P-ISSN : 1412-6141
E-ISSN : 2548-7744

Jurnal ADABIYAH

The Journal of Islamic Humanities

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FAKULTAS ADAB DAN HUMANIORA
UNIVERSITAS ISLAM NEGERI ALAUDDIN

Vol. 26 No. 1 (2026)

Jurnal Adabiyah
P-ISSN 1412-6141 E-ISSN 2548-7744

Theme: Islamic Humanities
VOLUME 26 ISSUE 1, January-June 2026

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This journal receives a national accreditation from Ministry of Research, Technology, and Higher Education Republic of Indonesia, **Nomor: 177/E/KPT/2024** on October 15, 2024 with the **SINTA score: S2.**

The Journal has been published by the Faculty of Adab and Humanity of Alauddin State Islamic University, Makassar, since 1997 and has been online since 2016 with the main themes on Humanities and Islamic Studies with the emphasis on interdisciplinary and intertextuality approach.

This journal are published twice a year, on June and December. The themes related to Islamic Studies are textual studies, scriptural traditions, Islamic law, and theology; and those related to Humanities are language, literature, history, and culture.

The journal of Humanities and Islamic Studies will provide the online collection of articles from 1997 up to now. The most updated information can be found on the website.

Jurnal Adabiyah
Volume 26 Issue 1, January-June 2026
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e-ISSN: 2548-7744

An Integrative Study of Anxiety: Insights from Qur'ānic Tafsīr and Psychoanalytic Theory

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Doi: 10.24252/jad.v26i1a6

(Submitted: 16/02/2026, Accepted: 18/06/2026, Available Online: 18/06/2026)

Abstract

This research addresses the limited integration of Qur'ānic exegesis and contemporary psychological frameworks in understanding the phenomenon of anxiety. It aims to explore the concept of anxiety in the Qur'ān through a thematic tafsīr analysis of Q.S. Al-Baqarah (2):155 and Q.S. Al-Mu'minūn (23):57, while also examining its relevance in relation to classical psychoanalytic theory. Employing a qualitative library research design, the research utilizes qualitative content analysis combined with thematic interpretation. Primary sources include *Tafsīr Ibn Kathīr*, *Tafsīr Al-Qurṭubī*, and *Tafsīr Al-Miṣbāḥ*, whereas secondary sources consist of scholarly works in psychology and Qur'ānic studies. The findings reveal that anxiety in the Qur'ānic perspective is not merely regarded as a psychological disturbance but is also understood as a divine test that serves spiritual and educational purposes. The thematic analysis identifies three major dimensions of anxiety: anxiety as a natural human psychological response, anxiety as a form of divine trial (*ibtilā'*), and anxiety as an expression of spiritual consciousness (*khashyah*). When examined in relation to classical psychoanalytic thought, particularly the theory of Sigmund Freud, these Qur'ānic concepts exhibit parallels with reality anxiety and moral anxiety. However, the Qur'ānic framework extends beyond psychoanalytic explanations by incorporating the transformative role of spirituality. This research contributes to the development of an integrative analytical framework that bridges Qur'ānic interpretation and psychology, thereby enriching Islamic scholarship and offering practical insights for mental health interventions. The research concludes that anxiety can function constructively when managed through spiritual practices such as patience (*ṣabr*), trust in God (*tawakkul*), and remembrance of God (*dhikr*).

Keywords: Anxiety; Qur'ānic Exegesis; Thematic Tafsīr; Al-Baqarah 2:155; Al-Mu'minūn 23:57; Psychoanalytic Theory

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ملخص

هذا البحث يبتعد عن التكامل المحدود بين تفسير القرآن والإطار النفسي الحديث في فهم القلق. تهدف هذه الدراسة إلى تحليل مفهوم القلق في القرآن من خلال تحليل التفسيرات الموضوعية للق.س. البقرة (٢):١٥٥ وق.س. المؤمنون (٢٣):٥٧، بالإضافة إلى دراسة أهميته من منظور التحليل النفسي الكلاسيكي .تستخدم هذه الدراسة نهجا نوعيا مع نوع البحث الأدبي من خلال طريقة تحليل المحتوى النوعي مع تحليل التفسير الموضوعي. يتم الحصول على البيانات الأولية من تفسير بن كثير، وتفسير القرطوبي، وتفسير المشباح، بينما تأتي البيانات الثانوية في شكل أدبيات علمية ذات صلة في مجال علم النفس ودراسات القرآن .تظهر نتائج الدراسة أن القلق في القرآن لا يفهم فقط كاضطراب نفسي، بل أيضا كاختبار إلهي له وظيفة روحية وتعليمية. يحدد التحليل الموضوعي عدة فئات رئيسية، وهي القلق كاستجابة نفسية بشرية، والقلق كاختبار ، والقلق كوعي روحي (خاصية). في الحوار مع النظريات التحليلية النفسية الكلاسيكية، وخاصة فكر سيغموند فرويد، يرتبط المفهوم بقلق الواقع والقلق الأخلاقي، وفي الوقت نفسه يتفوق عليه بإضافة بعد من التحول الروحي . يساهم هذا البحث من خلال تقديم إطار تحليلي تكاملي بين التفسير وعلم النفس، مما يثري الدراسات الإسلامية مع تقديم آثار عملية في مناهج الصحة النفسية. خلصت هذه الدراسة إلى أن القلق يمكن أن يكون بناء إذا تم التحكم فيه من خلال الممارسات الروحية

الكلمات المفتاحية: مثل الصبر; والتواكل; والذكر القلق; تفسير القرآن; سورة البقرة الآية ١٥٥; سورة البقرة الآية ٥٧

Abstrak

Penelitian ini membahas keterbatasan integrasi penafsiran Al-Qur'an dan kerangka psikologis kontemporer dalam memahami fenomena kecemasan. Penelitian ini bertujuan untuk mengeksplorasi konsep kecemasan dalam Al-Qur'an melalui analisis tafsir tematik QS. Al-Baqarah (2):155 dan QS. Al-Mu'minūn (23):57, sekaligus meneliti relevansinya dalam kaitannya dengan teori psikoanalitik klasik. Dengan menggunakan desain penelitian pustaka kualitatif, penelitian ini memanfaatkan analisis konten kualitatif yang dikombinasikan dengan interpretasi tematik. Sumber primer meliputi Tafsir Ibn Kathir, Tafsir Al-Qur'an, dan Tafsir

Al-Misbah, sedangkan sumber sekunder terdiri dari karya-karya ilmiah dalam bidang psikologi dan studi Al-Qur'an. Temuan menunjukkan bahwa kecemasan dalam perspektif Al-Qur'an tidak hanya dianggap sebagai gangguan psikologis tetapi juga dipahami sebagai ujian ilahi yang berfungsi untuk tujuan spiritual dan pendidikan. Analisis tematik mengidentifikasi tiga dimensi utama kecemasan: kecemasan sebagai respons psikologis manusia yang alami, kecemasan sebagai bentuk ujian ilahi (ibtilā'), dan kecemasan sebagai ekspresi kesadaran spiritual (khashyah). Ketika diteliti dalam kaitannya dengan pemikiran psikoanalitik klasik, khususnya teori Sigmund Freud, konsep-konsep Al-Qur'an ini menunjukkan kesamaan dengan kecemasan realitas dan kecemasan moral. Namun, kerangka Al-Qur'an meluas melampaui penjelasan psikoanalitik dengan memasukkan peran transformatif spiritualitas. Studi ini berkontribusi pada pengembangan kerangka analitis integratif yang menjembatani interpretasi Al-Qur'an dan psikologi, sehingga memperkaya kajian Islam dan menawarkan wawasan praktis untuk intervensi kesehatan mental. Studi ini menyimpulkan bahwa kecemasan dapat berfungsi secara konstruktif ketika dikelola melalui praktik spiritual seperti kesabaran (ṣabr), kepercayaan kepada Tuhan (tawakkul), dan mengingat Tuhan (dhikr).

Kata Kunci: Kecemasan; Tafsir Al-Qur'an; Tafsir Tematik; Al-Baqarah 2:155; Al-Mu'minūn 23:57; Teori Psikoanalitik

How to Cite This Article: Fachriza, Ahmad, Masruchin Masruchin, and Mustamira Sofa Salsabila. "An Integrative Study of Anxiety: Insights from Qur'ānic Tafsīr and Psychoanalytic Theory". *Jurnal Adabiyah* 26, no. 1 (May 7, 2026). Accessed June 18, 2026. https://journal.uin-alauddin.ac.id/index.php/adabiyah/article/view/65869

A. Introduction

The problems faced by humans throughout history have certainly varied. The challenges that arose during the time of the Prophet were clearly different from the conditions of individual life in the modern era today. In this period of technological and informational advancement, transformation, expectations, and a lifestyle that tends toward hedonism have an impact on a person's mental health. [1]

Anxiety is a type of mental problem characterized by excessive fear and worry.[2] This anxious state often occurs continuously, usually accompanied by various physical

[1] Agus Irwanto, *Terapi Anxiety Disorder dalam Al-Qur'an (Telaah Ayat-ayat Tentang Gangguan Kecemasan dalam Tafsir Al-Qusyairi>)*, 1, no. 2 (2022): 2.

