

**THE SOLUTION OF HOPELESSNESS IN *TAFSIR AL-MISBĀH*  
(A STUDY OF THE THEMATIC INTERPRETATION OF THE  
PSYCHOLOGICAL APPROACH)**

**THESIS**



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STATE ISLAMIC INSTITUTE OF NEGERI KEDIRI**

**JUNE 2025**

**THE SOLUTION OF HOPELESSNESS IN *TAFSIR AL-MIŞBĀH*  
(A Study of Thematic Interpretation of Psychological Approaches)**

**THESIS**

Submitted to  
State Islamic Institute of Negeri Kediri  
to meet any of the requirements  
In completing the Bachelor of Religious Studies

By  
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## CONSENT PAGE

### THE SOLUTION OF HOPELESSNESS IN *TAFSIR AL-MIŞBĀH* (A Study of Thematic Interpretation of Psychological Approaches)

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Kediri, 5 June 2025

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Dear

Dean of the Faculty of Ushuluddin and Da'wah  
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At Jl. Sunan Ampel 07 Ngronggo Kediri

Assalamualaikum Wr. Wb.

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Thesis Title: Solution Hopelessness deep *Tafsir al-Miṣbāh* (A Study of Thematic Interpretation of Psychological Approaches)

After correcting the material and everything, we think that his thesis has qualified as a complete final Bachelor of Strata one (S1) exam. Along with this is attached a thesis manuscript file, with the hope that within the specified time, it can be submitted in the Munaqosah trial.

Thus, so that you understand and for your willingness, we thank you very much.  
Wassalamualaikum Wr. Wb.

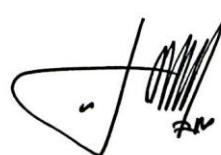
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## RATIFICATION SHEET

### THE SOLUTION OF HOPELESSNESS IN *TAFSIR AL-MIṢBĀH*

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Dean of the Faculty of Ushuluddin and Da'wah



## **MOTTO**

**"There is no need to feel left behind, each of us must have our tests, never despair,**

**Allah can't take us this far just to fail."**

**(Author)**

**"Semua jatuh bangunmu hal yang biasa, angan dan pertanyaan waktu yang**

**menjawabnya, berikan tenggat waktu bersedihlah secukupnya, rayakan**

**perasaanmu sebagai manusia"**

**(Baskara Putra)**

## STATEMENT OF AUTHENTICITY OF WRITING

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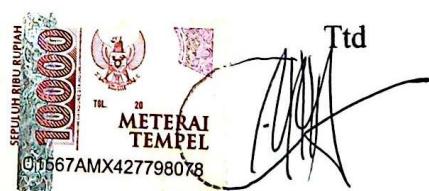
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Kediri, 02 July 2025

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## PRESENTATION PAGE

*Alhamdulillahi bi ni'matillah*, I dedicate this work to the people who have supported me so far, my beloved mother, my family, who always motivate me to keep my spirits up. For the big family of LKSA Putri Ar-Risalah, which has become a second home. The good people that Allah Swt has brought to me to complete the perfection of life. For myself, who has endured so far through nights of doubt, often feeling tired and complaining often, may this small step be the beginning of much good.

This small work is for those of you who have felt helpless, who have wanted to give up, who feel tired, empty, and meaningless. Know that you are much stronger than you think. Behind the wounds and tears, there is still a light waiting for you to see. This journey of life is not about who is the fastest, but about who continues to survive. If today feels heavy, take a break, as long as you don't stop. Because hope is real, and you deserve to rise again.

## ABSTRACT

**M. Z. VAUQYA MUNA.** Supervisor DR. ZAENATUL HAKAMAH, LC, MA. KHOLILA MUKAROMAH S.TH. I, M. HUM, Solution of Hopelessness in *Tafsir al-Miṣbāh* (Study of Thematic Interpretation of Psychological Approaches) Thesis, Study Program of Qur'an and Tafsir Science. Faculty of Ushuluddin and Da'wah. State Islamic Institute of Kediri, 2025.

Keywords: Hopelessness Solution, *Tafsir al-Miṣbāh*, Psychology, Mental Health

Humans are plagued by mental health crises, especially despair, in this day and age. In addition, the Qur'an looks at this issue from an interpretative point of view. Therefore, this study aims to find out the terms related to despair in the Qur'an, the meanings of the verses related to despair in *Tafsir al-Miṣbāh*, and their summarization with religious coping theory.

This study used a qualitative research approach. This research is a literature review. This research collects and analyzes its data sources with a thematic or maudhu'i approach, which involves collecting Qur'anic verses with a certain theme or title. The primary data sources come from the interpretation of the Qur'anic verses in *Tafsir al-Miṣbāh*, while the secondary data sources come from journals, books, books, and articles.

