

OVERCOMING ANXIETY THROUGH RIDHA, TAWAKKAL, AND PATIENCE: A THEMATIC STUDY IN THE TAFSIR FI ZHILALIL QUR'AN

Wan Alif Ihza Mahendra¹, Sahdin Hasibuan²

^{1,2}Universitas Islam Negeri Sumatera Utara, Indonesia

*Corresponding Author: wanalifihzamahendra@gmail.com

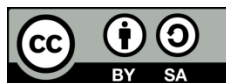
Article Info

Article history:

Received :
 Revised :
 Accepted :
 Available online
<http://jurnal.uinsu.ac.id/index.php/analytica>

E-ISSN: 2541-5263

P-ISSN: 1411-4380



This is an open access article under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license

ABSTRACT

The phenomenon of anxiety disorders continues to increase globally, but modern psychotherapy approaches such as CBT, pharmacotherapy, and mindfulness are considered to have not fully addressed the spiritual dimension of humans. This study aims to analyze the Qur'anic values of ridha, tawakkal, and sabar in Sayyid Qutb's commentary on *Fī Zilāl al-Qur'ān* and their relevance as an Islamic therapeutic framework for contemporary anxiety. This study used a qualitative method with a library research approach and thematic analysis (*tafsir maudhū'i*). The results show that ridha plays a role in cognitive restructuring that fosters positive acceptance, tawakkal becomes a spiritually-based emotional regulation mechanism, and sabar functions as a reinforcement of psychological resilience. The integration of the three forms a Qur'anic therapy model that is holistic, applicable, and complementary to modern psychotherapy. These findings confirm that Qur'anic spirituality is not merely dogmatic, but has operational value in mental health interventions in modern Muslim communities.

Keywords: Anxiety; Consent; Trust; Patience; Faith in the Qur'an; Islamic Psychology

1. INTRODUCTION

The phenomenon of anxiety disorders has become one of the most pressing issues in global mental health in the 21st century. Reports from various international health organizations indicate a significant increase in the number of people suffering from anxiety disorders in the past two decades, making it a transnational and cross-cultural public health problem. Anxiety is no longer merely a personal problem but has evolved into a collective challenge that impacts productivity, social relationships, and even the quality of life in modern society (Wahyudin 1385). Uncertain economic pressures, increasingly fierce social competition, and identity crises amidst the rapid flow of globalization create fragile psychological conditions. Furthermore, anxiety disorders not only appear in individuals with a clinical history but are also experienced by students, professional workers, housewives, and even the elderly. This demonstrates that anxiety is universal, transcending age, profession, and social status, thus requiring comprehensive and adaptive treatment strategies.

Modern psychology offers a variety of solutions, from Cognitive Behavioral Therapy (CBT) and pharmacological therapy to mindfulness approaches. However, most of these approaches emphasize solely the rational and biological dimensions, while the spiritual aspect of human existence is often neglected (Mawaddah et al. 2024). Yet, spiritual needs are a fundamental part of human existence. When the transcendental dimension is not present in the healing process, a gap often arises: individuals may recover clinically, but remain plagued by feelings of emptiness, loss of meaning, and inner anxiety. This underscores the urgency of developing an anxiety management model that is not only scientific but also holistic, integrating psychological and spiritual aspects in a balanced manner.

Islam, as a religion of syumul (comprehensiveness), offers spiritual principles that can serve as coping mechanisms in dealing with anxiety. Three of these principles relief (permission), trust (tawakkal), and patience occupy the Quranic teachings. The concept of reliance (permission) is emphasized in the words of Allah:

جَزَاءُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ حَشِيَ رَبَّهُ

Meaning:

"Their reward in the sight of their Lord is the paradise of 'Adn beneath which rivers flow. They will abide therein forever. Allah is pleased with them and they are pleased with Him. That is (the reward) for those who fear their Lord" (QS. Al-Bayyinah: 8).

This verse emphasizes the importance of grateful acceptance of God's provisions. Tawakkul is confirmed in His words:

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ١٥٩

Meaning:

"So, thanks to Allah's grace, you (Prophet Muhammad) were gentle towards them. If you act hard and have a rough heart, of course they will stay away from those around you. Therefore, forgive them, ask for forgiveness for them, and consult with them in all (important) matters. Then, when you have made up your mind, put your trust in Allah. Indeed, Allah loves those who put their trust" (QS. Al-Imran: 159).

