

## Spiritual Resilience in Q.S. Al-Insyirah: A Reading of Al-Alusi's *Ruh al-Ma'ani* through Reivich and Shatté's Resilience Theory

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**Abstract:** This article examines the concept of spiritual resilience in Q.S. Al-Insyirah through Imam al-Alusi's *Ruh al-Ma'ani* and places it in dialogue with the resilience theory of Karen Reivich and Andrew Shatté. The study responds to the need for a more conceptually grounded reading of Q.S. Al-Insyirah that moves beyond motivational interpretations and considers its theological, psychological, and spiritual dimensions. Using a qualitative library research design, this study analyzes Al-Alusi's interpretation of Q.S. Al-Insyirah through content analysis and the *tahlili* method, a verse-by-verse exegetical approach. The findings suggest that several key expressions in the chapter, including *sharh al-sadr* (expansion of the chest), the removal of burdens, *ma'a al-'usr yusrā* (with hardship comes ease), continued striving, and hope in God, may be read as interrelated elements of spiritual resilience. These elements resonate with selected dimensions of Reivich and Shatté's theory, particularly emotional regulation, realistic optimism, self-efficacy, and reaching out. However, the relationship between the Qur'anic text and modern resilience theory should not be understood as exact equivalence, but as a dialogical and interpretive encounter. This study argues that Q.S. Al-Insyirah, as interpreted by Al-Alusi, offers a theological-transformative understanding of resilience, in which hardship becomes a site of inner expansion, divine reassurance, sustained effort, and spiritual reorientation. The article contributes to Qur'anic studies by showing how classical exegesis may enrich contemporary discussions of resilience without reducing Qur'anic meaning to modern psychological categories.

**Keywords:** *Spiritual Resilience, Q.S. Al-Insyirah, Ruh Al-Ma'ani, Al-Alusi, Reivich and Shatté, Qur'anic Exegesis*

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### Introduction

Human life is inseparable from adversity, uncertainty, and various forms of existential pressure. Personal, social, economic, and spiritual challenges frequently generate anxiety, emotional exhaustion, and a sense of helplessness. In contemporary discussions on mental well-being, resilience has therefore become an important concept for understanding how individuals endure hardship, recover from distress, and reconstruct meaning in difficult circumstances. Reports on depression and suicide, including those cited by the World Health Organization, suggest that psychological vulnerability remains a serious global concern.<sup>1</sup> However, studies of resilience should not be understood as a substitute for clinical intervention. Rather, they may contribute conceptually to the broader discourse on inner strength, meaning-making, and

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<sup>1</sup> I Gusti Ngurah Putra Astawa and Rini Trisnowati, "Perilaku Bunuh Diri Pada Gangguan Afektif Bipolar: Sebuah Tinjauan Pustaka," *Jurnal Hasil Penelitian Dan Pengembangan (JHPP)* 1, no. 3 (August 31, 2023): 184–91, <https://doi.org/10.61116/jhpp.v1i3.159>.

spiritual coping in the face of life's burdens.

Within the Islamic intellectual tradition, the Qur'an occupies a central position as a source of moral guidance, spiritual formation, and existential orientation.<sup>2</sup> Its teachings do not merely address ritual obligations, but also offer resources for cultivating patience, hope, trust in God, and emotional steadiness. One Qur'anic chapter that is particularly relevant to this discussion is Q.S. Al-Insyirah.<sup>3</sup> This chapter contains concise yet profound messages concerning the expansion of the chest, the removal of burdens, the promise of ease alongside hardship, and the command to continue striving while directing hope toward God. These themes suggest a meaningful connection between Qur'anic guidance and the contemporary discourse on resilience, especially when resilience is understood not only as psychological endurance, but also as the capacity to interpret suffering within a broader spiritual horizon.

Q.S. Al-Insyirah was revealed in a context marked by pressure, rejection, and psychological burden experienced by the Prophet Muhammad and the early Muslim community in Mecca.<sup>4</sup> The ridicule, marginalization, and economic hardship faced by the early believers formed the historical background against which this chapter offered consolation and reinforcement. In this sense, the chapter may be read as a Qur'anic articulation of inner strengthening in response to hardship. Its message remains relevant for contemporary readers who encounter diverse forms of difficulty, including economic insecurity, social pressure, emotional distress, and crises of meaning. The chapter does not deny the reality of hardship. Instead, it reorients the believer toward patience, effort, divine assistance, and renewed hope.

To examine these meanings more carefully, this study focuses on *Ruh al-Ma'ani*, the Qur'anic commentary of Imam al-Alusi. This commentary is significant because it combines transmitted and rational modes of interpretation, commonly referred to in the Islamic exegetical tradition as *bi al-ma'thur* (interpretation based on transmitted reports) and *bi al-ra'y* (interpretation based on reasoned judgment).<sup>5</sup> This combination enables Al-Alusi to engage both the textual and reflective dimensions of Qur'anic meaning. In addition, *Ruh al-Ma'ani* is often associated with attention to linguistic, theological, jurisprudential, and spiritual dimensions of the Qur'an.<sup>6</sup> Its interpretive character makes it a relevant source for exploring how Q.S. Al-Insyirah may illuminate the inner processes through which believers confront hardship and cultivate spiritual resilience.

