lower blood pressure, and even reduce and prevent potential cardiovascular or heart disease.<sup>60</sup>

If illustrated in the form of a concept map as follows:

<sup>58</sup> Nadhira Suci Juniar and Nurhaliza Putri, "Pengaruh Membaca Al- Qur ' an Terhadap Kesehatan Mental," Jurnal Religion: Jurnal Agama, Sosial, Dan Budaya 1, no. 6 (2023): 830-39, <https://maryamsejahtera.com/index.php/Religion/index>.

<sup>59</sup> Salsabila Roichatul Jannah et al., "Pengaruh Rutinitas Membaca Al-Qur ` an Terhadap Kesehatan Mental," Maliki Interdisciplinary Journal (MIJ) 3, no. July (2025): 793-803.

<sup>60</sup> Wahyu Sukma Samudera et al., "The Benefits of Fasting to Improve Health Conditions and to Prevent Cardiovascular Disease," Jurnal Ners 14, no. 3 Special Issue (2019): 383-87, <https://doi.org/10.20473/jn.v14i3.17168>.



## CONCLUSION

Takwa has a close and significant relationship with heart health. The Qur'an explicitly mentions the characteristics of a pious person, which include always being grateful, having emotional intelligence, being forgiving, always doing good, having self-awareness, and being able to control oneself. In addition to these characteristics, the Qur'an also mentions activities that build takwa, including worship, reading the Qur'an, and fasting. Both the characteristics of pious people and activities that foster takwa are related and have significant implications for heart health. It is concluded that a person's level of takwa has an impact on their heart health. The better one's takwa, the better the quality of one's heart, both the heart as the center of feelings and the heart as the center of organs in the human body.

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