Meanwhile, patience is commanded in the verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ١٥٣

Meaning:

"O you who believe, seek help (from Allah) through patience and prayer. Indeed, Allah is with the patient" (Al-Baqarah: 153).

These three concepts are not only theological but also have psychological functions as strategies for self-control and emotional regulation. Ridha represents grateful acceptance of Allah's decree; tawakkul (reliance) brings harmony between human endeavor and dependence on God; and patience is an inner strength that sustains resilience in difficult

situations. In other words, these Qur'anic values function as coping strategies that align with the needs of modern psychotherapists (Kamaluddin 2021).

In the tradition of exegesis, Sayyid Qutb, in his work, "*Fi Zilāl al-Qur'ān*," provides an in-depth elaboration of these three concepts. He interpreted "ridha" (relief) as a form of active awareness that fosters emotional stability, "tawakkal" (relief) as an axiological attitude that combines maximum effort with complete surrender to God, and "patience" as an active, not passive, moral endurance. This interpretation makes Qur'anic values relevant to modern psychological challenges, as they are not limited to the normative level but are applicable in everyday life (Qurthubi 1968).

Several contemporary studies have also strengthened the relevance of Islamic spirituality to anxiety management. Yono found that spiritually-based psychotherapy can significantly reduce anxiety disorders. Muzaenah and Makiyah confirmed that prayer and dhikr (remembrance of God) are effective in calming patients with chronic illnesses. Prasetyo and Faizal & Putri demonstrated that "tawakkal" (relief) can reduce pre-operative anxiety, while Saputra demonstrated a positive correlation between "patience" and resilience in the face of work stress. These findings demonstrate that Islamic spiritual values are not merely doctrines but have a real function as psychological mechanisms for coping with anxiety (Rahman, Noor, and Wahyuningsih 2024).

However, previous studies still leave significant gaps. The integration of thematic interpretation of the Qur'an with Islamic psychology has not been comprehensively conducted. Most studies emphasize the empirical-practical aspects without providing a strong normative foundation from the sacred text. This is where this research becomes urgent. By using the *Fiil al-Qur'an* as a primary reference, this study seeks to build a conceptual framework linking Qur'anic interpretation with Islamic psychology, thus producing an Islamic therapy model that is both scientific and meaningful.

Thus, this research stems from three main urgencies. First, the increasing prevalence of anxiety in modern society. Second, the limitations of conventional psychological approaches that do not address the spiritual dimension. Third, the need to integrate thematic interpretation of the Qur'an with Islamic psychology to develop a more relevant model of psychiatric therapy. Through an examination of the concepts of pleasure (ridha), trust (tawakkal), and patience (patience) in the *Fiil al-Qur'an*, this research is expected to provide theoretical contributions to the development of thematic interpretation while offering practical solutions to address the psychological crisis in contemporary Muslim society.

2. RESEARCH METHOD

This study uses a qualitative approach with library research methods, as the focus of the study is directed at exploring the conceptual meanings within the Qur'anic text and authoritative interpretations, rather than empirical measurements based on statistical data. This method was chosen to enable researchers to deeply explore the spiritual substance of the Qur'an and reflectively connect it to contemporary concerns (Qutb, 1968; Mawaddah, Shofiah, & Rajab, 2024).

The primary data consists of Qur'anic verses directly related to the concepts of contentment (ridha), trust (relief), and patience (patience), particularly Surah Al-Bayyinah: 8, Surah Ali Imran: 159–160, and Surah Al-Baqarah: 153, along with Sayyid

Qutb's interpretation in his monumental work, *Fī Zilāl al-Qur'ān*, known for its profound spiritual understanding and social relevance (Qutb, 1968). Meanwhile, secondary data was obtained from Islamic psychology literature and recent empirical findings related to anxiety management, such as research by Ikram Hakimi (2023), Rahman, Noor, and Wahyuningsih (2024), and Muzaenah and Makiyah (2022), to strengthen the integrative aspect between theological normativity and psychological reality.