The choice of *Ruh al-Ma'ani* is also important because Al-Alusi's commentary

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<sup>2</sup> Ade Jamaruddin and Muhammad Yasir, *Studi Al-Qur'an* (Pekanbaru: CV Asa Riau, 2016).

<sup>3</sup> Eko Hardi Ansyah, Hindun Muassamah, and Cholichul Hadi, "Tadabbur Surat Al-Insyirah Untuk Menurunkan Stres Akademik Mahasiswa," *Jurnal Psikologi Islam Dan Budaya* 2, no. 1 (April 30, 2019): 9–18, <https://doi.org/10.15575/jpib.v2i1.3949>.

<sup>4</sup> Naiya Laisya Amalia, Sabilla, and Siti Nurrahmi Azizah, "The Concept of Happiness and Peace in Life in Surah Al-Insyirah Perspective of Quraish Shihab and Buya Hamka," *Scientia: Jurnal Hasil Penelitian* 10, no. 2 (December 1, 2025): 166–77, <https://doi.org/10.32923/TGKCEK72>.

<sup>5</sup> Yeni Setianingsih, "Melacak Pemikiran Al-Alusi Dalam Tafsir Ruh Al-Ma'ani," *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin* 5, no. 1 (June 9, 2017): 239–63, <https://doi.org/10.21274/kontem.2017.5.1.239-263>.

<sup>6</sup> Moch. Sya'ban Abdul Rozak, Deni Albar, and Badruzzaman M. Yunus, "Metodologi Khusus Dalam Penafsiran Al-Qur'an Oleh Al-Alusi Al-Baghdadi Dalam Kitab Tafsir Ruh Al-Ma'ani," *Jurnal Iman Dan Spiritualitas* 1 (2021): 20–27, <https://doi.org/https://doi.org/10.15575/jis.v1i1.11417>; Anas Mujahiddin, "Corak Isyari Dalam Tafsir Ruh Al-Ma'ani Karya Al-Alusi," *Ulumul Qur'an: Jurnal Kajian Ilmu Al-Qur'an Dan Tafsir* 2, no. 1 (May 15, 2022): 111–21, <https://doi.org/10.58404/uq.v2i1.97>.

frequently attends to both the outward and inward dimensions of Qur'anic expressions. In relation to Q.S. Al-Insyirah, this allows the discussion to move beyond a purely motivational reading of the chapter. The phrase *sharh al-sadr* (expansion of the chest), for example, may be understood not only as relief from psychological pressure, but also as an inner opening that enables receptivity, composure, and spiritual readiness. Similarly, the Qur'anic promise that ease accompanies hardship may be read as a theological foundation for hope, perseverance, and renewed orientation. Such meanings suggest that resilience in this chapter is not limited to emotional survival. It may also involve the transformation of one's inner disposition through faith, trust in God, and sustained effort.

Previous studies have examined Q.S. Al-Insyirah from various perspectives. Abd Basid and Abd Ghani,<sup>7</sup> for instance, discussed the concept of tranquility in the chapter through Tafsir Al-Misbah by M. Quraish Shihab, with emphasis on the Prophet's mission and the obstacles he encountered in his preaching. Other studies, such as the work of Wulandari et al.,<sup>8</sup> analyzed the values of Q.S. Al-Insyirah from the perspective of Islamic counseling, particularly in relation to overcoming life difficulties. These studies have contributed to the understanding of Al-Insyirah as a source of consolation, optimism, and psychological encouragement. Nevertheless, the specific relationship between Al-Alusi's interpretation of Q.S. Al-Insyirah and the modern psychological theory of resilience has not been sufficiently elaborated.

This article therefore seeks to analyze the values of resilience in Q.S. Al-Insyirah through the perspective of *Ruh al-Ma'ani* and to place them in dialogue with the resilience theory developed by Karen Reivich and Andrew Shatté.<sup>9</sup> Their theory identifies seven major dimensions of resilience, namely emotional regulation, impulse control, realistic optimism, causal analysis, empathy, self-efficacy, and reaching out.<sup>10</sup> This framework is not employed to impose modern psychology onto the Qur'anic text, but rather to serve as an analytical lens for identifying possible points of conceptual resonance between Qur'anic exegesis and contemporary discussions of resilience. By doing so, this study aims to elucidate how Q.S. Al-Insyirah, as interpreted by Al-Alusi, may contribute to a more integrative understanding of resilience, one that connects psychological adaptability with theological meaning and spiritual transformation.

