

The Spirituality and Psychological Resilience of Prophet Yusuf (AS) in *Fī Zilāl al-Qur'ān*: A Thematic Interpretation

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Abstract

The story of Prophet Yusuf (AS) in the Qur'an is one of the most systematic narratives depicting life's trials—from betrayal and slander to authority. In the context of psychology, this narrative represents a profound model of spiritual resilience, relevant to contemporary mental health challenges. This study aims to analyze the aspect of spirituality in the story of Prophet Yusuf (AS) based on the interpretation of *Fī Zilāl al-Qur'ān* by Sayyid Qutb, systematically linked with the five resilience factors proposed by Connor and Davidson. The research employs a qualitative library-based method with a thematic (maudhu'i) tafsir approach and psychological resilience framework. The focus is on mapping spiritual values expressed in Surah Yusuf and exploring how they activate the other four resilience factors: personal competence, self-control, trust in intuition, and adaptability. The findings reveal that spirituality serves as the central foundation of Prophet Yusuf's resilience, providing meaning, guiding moral choices, and strengthening psychological endurance at every stage of trial. Sayyid Qutb's interpretation highlights a deep spiritual connection with Allah as the core source of strength. The study concludes that integrating classical Qur'anic exegesis with modern psychological theory offers a new approach to understanding Qur'anic resilience. Its main contribution lies in enriching thematic Qur'anic interpretation through a psychospiritual lens and fostering interdisciplinary integration between revelation and contemporary psychology.

Keywords: Adaptability, Personal Competence, Psychospiritual Interpretation, Sayyid Qutb, Self-Control.

Abstrak

Kisah Nabi Yusuf AS dalam Al-Qur'an merupakan salah satu narasi paling sistematis yang memuat dinamika ujian hidup, mulai dari pengkhianatan, fitnah, hingga kekuasaan. Dalam konteks psikologi, kisah ini merepresentasikan potret resiliensi spiritual yang kuat, relevan dengan tantangan kesehatan mental kontemporer. Penelitian ini bertujuan untuk menganalisis aspek spiritualitas dalam kisah Nabi Yusuf AS berdasarkan tafsir *Fī Zilāl al-Qur'ān* karya Sayyid Qutb, dengan mengaitkannya secara sistematis dengan teori lima aspek resiliensi dari Connor dan Davidson. Metode yang digunakan adalah kualitatif berbasis studi pustaka, dengan pendekatan tafsir tematik (maudhu'i) dan kerangka analisis psikologi resiliensi. Fokus penelitian diarahkan pada pemetaan nilai-nilai spiritualitas yang terekam dalam ayat-ayat QS. Yusuf, serta kontribusinya dalam menghidupkan empat aspek resiliensi lainnya: kecakapan personal, kontrol diri, kepercayaan pada intuisi, dan adaptabilitas. Hasil penelitian menunjukkan bahwa spiritualitas menjadi fondasi utama resiliensi Nabi Yusuf AS yang menumbuhkan makna hidup, mengarahkan sikap moral, dan memperkuat ketahanan batin dalam setiap fase ujian. Penafsiran Sayyid Qutb menekankan hubungan ruhani yang mendalam dengan Allah SWT sebagai pusat daya tahan psikologis. Penelitian ini menyimpulkan bahwa

integrasi antara tafsir klasik dan teori psikologi modern memberikan pendekatan baru dalam memahami resiliensi Qur'ani. Kontribusi utama penelitian ini adalah memperkaya kajian tafsir tematik berbasis psikospiritual serta membuka jalan integrasi keilmuan antara teks wahyu dan ilmu psikologi kontemporer.

Kata Kunci: Resiliensi, Spiritualitas, Tafsir Tematik, Psikologi Qur'ani, Sayyid Qutb.

Introduction

Every individual inevitably faces trials and difficulties throughout their life. From birth, humans encounter various challenges that shape their character and resilience. The process of growth, social interaction, as well as the dynamics of family and community life are part of these tests. Islam, as a comprehensive religion, teaches that trials are an inseparable part of human life, as stated in Allah's words in QS. Al-Baqarah verse 155.