All literature was collected through documentation techniques, with selection criteria focusing on three main aspects: source authority, thematic relevance, and publication timeliness. The analysis process was conducted using content analysis techniques based on *maudū'i* (thematic) interpretation, which began by reducing and categorizing the data into three main categories *ridha*, *tawakkal*, and *sabar* then interpreting the psychological significance of each concept within the framework of modern coping and resilience theory (Kamaluddin, 2021). The final stage, a synthesis of meaning, is carried out by integrating the interpretation of the Qur'an and Sayyid Qutb's thoughts with contemporary psychotherapy theory in a complementary manner, resulting in a framework of meaning that is not only normative but also relevant and implementable in the context of mental health in modern Muslim communities.

To maintain academic validity, this study applies source triangulation through a comparative reading of Sayyid Qutb's interpretation with that of other scholars, such as Al-Qurthubi (1968), while also verifying its relevance through the latest empirical literature in modern Islamic psychology (Rendiansyah Taha & Harismayanti, 2023). Thus, this research methodology not only confirms the authenticity of the Qur'anic references but also ensures their real connection to the spiritual and psychological needs of contemporary humans.

3. RESULT AND ANALYSIS

Consent as a Cognitive Restructuring Strategy

Sayyid Qutb, in *Fī Zilāl al-Qur'ān*, emphasizes that consent is not a passive resignation that eliminates effort, but rather a form of active acceptance of God's decree, grounded in a deep sense of faith and gratitude. Consent, from Qutb's perspective, is a spiritual attitude that involves the active involvement of the heart and mind in aligning one's will with God's. This emphasizes that a believer continues to strive to the fullest while simultaneously accepting the final outcome with an open heart. This attitude aligns with Allah's word in Surah Al-Bayyinah [98]: 8:

جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ ۝٨

Meaning:

"Their reward with their Lord is gardens of Eden beneath which rivers flow; they will abide therein forever. Allah is pleased with them, and they are pleased with Him. That is the reward for those who fear their Lord."

This verse describes the reciprocal relationship between Allah and His servants: Allah is pleased with them because of their obedience and steadfast faith, while the faithful servant is pleased with Allah through their sincere acceptance of His decrees. In Qutb's interpretation, "purity" has a spiritual dimension that fosters inner peace and emotional

stability. A believer who is content will view all of Allah's decrees as good, even if they outwardly appear as trials or suffering (Qurtubi 1968).

Physiologically, "purity" can be interpreted as a form of cognitive restructuring, namely the individual's ability to transform negative thought patterns into positive acceptance of the realities of life (Ikram Hakimi, 2023). In his commentary on Fi Zhilalil Qur'an, Sayyid Qutb emphasized that "ridha" (receiving pleasure) is not merely resignation, but rather an active awareness to align one's will with God's (Qutb, 1968). This perspective aligns with positive psychology theory, which emphasizes the importance of self-acceptance as the basis for emotional calm (Kamaluddin, 2021).

Through "ridha," individuals learn to view adversity as a means of spiritual growth, rather than a source of suffering. This attitude fosters positive reframing that can reduce stress reactivity and anxiety (Mawaddah et al., 2024). When implemented as an Islamic coping mechanism, "ridha" strengthens emotional regulation by balancing one's spiritual and cognitive dimensions.

Tawakkal as a Spiritual Emotion Regulation Mechanism

The concept of tawakkal is one of the main spiritual pillars in Islam which emphasizes the balance between human effort and dependence on Allah. Tawakkal is not intended as a fatalistic attitude that eliminates the role of endeavor, but rather a harmony that unites human hard work with full confidence that the final result is completely under the control of Allah. Sayyid Qutb in *Fī Zilāl al-Qur'an* explains that a believer who trusts himself will still try his best, make careful plans, and follow the right path, but behind that he still relies on Allah for the final decision. Thus, tawakkal is an active and dynamic attitude, not passive and giving up without effort (Zakaria 2013). This is confirmed in QS. Ali Imran [3]: 159–160:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ ۚ وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ ۚ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۚ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ۝ ١٥٩ إِنَّ يَنْصُرْكُمْ اللَّهُ فَلَا غَالِبَ لَكُمْ ۚ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

Meaning:

"...So forgive them, ask for forgiveness for them, and consult with them in the matter. Then when you have made up your mind, then put your trust in Allah. Indeed, Allah loves those who put their trust. If Allah helps you, no one can defeat you; but if Allah allows you, then who can help you except Him? Therefore, let the believers put their trust in Allah alone."