## Method

This study employed a qualitative approach using library research as its primary design.<sup>11</sup> This approach was selected because the study focuses on the interpretation of

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<sup>7</sup> Abd Basid and Abd Ghani, "Konsep Ketentruman Hidup Perspektif Quraish Shihab (Studi Surah Al-Insyirah Dalam Tafsir Al-Misbah)," *Syariat: Jurnal Studi Al-Qur'an Dan Hukum* 9, no. 1 (May 31, 2023): 13–22, <https://doi.org/10.32699/syariat.v9i1.4561>.

<sup>8</sup> Tri Wulandari, Hasep Saputra, and Emmi Kholilah Harahap, "Mengatasi Kesulitan Hidup Dengan Nilai-Nilai Surah Al-Insyirah: Perspektif Bimbingan Konseling," *MUHAFADZAH* 4, no. 2 S (2024): 61–70, <https://e-journal.uin-al-azhaar.ac.id/index.php/muhafadhah/article/view/675>.

<sup>9</sup> Karen Reivich and Andrew Shatté, *The Resilience Factor: 7 Essential Skills for Overcoming Life's Inevitable Obstacles* (Broadway Books, 2002).

<sup>10</sup> Steven J. Wolin and Sybil Wolin, *The Resilient Self: How Survivors of Troubled Families Rise Above Adversity* (Random House Publishing Group, 2010).

<sup>11</sup> Suyitno, *Metode Penelitian Kualitatif Konsep, Prinsip Dan Operasionalnya*, ed. Ahmad Tanzeh (Akademia Pustaka, 2018).

Qur'anic texts and the conceptual construction of resilience within the exegetical tradition. The primary source of this research is Imam al-Alusi's *Ruh al-Ma'ani*, particularly his interpretation of Q.S. Al-Insyirah. Secondary sources include relevant Qur'anic commentaries, books on Qur'anic studies and resilience, as well as scholarly articles that discuss Islamic exegesis, spiritual resilience, and the psychological theory of resilience.<sup>12</sup>

The data were analyzed through content analysis, with particular attention to the meanings, themes, and conceptual patterns that emerge from Al-Alusi's interpretation of Q.S. Al-Insyirah.<sup>13</sup> Content analysis was used to examine the textual meanings of the chapter, identify its major exegetical themes, and relate them carefully to the conceptual framework of resilience. In this process, the study did not treat the Qur'anic text merely as a source of motivational statements. Rather, it examined how key expressions in the chapter, such as *sharh al-sadr* (expansion of the chest), the removal of burdens, the coexistence of hardship and ease, sustained effort, and hope in God, may reflect dimensions of inner strength and spiritual endurance.

The analysis was also guided by the *tahlili* method, a verse-by-verse exegetical approach that seeks to elucidate the meaning of each verse by considering its linguistic, thematic, and theological dimensions.<sup>14</sup> Each verse of Q.S. Al-Insyirah was first examined through Al-Alusi's interpretation in *Ruh al-Ma'ani*. The meanings derived from this exegetical reading were then organized thematically and placed in dialogue with the resilience theory of Karen Reivich and Andrew Shatté, which consists of seven main dimensions: emotional regulation, impulse control, realistic optimism, causal analysis, empathy, self-efficacy, and reaching out.<sup>15</sup>

The use of Reivich and Shatté's theory in this study is analytical rather than determinative. In other words, the theory was not used to impose psychological categories onto the Qur'anic text, but to identify possible conceptual resonances between modern resilience studies and Al-Alusi's exegetical insights. The analysis proceeded through several stages: first, identifying the central meanings of Q.S. Al-Insyirah in *Ruh al-Ma'ani*; second, classifying these meanings according to their relevance to resilience-related themes; third, comparing these themes with the seven dimensions of resilience proposed by Reivich and Shatté; and fourth, formulating a conceptual interpretation of resilience in Q.S. Al-Insyirah as a form of psychological adaptability that is deeply connected to theological meaning and spiritual transformation.

## Results and Discussion

### 1. Resilience as a Conceptual Framework

Resilience is generally understood as an individual's capacity to withstand adversity,

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<sup>12</sup> Natalina Nilamsari, "Memahami Studi Dokumen Dalam Penelitian Kualitatif," *WACANA: Jurnal Ilmiah Ilmu Komunikasi* 13, no. 2 (December 24, 2017): 177–81, <https://doi.org/10.32509/wacana.v13i2.143>.

<sup>13</sup> Irfan Taufan Asfar, "Analisis Naratif, Analisis Konten, Dan Analisis Semiotika (Penelitian Kualitatif)," *Journal Equilibrium* 5 No. 9, no. 127 (2019): 14–18.

<sup>14</sup> Syaeful Rokim, "Mengenal Metode Tafsir Tahlili," *Al - Tadabbur: Jurnal Ilmu Al-Qur'an Dan Tafsir* 2, no. 03 (2017): 41–56, <https://doi.org/10.30868/at.v2i03.194>.