From the Islamic perspective, these trials function as means of purifying the soul and testing the quality of faith (Sayyid Qutb, *Tafsīr Fī Zilāl al-Qur'ān*, Vol. 5, Cairo: Dār al-Shurūq, n.d.). This is also emphasized in QS. Al-'Ankabūt verses 2-3.

However, responses to these trials vary widely, influenced by internal and external factors such as genetics, life experiences, and social support. The inability of individuals to respond adaptively to pressure can trigger prolonged stress, negatively impacting mental health, including excessive anxiety, depression, PTSD, and even extreme actions such as violence or suicide (Pamungkas, Sumardiko, & Makassar, 2024). This phenomenon is reinforced by data from the Indonesian National Adolescent Mental Health Survey (I-NAMHS) 2022, which shows that one in three adolescents (34.9%) experienced mental health problems in the last 12 months, but only 2.6% of them accessed support or counseling services ("Kolaborasi KemenPPPA Dan UNICEF: Sinergikan Dukungan Kesehatan Mental Dan Psikososial Di Kementerian Dan Lembaga," 2024). This condition indicates the importance of approaches that focus not only on psychological aspects but also on spirituality as a source of individual strength (Wetik & Laka, 2023).

In psychological terms, resilience is understood as an individual's ability to face pressure, overcome challenges, and positively develop despite difficult experiences. Resilience serves as a mechanism to achieve individual psychological well-being and provides practical guidance through the application of religious aspects in daily life (Utari, Siti Masykurah, & Abudzar Alghifari, 2024). One widely used resilience theory across disciplines is the five-

component resilience model by Connor-Davidson, which emphasizes personal competence, trust in intuition, adaptability, self-control, and spirituality (Fuad Nashori & Saputro, 2021).

According to Esposito (2001), Islam pays special attention to the concepts of patience and steadfastness as spiritual foundations to face life's trials, which psychologically strengthen an individual's mental resilience. Kamali (1999) also affirms that in Islam, tests and trials are important processes in forming noble character and strong faith. Al-Ghazali (1997) argues that trials serve as a means of purifying the heart and enhancing spiritual quality integrally linked to character formation. Baderin (2003) adds that the spiritual dimension in Islam provides a holistic framework that unites psychological and social aspects in building individual resilience.

In Islamic tradition, resilience can be understood through the stories of the Prophets who serve as role models of endurance in facing trials. One of the most systematic narratives depicting spiritual resilience is the story of Prophet Yusuf (Joseph), which describes a long process of life trials and spiritual responses that enabled him to overcome all obstacles (Novia Ariqoh, Ngarifin, & Suyud El-Syam, 2022). However, studies on resilience in the Qur'an generally tend to be thematic or empirical psychological in nature without specifically exploring the spiritual resilience interpretation of Qur'anic figures based on modern psychological theories.

Previous research has discussed the story of Prophet Yusuf from various perspectives. Hanik Mahliatussikah (2016) examined the psychological aspects of Yusuf through literary psychology, while Amilatul 'Azmi (2011) compared *Fī Zilāl al-Qur'ān* and *Tafsīr al-Qur'ān al-'Azīm* to identify differences in interpretative styles. Ali Imron (2010) focused on semiotic analysis of the Yusuf narrative, and Maimunah (2021) explored Yusuf's personality dynamics using 'Uthman Najāti's conflict theory. Two other studies by Moh. Abdul Kholiq Hasan and Evita Yuliatul Wahidah discussed the concept of resilience in QS. Yusuf generally without a specific interpretative approach. Unlike these studies, this research specifically analyzes the spiritual resilience aspect in the story of Prophet Yusuf based on Sayyid Qutb's *Fī Zilāl al-Qur'ān* and systematically links it to the five-component resilience theory by Connor and Davidson (2003).