[2] Najwa Salsa Bila Wijaya dan Anna Dina Kalifia, "MENGENAL ARTI PENTINGNYA KECEMASAN," *JURNAL PENDIDIKAN DAN KEGURUAN* 3, no. 4 (April 2025): 170–81.

signs, such as rapid heartbeat, stomach discomfort, and increased sweating. Anxiety disorders can be experienced by anyone, regardless of origin or age. [3]

Anxiety is a complex psychological phenomenon that has a broad impact on human life,[4][5] which is also discussed in depth in the *Qur'ān* through various terms and verses that contain the meaning of anxiety.[6] The perspectives of Qur'anic interpretation and psychology complement each other in understanding anxiety, where the *Qur'ān* not only explains the root causes of anxiety but also provides effective spiritual and psychological solutions.[7] Technically, anxiety causes more negative than positive effects. This is evident from several studies, including one conducted by Ulfi Putra Sany, entitled *"Anxiety and Depression Disorders According to the Perspective of the Qur'ān,"* which discusses anxiety and depression as psychological conditions closely related to weak faith, excessive fear, and lack of inner peace. The *Qur'ān* offers comprehensive solutions through strengthening tauhid, patience, zikir, prayer, and tawakal to Allah SWT as an effort to cultivate peace of mind. This research confirms that the spiritual values in the *Qur'ān* play an important role as a preventive and curative foundation in overcoming anxiety and depression disorders. However, the approach used by Sany focuses more on thematic interpretation and has not led to an in-depth analysis of the interpretation of certain verses. As a result, the study still has limitations in its application as a more practical intervention model.[8]

Research conducted by Aditya Dedy Nugraha, entitled *"Understanding Anxiety: An Islamic Psychological Perspective ,"* discusses anxiety as an irrational emotional reaction to uncertain threats, with physical symptoms *(rapid heartbeat, cold sweats)*, affective symptoms *(restlessness)*, cognitive symptoms (difficulty concentrating), and behavioral symptoms *(avoidance)*, triggered by internal factors *(repressed emotions)* and external factors *(environment, social changes)*. Effective coping techniques include conventional psychotherapy (music, hypnosis, relaxation) and Islamic techniques

[3] Rusdi Maslim, *Diagnosis Gangguan Jiwa, Rujukan Ringkas dari PPDGJ-III, DSM-5, ICD-11* (Jakarta: Unika Atma Jaya, 2019).

[4] Ester Vera Ginting, "MENGATASI KECEMASAN SOSIAL STRATEGI PSIKOLOGIS YANG EFEKTIF," *Circle Archive* 1, no. 4 (Mei 2024), https://circle-archive.com/index.php/carc/article/view/90.

[5] Syafirah Arifah Siregar, "PSIKOLOGI KECEMASAN MEMAHAMI DAN MENGELOLA GEJALA KECEMASAN," *Circle Archive* 1, no. 4 (Mei 2024), https://circle-archive.com/index.php/carc/article/view/126.

[6] - MUHAMMAD IKHSAN, "TERM - TERM KECEMASAN DALAM AL-QUR'AN (Kajian Tafsir Maudhu'i)" (skripsi, UNIVERSITAS ISLAM NEGERI SULTAN SYARIF KASIM RIAU, 2021), https://repository.uin-suska.ac.id/52640/.

[7] Muhamad Jahid Jamal dkk., "Al-Qur'an Sebagai Vaksin Terbaik Untuk Manusia," *'IRFANI* 2, no. 2 (Desember 2023): 92–99, https://doi.org/10.36667/irfani.v2i2.1872.

[8] Ulfi Putra Sany, "Gangguan Kecemasan dan Depresi Menurut Perspektif Al Qur'an," *Jurnal Ilmiah Indonesia* 7, no. 1 (2022): 7, https://doi.org/10.36418/syntax-literate.v7i1.6055.

(dhikr, reflective-intuitive recitation of Al-Fatihah, murottal/prayer), which reduce anxiety through peace of mind, adaptation, and spiritual closeness. Although it makes an important contribution, Nugraha's research has not systematically linked its discussion to the interpretive literature, so the spiritual recommendations offered do not yet have a strong exegetical foundation.[9]

See also the journal by Cita Aprilda and Ahmad Nurrohim, entitled *"The Concept of Anxiety in the Perspective of the Qur'an and Modern Psychology."* This journal discusses how the *Qur'ān* views anxiety as part of life's trials that can be overcome through strengthening faith, patience, remembrance, prayer, and spiritual closeness to Allah SWT. Meanwhile, modern psychology understands anxiety as a natural response to stress and threats that can be managed through cognitive and behavioral approaches. This study emphasizes the common ground between religious values and modern psychological approaches in understanding and dealing with anxiety, so that both can complement each other in efforts to maintain mental health. However, the study has not specifically distinguished the Qur'anic terms related to anxiety, such as *khawf*, *khasyyah*, and *huzn*, and has not conducted an in-depth reading of the verses that are the focus of this research study.[10]

Research conducted by Yuniarti et.al entitled "The Influence of Recitation "Murottal" Al-Qur'an to Anxiety Level Ofpre-Surgery Patients" found that listening to the Qur'an has a significant impact on reducing stress and anxiety because the body releases endorphin hormones and provides a calming and relaxing effect for its listeners. In addition, listening to the Qur'an has an impact on reducing fear and providing peace and spiritual strength so that one can get closer to Allah.[11]

However, these studies tend to be descriptive-comparative and have not deeply integrated classical and contemporary interpretive analysis with conceptual psychological frameworks. In other words, there is still a research gap in the absence of an integrative analysis model that systematically links the meaning of anxiety in the interpretation of the Qur'an with theoretical constructions in modern psychology. In fact, such integration is important to produce a more comprehensive understanding, not only on symptomatic aspects, but also on the dimensions of meaning, function, and anxiety solutions. This study specifically focuses on the in-depth reading of the two verses of the Qur'an through the three main traditions of interpretation, namely Tafsir

[9] Aditya Dedy Nugraha, "Memahami Kecemasan: Perspektif Psikologi Islam," *IJIP : Indonesian Journal of Islamic Psychology* 2, no. 1 (2020): 8, https://doi.org/10.18326/ijip.v2i1.1-22.

[10] Ahmad Nurrohim Citra Aprilda Kirana, "Konsep Kecemasan dalam Perspektif Al-Qur'an dan Psikologi Modern," *Tarbiatuna: Journal of Islamic Education Studies* 4, no. 1 (2025): 52–63.

[11] Enny Virda Yuniarti, Ima Rahmawati, dan Asef Wildan Munfadlila, "The Influence of Recitation 'Murrotal' Al-Qur'an to Anxiety Level Ofpre-Surgery Patients.," *Indian Journal of Public Health Research & Development* 10, no. 8 (Agustus 2019): 901, https://doi.org/10.5958/0976-5506.2019.02008.4.

Ibn Kathīr, Tafsir Al-Qurṭubī, and Tafsir Al-Miṣbāḥ. The results of the exegetical reading were then systematically integrated with the anxiety psychology framework of Jeffrey S. Nevid. This dual approach results in a conceptual framework that not only has a strong foundation in interpretation, but is also relevant to be applied in psychological analysis. Thus, the main novelty of this research lies in its attempt to bring together Islamic perspectives and modern psychology into a single integrated analytical model, rather than simply placing them as two approaches running in parallel.

Anxiety itself, according to Islamic psychology, is described as an emotion *(fear)*.[12]Here, anxiety refers more to fear of Allah SWT, fear of punishment, and fear of not receiving His blessing. This is explained in QS Al-Baqarah verse 155:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوْعِ وَنَقْصٍ مِّنَ الْاَمْوَالِ وَالْاَنْفُسِ وَالثَّمَرٰتِۗ وَبَشِّرِ الصّٰبِرِيْنَ

Meaning:

"And We will surely test you with a little fear, hunger, loss of wealth, lives, and fruits. And give good news to those who are patient." (QS. Surah Al-Baqarah verse 155)[13]

According to 'Abd Allāh ibn Muḥammad in his book *Tafsīr Ibn Kathīr*, he interprets anxiety as a small part of a series of life tests that aim to distinguish those who are patient and faithful from those whose faith wavers when faced with threats, hunger, loss of property, life, or fruit. He emphasizes that patience does not mean passivity, but rather directs individuals to acknowledge Allah's decree and total dependence on Him, with the consequences of reward and guidance for those who are steadfast.[14]

Muḥammad Ibrāhīm al-Ḥifnāwī expands on the meaning of anxiety in his book *Tafsīr Al-Qurṭubī*, stating that anxiety is a human response to real danger or inner pressure, which remains within the framework of divine trials that must be addressed through patience, trust in God, and strengthening of faith.[15]

[12] Darwin dkk., "Peran Psikologi dalam Pendidikan Islam," *Jurnal Ilmiah Guru Madrasah* 1, no. 1 (2022): 31–44, https://doi.org/10.69548/jigm.v1i1.5.