<sup>15</sup> Reivich and Shatté, *The Resilience Factor: 7 Essential Skills for Overcoming Life's Inevitable Obstacles*.

recover from distress, and sustain psychological functioning under difficult circumstances.<sup>16</sup> In psychological literature, the concept is usually associated with two interrelated elements: exposure to significant adversity and the capacity for positive adaptation or recovery following stressful experiences. Resilience, therefore, should not be understood merely as passive endurance, but as a dynamic process through which individuals regulate emotional responses, reinterpret difficult situations, and mobilize internal and external resources in order to continue functioning meaningfully.<sup>17</sup>

Reivich and Shatté conceptualize resilience as the ability to overcome life's inevitable obstacles through the development of specific psychological skills.<sup>18</sup> Their framework is particularly useful for this study because it offers an operational model of resilience that can be used to identify the psychological dimensions of endurance, adaptation, and growth. They identify seven core dimensions of resilience: emotional regulation, impulse control, realistic optimism, causal analysis, empathy, self-efficacy, and reaching out. Emotional regulation refers to the ability to manage feelings under pressure, while impulse control denotes the capacity to restrain immediate emotional reactions. Realistic optimism involves maintaining hope without denying the reality of hardship. Causal analysis refers to the ability to understand the causes of problems accurately, whereas empathy concerns sensitivity to the emotional condition of others. Self-efficacy reflects one's confidence in the ability to face challenges, and reaching out refers to the willingness to seek opportunities, growth, and meaning beyond difficult experiences.<sup>19</sup>

In the present study, Reivich and Shatté's framework is used as an analytical lens rather than as a rigid interpretive template. This distinction is crucial because Qur'anic exegesis and modern psychology are grounded in different epistemological traditions.<sup>20</sup> The aim is not to impose contemporary psychological categories onto the Qur'anic text, but to examine possible points of conceptual resonance between resilience theory and Al-Alusi's interpretation of Q.S. Al-Insyirah. Accordingly, the relationship between the two should be understood as dialogical and interpretive, rather than identical or fully interchangeable. This approach allows the study to explore how selected elements of modern resilience theory may illuminate certain psychological dimensions of the chapter, while still preserving the theological and exegetical integrity of *Ruh al-Ma'ani*.

## 2. Al-Alusi and the Interpretive Character of *Ruh al-Ma'ani*

Imam al-Alusi, whose full name was Abu al-Thana' Shihab al-Din Mahmud ibn Abdullah al-Alusi al-Baghdadi, was one of the prominent Muslim scholars of nineteenth-

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<sup>16</sup> Suniya S Luthar, Dante Cicchetti, and Bronwyn Becker, "The Construct of Resilience: A Critical Evaluation and Guidelines for Future Work," *Child Development* 71, no. 3 (May 1, 2000): 543–62, <https://doi.org/10.1111/1467-8624.00164>.

<sup>17</sup> Ann S. Masten, "Ordinary Magic: Resilience Processes in Development.," *American Psychologist* 56, no. 3 (2001): 227–38, <https://doi.org/10.1037/0003-066X.56.3.227>.

<sup>18</sup> Reivich and Shatté, *The Resilience Factor: 7 Essential Skills for Overcoming Life's Inevitable Obstacles*; Petra Johanna et al., "Literatur Review: Resiliensi Untuk Meningkatkan Kualitas Hidup Pasca Pandemi Covid-19," *Psikologi Prima* 6, no. 1 (May 30, 2023): 10–19, <https://doi.org/10.34012/psychoprime.v6i1.3490>.

<sup>19</sup> Michael Rutter, "Psychosocial Resilience and Protective Mechanisms.," *American Journal of Orthopsychiatry* 57, no. 3 (July 1987): 316–31, <https://doi.org/10.1111/j.1939-0025.1987.tb03541.x>.

<sup>20</sup> Abdullah Saeed, "Some Reflections on the Contextualist Approach to Ethico-Legal Texts of the Quran," *Bulletin of the School of Oriental and African Studies* 71, no. 2 (June 19, 2008): 221–37, <https://doi.org/10.1017/S0041977X08000517>.

century Baghdad.<sup>21</sup> He was widely recognized for his mastery of transmitted and rational sciences, as well as for his broad engagement with Qur'anic exegesis, jurisprudence, theology, language, and spirituality.<sup>22</sup> His major work, *Ruh al-Ma'ani*, occupies an important place in the tradition of Qur'anic commentary because of its wide-ranging engagement with earlier exegetical works and its attention to multiple layers of meaning.<sup>23</sup>

