

PSYCHOLOGICAL ASPECTS IN THE INTERPRETATION OF SURAH AL-BAQARAH VERSE 155 ACCORDING TO THE TAFSIRI AL-MISBAH BY QURAIISH SHIHAB

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ABSTRACT

The mental health crisis among Indonesia's young generation shows a worrying trend, where the 2023 Indonesian Health Survey (SKI) recorded the highest prevalence of depression in the 15–24 age group, with 61% of them having thoughts of ending their lives. This study aims to analyze the psychological aspects in the interpretation of Surah Al-Baqarah verse 155 according to Tafsir Al-Misbah by M. Quraish Shihab, examine its relevance as a mental health solution, and prove its integration with Cognitive Behavioral Therapy (CBT) techniques. This study uses a qualitative approach with a type of library research and content analysis through a hermeneutic-psychological approach. The results show that Quraish Shihab interprets the five forms of trials in the verse: *khauf*, *ju'*, lack of wealth, lives, and fruits, as trials that touch the cognitive, emotional, and behavioral aspects of humans as a whole, with the concept of active patience as the solution. This study also found that the four stages of the CBT methodology have explicit equivalents in the content of the verse, proving that the Qur'an has preceded modern psychology by more than 1,400 years in offering solutions for human mental health. This study hopes that the Muslim community, both adolescents and adults, can use the interpretation of QS. Al-Baqarah verse 155 according to M. Quraish Shihab as a psychological guide in facing life's trials, and practice the concept of active patience as a real, holistic solution, and based on Islamic values. This study hopes that the Muslim community, both adolescents and adults, can use the interpretation of QS. Al-Baqarah verse 155 according to M. Quraish Shihab as a psychological guide in facing life's trials, and practice the concept of active patience as a real, holistic solution, and based on Islamic values.

Keywords : Tafsir Al-Misbah, Mental Health, Active Patience, Cognitive Behavioral Therapy

INTRODUCTION

The phenomenon of mental health disorders is increasingly worrying in Indonesia. According to the 2023 Indonesian Health Survey (SKI), the 15-24 age group experienced the highest rate of depression at 2%. This is higher than all age groups. Even more concerning, only 10.4% of young people experiencing depression sought treatment, and 61% of them had considered suicide in the past month. (Ministry of Health of the Republic of Indonesia, 2023) The emotional health of young people has been affected by increasingly complex life pressures, ranging from economic problems and social isolation to traumatic experiences such as bullying. Many of the fatal effects, including an increased risk of suicide among young people, are caused by a lack of mental health awareness and limited access to mental health services.

Modern life is constantly filled with trials in various forms, such as fear of the future, hunger, loss of possessions, or the loss of loved ones. Real-life experiences like the COVID-19 pandemic demonstrate that disasters are not just physical phenomena, but also trials that significantly impact a person's mental health. Many people tend to feel hopeless when faced with these pressures because they have few options. (Ain, 2022: 51)

Therefore, spiritual and religious approaches are starting to be sought again as a holistic alternative solution amidst the increasing mental health crisis. In the psychosocial approach, religious values are considered important, especially in Indonesia, which is strongly tied to divine

values. (Ashofa, 2019: 96) As a guide for life for Muslims, the Qur'an has provided a basis for facing life's trials, one of which is in Surah Al-Baqarah verse 155. In this verse, it is stated that humans will certainly be tested with fear (khauf), hunger (ju'), and lack of wealth, lives, and fruits. *Walanabluwannakum* emphasizes that trials are a reality that everyone will face, providing an understanding that challenges are not curses, but an important part of the life process.

Psychologically, the tests mentioned in the verse directly touch on three fundamental aspects of human mental health: cognitive, emotional, and behavioral. (Samain & Budihardjo, 2020: 24) The concept of patience offered by this verse is not merely a passive recommendation, but rather an active response and answer that has a deep alignment with the methodology of Cognitive Behavioral Therapy (CBT), a modern psychotherapy approach developed in the mid-20th century. In the discourse of Indonesian interpretation, the work of M. Quraish Shihab through Tafsir Al-Misbah holds a very important position, because it was compiled with the Indonesian context in mind, so that his interpretation is expected to be able to make a real contribution to the discourse of Islamic psychology which is currently developing rapidly in the country. (Hasbi, 2016: 49)

This study aims to analyze the psychological aspects in the interpretation of Surah Al-Baqarah verse 155 according to Tafsir Al-Misbah by M. Quraish Shihab, examine its relevance as a solution to the mental health crisis in the modern era, and prove its integration with Cognitive Behavioral Therapy (CBT) techniques in overcoming psychological disorders.