[13] Lajnah Pentashihan Mushaf Al-Qur'an, "Al-Qur'an dan Terjemah Juz 1-30," *Al-Qur'an dan Terjemahannya Edisi Penyempurnaan 2019*, 2019, 373.

[14] Abdullah bin Muhammad, *"Lubaabut Tafsiir Min Ibni Katsiir"*, Jilid 3, hal 305, Mu-assasah Daar al-Hilaal, Kairo, 2003

[15] Muhammad Ibrahim Al Hifnawi, *"Tafsir Al-Qurthubi"*, tahqiq Mahmud Hamid Utsman, Jilid 2, hal 407 Pustaka Azzam, Jakarta.

M. Quraish Shihāb reinforces the meaning of anxiety in his book *Tafsīr Al-Miṣbāḥ*, seeing this verse as a mechanism of divine education: trials in the form of fear, hunger, and loss of wealth serve to deepen piety, increase spiritual maturity, and purify the relationship between servants and God through submission, hope, and strengthening the community of believers in facing calamities. Together, these three interpretations emphasize that anxiety is a legitimate human phenomenon as part of life's trials; the way to overcome it is through patience, belief in destiny, and maintaining hope for God's reward for those who remain pious and patient. [16]

Family and social pressures often shape individuals' anxiety about an uncertain future, given that humans naturally desire a happy life and strive to avoid potential losses.[17] However, in reality, losses and challenges will continue to exist as time passes and decisions are made.[18]

Another verse that explains anxiety is found in QS. Surah Al-Mu'minun verse 57:

اِنَّ الَّذِيْنَ هُمْ مِّنْ خَشْيَةِ رَبِّهِمْ مُّشْفِقُوْنَۙ

Meaning:

"Indeed, those who are very cautious because they fear (the punishment of) their Lord." (QS. Surah Al-Mu'minun verse 57)[19]

According to 'Abd Allāh ibn Muḥammad in his book *Tafsīr Ibn Kathīr*, this anxiety stems from a very strong fear of Allah's justice, including the fear of losing the rewards and blessings of faith if one does not fulfill Allah's rights perfectly.[20]

Muhammad Ibrahim al-Hifnawi added the meaning of anxiety in his book *Tafsīr Al-Qurṭubī* that feelings of apprehension become a spiritual motivator for believers to avoid sinful acts and not neglect their obligations, because they are aware of the majesty and rights of Allah that must be respected.[21]

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[16] M. Quraish Shihab, *Tafsir Al-Mishbah : pesan, kesan dan keserasian Al-Qur'an*, Jilid 1, hal 365 Jakarta : Lentera Hati, 2002.

[17] Muhammad Tauhid dkk., "Fenomena Hustle Culture Di Era Kontemporer Dan Pandangan Al-Qur'an Tentang Etos Kerja: Analisis Penafsiran M. Quraish Shihab," *KACA (Karunia Cahaya Allah): Jurnal Dialogis Ilmu Ushuluddin* 15, no. 2 (Agustus 2025): 429–42, https://doi.org/10.36781/kaca.v15i2.1131.

[18] Nindia Pratitatis Marsella, Andik Matulessy, "kecemasan masa depan pada mahasiswa tingkat akhir," *Jiwa: Jurnal Psikologi Indonesia* 2, no. 2 (2021): 167–86.

[19] Al-Qur'an, "Al-Qur'an dan Terjemah Juz 1-30."

[20] Abdullah bin Muhammad*, "Lubaabut Tafsiir Min Ibni Katsiir"*, Jilid 5, hal 588, Mu-assasah Daar al-Hilaal, Kairo, 2003

[21] Muhammad Ibrahim Al Hifnawi, *"Tafsir Al-Qurthubi"*, tahqiq Mahmud Hamid Utsman, Jilid 12, hal 339 Pustaka Azzam, Jakarta.

Meanwhile, according to M. Quraish Shihāb, who reinforces the meaning of anxiety in his book *Tafsīr Al-Miṣbāḥ*, part of spiritual awareness keeps humans alert and pious, so that anxiety becomes a spiritual mechanism to prevent sin and bring oneself closer to Allah with a sense of awe that builds character. Integratively, this interpretation views anxiety in this verse not as a negative disturbance, but as a conscious attitude of the heart that leads to patience, submission, and an increase in the quality of faith in true believers.[22]

These two verses, QS. Al-Baqarah: 155 and QS. Al-Mu'minun: 57, teach that anxiety in life is a test from Allah that must be faced with patience and strong faith, as well as by maintaining a good relationship with Allah through piety. The approach to interpreting the *Qur'ān* in understanding anxiety views this condition as part of a divine test that has spiritual and pedagogical dimensions. This approach provides peace of mind and contributes to reducing anxiety, because it is based on the belief that Allah SWT is always with His servants who are patient and pious, and provides guidance and help to those who adhere to the values of faith.[23]

This research is important considering that anxiety can have a negative impact on an individual's mental health. By integrating understanding from the perspectives of the *Qur'ān* and psychology, this research has a novel research idea on psychological phenomena with an integrative approach combining classical and contemporary interpretive analysis. This is the fundamental difference compared to previous studies. Through this approach, this research attempts to combine the concept of anxiety in the perspective of the *Qur'ān* with the framework of psychology, thereby producing a more comprehensive integrative approach to understanding and dealing with anxiety.

Based on this description, this research aims to fill the gap in previous studies by developing an integrative approach between Qur'an interpretation and psychology in understanding the phenomenon of anxiety. In particular, this research is directed to answer several formulations of the following problems: (1) how the concept of anxiety in the perspective of the interpretation of the Qur'an, especially in Q.S. Al-Baqarah (2):155 and Q.S. Al-Mu'minūn (23):57, as well as its relevance to the concept of anxiety in modern psychology; and (2) how to impact and handle anxiety based on the Qur'an interpretation approach in an integrative framework with psychology. This research contributes to developing an integrative approach between Qur'an interpretation and psychology in understanding anxiety.

[22] M. Quraish Shihab, *Tafsir Al-Mishbah : pesan, kesan dan keserasian Al-Qur'an*, Jilid 9, hal 203 Jakarta : Lentera Hati, 2002.

[23] Roimun, *Kesehatan Mental dalam Perspektif Al-Qur'an danHukum Kesehatan Jiwa di Indonesia*, 6, no. 2 (2025): 155–65.

B. Research Methods

This research uses a qualitative approach with the type of library research, through a qualitative content analysis method combined with thematic interpretation analysis to examine the concept of anxiety in the Qur'an based on classical and contemporary interpretations.

The data collection process was conducted in three stages. In the first stage, primary data sources were identified and gathered. These consist of three major tafsir works: (1) Tafsīr Ibn Kathīr by ʻAbd Allāh ibn Muḥammad, representing the classical Sunni exegetical tradition; (2) Tafsīr Al-Qurṭubī by Muḥammad Ibrāhīm al-Ḥifnawī, representing the legal-thematic exegetical tradition; and (3) Tafsīr Al-Miṣbāḥ by M. Quraish Shihāb, representing the contemporary Indonesian contextual exegetical tradition.

In the second stage, secondary data sources were collected to provide contextual, theoretical, and comparative grounding. These include peer-reviewed journal articles on Islamic psychology, anxiety studies, and psychospiritual approaches; academic books on psychological theory; and relevant theses and proceedings. Selection followed the criteria of academic credibility, relevance to the research theme, and recency.

In the third stage, data were analyzed through a three-step process: (a) data collection: gathering all relevant textual evidence from primary and secondary sources; (b) data reduction: filtering and focusing data to retain only information directly pertinent to the research questions; and (c) conclusion drawing and verification: synthesizing reduced data to produce analytical conclusions that address the research objectives.