The interpretive character of *Ruh al-Ma'ani* is particularly relevant to this study because Al-Alusi combines *bi al-ma'thur* (interpretation based on transmitted reports) and *bi al-ra'y* (interpretation based on reasoned judgment).<sup>24</sup> His commentary also shows attention to linguistic analysis, theological reflection, legal discussion, and spiritual insight. Although scholars differ in classifying the dominant orientation of his tafsir, many recognize that *Ruh al-Ma'ani* contains a significant spiritual and inward dimension.<sup>25</sup> This does not mean that Al-Alusi abandons the outward meaning of the Qur'anic text. Rather, he often begins from the apparent meaning of the verse and then explores broader theological and spiritual implications.<sup>26</sup>

This characteristic makes *Ruh al-Ma'ani* a relevant source for analyzing Q.S. Al-Insyirah in relation to resilience. The chapter contains expressions that are not only doctrinal or historical, but also deeply connected to inner states, such as expansion of the chest, relief from burdens, hope amid hardship, renewed effort, and dependence on God. Through Al-Alusi's interpretation, these expressions may be read as elements of spiritual formation that help believers understand hardship not simply as suffering, but as a possible site of divine assistance, moral discipline, and inner transformation.

### 3. Al-Alusi's Interpretation of Q.S. Al-Insyirah

Q.S. Al-Insyirah is a short chapter that contains a dense structure of consolation, reinforcement, and spiritual direction. It addresses the Prophet Muhammad in a context of hardship and opposition, while also offering a broader message about divine support, perseverance, and hope. In Al-Alusi's interpretation, the chapter begins with the expansion of the chest, moves to the removal of burdens, affirms the elevation of the Prophet's remembrance, emphasizes the inseparability of hardship and ease, and concludes with the command to continue striving and to direct longing toward God.

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<sup>21</sup> Rozak, Albar, and Yunus, "Metodologi Khusus Dalam Penafsiran Al-Qur'an Oleh Al-Alusi Al-Baghdadi Dalam Kitab Tafsir Ruh Al-Ma'ani."

<sup>22</sup> Maisarotil Husna, "Aplikasi Metode Tafsir Al Alusi 'Ruhul Ma'Ani Fi Tafsir Al-Qur'an Alazhim Wa Sab'il Matsani," *RUSYDIAH: Jurnal Pemikiran Islam* 1, no. 2 (December 18, 2020): 113–25, <https://doi.org/10.35961/rsd.v1i2.205>.

<sup>23</sup> Laila Sari Masyhur, "Makna Esoteris Ayat Ibadah," *Lentera* 3, no. 1 (October 13, 2021): 11–32, <https://doi.org/10.32505/lentera.v3i1.3153>.

<sup>24</sup> Mujahiddin, "Corak Isyari Dalam Tafsir Ruh Al-Ma'ani Karya Al-Alusi."

<sup>25</sup> Setianingsih, "Melacak Pemikiran Al-Alusi Dalam Tafsir Ruh Al-Ma'ani."

<sup>26</sup> Muhammad Husein Adz-Dzahabi, *At-Tafsir Al-Mufasssirun* (Kairo: Maktabah Wahbah, 2003); Mahmud Sa'id Ath-Thanthawi, *Manhaj Al-Alusi Fi Ruh Al-Ma'ani Fi Tafsir Al-Qur'an Al-'Adzim Wa As-Sab' Al-Matsani* (Kairo: Al-Majlis Al-'la asy-Syu'un al-Islamiyah, 1989).

### 1) The Expansion of the Chest

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ<sup>٧</sup>

“Have We not expanded for you your chest?”

Al-Alusi interprets the phrase *sharh al-sadr* (expansion of the chest) as an inner state of relief, openness, and joy of the soul.<sup>27</sup> The chest is symbolically understood as the dwelling place of the inner self. When it is expanded, the person who inhabits it experiences ease, composure, and spiritual readiness. In the context of the Prophet Muhammad, this expansion refers to divine assistance that prepared him to receive revelation and bear the weight of prophetic responsibility.

This interpretation suggests that the first movement of resilience in Q.S. Al-Insyirah is not external success, but inner spaciousness. Hardship is not immediately removed from the outside world. Instead, the inner capacity to face it is strengthened. From the perspective of resilience, this meaning resonates most closely with emotional regulation. A person who experiences inner expansion is better able to manage anxiety, fear, and psychological pressure without being overwhelmed by them. However, in Al-Alusi's exegetical framework, this capacity is not merely psychological. It is also theological, since the expansion of the chest is presented as a form of divine grace.

### 3) The Removal of Burdens

وَوَضَعْنَا عَنْكَ وِزْرَكَ<sup>٧</sup>, الَّذِي أَثْقَصَ ظَهْرَكَ<sup>٧</sup>

“And We removed from you your burden, which weighed heavily upon your back.”

Al-Alusi connects these verses with the preceding verse on the expansion of the chest. The removal of *wizr* (burden) indicates divine relief from a weight that was difficult to bear.<sup>28</sup> In the prophetic context, this burden may be understood as the heaviness of responsibility, the pressure of opposition, and the emotional weight associated with the mission of prophethood. The image of a burden weighing upon the back conveys the intensity of hardship, while its removal indicates divine support and relief.