METHODS

This research uses a qualitative approach with a library research type, namely research whose data and sources of study come from written materials such as tafsir books, books, and scientific articles. The approach used is hermeneutic-psychological, which combines the exploration of the meaning of the verse based on the interpretation of M. Quraish Shihab in Tafsir Al-Misbah with the contextualization of the meaning into the framework of modern psychological theory, especially *Cognitive Behavioral Therapy* (CBT), so that a meeting point is obtained between the spiritual message of the verse and the scientific approach to contemporary mental health.

The data sources in this study are divided into two. The primary source is the book Tafsir Al-Misbah: Messages, Impressions and Harmony of the Qur'an by M. Quraish Shihab, specifically on the interpretation of Surah Al-Baqarah verse 155. Secondary sources in the form of books, scientific journal articles, and previous research results that discuss the concepts of mental health, patience, and CBT, which are used to strengthen and contextualize the results of the interpretation of the verse. Data collection is carried out through documentation techniques, namely tracing, reading, and recording relevant parts of the text, then classifying them based on cognitive, emotional, and human behavioral aspects.

Data analysis was carried out using the content analysis method, through data reduction stages to focus on relevant parts of the interpretation, systematic presentation of data based on five forms of tests in the verse (*khauf*, *ju'*, lack of wealth, souls, and fruits) which are associated with three aspects of mental health, comparative-integrative analysis between the concept of active patience in the interpretation of the verse with the stages of the CBT methodology, to drawing conclusions regarding the relevance of the interpretation of Surah Al-Baqarah verse 155 as a

mental health solution based on the values of the Qur'an.

RESULTS AND DISCUSSION

Mental Health Psychological Perspective

Mental health is an essential component of overall human health. According to the World Health Organization (WHO), mental health is a state of well-being in which a person can realize their potential, cope normally with the stresses of life, work productively, and make a meaningful contribution to their community. According to this definition, mental health is not simply the absence of mental disorders; it is a positive state encompassing a balance of all human psychological functions. (Haryanti, et al., 2024: 29)

Essentially, mental health disorders are conditions that affect three main aspects of a person's life: thoughts, emotions, and behavior. This often impacts our quality of life as human beings. (Haryanti, et al., 2024: 30) The cognitive aspect relates to how people think, respond, and receive information, which can affect a person's mental state. This can be characterized by repetitive negative thought patterns, which lead to anxiety and depression. (Zahro & Ardani, 2025: 489) There is a relationship between the emotional aspect and a person's ability to identify and manage their emotions; poor emotional control has been shown to be a major component causing a decline in a person's psychological well-being. (Nafisah, Khattrine, & Juwariyah, 2021: 105) There is a behavioral component related to how a person acts and how they respond to life's stresses. Inappropriate behavioral patterns worsen a person's mental state and prevent them from living a normal daily life. (Nasution, et al., 2025: 8562)

These three aspects, namely thoughts, emotions, and behavior, cannot stand alone; they will influence each other reciprocally. When the mind always thinks negatively about worldly life, then anxiety and restlessness will arise which can affect one's emotions. Then when that emotion is disturbed so that one cannot control it well, such as acting impulsively, stopping trying, or withdrawing from the environment that can influence his behavior, so that he has difficulty in living life. The trials and pressures of life experienced by an individual will shake these three aspects simultaneously as implicitly described in the content of QS. Al-Baqarah: 155.