This reveals a gap in previous research, namely the absence of integration between classical tafsir and modern psychological theory contextually in understanding the spiritual resilience of Qur'anic figures. Sayyid Qutb's *Fī Zilāl al-Qur'ān* offers a distinctive approach by combining thematic Qur'anic reading and a strong psycho-spiritual nuance. In interpreting

the story of Prophet Yusuf, Sayyid Qutb emphasizes the deep spiritual relationship between Yusuf and Allah SWT as the source of his inner strength in facing trials. This relation is a potential convergence point with the spirituality component of Connor and Davidson's resilience theory.

Based on the above description, this study aims to analyze the extent to which the spirituality aspect in Sayyid Qutb's *Fī Zilāl al-Qur'ān* regarding the story of Prophet Yusuf corresponds to the spirituality indicators in Connor-Davidson's five-component resilience theory (2003). The primary focus is on spirituality as the foundation of resilience and its interrelation in strengthening the other four components, namely personal competence, intuition, adaptability, and self-control. Unlike previous studies that only discuss general psychological aspects or compare interpretative styles, this study offers an integrative approach between classical thematic-spiritual tafsir and modern psychological theory. Thus, this study is expected to contribute to the development of thematic tafsir based on psycho-spiritual approaches as well as enrich Islamic discourse in addressing contemporary mental health challenges.

Methodology

This study employed a qualitative approach using library research with a descriptive-analytical method and thematic (maudhu'i) tafsir. The research aimed to examine the spirituality aspect as one of the five components of resilience according to the Connor-Davidson theory, as reflected in the story of Prophet Yusuf AS based on Sayyid Qutb's interpretation in *Fī Zilāl al-Qur'ān*. The analyzed data consisted of verses from Surah Yusuf (12:1–111) that depicted Prophet Yusuf's spiritual responses to various life trials. The primary data sources were the 17th edition (1412 H) of the Arabic text of *Fī Zilāl al-Qur'ān* published by Dar al-Shurūq, Cairo, along with psychological literature discussing Connor-Davidson's resilience theory and further developments of spirituality indicators by Gillespie (2007), Friborg (2003), and Windle et al. (2011).

Data collection was conducted through documentary study of relevant primary and secondary texts. The data analysis proceeded in three stages: first, grouping verses containing spiritual themes such as prayer, reliance (tawakkul), patience, and acceptance of divine will; second, performing qualitative interpretation of Sayyid Qutb's tafsir narrative on those verses; third, mapping the interpretation results onto spirituality indicators developed within the Connor-Davidson resilience theory. The findings were validated using the theoretical saturation approach, where no new themes regarding spirituality emerged. The strength of this

method lay in the integration of classical tafsir with modern psychological theory, providing new perspectives for understanding the spiritual values of the Qur'an contextually. However, this study was limited by its focus on a single tafsir source, which resulted in a specific interpretation requiring further studies involving other tafsir to broaden the validity of the findings.

Results and Discussion

A. Spirituality Aspect of Prophet Yusuf AS's Resilience

Sayyid Qutb, in his tafsir, explains that the story of Prophet Yusuf AS is a vivid example of steadfast faith and patience in facing life's trials. Since childhood, Prophet Yusuf AS endured many hardships; betrayed by his brothers, sold into slavery, falsely accused, and imprisoned without fault. Yet, in every phase of suffering, he remained firm in faith and never lost hope in Allah SWT's help.

Qutb highlights that from the beginning, Allah SWT instilled a conviction within Prophet Yusuf AS about his salvation. When he was thrown into a dark well, Allah inspired him that he would be safe, healthy, and eventually reunited with his brothers in a different situation, as implied in Surah Yusuf, verse 15 (Qutb, n.d.).

The peak of his spiritual steadfastness is seen when he rejects the seduction of Al-'Aziz's wife, affirming his devotion solely to Allah and gratitude for his master's kindness:

"...I seek refuge in Allah. Indeed, he is my master. He has treated me well. Indeed, the wrongdoers will not succeed." (QS. Yusuf: 23).

This refusal demonstrates spiritual awareness and moral courage in maintaining personal integrity.