In relation to resilience, these verses suggest that endurance requires both internal strengthening and the alleviation of overwhelming burdens. The connection with impulse control should therefore be made cautiously. The verses do not explicitly discuss impulse control in the modern psychological sense. Nevertheless, they may be interpreted as implying that a person whose burden is lightened and whose chest is expanded may be less likely to respond to hardship with despair, anger, or uncontrolled reaction. In this sense, Al-Alusi's reading may be placed in limited dialogue with the idea that emotional pressure must be managed before constructive action becomes possible.

<sup>27</sup> Syihabuddin Abu Ats-Tsana' Mahmud bin Abdullah Al-Alusi Al-Baghdadi, *Tafsir Ruh Al-Ma'ani* (Beirut: Mu'assasah Al-Risalah, 2010).

<sup>28</sup> Al-Alusi Al-Baghdadi.

#### 4) The Elevation of Remembrance

وَرَفَعْنَا لَكَ ذِكْرَكَ<sup>ق</sup>

“And We raised high for you your remembrance.”

According to Al-Alusi, the elevation of the Prophet’s remembrance refers to the honor granted by God to the Prophet Muhammad, including the association of his name with the declaration of faith, the command to obey him, the invocation of blessings upon him, and his recognition within the broader prophetic tradition.<sup>29</sup> This verse is therefore primarily theological and prophetic in meaning. It affirms divine recognition, not merely social prestige.

When placed in conversation with resilience theory, this verse may be related to self-efficacy only with interpretive caution. In Reivich and Shatté’s framework, self-efficacy refers to confidence in one’s ability to overcome challenges. In Q.S. Al-Insyirah, the Prophet’s strength does not arise from autonomous self-confidence alone, but from divine affirmation and the assurance that his mission is meaningful. The verse suggests that resilience, from a Qur’anic perspective, may be grounded in the conviction that one’s struggle is not meaningless. The believer’s confidence is therefore not simply psychological self-assurance, but trust in the value of a divinely oriented task.

#### 5) Ease Alongside Hardship

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا، إِنَّ مَعَ الْعُسْرِ يُسْرًا<sup>ق</sup>

“For indeed, with hardship comes ease. Indeed, with hardship comes ease.”

Al-Alusi explains that the repetition of this statement functions as reinforcement and consolation for the Prophet Muhammad.<sup>30</sup> The verse responds to the pressures he faced, including ridicule and rejection from the Meccan opponents. The repeated assurance that ease accompanies hardship strengthens the Prophet’s heart and affirms that hardship is not final. This passage has the strongest resonance with realistic optimism. The Qur’anic formulation does not deny hardship. It acknowledges *al-‘usr* (hardship), but situates it alongside *yusr* (ease). This is different from naive optimism, which ignores suffering or imagines that difficulty can be overcome without effort. Instead, the verse cultivates hope while preserving realism. It teaches that hardship may coexist with possibilities of relief, transformation, and divine assistance. In this respect, Al-Alusi’s interpretation provides a theological basis for optimism that is grounded in trust rather than denial.

#### 6) Continued Effort After Completion

فَإِذَا فَرَغْتَ فَانصَبْ<sup>ل</sup>

“So when you have finished, then strive.”

Al-Alusi interprets this verse as a command to continue devotion and effort after completing one task.<sup>31</sup> The verse discourages complacency and directs the believer toward sustained commitment. Completion is not a reason to stop, but an invitation to move toward

<sup>29</sup> Al-Alusi Al-Baghdadi.

<sup>30</sup> Al-Alusi Al-Baghdadi.

<sup>31</sup> Al-Alusi Al-Baghdadi.



another form of meaningful labor, worship, or responsibility. This meaning is closely related to the resilience dimension of reaching out. In Reivich and Shatté's theory, reaching out refers to the ability to pursue growth, opportunity, and new meaning after difficulty. Q.S. Al-Insyirah does not present resilience as mere survival. It suggests a movement from relief to renewed effort. After hardship is met with divine assistance, the believer is called to continue striving. In this sense, resilience includes disciplined action, not only emotional recovery.

### 7) Directing Hope Toward God

وَالِى رَبِّكَ فَارْغَبْ

“And to your Lord direct your longing.”

In Al-Alusi's interpretation, this verse directs the Prophet to seek and hope only in God. The command *farghab* conveys orientation, longing, and devotion.<sup>32</sup> After human effort is undertaken, the final direction of hope must return to God. This verse therefore completes the structure of the chapter by connecting inner expansion, relief from burdens, hope, effort, and spiritual dependence. From the perspective of resilience, this verse suggests that spiritual orientation functions as a source of meaning. A person facing hardship may become emotionally unstable when hope is placed entirely in worldly recognition, material success, or human approval. By directing hope toward God, the believer situates effort within a larger theological horizon. This does not negate action. Rather, it protects action from despair when results do not immediately appear.