Mental Health from an Islamic Perspective

Islam views mental health as a field that studies human behavior based on Islamic values, derived from the Qur'an and Hadith, and emphasizes aspects of physical, mental, and spiritual balance. Islamic psychology views Islamic teachings as a way to study the uniqueness and patterns of human behavior as expressions of the experience of interaction with oneself, the surrounding environment, and their spiritual realm. Islamic psychology emphasizes the importance of mental health and the balance of body and soul. Islam differs from more secular Western psychology by considering concepts such as tawakkul, nafs, morals and ethics. (Abdurrohman & Fanani, 2025: 50) The Qur'an, as a guide to life for Muslims, explicitly offers instructions on how to maintain mental balance through various actions, such as patience, tawakkul, sholawat and dhikrullah. (Mustofa, 2025: 95) In the hadith of the Prophet Muhammad SAW, strengthens the normative foundation of

Islam for mental health. The hadith from Nu'man bin Bashir R.A. Prophet Muhammad SAW said:

Aqsa-Al-Al الجسد فسدت وإذا كُله، الجسد صلح صلت إذا مضغة الجسد في وإن **Aqsa-Al-Al** القلب وهي كُله،

"Know that in the body there is a lump of flesh; if it is good then the whole body is good, and if it is damaged then the whole body is damaged. Know, that is the heart." (HR. Bukhari no. 52).

This hadith clearly demonstrates that the condition of the heart (qalb) is central to human spiritual health, relating to both physical and mental well-being. It is evident that concepts such as fortitude, gratitude, awareness, and inner peace align closely with the values embodied in the hadith of the Prophet Muhammad (peace be upon him), such as sakinah (tranquility), tuma'ninah (serenity), sabr (patience), tawakkal (relief), and pleasure (relief). (Ernisah, Alif, & Lisalam, 2025: 15).

In QS. Al-Baqarah: 155 also discusses the psychological condition of humans when tested. Allah SWT mentions five types of tests: fear (khauf), hunger (ju'), and lack of wealth, lives, and crops. These five tests, khauf, ju', lack of wealth, lives, and fruits, overall focus on the human mind, emotions, and behavior. As mentioned earlier, the three dimensions of the soul are interdependent, so none of these five tests focus on just one aspect. This verse is very interesting because it advises us to be patient, not just patient in silence, but to act actively and overcome the test by struggling. According to the analysis of Tafsir Al-Misbah which discusses patience in this verse, shows a strong correlation with the Cognitive Behavioral Therapy (CBT) approach or treatment used in contemporary psychology. (Juliansyah, et al., 2025: 95).

A Short Biography of M. Quraish Shihab and Tafsir Al-Misbah

Prof. Dr. Muhammad Quraish Shihab was born on February 16, 1944, in Rappang, South Sulawesi. He is a Muslim scholar who studied the Quran and served as Minister of Religious Affairs during the 7th Development Cabinet in 1998. He is a prominent teacher of Islamic interpretation and one of the founders of the Islamic University of Indonesia (UII) in Ujung Pandang. He also served as vice-rector of IAIN Alauddin. He is renowned for his ability to convey moderate ideas about Islam in simple, straightforward, and rational language, making them acceptable to all levels of society. (Budiana & Gandara, 2021: 86-87)

Tafsir Al-Misbah is a complete interpretation of the Qur'an, consisting of thirty chapters (juz), written in Indonesian. The author's Indonesian style provides an interesting and unique style and is highly relevant to improving the understanding and appreciation of the meaning of the Qur'an among Muslims in the archipelago. Using the tahlili method, the verses are interpreted gradually from beginning to end in accordance with the adabi ijtimai'i pattern, which is an interpretation that focuses on social and literary principles. (Budiana & Gandara, 2021: 88) Tafsir Al-Misbah was chosen for this study because it is the most accurate interpretation of the Qur'an in Indonesian, conveying the message of the Qur'an in the context of the lives of Indonesian Muslims today.

Interpretation of QS. Al-Baqarah: 155 in Tafsir Al-Misbah

[155] الصَّابِرِينَ وَبَشِّرِ الثَّمَرَاتِ وَالْأَنْفُسِ الْأَمْوَالِ مَنْ وَنَقْصٍ وَالْجُوعِ الْخَوْفِ مِنْ شَيْءٍ وَلَنَبْلُوَنَّكُمْ

"And We will certainly test you with a little fear, hunger, lack of wealth, lives and fruits. And convey good news to those who are patient."