The result of this study is that the interpretation of *Tafsir al-Miṣbāh* related to the concept of hopelessness is hopeless from Allah's mercy (QS al-Isrā'[17]:83 and QS al-Zumar [39]:53), hopeless from Allah's punishment (QS al-An'ām[6]:44), hopeless from calamity(QS Fuṣilat [41]:49), and hopeless from a hope or desire(QS al-Anbiyā' [21]:87). In the interpretation, it can be concluded that the solutions in dealing with hopelessness in the perspective of *Tafsir al-Miṣbāh* and the psychology of religious coping theory, namely *husnuzon*, a sign of belief in the power of Allah (QS al-Hujurat[49]:12 and QS al-Hadīd[57]:23), *shukur*, feeling sufficient for the blessings given by Allah (QS Ibrahim[14]:7), *dhikr*, always remembering and realizing the existence of Allah (QS ar-Rā'd[13]:28), and praying, a form of servitude, recognizing the limitations of self to Allah (QS al-Baqarah[2]:186). To apply the hopelessness solution in *Tafsir al-Miṣbāh* in modern times, the author relates it to religious coping theories, including self-affirmation, self-improvement, and avoiding FOMO (Fearing of Missing Out) in this instant life.

## TRANSLITERATION GUIDELINES

### A. Transliteration Letters

Arabic	Indonesia	Arabic	Indonesia
ء	‘	ض	D
ب	B	ط	T
ت	T	ظ	Z
ث	Th	ع	‘
ج	J	غ	Gh
ح	H	ف	F
خ	Kh	ق	Q
د	D	ك	K
ذ	Dh	ل	L
ر	R	م	M
ز	Z	ن	N
س	S	و	W
ش	Sh	ه	H
ص	S	ي	Y

(Source: IAIN Kediri Scientific Writing Guidelines in 2021)

### B. Double Consonants

Double consonants (*shaddah*), which originate from *ya' ratio* (*ya'* written as an indication of nature) are written in a scribble on it.

أَحْمَدِيَّة :Are written *ahmadīyah*

Double consonants derived from *non-yes' ratios* are written in doubles.

دَل :Are written *Dalla*

### C. Ta' Marbūtah

1. When turned off, it is written "ah",

جَمَاعَة :Are written *Jamā'ah*

2. When it is turned on because it is connected with another word (as *muḍaf*), it is written "at"

نَعْمَةُ اللَّهِ :Are written *Ni'mat Allah*

زَكَاةُ الْفِطْرِ :Are written *Zakāt al-fitr*

#### D. Short Vowels

*Fathah* is written a, *kasrah* is written i, and *dammah* is written u, each with a single letter.

#### E. Long Vowels (*madd*)

a written ā, i long written ī, and u long written ū, each with Scribble above the letters A, I and U.

#### F. Double Sound of Life

The Arabic double living sound (*diphthong*) is transliterated by combining the two letters "ay" and "aw" for (أَيْ) and respectively (أَوْ).

#### G. Alif + Lam Words

If there is a letter alif + lam followed by *the letter qamariyyah* or followed by the letter *shamsīyah*, the letter al is written al-, for example:

الجامعة :Are written *Al-jāmi'ah*

الشيعة :Are written *Al-shī'ah*

#### H. Uppercase

Capitalization adapted to EYD

#### I. Words in Phrases and Sentences

Staying consistent with the above formula, words in a series of phrases and sentences are written word for word, for example:

شَيْخُ الْسَّلَامِ :Are written *Shaykh al-Islām*

#### J. Miscellaneous

Words that have been standardized in the Great Dictionary of the Indonesian Language (such as the words *ijmak*, *nash*, *Al-Qur'an*, and *hadith*), do not follow these transliteration guidelines and are written as the dictionary says.

## FOREWORD

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*Alhamdulillah*, praise and thanks be to Allah Swt who has given His abundance of grace and help so that the author can complete the writing of this thesis entitled "Hopelessness Solution in *Tafsir al-Miṣbaḥ* (Thematic Interpretation Study of Psychological Approach)" well and smoothly. The author realizes that the realization of this thesis is due to the encouragement and assistance of various parties; Therefore, on this occasion, the author expresses his deepest gratitude to:

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13. For M. Z. Vauqya Muna, myself, who often feels tired, likes to complain, and sometimes feels left behind by others, I thank you for persisting, even when the world isn't always kind and my heart isn't always calm. I appreciate your continued walk, even if it's slow or limping. Thank you for the long nights spent with tears and soft prayers, and for enduring hard days with only remnants of energy and fragile faith.

May the good deeds offered by various parties be rewarded with abundant kindness by Allah SWT. Hopefully, this paper will serve as a valuable contribution to those in need, especially the academic study program of Al-Qur'an Science and Tafsir. The author sincerely hopes for constructive criticism and suggestions to improve this thesis. The author also recognizes that there are shortcomings and limitations in their knowledge when compiling this work.

Kediri, 5 June 2025

**Author**

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