## 4. Resilience Values in Q.S. Al-Insyirah from the Perspective of *Ruh al-Ma'ani*

Based on Al-Alusi's interpretation, Q.S. Al-Insyirah may be read as a chapter that articulates several interrelated dimensions of resilience. These dimensions should not be treated as exact equivalents of Reivich and Shatté's theory. Rather, they represent points of conceptual resonance between Qur'anic exegesis and modern resilience studies.

### 1) Emotional Regulation and *Sharh al-Sadr*

The first verse, which speaks of the expansion of the chest, provides the clearest basis for discussing emotional regulation. In Al-Alusi's reading, *sharh al-sadr* denotes an inner opening that produces composure, joy of the soul, and readiness to bear responsibility. This meaning corresponds to the ability to remain emotionally balanced under pressure. In modern terms, emotional regulation allows individuals to manage anxiety, anger, and distress in ways that prevent emotional collapse.<sup>33</sup> In the Qur'anic context, however, this regulation is not described merely as a psychological skill. It is connected to divine assistance and spiritual receptivity. The expansion of the chest therefore suggests that resilience begins with the formation of an inner space in which the believer can receive hardship without being destroyed by it.

### 2) Burden, Relief, and Controlled Response

The second and third verses describe the removal of burdens that weighed heavily upon

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<sup>32</sup> Al-Alusi Al-Baghdadi.

<sup>33</sup> Johanna et al., “Literatur Review: Resiliensi Untuk Meningkatkan Kualitas Hidup Pasca Pandemi Covid-19.”

the Prophet. These verses may be connected to the resilience process because overwhelming burdens often weaken judgment, intensify emotional reaction, and diminish one's ability to act constructively. Al-Alusi's interpretation indicates that divine relief enables the Prophet to continue his mission despite pressure. The connection with impulse control should be stated modestly. The verses do not explicitly discuss the restraint of impulses, but they imply that relief from unbearable pressure can support steadiness and prevent destructive responses. In this sense, resilience requires not only strength, but also the management of burdens that might otherwise produce despair, anger, or withdrawal.

### **3) Realistic Optimism and the Promise of Ease**

The repetition of "with hardship comes ease" constitutes one of the central theological messages of Q.S. Al-Insyirah. Al-Alusi reads this repetition as a form of reassurance and strengthening. The verse does not erase the reality of hardship, but places it within a structure of divine promise. This meaning aligns closely with realistic optimism. A resilient person does not deny the existence of hardship. Rather, he or she recognizes difficulty while maintaining confidence that relief, meaning, or transformation remains possible. The Qur'anic phrase *ma'a al-'usr yusrā* (with hardship comes ease) may therefore be understood as a theological formulation of hope that is neither escapist nor pessimistic. It sustains effort because it affirms that hardship does not exhaust the possibilities of life.

### **4) Causal Reflection and Meaning-Making**

The dimension of causal analysis is less explicit in Q.S. Al-Insyirah than emotional regulation or realistic optimism. However, Al-Alusi's interpretation allows for a cautious connection. The pressures faced by the Prophet are not portrayed as meaningless events. They are situated within the broader framework of prophetic mission, divine testing, and eventual elevation. In resilience theory, causal analysis refers to the ability to understand the causes of problems accurately so that one does not remain trapped in confusion, self-blame, or helplessness. In the Qur'anic framework, reflection on hardship is not limited to identifying immediate causes. It also involves recognizing wisdom, moral direction, and divine purpose. Thus, the chapter may contribute to a broader form of meaning-making, although it should not be reduced to a psychological technique of problem analysis.

### **5) Empathy and the Expansion of Prophetic Capacity**

The relationship between Q.S. Al-Insyirah and empathy requires careful formulation. The chapter does not explicitly mention empathy as a psychological construct. However, Al-Alusi's interpretation of *sharh al-sadr* as an expansion of inner capacity may be understood as indirectly related to the Prophet's ability to bear the difficulties of guiding others. A constricted heart tends to react defensively, while an expanded heart is more capable of patience, gentleness, and care. For this reason, empathy may be discussed as a possible implication rather than as a direct meaning of the verse. The Prophet's expanded chest enabled him to remain committed to his community despite rejection and opposition. This suggests that spiritual resilience is not only inward-facing. It may also shape one's capacity to remain present for others in conditions of social and emotional difficulty.