In Tafsir Al-Misbah, Quraish Shihab states that the phrase *walanabluwannakum* indicates that the essence of human life in this world is nothing other than being tested by trials. The trials that Allah gives to humans are few compared to the graces He bestows upon them. The fact that humans are able to face trials is proof that those trials are few. Conversely, failing to face these trials is the greatest trial for humans. The analogy is with levels of education: the higher a person enters each grade level, the more tests they face. In the same way, Allah places the level of difficulty that His servants face according to their abilities, because He knows that His servants are certainly capable of overcoming them.

Quraish Shihab provides a thorough explanation for each of the five types of trials mentioned in this verse. First, fear, also known as *khauf*, is the dread of bad things that might happen in the future; it is a psychological disorder that affects the deepest aspects of human feelings. It essentially stems from thoughts of an unlikely threat. Fear also changes a person's thinking and emotions, ultimately impairing their ability to act. Second, slight hunger (*ju*), which is the desire to eat something without food. However, Allah has made the human body capable of surviving by providing fat reserves. This hunger test shows that people must learn not to eat before they are hungry and to stop eating before they are full. Third, fourth, and fifth are loss of property, life, namely the loss of a loved one, which evokes a person's deepest emotions, changes their thinking about the meaning of life, and forces their entire behavioral patterns and routines to change completely. And fruit, which is the fruit of all the ideals they strive for. Because life is a struggle between truth and falsehood, humans will always lose these three things. All three are essential parts of making life easier to achieve the true goal. (Shihab, 2002: 435–437).

All this information about trials is the greatest blessing for servants because humans can prepare themselves before the trials come. The fact that humans cannot predict when trials will come is the nature of trials. Allah says that those who are patient will be fortunate and happy. In this regard, Quraish Shihab said that patience means actively trying to overcome the trials and tests given by Allah, not surrendering or remaining silent. The concept of active patience as a solution to mental health shocks; this response involves cognitive firmness through positive thinking, emotional stability through open-hearted acceptance, and behavioral resilience through continued endeavor. This is in line with the concept of patience in QS. Al-Baqarah: 155 as a mental and spiritual attitude trained to face all kinds of trials, which arise and develop from the desire to improve oneself. (Ihsanillah & Auliya, 2024: 113).

CBT Methodology in Islam: The Relevance of QS. Al-Baqarah: 155 from the Perspective of Tafsir Al-Misbah

Cognitive Behavioral Therapy (CBT) is a structured psychotherapy method that focuses on how a person's thoughts, emotions, and behaviors interact with each other. The basic principle is that psychological problems often stem from unhelpful thought patterns and learned maladaptive behaviors; by changing negative thought patterns to positive ones, maladaptive

behaviors will be transformed into adaptive ones. CBT is implemented in four structured stages: an assessment of negative thoughts, cognitive therapy to address negative thoughts, behavioral therapy to transform negative behaviors into positive ones, and an evaluation of the overall therapy. (Sari, Devy, & Nihayati, 2021: 208)

An interesting academic fact, and this is the main topic of this sub-chapter, is the fact that the four stages of the CBT methodology already exist in Islamic teachings (QS. Al-Baqarah: 155), long before CBT was developed as a contemporary psychological method. In the 1950s, Albert Ellis first applied CBT through Rational Emotive Behavior Therapy (REBT). In the 1960s, CBT was further developed by Aaron T. Beck through Cognitive Therapy, and it was only in the 1970s–1980s that it developed into the CBT we know today. (A'yun, et al., 2025: 2700) Although Al-Baqarah: 155 was revealed by Allah SWT to the Prophet Muhammad SAW, more than 1,400 years before CBT was discovered. In Tafsir Al-Misbah, Quraish Shihab provides an in-depth explanation of this.