His spiritual resilience is further tested when faced with collective pressure from the palace women who tried to tempt him. He prays:

"O my Lord, prison is more beloved to me than that to which they invite me. And if You do not avert from me their plan, I might incline toward them and [thus] be of the ignorant." (QS. Yusuf: 33).

Sayyid Qutb explains the plural pronoun (*mimma yad'unani ilaihi*) implies that all the women present at the banquet were involved in tempting him directly or indirectly. Prophet Yusuf AS again prays to Allah SWT to protect him from their traps, fearing his own weakness amid persistent temptation. Allah grants this prayer, which according to Qutb may happen by the women ceasing their seduction, Allah strengthening Yusuf's heart, or a combination of both.

His spirituality remains strong even when imprisoned unjustly (QS. Yusuf: 37–43). Behind bars, he upholds noble character and earns respect among fellow prisoners. Two royal servants confide their dreams to him, and he uses this opportunity not only to interpret the dreams but also to gently and wisely correct their beliefs, inviting them to monotheism with a psychological approach that appeals to human nature.

Prophet Yusuf’s interpretation of their dreams is wise and empathetic (Mohiuddin & Radhilufti, 2025). He does not immediately declare who will have good or bad fate, emphasizing that whatever Allah SWT decrees is certain.

When the interpretation comes true and one servant is freed, Yusuf asks him to mention his situation to the king. However, the servant forgets, causing Yusuf to remain in prison for several more years. Sayyid Qutb stresses that this delay is part of Allah’s teaching to ensure Yusuf does not rely on anything besides Allah, surrendering his affairs entirely to Him. Patience, conviction, and full reliance on Allah are clear signs of the deep spirituality within Prophet Yusuf AS throughout his life.

Prophet Yusuf’s spirituality reaches its climax when he confronts his brothers again, now in a position of power as an official entrusted with managing Egypt’s treasury and food security (QS. Yusuf [12]: 88–92). This moment tests his power to either seek revenge or forgive (Salam, Anwar, & Nasution, 2025; Fatimah, Wahyuni, & Kusumawati, 2023). He chooses forgiveness and soothes their hearts: *“Today, there is no blame upon you. May Allah forgive you.”* Yusuf emphasizes that all blessings he has are fruits of piety and patience (Munir & Maulana, 2023). Sayyid Qutb highlights that at this moment, Yusuf not only passes the test of suffering but also the test of pleasure and power. He is not tempted to blame or demean them but opts to reconcile fully with his past.

Matrix of the Relationship Between Qur’anic Verses, Resilience Aspects, and Sayyid Qutb’s Interpretation

No	Qur’anic Verse	Resilience Aspect* (Spirituality)	Explanation According to Sayyid Qutb’s Tafsir
1	QS.12:15	Certainty in Allah’s help	Allah inspires that he will be saved and reunited with his brothers.
2	QS.12:23-39	Fear of Allah, strong faith, and gratitude in	- Praying for Allah’s help and surrendering to Him.- Realizing one’s weakness and believing in Allah’s power

No	Qur'anic Verse	Resilience Aspect* (Spirituality)	Explanation According to Sayyid Qutb's Tafsir
		trials, combined with and help.- prayer	Choosing imprisonment over sinning.
3	QS.12:37-43	Continuing to preach in difficult conditions, patience, and avoiding reliance on creation	Continuing duties as Allah's servant, not despairing, patient with delayed freedom. His delayed release is divine training so Prophet Yusuf AS relies only on Allah, not humans.
4	QS.12:88-92	Spiritual maturity when blessing of power is a fruit of patience holding power, choosing and piety. He passed tests of suffering as forgiveness and not well as pleasure and power. He is not abusing power	Prophet Yusuf AS realizes that the blessing of power is a fruit of patience and piety. He passed tests of suffering as not well as pleasure and power. He is not tempted to blame or belittle others but chooses to fully reconcile with his past.