Tawakkal functions as a form of affective regulation or spiritually based emotional regulation. In Sayyid Qutb's view, tawakkal is a balance between human endeavor and complete dependence on Allah (Qutb, 1968). Theoretically, this attitude resembles an emotion-focused coping mechanism, where individuals calm themselves with the belief that the final outcome is beyond human control, but still try their best (Munif, 2017).

Tawakkal is not synonymous with fatalism, but is a form of spiritual courage that frees individuals from the burden of excessive expectations. In the context of modern therapies such as Mindfulness-Based Stress Reduction (MBSR), awareness and acceptance are also fundamental to anxiety management; however, in Islam, tawakkal adds a transcendental dimension that provides meaning and a sense of spiritual security (Rahman, Noor, & Wahyuningsih, 2024). Therefore, tawakkal serves as a bridge between the rationality of modern psychotherapy and the reassuring spirituality of the Quran.

Patience as a Model of Psychological Resilience

The concept of patience in Islam is a fundamental teaching that holds a central place in the development of morals, spiritual resilience, and the formation of a believer's character. Patience is not only understood as an attitude of restraining oneself from suffering, but also as an active energy that motivates a Muslim to remain steadfast in facing life's challenges. Sayyid Qutb, in his *Fi ilāl al-Qur'an*, emphasizes that patience is an inner strength that enables a believer to control emotions, regulate inner responses, and persist in the face of difficulties with steadfast faith. In other words, patience is a spiritual energy that maintains the consistency of faith and a moral foundation that supports a servant's loyalty to Allah under any circumstances. This meaning aligns with Allah's words in Surah Al-Baqarah [2]: 153:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ١٥٣

Meaning:

"O you who believe, seek help (from Allah) through patience and prayer. Indeed, Allah is with the patient."

This verse shows that patience is not only an attitude of endurance, but also a spiritual instrument for gaining Allah's help. Qutb interpreted patience as the primary support in facing life's burdens, while prayer is a means of direct communication with Allah. These two instruments, when combined, form a spiritual mechanism that maintains the balance of a believer's soul (Qurtubi 1968).

Furthermore, in Surah Az-Zumar [39]: 10, Allah says:

قُلْ لِعِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمُ الَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَأَرْضُ اللَّهِ وَاسِعَةٌ إِنَّمَا يُؤَفِّقُ الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ

Meaning:

"Say (Muhammad), 'O My faithful servants! Fear your Lord.' Those who do good in this world obtain good. And the earth of Allah is wide. Indeed, only those who are patient will be given their reward without limit."

Patience is the main component in building a person's resilience or mental resilience. In the *Fi Zhilalil Qur'an*, patience is described as active spiritual energy, not just enduring suffering (Qutb, 1968). This attitude fosters the individual's ability to manage pressure, control emotions, and find meaning behind difficulties (Maharani et al, 2025).

In the framework of modern psychological theory, patience is parallel to the concept of psychological resilience, namely the capacity to bounce back from life's difficulties (Luthans, 2002). However, the Qur'anic version of patience adds an element of transcendental faith which makes endurance not only an ability to endure, but also a path to cleansing the soul (*tazkiyah an-nafs*). Research by Saputra (2023) shows that teachers who instill the values of patience and trust in God experience a significant reduction in work stress, proving the real function of spiritual values on psychological stability.

Integrating Quranic Values as a Complement to Modern Psychotherapy

The integration of *ridha* (relief), *tawakkal* (trust), and *sabar* (patience) creates a Quranic therapy model that complements modern psychotherapy. These three can be mapped into a systematic spiritual coping mechanism: *ridha* (relief) as acceptance coping, *tawakkal* (religious coping), and *sabar* (patience) as resilience building (Rendiansyah

Taha, Firmawati, & Harismayanti, 2023). This approach complements Western therapies, which tend to emphasize cognitive and affective aspects while often neglecting the spiritual dimension (Muzaenah & Makiyah, 2022).