1. The assessment phase for addressing negative self-thoughts in CBT is similar to the initial message of this verse, *walanabluwannakum*, which indicates that God clearly informs humans that trials will inevitably come. With the help of cognitive awareness, this notification allows people to mentally prepare themselves for trials. According to Quraish Shihab, all this information about trials is the greatest benefit for servants because it gives them the opportunity to recognize and anticipate negative thoughts that may arise when trials arrive.
2. The cognitive therapy phase, in which all issues related to an individual's negative thoughts are addressed in this session, aligns with the concept of active patience taught in this verse in dealing with *khauf* (fear) and failure to achieve goals. Quraish Shihab explains that the trials God gives are essentially only a small amount compared to His vast grace. This is a form of cognitive restructuring, namely changing an individual's perspective from negative to positive. The concept of *husnuzan* (reverence for God) is at the core of this process, that behind every test lies far greater wisdom and grace. This aligns with the finding that integrating spiritual beliefs with the client's religion has proven effective in resolving individual psychological problems.
3. The behavioral therapy phase involves changing bad habits into good ones, similar to the idea of active effort and patience in the face of shortages of wealth, life, and fruits. In this verse, Quraish Shihab explains that patience means actively striving to pass a test, not surrendering or remaining silent. This is the basis of behavioral activation in CBT, which encourages individuals to keep moving and acting constructively without allowing life's pressures to corrupt their behavior. According to Al-Misbah, life is a struggle between truth and falsehood, and victory can only be achieved through active action, not silent resignation.
4. The evaluation phase is comparable to the good news (*busyra*) that Allah promises to patient people at the end of the verse. In CBT, evaluation is the phase in which the individual assesses how much behavioral and cognitive change has been achieved. *Busyra* in Islam is divine confirmation that the process of active patience, which includes adaptive action, cognitive awareness, and reorganization of the mind, produces tangible results in the form of calm and happiness.

Therefore, this map shows that the five tests mentioned by Allah in Al-Baqarah verse 155 are khauf (fear of seeking), ju' (deprivation of wealth, life, and fruit). Overall, it is the psychological components of a person that are thoroughly tested: cognitive, emotional, and behavioral. Furthermore, the solution offered by Islam through the concept of patience, actively used in Tafsir Al-Misbah, turns out to have exactly the same elements as those used in CBT in contemporary psychology. This shows that the Qur'an has preceded contemporary science in understanding and providing solutions to human mental health problems.

CONCLUSION

Based on the analysis conducted on M. Quraish Shihab's interpretation of QS. Al-Misbah in Tafsir Al-Baqarah: 155, this study produced several important findings as follows. First, in Tafsir Al-Misbah on QS. Al-Baqarah: 155, M. Quraish Shihab said that Allah SWT tells humans that trials must exist. Worry (fear), ju' (hunger), lack of wealth, lives, and fruits are the five forms of trials mentioned. are not punishment, but rather a level of trial that has been adjusted to the capabilities of each servant by Allah. According to Quraish Shihab, all information about these trials is of the greatest benefit to humans because with it people can prepare themselves mentally and spiritually before the trials come. This verse offers a solution: active patience. This is not resignation or silence; it is a response that requires firmness of thought, emotional stability, and resilience in action.

Second, because they explicitly address the three main psychological components of humankind in a comprehensive manner, the five tests mentioned in Surah Al-Baqarah: 155 can serve as a solution to the mental health crisis that is occurring today. All five tests simultaneously touch on the three cognitive, emotional, and behavioral aspects, albeit with varying degrees of dominance. The concept of active patience found in Tafsir Al-Misbah offers a broad solution, forming a solid foundation for mental health based on Islamic values by transforming negative perspectives into positive ones (cognitive), accepting trials with an open heart (emotional), and continuing to act without giving up (behavioral).

Third, evidence that Islam predates contemporary psychology by more than 1,400 years is the integration of the concept of active patience in the QS. Al-Baqarah: 155 perspectives of Tafsir Al-Misbah with a CBT approach. Negative thought assessment, cognitive therapy, behavioral therapy, and evaluation are the four phases of CBT. The content of this verse shows many relationships: *walanabluwannakum* functions as cognitive awareness, the concepts of *husnuzan* and patience function as cognitive restructuring, the concept of *endeavor* functions as behavioral activation, and *busyra* functions as validation of a positive evaluation of the patient process that has been carried out. The results show that the Qur'an is not just a book of worship; it is also a source of extensive knowledge that includes the understanding and treatment of human mental health.

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