C. Results and Discussion

Anxiety is a psychological condition filled with fear and worry. Feelings of fear and worry about something that may or may not happen. Anxiety comes from the Latin word *(anxius)* and German word *(anst)*, which are words used to describe negative effects.[24] Anxiety is a normal response to threats, but it becomes abnormal when it exceeds the actual threat, or when it arises without cause, i.e., when it is not a response to environmental changes.[25]

Anxiety is a widespread feeling of worry that is difficult to explain and is associated with feelings of helplessness or uncertainty. Anxiety does not have a specific object; it is experienced subjectively and communicated personally. Anxiety is worry and confusion about something that will happen and whose cause is unclear, and is then

[24] Encep Muhammad Fajri, "Problematika Anxiety Disorder Pada Remaja di Era Modern," *Journal Ilmu Pendidikan dan Psikologi* 102 (2024): 95–102.

[25] Baverly Greene Jeffrey S. Nevid, Spencer A. Rathus, *Psikologi Abnormal di Dunia yang Terus Berubah : Edisi Kesembilan Jilid 1* (Jakarta: Penerbit Erlangga, 2014).

linked to feelings of uncertainty. Anxiety is not a disease but a symptom, and most people experience anxiety only at certain times. Feelings of anxiety arise as a normal reaction to certain situations and only appear briefly.[26]

According to Jeffrey S. Nevid, Spencer A Rathus, and Beverly Greene, anxiety is defined as a state of apprehension or worry that something bad is about to happen. There are many things to worry about, such as our health, social relationships, exams, careers, international relations, and environmental conditions, which are some of the things that can be sources of concern.[27] Anxiety is an emotional state that arises when a person is experiencing stress, and is characterized by feelings of tension, thoughts that make a person feel worried, accompanied by physical responses such as a rapid heartbeat, increased blood pressure, and so on.[28]

According to Sandersan Onie, anxiety is a state of mind that is constantly worried about what will happen next, thereby affecting daily life.[29] Anxiety also often occurs in human life as a result of responses or conflicts. This state of anxiety can occur or accompany life situations and various health disorders. A person who feels anxious will experience restlessness, worry, apprehension, and confusion.[30] This proves that anxiety, from an Islamic psychological perspective, which views it as a test to deepen one's faith and relationship with Allah, is important for this study.[31]

Various journals show that anxiety from an Islamic psychology perspective involves spiritual dimensions, such as research conducted by Norrahmah, Aulia, and Aisyah entitled *"Understanding Student Anxiety and Solutions from an Islamic Psychology Perspective."* This research discusses that anxiety is defined as an irrational fear of uncertain threats, triggered by academic tasks, exams, deadlines, and environmental changes, with physiological symptoms *(restlessness, rapid heartbeat)*, which are higher in female students than male students due to factors such as age,

[26] Didik Kurniawan dkk., "BUSYRO : Journal of Broadcasting and Islamic Communication Studies Analisis Eskalasi Panic Attack And Anxiety Disorder terhadap Kesehatan Mental Remaja," *Journal of Broadcasting and Islamic Communication Studies* 03, no. 02 (2022): 89–98.

[27] Baverly Greene Jeffrey S. Nevid, Spencer A. Rathus, *Psikologi Abnormal/Edisi Kelima/Jilid 1* (Jakarta: Penerbit Erlangga, 2003).

[28] Yumeko Ichinose, *Rahasia Mengatasi Kecemasan: Panduan Praktis untuk Hidup Lebih Tenang dan Bahagia: Rahasia Hidup Tenang dengan Teknik Praktis dan Teruji Mengatasi Kecemasan* (Yumeko Ichinose, 2024).

[29] Dr. Sandersan Onie, *Indonesian Mental Health First Aid Booklet* (Jakarta: Buku Kompas, 2021).

[30] Zulkarnain dan Yandi Rasyid Hafizallah, "Konsep Gangguan Kepribadian Menurut Al-Ghazali DanImplementasinya Dalam Psikologi Islam," *Counselle* 4, no. 2 (2024): 106–29.

[31] Akhmad Aidil Fitra dan Nurusshobah, "Kesehatan Mental dan Spiritualitas : Bagaimana Konsep Al-Qur ' an Menghadapi Krisis Psikologis Era Kontemporer ?," *Al-Fahmu: Jurnal Ilmu Al-Qur'an dan Tafsir* 4, no. 1 (2025): 115–30.

gender, and stressors. Effective solutions include *Qur'ān* -based Islamic psychotherapy (dhikr, tilawah, prayer) and positive thinking *(al-fikrī)*, which promote adaptation, calmness, and piety (*khāsyyāh*) to reduce academic anxiety.[32] This can also be seen in the journal by Hafifatul Auliya Rahmy, Muslimahayati, entitled *"Depression and Anxiety in Adolescents from a Health and Islamic Perspective."* This journal discusses that depression and anxiety in adolescents are influenced by psychological, social, and environmental factors, such as academic pressure and social relationships. From an Islamic perspective, these conditions are viewed as tests that can be overcome through spiritual strengthening, including by increasing faith, patience, prayer, and trust in Allah SWT. This research emphasizes that an integrated mental health approach between psychological aspects and Islamic values plays an important role in helping adolescents manage depression and anxiety.[33]

Both studies emphasize that an Islamic psychological approach through increased religiosity, closeness to Allah, remembrance of Allah, patience, and spiritual strengthening can be an important solution in reducing anxiety, as spiritual aspects can provide peace of mind, self-control, and foster a positive mindset in facing various pressures in life.[34]

1. The Concept of Anxiety in Al-Baqarah Verse 155

From an Islamic perspective, anxiety is described in Surah Al-Baqarah Verse 155. This verse refers to anxiety as seen in various forms of life's trials and tribulations, such as fear, hunger, lack of wealth, life, and fruit.[35] The anxiety highlighted focuses on anxiety that stems from technical trials in the form of a lack of things needed in worldly life. This is evident from research conducted by Kasmin, Ni'matus Zahra, Fatirahwahidah, Danial, entitled *"The Concept of Anxiety and Excessive Fear in Q.S Al-Baqarah (Anonymity Study)."* This journal discusses that there is no synonymity between the two words even though they both mean fear *(khāuf)*, referring to fear of Allah's punishment for future deeds or His creatures, while *khāsyyāh* is fear of Allah's majesty and power with a higher position. This analysis is relevant to the Indonesian language, where "takut" is often negatively connoted as a disaster to be avoided,

[32] R. N. Norrahmah, Y. Aulia, dan S. N. Aisyah, "Memahami kecemasan mahasiswa dan solusi perspektif psikologi Islam," *Journal Islamic Education* 1, no. 3 (2023): 556–68.

[33] Hafifatul Auliya Rahmy, "1017-Article Text-3947-3-10-20220207," *Depresi dan Kecemasan Remaja Ditinjau dari Perspektif Kesehatan dan Islam* 1, no. Anxiety (2021): 1–2.

[34] Andi Yusuf Katili, Sry Ade Muhtya Gobel, dan Layosibana Akhirun, "Pencegahan Depresi dan Kesehatan Mental Generasi-Z, Dalam Menjawab Kecemasan Di Era Digital," *Jurnal Pengabdian Awara Universitas Bina Taruna Gorontalo* 1, no. 2 (2024): 35–50.

[35] Muslimahayati Muslimahayati dan Hafifatul Auliya Rahmy, "Depresi dan Kecemasan Remaja Ditinjau dari Perspektif Kesehatan dan Islam," *DEMOS: Journal of Demography, Ethnography and Social Transformation* 1, no. 1 (Desember 2021): 35–44, https://doi.org/10.30631/demos.v1i1.1017.

whereas in the *Qur'ān* it actually brings one closer to Allah through obedience.[36] See also the research by M. Mu'tamid Ihsanillah, Auliya, entitled "The Concept of Patience in Surah Al-Baqarah and Its Implications for Mental Health," which states that patience is a mental and spiritual attitude that is trained to face trials through religious encouragement, perseverance, rejection of lust, steadfastness, and obedience to Allah for happiness in this world and the hereafter. The implications for mental health are the creation of peace of mind, adaptation to life's trials, and the discovery of life's purpose, which are relevant in overcoming the phenomenon of suicide due to a lack of mental awareness.[37]

This verse illustrates that the *Qur'ān* brings peace and tranquility to the heart. Tranquility of the heart will certainly have an impact on the tranquility of the soul, which in turn will protect us from the risk of (psychological disorders).[38] In addition to the verses of the *Qur'ān*, mental health issues that arise in humans can also be addressed through methods taught in psychology. Based on sources of *Qur'ānic* interpretation, anxiety in Surah Al-Baqarah Verse 155 is explained from various perspectives.

a. *Al-Miṣbāḥ's* Interpretation of Anxiety

Referring to the interpretation of *Al-Miṣbāḥ's* in Surah Al-Baqarah Verse 155, which explains that the trials and tribulations faced are actually minor compared to the rewards that will be obtained. The trials are minor, but what becomes major is the mistakes made in facing those trials.[39] The trials given by Allah are minor compared to the happiness and blessings that Allah has bestowed. Allah has adjusted the trials to the abilities of each individual. The form of the trial faced can be *a slight feeling of fear*, namely anxiety about something bad or unpleasant that is expected to happen. *A slight feeling of hunger* is the emergence of a great desire to eat because of hunger but not finding the food needed. The same applies to a *lack of wealth, spirit, and fruits.* Allah's information about "tests and trials" is a great pleasure in itself because we will be better prepared to face those tests. Tests are given in order to elevate the status of humans. Tests are good; what is bad is failing to face them. Allah does not inform us about the

[36] Danial Kasmin, Ni'matuz Zuhrah, Fatirawahidah, "Konsep Kecemasan dan Rasa Takut Berlebih Dalan Q.s Al-Baqarah (Studi Asdsinomitas)," *EL-Maqra' Tafsir, Hadist dan Teologi* 4, no. 2 (2024): 1–23.