This integration also aligns with Allah's word in Surah At-Taghabun [64]: 11:

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

Meaning:

"No calamity befalls anyone except by Allah's permission; and whoever believes in Allah, He will guide his heart. And Allah is All-Knowing of all things."

The verse of Surah At-Taghabun [64]:11 serves as the theological basis for this model: "No calamity befalls anyone except by Allah's permission; and whoever believes in Allah, He will guide his heart." This verse emphasizes that true psychological balance stems from faith and acceptance of Divine decrees. In the context of modern therapy, the integration of these Qur'anic values can add depth of meaning and provide a more complete sense of coherence for patients with anxiety disorders (Mawaddah et al., 2024).

In the context of modern Muslim society, this Islamic therapy model is highly relevant. Amidst increasing cases of anxiety triggered by economic crises, social pressures, and existential unease, a Qur'anic-based approach can address both psychological and spiritual needs. Ridha teaches calming acceptance, tawakkal (religious surrender), and sabar (patience) cultivate mental resilience in the face of adversity. The integration of these three creates an Islamic therapeutic framework that addresses three primary dimensions of human nature: the rational, the emotional, and the transcendental.

Thus, this therapeutic model is not only beneficial in a personal context as a strategy for coping with anxiety, but also has social significance, as it can serve as a basis for developing Islamic counseling, character education, and spiritual guidance within the community. The integration of ridha, tawakkal, and sabar ultimately provides a comprehensive solution that strengthens faith while enhancing mental health, making Islam relevant not only as a faith system but also as a source of therapy for modern life.

The Relevance of the Quranic Model to Contemporary Psychotherapy

Quranic spiritual values have strong relevance in enriching modern psychotherapy approaches. Ridha can be compared to cognitive restructuring in Cognitive Behavioral Therapy (CBT), which helps individuals restructure their perceptions of stress and uncertainty (Ikram Hakimi, 2023). Tawakkal broadens the scope of therapy by adding a spiritual dimension to emotional management and anxiety reduction, similar to the concept of self-transcendence in existential psychology. Meanwhile, sabar strengthens psychological resilience through mechanisms of spiritual meaning and hope (Frankl, 2006).

Rahman et al. (2024) found that preoperative patients who internalized the value of tawakkal experienced a significant reduction in anxiety. These findings align with the study by Rendiansyah Taha et al. (2023), which showed that dhikr as an actualization of ridha and sabar increases self-acceptance and emotional stability in chronic patients. These results suggest that Quranic spirituality serves as a complementary therapy that enhances the effectiveness of conventional clinical interventions. Thus, the Qur'anic model based on consent, trust, and patience is not merely a normative approach, but rather a holistic therapeutic framework that addresses the rational, emotional, and

transcendental dimensions of human existence. This model can be a real contribution to the development of Islamic psychology and the integration of spirituality into modern mental health practice.

The Qur'an itself emphasizes the relevance of this spiritual-psychological integration. Allah says in Surah Ar-Ra'd (13:28):

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Meaning:

"(Namely) those who believe and whose hearts find rest in the remembrance of Allah. Behold, only in the remembrance of Allah do hearts find rest."

This verse demonstrates that true psychological stability can only be achieved through spiritual strength. Dhikr, as a practice of actualizing contentment (ridha), trust (relief), and patience, serves as an inner strengthening medium capable of calming the heart amidst anxiety (Qutb 1968).

Empirical research also supports the importance of integrating Qur'anic values into modern psychotherapy. Rahman et al. (2024) demonstrated that pre-operative patients who internalized the value of trust (ridha) experienced a significant reduction in anxiety, as they felt secure in entrusting the outcome of surgery to Allah after undergoing the best medical preparation. Rendiansyah found that the practice of dhikr, as a form of actualizing contentment (ridha) and patience, was able to calm hemodialysis patients and increase self-acceptance (Rendiansyah Taha, Firmawati Firmawati 2023). Other research conducted by Muzaenah and Makiyah also showed that prayer and dhikr are effective in reducing anxiety symptoms in chronic patients. This demonstrates that the spiritual dimension of Islam can complement the limitations of modern clinical therapy (Muzaenah, A., & Makiyah 2022).