The matrix above shows that the aspect of resilience consistently appears throughout various phases of Prophet Yusuf AS's life—not only during suffering but also when he had power. Sayyid Qutb's interpretation emphasizes that faith in Allah SWT, piety, and trust in Him (tawakkul) form the main foundation of Prophet Yusuf's resilience, which brings forth moral courage, perseverance, and inner peace in every trial he faced.

B. The Spiritual Dimension in the Resilience of Prophet Yusuf (Joseph) AS: An Analysis Based on Tafsir and Psychological Theory

The spiritual aspect within Prophet Yusuf (Joseph) AS was not merely one dimension of resilience, but the very force that birthed, nurtured, and strengthened all other aspects of resilience in his character. Spirituality served as the central pillar that supported, guided, and invigorated the other dimensions. It provided a foundation that gave meaning, hope, and direction in both suffering and triumph (Fachri Naldi Abdillah & Lubis, 2022).

To understand the central role of this spirituality, this discussion will explore four key life dynamics of Prophet Yusuf AS, previously outlined in the matrix, and relate them to the five resilience components proposed in the Connor-Davidson theory.

Spirituality emerged as a source of hope during Yusuf's earliest suffering. This is illustrated in the verse, "...We revealed to him, 'You will surely inform them 'someday' about this deed of theirs, while they are unaware'" (Q.S. Yusuf:15). Sayyid Qutb explains that this divine inspiration was instilled in Yusuf's heart when he was thrown into the well at a very young age. It not only guaranteed his safety but also served as the first spiritual light that ignited hope amid darkness. Psychologically, this interpretation aligns with Connor and Davidson's theory, which posits that spirituality provides a meaningful framework during crises. The belief in divine intervention—reflected in the CD-RISC item, "Sometimes fate or God can help me"—plays a crucial role in sustaining mental endurance in times of hardship (Connor & Davidson, 2003). Thus, from the beginning of his trials, Yusuf had already been endowed with a spiritual strength that would become the root of his patience, emotional resilience, self-control, intellectual clarity, and intuitive insight in the phases that followed.

Spirituality also became the pillar of moral steadfastness and self-control, forming the basis for Yusuf's ethical decisions. After the strength of hope had illuminated his childhood, the next trial came in the form of temptation, threatening his moral integrity. This is captured in verses 23–39 of Surah Yusuf. The reason behind his rejection of temptation is reflected in verse 23: "...He said, 'I seek refuge in Allah! Truly, your husband is my master and has treated me honorably. Surely the wrongdoers never succeed.'" Acknowledging his human vulnerability without divine protection, Yusuf chose imprisonment over succumbing to the desires of the women, as seen in verse 33: "'My Lord! I would rather be in jail than do what they invite me to. And if You do not protect me from their cunning, I might yield to them and become one of the ignorant.'" Sayyid Qutb underscores that this verse reflects Yusuf's unwavering spiritual integrity. His rejection was not only moral but grounded in gratitude to Allah and to al-'Aziz, as well as his deep sense of trust. He admitted his weakness and preferred prison to violating his ethical principles.

Psychologically, this aligns with Connor and Davidson's view that spirituality teaches that temptations are not merely to be avoided but are divine tests filled with wisdom. This experience fostered a strong hope for divine intervention and strengthened Yusuf's moral compass. Within the spiritual aspect of the Connor-Davidson resilience model, this demonstrates how spirituality enhances self-regulation and moral intuition. It creates strong internal ethical boundaries, deterring impulsive reactions, affirming life's purpose, and reinforcing emotional strength and control (Mohammed & Sebastian, 2022). Thus, spirituality not only calms the soul but also safeguards morality and directs decisions under pressure.

Furthermore, spirituality shaped Yusuf's adaptability and social competence, which were further tested during his time in prison. There, the role of spirituality became even more pronounced as he demonstrated extraordinary adaptability and social care. Rather than succumbing to inner wounds, Yusuf used this difficult moment to grow closer to Allah and engage in da'wah, as described in verses 37–43 of Surah Yusuf. Sayyid Qutb interprets this phase as proof of Yusuf's ability to remain productive and beneficial to others, even when disappointed by the forgetfulness of his fellow inmate. This reflects remarkable adaptability in adverse conditions, grounded in inner stability.