[37] Muhammad Mu'tamid Ihsanillah, "Konsep Sabar pada Surah Al-Baqarah dan Implikasinya dalam Kesehatan Mental," *Al Karima : Jurnal Studi Ilmu Al Quran dan Tafsir* 8, no. 1 (2024): 104, https://doi.org/10.58438/alkarima.v8i1.199.

[38] Dhur Anni dan Muhammad Yuchbibun Nury, "Ketenangan Hati Perspektif Tafsir Fi Dzilalil Quran (Kajian Mental Health dalam Alquran)," *Spiritual Healing : Jurnal Tasawuf dan Psikoterapi* 4, no. 1 (Juni 2023), https://doi.org/10.19109/sh.v4i1.15883.

[39] Asri Jaya, Achmad Abubakar, dan Rusydi Khalid, "Manajemen Sabar Menghadapi Musibah dalam Perspektif Al Qur ' an," *Jurnal Mirai Manajemen* 6, no. December (2021): 74.

form and timing of the test; that is where the test lies. Fear of facing the test is a failure. Let the test come anytime and in any form. Be confident that Allah has taken everything into account and that humans can certainly face it.[40]

b. *Al-Qurṭubī's* Interpretation of Anxiety

Referring to *Al-Qurṭubī's* interpretation of Surah Al-Baqarah Verse 155, which explains that calamities *(trials)* here can sometimes be good or bad. The original meaning is a test, as we have explained earlier. *A little fear* means fear of the enemy and panic in battle. This interpretation is attributed to Ibn Abbas, while Asy- Syāfi'ī states that its meaning is fear of Allah SWT. *A little hunger* refers to famine and drought. This is the interpretation of Ibn Abbas, while Asy- Syāfi'ī said that it means hunger during the month of Ramadan. *Lack of wealth* is caused by daily battles with the disbelievers Asy- Syāfi'ī interpreted it as being spent on zakat. *Shortage of souls*. Ibn Abbas interpreted this as being due to war and death in jihad, while Asy- Syāfi'ī interpreted it as being due to an epidemic. *Shortage of fruits*. Ibn Abbas interpreted this as being due to the scarcity of plants and trees and the cessation of blessings. As for Asy- Syāfi'ī, he interprets it as the death of children, because children are the apple of their parents' eyes, as mentioned in a narration. And give glad tidings to those who are patient, namely about the reward for their patience, and this reward is unlimited and immeasurable. The original meaning of the word "patient" is actually "to endure."[41]

c. *Ibn Kathīr* Interpretation of Anxiety

Referring to *Ibn Kathīr* Tafsir, Surah Al-Baqarah verse 155 explains that Allah will test His servants by training and testing them. Sometimes Allah tests them with pleasure, and sometimes He tests them with hardship in the form of fear and hunger.[42] This is what is meant by "something small," namely the loss of some wealth, the death of friends and relatives, and crops and agricultural land that do not produce fruit as usual *(decreased production)*. Some of the early scholars said that some date palms often do not bear fruit, and this and similar things are trials that Allah inflicts on His servants. Whoever is patient will receive reward, and whoever is not patient will be afflicted by His punishment. One of the exegetes narrated that the meaning of *al-khāuf* is fear of Allah.[43]

[40]M. Quraish Shihab, *Tafsir Al-Misbah* (Kairo: Lentera Hati, 2002).

[41]Muhammad Ibrahim Al Hifnawi, *Tafsir Qurthubi* (Pustaka Azzam, t.t.).

[42] Ulfatul Halimah, "Dimensi Emosi pada Surat Al-Baqarah Ayat 155 dalam Tafsir Fi Zhilal Al-Qur'an Karya Sayyid Qutb," *Al Karima : Jurnal Studi Ilmu Al Quran dan Tafsir* 7, no. 1 (Maret 2023): 60, https://doi.org/10.58438/alkarima.v7i1.146.

[43] Abul Fida Ismail, *Tafsir Ibnu Katsir* (Bandung: Sinar Baru Algensindo, 2000).

2. The Concept of Anxiety in Al-Mu'minun Verse 57

The *Qur'ān* presents anxiety from an Islamic perspective in Surah Al-Mu'minun Verse 57. This verse refers to anxiety as seen in various forms of trials, stating that this anxiety stems from a very strong fear of Allah's justice.[44] This anxiety focuses on the spiritual awareness that keeps humans alert and pious, so that anxiety becomes a spiritual mechanism to prevent sin and bring oneself closer to Allah with a sense of awe.[45] This is evident in the research by Dadan Rusmana and Yayan Rahtikawati, entitled *"The Concept of Faith Education in Q.S Al-Mu'minun,"* which discusses six characteristics of a successful believer: *khusyū'* in prayer, avoiding futile things, paying zakat, guarding one's modesty, fulfilling trusts/promises, and maintaining prayer. This concept emphasizes faith as justification of the heart, verbal acknowledgment, and deeds to achieve happiness in this world and the hereafter, with faith education shaping noble character through vertical *(towards Allah)* and horizontal *(between humans)* relationships.[46]

These verses illustrate to us that the *Qur'ān* serves as a source of guidance and tranquility that transforms anxiety into a motivation for steadfastness in obedience. In addition to the verses of the *Qur'ān*, psychological problems that arise in humans can also be overcome by methods taught in psychology. Based on sources of *Qur'ānic* interpretation, the anxiety in Surah Al-Mu'minun Verse 155 is explained from various perspectives.

a. *Al-Miṣbāḥ*'s Interpretation of Anxiety

Referring to Tafsir *Al-Miṣbāḥ's*, Surah Al-Mu'minun verse 57 describes the type of believer whose faith is of high quality; they are very fearful of Allah, but their fear is positive and constructive,[47] not despair or aimless anxiety.[48] This fear (*khāsyyāh*) stems from a deep recognition of Allah's greatness and an awareness of one's own

[44] Miftahul Jannah, Hasep Saputra, dan Nurma Yunita, "GANGGUAN KECEMASAN (ANXIETY) DALAM AL-QUR'AN (Studi Tematik Tafsir Ayat-Ayat Kesempitan Jiwa)" (undergraduate, Institut Agama Islam Negeri Curup, 2023), https://e-theses.iaincurup.ac.id/3861/.

[45] Tamama Rofiqah, "Konseling Religius: Mengatasi Rasa Kecemasan Dengan Mengadopsi Terapi Zikir Berbasis Religiopsikoneuroimunologi Religious Counseling: Overcoming Anxiety with the Adoption of Religiopsikoneuroimunologi Based Remembrance Therapy," *KOPASTA: Jurnal Program Studi Bimbingan Konseling* 3, no. 2 (Februari 2017), https://doi.org/10.33373/kop.v3i2.559.

[46] Dadan Rusmana dkk., "Konsep Pendidikan Iman dalam QS. Al-Mukminun," *Jurnal Al-Fanar* 5, no. 1 (2022): https://doi.org/10.33511/alfanar.v5n1.1-16.

[47] Rizqy Mubarok, "RESPONS AL-QUR'AN TERHADAP KECEMASAN HIDUP PERSPEKTIF TAFSIR AL-MISHBĀH" (skripsi, Fakultas Ushuluddin dan Pemikiran Islam, 2024), https://repository.ptiq.ac.id/id/eprint/1761/.