Thus, the integration of consent, trust, and patience in modern psychotherapy can be viewed as a complementary therapy model that strengthens conventional approaches. While Western therapy tends to emphasize rational and biological aspects, Islamic therapy presents a transcendental dimension that provides spiritual meaning behind suffering. This relevance is increasingly urgent amidst the increasing prevalence of anxiety disorders due to the social, economic, and existential crises in modern society.

Therefore, consent, trust, and patience are not only normative teachings in the Quranic text but also applicable strategies that can be applied in the context of Islamic counseling, clinical psychotherapy, and spiritual guidance. These three form an Islamic therapeutic framework that addresses all dimensions of human nature: the rational, emotional, and transcendental. This integration can be a real contribution to the development of Islamic psychology in the global discourse on mental health, while also proving that Quranic values remain alive, relevant, and provide solutions in addressing the psychological problems of contemporary society.

4. CONCLUSION

This research confirms that the Qur'anic spiritual values of consent (ridha), trust (tawakkal), and patience (sabar) have strong significance as spiritual mechanisms for responding to and overcoming anxiety. These three concepts are not only normative from an Islamic theological perspective but also functional as applicable psychological coping

strategies. Consent (ridha) fosters active self-acceptance through restructuring one's perspective on life's trials, trust (tawakkal) balances rational endeavor and spiritual serenity through complete surrender to God, while patience builds psychological resilience, enabling individuals to remain stable, adaptive, and find meaning in life's pressures.

The integration of these three values, as interpreted in Fi Zhilalil Qur'an, forms a Qur'anic therapeutic model that complements modern psychotherapeutic approaches. This model does not stand as an antithesis to conventional therapies such as CBT or mindfulness, but rather offers a transcendental dimension capable of filling the spiritual void in Western psychological approaches. Thus, this research makes an important contribution to strengthening the epistemology of Islamic psychology while opening the possibility of developing an Islamic-based therapeutic framework that is more holistic, integrative, and relevant to the mental crises of modern society.

Going forward, further research is recommended to develop this model into a more applicable operational framework, both in Islamic counseling practice, clinical psychotherapy, and in developing mental health education curricula in Islamic educational institutions. This way, these Qur'anic values will not remain conceptual but can be implemented concretely as spiritual-psychological solutions that directly impact the mental health of the community.

References

- Azwar, MR & Syam, AM. (2025). Tan Malaka's Track Record In Tanah Deli: A Case Study Of Senembah Maatschappij (1919-1921). *International Journal of Cultural and Social Science* 6 (2), 391-399
- Dalimunthe, AQ., Erwani, I & Syam, AM. (2025). A Model of Religious Harmonization in Indonesia: The Syncretic Dialectic of Tridharma and Islam. *Pharos Journal of Theology* 106 (4)
- Ikram Hakimi, Muhammad. 2023. "Coping Stres Dalam Menangani Kecemasan Ditinjau Dari Perspektif Islam." *Repository.Ar-Raniry.Ac.Id*, 1–129.
- Febriana, AD & Syam, AM. (2025). Enhancing student visits through library strategies: A case study of SMKN 1 Percut Sei Tuan. *Informatio: Journal of Library and Information Science* 5 (3), 238-250
- Kamaluddin, Ahmad. 2021. "Regulasi Emosi Berbasis Al-Quran Dan Implementasinya Pada Komunitas Punk Tasawuf." *Pharmacognosy Magazine* 75 (17): 399–405.
- Khairifa, F., Kholil, S., Syam, AM & Mujtahid, NM. (2025). Mitigating food waste and household waste management: The potential for redistributing surplus food in the policy communication of Medan City government. *IOP Conference Series: Earth and Environmental Science* 1445 (1), 012047
- Masrek, M. N. , Baharuddin , M. F. ., & Syam , A. M. . (2025). Determinants of Behavioral Intention to Use Generative AI: The Role of Trust, Personal Innovativeness, and UTAUT II Factors. *International Journal of Basic and Applied Sciences*, 14(4), 378-390. <https://doi.org/10.14419/44tk8615>
- Marpaung, IFL., Siregar, YD & Syam, AM. (2025). Habib Ali bin Abdurrahman Alhabsyi Kwitang: Kontribusi Sosial Keagamaan dan Perjuangan Nasionalisme, 1889–1968. *Local History & Heritage* 5 (1), 47-53