According to Connor and Davidson's theory, such adaptability under pressure stems from spiritual resilience. Spirituality enables a proactive and positive outlook on life's hardships. It builds psychological flexibility that transforms crises into opportunities for service and personal development, rather than mere survival.

Finally, spirituality reached its peak in Yusuf's story when he chose forgiveness and wise governance over revenge. This moment occurred when he was reunited with his brothers, now in a state of weakness while he held great power. The story is detailed in verses 88–92 of Surah Yusuf, which capture the culmination of his spiritual resilience. Sayyid Qutb notes that Yusuf passed one of the greatest tests—power. While many would use power to avenge past wounds, Yusuf instead forgave and saw everything as a manifestation of divine wisdom and grace. In line with Connor-Davidson's theory, spirituality provides deep meaning during emotional challenges and expands one's perspective through acceptance of destiny, faith in divine goodness, and a long-term orientation that transcends personal grudges.

Ultimately, spirituality becomes a transformative force—reshaping thought, behavior, and decision-making in the face of life's trials. It marks the pinnacle of character strength that heals wounds, liberates from the burdens of the past, and kindles compassion even in positions of authority.

After enduring various phases of trials that tested his patience, moral steadfastness, and capacity to manage power, the resilience of Prophet Yusuf (Joseph) AS reached its most complete and mature form in the life episode captured in Surah Yusuf, verses 47–53. This episode reflects a critical transition from suffering to leadership—a stage that demands extraordinary psychological and spiritual maturity. At this point, we witness the harmonious integration of the five components of resilience as proposed by Connor and Davidson, all intricately interwoven within Yusuf's life narrative.

Personal competence is evident in Yusuf's intelligence when he interprets the king's dream and simultaneously offers a strategic solution to face the coming years of drought. This displays not only clarity of thought but also a purposeful direction. Trust in his intuition is reflected in his decision not to immediately accept the king's invitation, but instead to seek a reexamination of his case. This bold move reveals a strong conviction in his inner truth. Yusuf's adaptability shines through in his ability to embrace a dramatic shift—from prisoner to a key figure of governance—without succumbing to euphoria or exploiting his newfound authority for personal gain. His mature self-regulation is shown in his calm and generous response to the servant who had previously forgotten to mention him to the king. Rather than expressing anger or disappointment, Yusuf displays emotional balance and composure. At the heart of all these traits lies his profound spirituality—a deep-rooted faith in Allah's will, which allowed him to accept reality with grace and continue to pursue goodness despite the circumstances. In this context, spirituality is not a supplementary element, but the gravitational center that sustains and enlivens all other aspects of resilience.

According to Connor and Davidson, spirituality is one of the key building blocks of resilience that supports an individual's psychological endurance. Spiritual support plays a significant role in enhancing well-being and emotional stability (Nagy et al., 2024). Reflecting on the experience of Sir Edward Shackleton's Antarctic expedition in 1912, Connor and Davidson emphasized the importance of belief in benevolent intervention—what could be seen as faith or “luck”—in maintaining mental fortitude among the crew. One of the core items in the CD-RISC 25 scale reads, “Sometimes fate or God can help me,” which laid the foundation for subsequent researchers to interpret spirituality conceptually and develop more refined indicators of this dimension within the Connor-Davidson resilience framework (Connor & Davidson, 2003), as also employed in this study.

Sayyid Qutb's tafsir *Fī Zilāl al-Qur'ān* reinforces that the resilience of Prophet Yusuf AS stems from his deep conviction and unwavering spiritual connection to Allah. This spiritual strength is reflected in every phase of his life—being cast into the well, sold into slavery, slandered, and imprisoned. In all of these trials, Yusuf never lost his sense of direction nor fell into despair. His unshakeable belief that Allah was always with him became the primary support in facing psychological and social pressure.