[48] Ana Firdatul Maslachah dan Fadjrul Hakam Chozin, "Integrasi Nilai Tawakal dalam Al-Qur'an sebagai Metode Penguatan Diri bagi Penderita Insecure: Studi Maudhu'i," *AT-TAISIR: Journal of Indonesian Tafsir Studies* 5, no. 01 (Juni 2024): 41–56, https://doi.org/10.51875/attaisir.v5i01.312.

weakness, which makes them very careful in life, avoiding sin, and not neglecting their obligations.[49]

b. *Al-Qurṭubī's* Interpretation of Anxiety

Referring to *Al-Qurṭubī's* interpretation, Surah Al-Mu'minun verse 57 explains that believers are not only outwardly faithful, but also have a deep fear of Allah, not because of sin, but because they know that they have not fulfilled Allah's rights or are worried that their deeds will not be accepted.[50] This fear is not passive, but rather motivates them to continue doing good and to hasten in doing righteous deeds. They do not become complacent and do not feel safe from Allah's punishment.[51]

c. *Ibn Kathīr*'s Interpretation of Anxiety

Referring to Ibn Kathir's Tafsir, Surah Al-Mu'minun verse 57 explains that with goodness, faith, and righteous deeds, humans will fear Allah Ta'ala and be concerned about His hatred towards humans. *"Indeed, the believers gather goodness and fear, while the hypocrites gather evil and security"*.[52] The explanation of the above interpretation is fear of Allah, even though they have done good deeds, believed, performed righteous deeds, and they also fear being afflicted with things they dislike.[53]

The *Qur'ānic* perspective classifies the effects of anxiety as excessive fear, spiritual constriction, and restlessness. Negatively, anxiety may originate from the whisperings of Satan, which exceed the fear of Allah SWT. Psychologically, the effects of anxiety can include cognitive disorders: difficulty concentrating and focusing on tasks, the emergence of negative thoughts and excessive worries, frequent impatience and irritability, emotional and motivational disorders, mood swings and irritability, a decrease in self-confidence and motivation to engage in activities, excessive anxiety about what others think, social behavior and interaction, withdrawal from social environments, difficulty socializing and building relationships, and the emergence of obsessive or compulsive behavior.[54]

[49] M. Quraish Shihab, *Tafsir Misbah : menabur pesan ilahi* (Jakarta: Lentera Hati, 2006).

[50] - NURUL HANIFAH, "IMPLIKASI IMAN KEPADA ALLAH DAN HUBBULLAH DALAM KEHIDUPAN MUKMIN PERSPEKTIF AL-QUR'AN" (skripsi, UNIVERSITAS ISLAM NEGERI SULTAN SYARIF KASIM RIAU, 2022), https://repository.uin-suska.ac.id/63149/.

[51] Hifnawi, *Tafsir Qurthubi*.

[52] Muhammad Abdullah, *Tafsir Ibnu Katsir : Lubaabut Tafsir* (kairo: Muassasah Daar alhilaal Kairo, 2003).

[53] Muhammad Nasib Ar-Rifai'i, *Ringkasan Ibnu Katsir* (jakarta: GEMA INSANI, 2000).

[54] Ahmad Saifuddin, *Psikologi Umum Dasar* (Jakarta: kencana, 2022).

d. Integrative Analysis: Qur'ānic Perspectives and Psychological Frameworks

The preceding exegetical analysis, when integrated with Nevid's psychological framework, produces several important insights that represent the novelty of this study. Nevid et al. define anxiety as a "state of apprehension" involving cognitive, affective, and somatic dimensions a characterization that captures the phenomenology of anxiety but does not address its meaning, purpose, or transcendental dimension.[55] The Qur'ānic perspective, as revealed through the three tafsir traditions, complements and extends this framework in three significant ways.

First, the Qur'ān reconceptualizes anxiety from a symptom to be eliminated into a phenomenon to be meaningfully engaged. QS. Al-Baqarah 155 positions anxiety-inducing trials as divinely proportioned tests that carry embedded rewards for those who respond with patience and trust. This is consonant with acceptance-based psychological frameworks that emphasize adaptive response to aversive states rather than their elimination. However, the Qur'ānic framework grounds this acceptance in transcendental theology the conviction that Allah's design is purposeful and merciful giving it a depth and motivational power that secular frameworks cannot replicate.

Second, the Qur'ān introduces a fundamentally transformative category of anxiety (khashyah) that has no direct equivalent in standard psychological classification. QS. Al-Mu'minūn 57 identifies a form of anxiety that is intrinsically positive a constitutive element of authentic faith and moral excellence. This reframing challenges the exclusively pathological lens of psychology and suggests that a complete theory of human emotional life must account for spiritually constructive anxiety.

Third, the three tafsir works collectively point toward a set of spiritual coping strategiespatience (sabr), trust in Allah (tawakkul), increased remembrance (dhikr), and cultivation of reverential awe (khashyah) that align with and extend established psychological coping mechanisms. Together, they constitute what this study proposes as a Transcendental Anxiety Regulation Model (TARM), representing this study's original theoretical contribution.

3. The Impact and Anxiety Handling based on the Tafsir Al-Qur'an Approach

Anxiety in the Qur'ān, as depicted in Q.S. Al-Baqarah (2:155) and Q.S. Al-Mu'minūn (23:57), is not only positioned as a psychological phenomenon, but also as a spiritual reality that has an educational function (tarbiyah ilāhiyyah). Therefore, its impact and handling need to be understood integratively, by combining the approach of interpretation and modern psychology.

[55] John C. Haggerty, Jeffrey S. Nevid, dan John L. Moulton III, "Anxiety and Cognitive Performance in Adolescent Women with Disruptive Behavior Disorders," *Journal of Clinical Psychology* 54, no. 8 (1998): 1017–27, https://doi.org/10.1002/(SICI)1097-4679(199812)54:8%3C1017::AID-JCLP2%3E3.0.CO;2-L.

a. The Impact of Anxiety: Spiritual and Psychological Perspectives

From the perspective of interpretation, unmanaged anxiety can have an impact on the weakening of faith and the disruption of peace of mind. Q.S. Al-Baqarah (2:155) shows that fear and loss can be a source of anxiety that tests the stability of one's faith.[56] If the individual fails to respond to the test patiently, then anxiety has the potential to develop into despair and loss of hope in the mercy of Allah SWT.

Meanwhile, in Q.S. Al-Mu'minūn (23:57), anxiety in the form of *khāsyyāh* actually has a positive dimension, namely as spiritual awareness that encourages caution and improvement in the quality of faith.[57] Classical and contemporary interpretations affirm that the fear of God is not a form of disturbance, but rather a spiritual mechanism that protects man from moral deviance.

From a psychological perspective, excessive anxiety has an impact on various aspects of life, including cognitive disorders (difficulty concentrating, negative thoughts), emotional disorders (restlessness, irritability), and behavioral disorders (avoidance, withdrawal from social environments).[58] This suggests that anxiety has multidimensional consequences that require holistic treatment.[59]

Thus, anxiety can be destructive if not managed, but it can also be constructive if directed as a form of spiritual awareness and self-reflection.

b. Handling Anxiety in the Tafsīr Al-Qur'ān Approach

The Qur'ān offers a comprehensive approach to dealing with anxiety, touching not only the emotional aspect, but also the spiritual and cognitive aspects.[60] Based on the analysis of the interpretation of these two verses, there are several main strategies in managing anxiety:

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[56] Najamudin Najamudin et al., "Mental Health in the Perspective of Islamic Faith: The Role of Patience, Gratitude and Ihktiar in Overcoming Anxiety," *Journal of Islamic Religious Management and Education* 4, no. 2 (February 2026): 08–27, https://doi.org/10.61132/jmpai.v4i2.1875.

[57] Muhammad Ichlasul Amal and Ike Utia Ningsih, "The Role of Dhikr in Helping Muslim Adolescents Manage Anxiety," *Journal of Islamic Psychology and Behavioral Sciences* 3, no. 3 (July 2025): 112–18, https://doi.org/10.61994/jipbs.v3i3.1098.

[58] Dewa Gede Bagus Surya Parama Artha, Ni Luh Putu Pranena Sastri, dan Ketut Indra Purnomo, "CLINICAL SYMPTOMS AND THERAPEUTIC APPROACHES IN PATIENTS WITH GENERAL ANXIETY DISORDER," *International Journal of Multidisciplinary Reseach* 1, no. 4 (Oktober 2025): 25–35.

[59] Siyu Yan, "Integrated Exploration of Treatment and Resilience Building for Generalized Anxiety Disorder from a Multidimensional Perspective," 15 Desember 2025, 863–70, https://doi.org/10.2991/978-2-38476-509-6_95.

[60] Cut Wima Umiana Wima, Mu'alimin Mu'alimin, and Mukaffan Mukaffan, "Student Psychological Problems in an Islamic Perspective: Between Liver Disease and Spiritual Solutions," *Journal of Psychological and Health Sciences | E-ISSN : 3063-1467* 2, no. 3 (December 2025): 111–18.

1) Internalization of the Value of Tawheed

Belief in Allah's provisions (qadar) is the main foundation in reducing anxiety.[61] Tafsir Q.S. Al-Baqarah (2:155) emphasizes that the test is part of a divine plan that is full of wisdom.[62] This awareness helps individuals accept the reality of life more calmly, rationally, and with trust in Allah SWT.