- Margolang, DP & Syam, AM. (2025). Cultural Acculturation: The Process of Migrating and Fundamentals of Batak-Mayur Culture in Kisaran, Asahan Regency. *Al Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan* 19 (3), 1347-1360
- Mawaddah, Alfi Wirda, Vivik Shofiah, Khairunnas Rajab, Universitas Islam, Negeri Sultan, and Syarif Kasim Riau. 2024. "Kajian Psikologi Islam: Integrasi Pendekatan Falsafi Dan Psikologi Modern." *NATHIQIYYAH: Jurnal Psikologi Islam* 7 (2): 171-82. <https://doi.org/10.46781/nathiqiyyah.v7i1>.
- Munif, Abdul. 2017. "Pengaruh Pendampingan Layanan Spiritual Do'a Dan Tawakkal Terhadap." *Jurnal Keperawatan Universitas Airlangga*, 140. <https://repository.unair.ac.id/69174/2/fulltext.pdf>.
- Muzaenah, A., & Makiyah, N. 2022. "Doa Dan Dzikir Sebagai Strategi Coping Pada Pasien Kronis," *Jurnal Bimbingan Dan Konseling Islami*.
- Nahar, S., Ulfah, F., Syam, AM., Siregar, PA., Suraya, R & Arrazy, S. (2025). Implementation of the Smoke-Free Area (SFA) Policy in Islamic University. *Public Health of Indonesia* 11 (3), 88-98
- Qurthubi, sayyid Al. 1968. *Tafsir Fi Zhilalil Qur'an*. kairo: dar: al Syuruq.
- Qutb, Sayyid. 1968. *Fi Zilal Al-Qur'an*. Kairo: Dār al-Shurūq.
- Rahman, Adam Faisar, Mohammad Arifin Noor, and Indah Sri Wahyuningsih. 2024. "Gambaran Tingkat Kecemasan Pada Pasien Pra Operasi Dalam Persiapan Pembedahan." *Universitas Sultan Agung Semarang*. https://repository.unissula.ac.id/36760/1/IlmuKeperawatan_30902300063_fullpdf.pdf.
- Rendiansyah Taha, Firmawati Firmawati, and Harismayanti Harismayanti. 2023. "Spiritual-Based Psychotherapy to Reduce Anxiety Symptoms in Chronic Patients,." *Psikologi Islami*.
- Rendiansyah Taha, Firmawati Firmawati, and Harismayanti Harismayanti. 2023. "Efektivitas Terapi Spiritual Murottal Al-Qur'an Dan Terapi Dzikir Terhadap Penurunan Tingkat Kecemasan Pasien Hemodialisa Di Rsud Toto Kabila." *Jurnal Ilmu Kesehatan Dan Gizi* 1 (2): 149-60. <https://doi.org/10.55606/jikg.v1i2.978>.
- Wa Ode Annisa Maharani, Vivik Shofiah, and Khairunnas Rajab. 2025. "Model Psikoterapi Sabar Dalam Perspektif Psikologi Islam." *Al-Zayn : Jurnal Ilmu Sosial & Hukum* 3 (2): 139-47. <https://doi.org/10.61104/alz.v3i2.959>.
- Wahyudin, Ayub. 1385. *Kajian Psikosufistik Dalam Kitab Al-Hikam Sebagai Upaya Mengatasi Anxiety Disorder Akibat Wabah Pandemi Covid-19*. Vol. 17.
- Zakaria, Mohd Fathi Yakan. 2013. "Konsep Tawakkal Dalam Al-Qur'an (Kajian Komparatif Antara Tafsir As-Sya'rawi Dan Tafsir Al-Azhar)." *Universitas Islam Negeri Sultan Syarif Kasim*, 93. <http://repository.uin-suska.ac.id/id/eprint/3039>.