### **6) Self-Efficacy, Divine Affirmation, and Meaningful Struggle**

The verse “And We raised high for you your remembrance” should not be simplified into a modern notion of self-confidence. Its primary meaning is theological. God elevates the Prophet’s remembrance and confirms the dignity of his mission. Nevertheless, this divine affirmation may contribute to a sense of meaningful struggle. In modern resilience theory, self-efficacy involves the belief that one can act effectively in the face of adversity. In Q.S. Al-Insyirah, the Prophet’s confidence is grounded not in autonomous individual capacity, but in divine support and the meaningfulness of his mission. This distinction is crucial. The Qur’anic model suggests that self-efficacy may be spiritually grounded, where confidence emerges from trust in God, moral purpose, and the conviction that one’s struggle has value.

### **7) Reaching Out, Sustained Effort, and Spiritual Orientation**

The final two verses, “So when you have finished, then strive” and “And to your Lord direct your longing,” offer a dynamic model of resilience. The believer is not invited to remain passive after receiving relief. Instead, the chapter commands continued effort and renewed orientation toward God. This gives resilience an active and future-oriented character. In relation to reaching out, these verses suggest that hardship can become a point of renewed movement. After one responsibility is completed, another meaningful form of effort begins. Yet this effort is not detached from spirituality. It is directed toward God, which means that action and dependence are held together. The chapter therefore presents resilience as a rhythm of relief, effort, hope, and devotion.

## **5. Toward a Theological-Transformative Understanding of Resilience**

The analysis above suggests that Q.S. Al-Insyirah, as interpreted by Al-Alusi, may contribute to a theological-transformative understanding of resilience. This concept should be understood carefully. It does not mean that the chapter provides a clinical model of mental health treatment, nor does it replace psychological or medical approaches to depression and distress. Rather, it offers a conceptual and spiritual framework for understanding how believers may encounter hardship through inner expansion, divine reassurance, sustained effort, and hope in God.

The theological dimension appears in the repeated emphasis on divine action: God expands the chest, removes burdens, elevates remembrance, and promises ease with hardship. The transformative dimension appears in the movement from pressure to inner spaciousness, from burden to relief, from hardship to hope, and from completion to renewed effort. Resilience in this framework is therefore not limited to the ability to survive difficulty. It also involves the reorientation of the self toward meaning, faith, responsibility, and spiritual growth.

This finding refines the relationship between Qur’anic exegesis and modern resilience theory. Reivich and Shatté’s seven dimensions help identify psychological aspects that may resonate with the chapter, but Al-Alusi’s interpretation adds a distinctive theological depth. In *Ruh al-Ma’ani*, resilience is not only a set of psychological skills. It is also a process of spiritual formation, in which hardship becomes an occasion for inner expansion, trust in God, and renewed ethical action. Thus, the contribution of this study lies in showing that Q.S. Al-Insyirah can be read as a source of resilience discourse when interpreted through a careful engagement with classical exegesis and contemporary psychological theory. The chapter suggests that

resilience is not merely the capacity to endure adversity. It is also the capacity to find meaning, maintain hope, continue striving, and orient the heart toward God in the midst of hardship.

## Conclusion

This study demonstrates that Q.S. Al-Insyirah, as interpreted in Imam al-Alusi's *Ruh al-Ma'ani*, offers a meaningful conceptual foundation for understanding resilience within a Qur'anic and theological framework. The chapter presents hardship not as an isolated experience of suffering, but as a condition that may be accompanied by divine assistance, inner strengthening, renewed effort, and spiritual orientation. Through Al-Alusi's interpretation, key Qur'anic expressions such as *sharh al-sadr* (expansion of the chest), the removal of burdens, *ma'a al-'usr yusrā* (with hardship comes ease), continued striving, and hope in God may be read as interrelated elements of spiritual resilience.

The analysis suggests that several aspects of Q.S. Al-Insyirah resonate with the resilience theory of Karen Reivich and Andrew Shatté, particularly emotional regulation, realistic optimism, self-efficacy, and reaching out. However, these resonances should not be understood as exact equivalences. Rather, they indicate a dialogical relationship between classical Qur'anic exegesis and modern psychological discourse. The Qur'anic model of resilience, as reflected in Al-Alusi's interpretation, is not limited to psychological adaptability. It is also grounded in theological meaning, divine support, moral responsibility, and the transformation of the inner self.

The main contribution of this study lies in its attempt to formulate a theological-transformative understanding of resilience. In this framework, resilience is not merely the capacity to endure adversity or return to a previous state of stability. It also involves the reorientation of the heart, the strengthening of faith, the cultivation of hope, and the continuation of meaningful action after difficulty. This reading suggests that Q.S. Al-Insyirah may enrich contemporary discussions of resilience by connecting psychological endurance with spiritual depth and existential meaning. At the same time, this study does not claim that Q.S. Al-Insyirah or Al-Alusi's interpretation provides a clinical model for treating mental health problems. Its contribution is primarily conceptual and exegetical. Future studies may further develop this discussion by comparing *Ruh al-Ma'ani* with other Qur'anic commentaries, examining additional chapters related to hardship and hope, or exploring how Qur'anic concepts of resilience are received in contemporary Muslim communities.

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