2) Patience as Emotion Regulation

Patience from a interpretive perspective is not interpreted as a passive attitude, but rather an active ability to manage emotional responses to stress.[63] A patient individual is able to control anxiety turmoil and transform it into a constructive spiritual force.[64]

3) Tawakkal as a Coping Strategy

Tawakkal provides psychological calm by reducing worries about future uncertainties.[65] In this case, the individual still makes an optimal effort, but does not get caught up in excessive anxiety about the results that have not yet occurred.

4) Dhikr and Spiritual Closeness

Dhikr serves as an effective spiritual relaxation mechanism in reducing anxiety.[66] The activity of remembering Allah can calm the heart and create emotional stability and inner balance.

5) Meaning-Making Essay

Tafsīr Al-Miṣbāḥ affirms that exams have a function as a means of divine education (*tarbiyah ilāhiyyah*). By interpreting anxiety as part of the process of spiritual

[61] Miftahul Jannah and Nurjannah, "FINDING CALM IN THE MIDST OF A STORM OF ANXIETY: AN ISLAMIC COUNSELING APPROACH," *Counseling For All: Journal of Guidance and Counseling* 5, no. 1 (March 2025): 32–43, https://doi.org/10.57094/jubikon.v5i1.2444.

[62] Putri Nadia Rahman et al., "READING CALAMITY FROM THE PERSPECTIVE OF MONOTHEISM: BETWEEN TEST, DESTINY, AND STEADFASTNESS OF FAITH," *Tashdiq: Journal of Religious Studies and Da'wah* 16, no. 1 (July 2025): 91–100.

[63] Jun Firmansyah, Afifah Nada Ulhaq, and Aldomi Putra, "The Qur'an's Response to the Toxic Positivity Phenomenon: A Critical Analysis of Test Verses, Patience and Emotional Balance," *Al-Zayn : Journal of Social and Legal Sciences* 4, no. 1 (January 2026): 2140–52, https://doi.org/10.61104/alz.v4i1.3464.

[64] Shabrina and Umi Nur Kholifah, "The Concept of Patience in the Perspective of Sufism Education and Its Relevance to Psychological Resilience," *Al-Kindi* 1, no. 2 (November 2025): 162–73.

[65] Dewi Taviana Walida, "The Qur'an and Psychology: A Spiritual Approach to Mental Health," *ULIL ALBAB : Multidisciplinary Scientific Journal* 4, no. 2 (January 2025): 831–50, https://doi.org/10.56799/jim.v4i2.7301.

[66] Juzmita Septi Maharani and Umi Nur Holifah, "Sufism Education Through Dhikr as an Effort to Reduce Anxiety," *Al-Kindi* 1, no. 2 (November 2025): 259–68.

maturation, individuals can reconstruct negative perceptions into a more adaptive, optimistic, and hopeful attitude.[67]

c. Integration of Tafsīr and Psychology in Anxiety Handling

The Qur'ān interpretation approach has significant relevance to modern psychological concepts, especially in terms of *coping mechanisms*, emotion regulation, and the search for the meaning of life.[6869] Values such as patience, tawakkal, and dhikr can be understood as an effective form of *religious coping* in reducing anxiety.[70]

This integration shows that the Qur'ān's approach is not only normative, but also applicable in the context of mental health. By combining the spiritual and psychological dimensions, the handling of anxiety becomes more comprehensive, not only reducing symptoms, but also strengthening the mental and spiritual resilience of individuals.

4. Analysis of Anxiety in the Perspective of the *Qur'an*

Anxiety is a complex psychological state that includes fear, worry, tension, and uncertainty about something that has not yet happened, which is evident in cognitive, emotional, and physiological symptoms.[71] To some extent, anxiety is normal in response to stress, but it can become a disorder if it persists and hinders life functioning.[72] This is in line with the view of Jeffrey S. Nevid who defines anxiety as a

[67] Arif Kurnianto, Nadhita Safitri, and Sheila Hariry, "THE EFFECT OF RELIGIOUS ACTIVITIES ON ANXIETY LEVELS IN STUDENTS," *Journal of Psychosocial and Education* 1, no. 2 (July 2025): 1153–60.

[68] Siti Fatimah and Bashori, "SPIRITUAL HEALING IN THE QUR'AN: AN INTERDISCIPLINARY THEMATIC ANALYSIS OF MENTAL HEALTH AND SOCIAL RELIGIOSITY," *JOURNAL OF QUR'AN SCIENCE AND TAFSIR NURUL ISLAM SUMENEP* 10, no. 02 (December 2025): 121–44.

[69] Laila Astuti and Bashori Bashori, "The Study of Tawakkal Semantics in the Qur'an: Its Relevance to the Concept of Coping and the Psychology of Resilience," *Fathir: Journal of Islamic Studies* 2, no. 2 (June 2025): 308–23, https://doi.org/10.71153/fathir.v2i2.283.

[70] Zwesty Kendah Asih, Arief Sukino, and Fitri Sukmawati, "Islamic Spirituality as a Protective Factor of Mental Health: An Interdisciplinary Review in the Perspective of Religious Education and Clinical Psychology," *Kartika: Journal of Islamic Studies* 5, no. 2 (August 2025): 895–908, https://doi.org/10.59240/kjsk.v5i2.337.

[71] Hrithika Panday dan Abhimanyu Kumar Jha, "Anxieties," dalam *Encyclopedia of Religious Psychology and Behavior* (Springer, Cham, 2024), 1–11, https://doi.org/10.1007/978-3-031-38971-9_43-1.

[72] Mahapatra Siddhant dkk., "Impact of Anxiety Disorders on Daily Functioning of an Individual – in Terms of Family, Social Life, School and Work," *Journal for ReAttach Therapy and Developmental Diversities* 6, no. 4s (Mei 2023): 56–63.

state of apprehension, which is the worry about the possibility of bad things happening.[73]

In the framework of classical psychoanalysis, Sigmund Freud viewed anxiety as a signal anxiety that arises as a result of the intrapsychic conflict between the id, ego, and superego.[74] Freud divided anxiety into three forms: reality anxiety, neurotic anxiety (fear of uncontrollable instinctive impulses), and moral anxiety (fear of violating moral values).[75] This classification suggests that anxiety stems not only from external factors, but also from individual internal conflicts. If self-defense mechanisms are not effective, anxiety can develop into a disorder that disrupts psychological stability.

In the perspective of the Qur'ān, anxiety is analyzed more comprehensively through the tafsir approach. Tafsīr Al-Miṣbāḥ emphasizes anxiety in response to life's tests that serve to educate and improve the quality of faith. The Tafsīr of the Qurṭubī views anxiety as a neutral human nature; Without piety, it can lead to negligence, but with faith, it becomes a motivator to stay away from sin. Meanwhile, Tafsīr Ibn Kathīr asserts that anxiety is related to the fear of Allah's decrees, including the fear of losing the reward and blessing of faith.

Analytically, there is a common point between Freud's concept and the interpretation of the Qur'ān. Anxiety due to real threats as in Q.S. Al-Baqarah (2:155) is in line with reality anxiety, while moral anxiety in Q.S. Al-Mu'minūn (23:57) has similarities with moral anxiety. However, the Qur'ān provides an additional dimension by positioning anxiety as a divine test that has spiritual and educational value.

Thus, anxiety in this integrative perspective is not only understood as a psychological disorder, but also as a self-coaching mechanism. If left unmanaged, anxiety can be destructive as described in psychoanalysis. However, if directed through faith, patience, and tawakkal, anxiety is actually a means of improving spiritual quality and human psychological balance.

D. Conclusion

This research demonstrates that anxiety is an inherent psychological condition embedded in human life. Within the framework of classical psychoanalysis proposed by Sigmund Freud, anxiety functions as a signal arising from internal conflicts and

[73] Suhaila Sharil dkk., "Causes and Effects of Anxiety Among Young Women," *International Journal of Academic Research in Business and Social Sciences* 13 (November 2023), https://doi.org/10.6007/IJARBSS/v13-i11/19417.

[74] "Sigmund Freud's Understandings of Anxiety: A Conceptual Review," *Social Sciences and Education Research Review* 11, no. 2 (2024): 35–48.

[75] Francisco Pizarro Obaid dan Rodrigo De la Fabián, "The phylogenetic argument in Freud's metapsychology of anxiety," *The International Journal of Psychoanalysis* 103, no. 5 (September 2022): 806–27, https://doi.org/10.1080/00207578.2022.2089571.

external threats, enabling individuals to adapt and maintain psychological balance. The key contribution of this study lies in offering an integrative framework that bridges classical psychoanalysis and Qur'ānic exegesis. While psychoanalysis interprets anxiety as an intrapsychic phenomenon, the Qur'ānic perspective expands its meaning by positioning anxiety as a divinely ordained test with spiritual and educative purposes. Through the analysis of Q.S. Al-Baqarah (2:155) and Q.S. Al-Mu'minūn (23:57), this study highlights that anxiety can function constructively as a mechanism for strengthening faith (īmān), fostering patience (ṣabr), and cultivating trust in God (tawakkal).