It is this spiritual strength that upholds the dignity of a servant amid the storms of suffering. Yusuf did not place his hopes in people but entrusted them solely to his Lord. Such

spirituality was not just one component of his resilience—it served as the primary force from which the other four dimensions grew and flourished.

C. Diskusi Kritis dan Relevansi Temuan terhadap Kajian Tafsir dan Psikologi Resiliensi

1. Implikasi Temuan terhadap Kajian Psikologi Resiliensi

Temuan dalam penelitian ini yang menempatkan spiritualitas sebagai **core integrator** dari lima aspek resiliensi mendapat dukungan kuat dari berbagai pendekatan dalam psikologi modern. Carl Gustav Jung menyoroti bahwa krisis psikologis, khususnya pada usia paruh baya, sering kali berkaitan dengan kehampaan spiritual yang belum terjawab (Saraswati et al., 2024). Dalam konteks resiliensi, spiritualitas bukan sekadar elemen tambahan, tetapi menjadi faktor protektif yang memperkuat kemampuan individu dalam menghadapi tekanan psikososial (Kim & Seidlitz, 2002; Pinasthika & Ambarwati, 2024).

Penelitian Resnick, Gwyther, dan Roberto (2011) mengidentifikasi spiritualitas sebagai elemen utama dalam memperkuat ketahanan, sebagaimana juga terlihat pada komunitas imigran Muslim yang diteliti Jurjewicz (2016), yang tetap tangguh secara psikologis meskipun menghadapi keterasingan budaya dan tekanan sosial. Lebih lanjut, penelitian kuantitatif oleh Pinasthika dan Ambarwati (2024) terhadap lebih dari 3.000 mahasiswa perantau menunjukkan adanya korelasi positif yang signifikan antara tingkat spiritualitas dan kapasitas resiliensi. Mahasiswa dengan tingkat spiritualitas yang tinggi cenderung memiliki ketahanan lebih baik dalam menghadapi tekanan akademik maupun sosial.

Namun demikian, temuan ini tidak serta-merta diterima secara mutlak dalam seluruh studi psikologi resiliensi. Beberapa riset kontemporer, seperti yang dilakukan oleh Hertinjung et al. (2022) dan Amin Wahyudi dkk. (2022), menggunakan pendekatan holistik terhadap lima aspek CD-RISC, namun hanya memberikan porsi diskusi yang terbatas terhadap aspek spiritualitas. Dalam penelitian mereka, dimensi seperti kompetensi pribadi, toleransi terhadap stres, dan kontrol diri justru mendapatkan penekanan lebih sebagai pilar utama resiliensi.

Perbedaan pendekatan ini menunjukkan adanya ruang debat akademik mengenai dimensi dominan dalam resiliensi, khususnya dalam konteks individu yang memiliki tingkat religiositas tinggi. Studi Vitorino et al. (2018) menunjukkan bahwa religiositas berkorelasi positif dengan ketenangan emosional dan kualitas hidup. Namun, faktor eksternal seperti dukungan sosial dan self-compassion juga terbukti signifikan dalam membangun ketahanan, sebagaimana terlihat dalam studi Khairunnisa et al. (2025) terhadap orangtua anak dengan

autisme, yang tidak menyertakan spiritualitas sebagai faktor dominan dalam penguatan resiliensi.

Dengan demikian, penempatan spiritualitas sebagai fondasi utama memerlukan pendekatan kontekstual dan populasi spesifik. Dalam konteks tokoh Qur'ani seperti Nabi Yusuf AS, spiritualitas memang menempati posisi sentral, namun generalisasi terhadap seluruh individu membutuhkan pembuktian lebih lanjut.