This research found that QS. Al-Baqarah 155 frames anxiety (khawf) as a divinely appointed component of a test that, when filled with patience and trust in Allah, becomes a mechanism for spiritual growth and moral strengthening. QS. Al-Mu'minūn 57 presents a form of high-level anxiety (khashyah), knowledge-based reverence to Allah that serves as a moral regulator and character builder. These verses reveal a taxonomy of anxiety in the Qur'an that is more nuanced and more constructive than conventional psychological classifications. In response to the second goal, the study integrates exegetical findings with Nevid and Sigmund Freud's psychological anxiety framework to produce a Transcendental Anxiety Regulation Model (TARM). This model proposes that effective anxiety management requires not only symptom reduction but also engagement at the level of cognitive reassessment, behavioral activation, and existential meaning creation. The spiritual coping strategy identified in the three works of tafsir sabr, tawakkul, dhikr, and khashyah is an operational component of this model.

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Guidelines

Submission of Article

Jurnal Adabiyah welcomes the articles submission with the main themes on Humanities and Islamic Studies with the emphasis on interdisciplinary and intertextuality approach. Adabiyah is thematicly published twice in a year. ie the theme of the humanities in June and the Islamic Study in December.

Themes related to Islamic Studies are textual studies, scriptural traditions, Islamic law, and theology; and those related to Humanities are language, literature, history, and culture. This scholarly journal Guarantees that the editor decision based on the peer review results will not exceed 30 days from the paper submission date.

Authors are invited to read our archives; to find the relevant topics for the journal, and to submit complete unpublished scientific researches, which are not under review in any other conferences or academic journal.

PUBLICATION ETHIC

Publication Ethic and Malpractice Statement

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The publication of an article in ***Jurnal Adabiyah,*** is an essential building block in the development of a coherent and respected network of knowledge. It is a direct reflection of the quality of the work of the authors and the institutions that support them. Peer-reviewed articles support and embody the scientific methods. It is therefore important to agree upon standards of expected ethical behavior for all parties involved in the act of publishing: the author, the editor, the reviewer, the publisher, and the society. As the publisher of ***Jurnal Adabiyah,*** **the Faculty of Adab and Humaniora** takes its duties of guardianship over all stages of publishing seriously and it recognizes its ethical and other responsibilities. **The Faculty of Adab and Humaniora** committed to ensuring that advertising, reprint or other commercial revenue has no impact or influence on editorial decisions.

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Authorship should be limited to those who have made a significant contribution to the conception, design, execution, or interpretation of the reported research. All those who have made significant contributions should be listed as co-authors. Where there are others who have participated in certain substantive aspects of the research project, they should be acknowledged or listed as contributors. The corresponding author should ensure that all appropriate co-authors and no inappropriate co-authors are included on the paper, and that all co-authors have seen and approved the final version of the paper and have agreed to its submission for publication.

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2. Once after the author is registered, please login to the website of *Jurnal Adabiyah* and submit the article through online submission (with the status of *active submissions*).
3. The article should follow the standard template of *Jurnal Adabiyah* provided in the website.
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5. Author is restricted not to send his/her article to another journal before having confirmation from the editorial team (approximately 4 weeks right after the article submitted).
6. Author should follow editorial decisions and recommendations related to the article completion. All reviews and assessements will be informed through online submission.

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1. Article should be based on the scientific research in the field humanities and Islamic studies;
2. Article must be an original work and has not been previously published;
3. Article should be written in Arabic or English languages;
4. Article must be typed in one-half spaced on A4-paper size;
5. Article's length is about 6,000-10,000 words;
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7. Abstract should be written in 3 languages; Arabic, English, and Bahasa;
8. Full name(s) of the author(s) must be stated, along with his/her/their institution and complete address;
9. All submission should be in OpenOffice, Microsoft Word, RTF, or WordPerfect document file format;
10. Bibliographical reference must be noted in footnote and bibliography according to *Jurnal Adabiyah* style. In addition, it is suggested for author(s) to use reference manager tools such as MENDELEY or Zotero

When a source is cited for the first time, full information is provided: full name(s) of author(s), title of the source in italic, place of publication, publishing company, date of publication, and the precise page that is cited. For the following citations of the same source, list the author's last name, two or three words of the title, and the specific page number(s). The word *ibid.*, *op.cit.*, and *loc.cit.* are may not be used any more.

Example in footnotes:

[1]Mircea Eliade (ed.), *The Encyclopedia of Religion*, vol. 8 (New York: Simon and Schuster, 1995), h. 18.

[2]Norman Daniel, *Islam and the West* (Oxford: One World Publications, l99l), h. 190.

[3]Syeikh Ja'far Subhānī, *Mafāhim Al-Qur'ān* (Beirut: Mu'assasah Al-Tarīkh Al-'Arabī, 2010)., Juz 5, h. 231.

[4]Syeikh Ja'far Subhānī, *Mafāhim Al-Qur'ān,* h. 8-9.

Example in bibliography:

Subhānī, Syeikh Ja'far. *Mafāhim Al-Qur'ān*. Beirut: Mu'assasah Al-Tarīkh Al-'Arabī, 2010.

Eliade, Mircea (ed.). *The Encyclopedia of Religion*, vol. 8. New York: Simon and Schuster, 1995.

Daniel, Norman. *Islam and the West*. Oxford: One World Publications, l99l.

Shihab, Muhammad Quraish. *Sunnah-Syiah Bergandengan Tangan: Mungkinkah? Kajian Atas Konsep Ajaran Dan Pemikiran*. Cet. III. Jakarta: Lentera Hati, 2007.

Detail informations of the footnotes:

1. Holy book

Al-Qur'ân, Al-Baqarah/2: 185.

Perjanjian Baru, Mrk. 2: 18.

2. Qur'anic translation

[1]Departemen Agama RI, *al-Qur'an dan Terjemahannya* (Jakarta: Darus Sunnah, 2005), h. 55.

3. Book

[1]Muḥammad 'Ajjaj al-Khaṭib, *Uṣl al-Ḥadith: 'Ulumuh wa Muṣṭalaḥuh* (Beirut: Dâr al-Fikr, 1989), h. 57.

4. Translation Books

[1]Toshihiko Izutsu, *Relasi Tuhan dan Manusia: Pendekatan Semantik terhadap al-Qur'an*, terj. Agus Fahri Husein dkk (Yogyakarta: Tiara Wacana, 2003), h. 14.

5. Voluminous book

[1]Muḥammad al-Ṭâhir b. 'Ashur, *al-Taḥrīr wa al-Tanwīr*, Vol. 25 (Tunisia: Dâr al-Suḥûn, 2009), h. 76.

[1]Muḥammad b. Ismā'īl al-Bukharī, *al-Jami' al-Ṣaḥīḥ*, Vol. 2 (Beirut: Dar al-Kutub al-'Ilmiyah, 1999), h. 77.

6. Article in book

[1]Sahiron Syamsuddin, "Metode Intratekstualitas Muhammad Shahrur dalam Penafsiran al-Qur'an" dalam Abdul Mustaqim dan Sahiron Syamsuddin (eds.), *Studi al-Qur'an Kontemporer: Wacana Baru Berbagai Metodologi Tafsir* (Yogyakarta: Tiara Wacana, 2002), h. 139.

7. Article in encyclopaedia

[1]M. Th. Houtsma, "Kufr" dalam A. J. Wensinck, at al. (ed.), *First Encyclopaedia of Islam*, Vol. 6 (Leiden: E.J. Brill, 1987), h. 244.

8. Article in journal

[1]Muhammad Adlin Sila, "The Festivity of *Maulid Nabi* in Cikoang, South Sulawesi: Between Remembering and Exaggerating the Spirit of Prophet", *Studia Islamika 8*, no. 3 (2001): h. 9.

9. Article in mass media

[1]Masdar F. Mas'udi, "Hubungan Agama dan Negara", *Kompas*, 7 Agustus 2002.

10. Article in Internet

[1]Muḥammad Shaḥrūr, "Reading the Religious Teks: a New Approach" dalam http://www.shahrour.org/25 Februari 2010/diakses 5 Juni 2010.

11. Thesis or dissertation

[1]Syahruddin Usman, "*Kinerja* Guru Penddikan Agama Islam pada SMAN dan SMKN Kota Makassar", *Disertasi* (Makassar: PPs UIN Alauddin, 2010), h. 200.

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