2. Implikasi Temuan terhadap Kajian Tafsir dan Pendekatan Sayyid Qutb

Dalam khazanah tafsir, pendekatan **Sayyid Qutb** dalam *Fī Zilāl al-Qur'ān* memberikan landasan penting bagi integrasi nilai-nilai psikologi spiritual. Sayyid Qutb dikenal dengan pendekatannya yang menggabungkan antara kedalaman sastra, kesadaran psikologis, dan sensitivitas sosial dalam memahami Al-Qur'an (Khalidy, 2000). Berbeda dengan tafsir klasik seperti *Tafsīr al-Rāzī*, *Tafsīr al-Ṭabarī*, atau *al-Marāghī* yang lebih menitikberatkan pada aspek linguistik, fiqh, atau sejarah, Sayyid Qutb justru mengedepankan dimensi batiniah dan relasi eksistensial antara manusia dan Tuhannya.

Penekanan ini menjadi sangat relevan ketika menganalisis narasi hidup Nabi Yusuf AS. Dalam *Fī Zilāl al-Qur'ān*, Sayyid Qutb menggambarkan bagaimana Nabi Yusuf mempertahankan kejernihan hati dan keteguhan jiwa di tengah gelombang penderitaan, tidak dengan retorika heroik, tetapi dengan ketundukan total kepada kehendak Ilahi. Spiritualitas dalam pandangan Qutb menjadi pusat gravitasi yang menyatukan pengalaman batin dengan keteguhan sosial, mental, dan moral.

Pendekatan tafsir Sayyid Qutb ini sejalan dengan konstruksi teori resiliensi Connor dan Davidson, terutama dalam aspek spiritualitas sebagai keyakinan bahwa Tuhan atau kekuatan adikodrati dapat menolong di tengah kesulitan (Connor & Davidson, 2003). Narasi Nabi Yusuf AS memperlihatkan bahwa kelima aspek resiliensi: kecakapan personal, kepercayaan terhadap intuisi, adaptabilitas, kontrol diri, dan spiritualitas, seluruhnya teraktualisasi dalam bingkai iman dan relasi dengan Tuhan.

Implikasi dari temuan ini terhadap studi tafsir adalah perlunya memperluas spektrum tafsir tematik dengan pendekatan psikologi spiritual, tidak hanya terbatas pada tafsir kontekstual historis atau linguistik semata. Penggalian lebih lanjut terhadap tokoh-tokoh Qur'ani seperti Nabi Musa, Maryam, atau Ibrahim, dengan kaca mata resiliensi spiritual akan memberikan kontribusi baru bagi dunia tafsir dan psikologi Islam.

Conclusion

This study reveals that spirituality in the story of Prophet Yusuf (AS) is not merely one aspect of the resilience model but serves as the central driving force that integrates and empowers the other four aspects—namely, personal competence, trust in intuition, adaptability, and self-control—as outlined in the Connor-Davidson resilience theory. An analysis of Surah Yusuf, verses 47–53, through the lens of *Fī Zilāl al-Qur'ān* by Sayyid Qutb demonstrates that these five elements of resilience are present in a comprehensive and mutually reinforcing manner.

Theoretically, this finding broadens the understanding of spiritual resilience from the perspective of Islamic psychology by offering a *tawhid*-based approach that is more holistic and transcendent than the dominant secular Western frameworks. In this context, spirituality is not merely a supportive variable but functions as the gravitational center of a Qur'anic resilience model. Practically, the findings are relevant to the development of character education curricula, Islamic counseling, and mental-spiritual empowerment within educational and religious institutions.

However, a key limitation of this study lies in its exclusive focus on a single tafsir source—*Fī Zilāl al-Qur'ān*—without comparative analysis with other classical or contemporary tafsir works. Therefore, future research is encouraged to explore a broader range of interpretations to enrich the conceptual mapping of spirituality in the Qur'anic narrative.

Furthermore, there is a need to develop a conceptual model of spiritual resilience based on tafsir that can be empirically tested through quantitative methods, longitudinal studies, or mixed-method approaches. The development of a resilience scale rooted in Islamic spiritual values also presents a valuable direction for future inquiry. Overall, this study contributes significantly to the integration of thematic Qur'anic exegesis and Islamic psychology by affirming the central role of Qur'anic spirituality as a foundation for human psychological resilience and by paving the way for an epistemological synthesis between revealed texts and modern psychological theories.

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