

CHAPTER I

INTRODUCTION

A. Background of the Problem

Self-despair, also referred to as "hopelessness" in English, is a psychological condition characterized by "feelings of helplessness" and "loss of hope." It is like being trapped in a cycle of unpleasant emotions that drains energy and enthusiasm. There are many sources of self-despair. Sometimes, a lack of resources and support in life can cause this to happen. If a person feels overburdened with many tasks and doesn't get enough support, they will eventually get tired and give up against the odds. On the other hand, traumatic events or unexpected situations can cause a person to become discouraged. The deep tension and sadness caused by the event may develop into a sense of hopelessness and loss of hope.¹

Hopelessness can have serious effects on a person's well-being, such as long-term stress, anxiety, depression, and even thoughts of self-harm. Sometimes, these feelings come from a lack of supportive factors in life, like social support or problem-solving ability. Remember, hopelessness is not the end of the world. There are many ways to overcome it, and people don't have to face it alone. With determination and proper support, one can find hope and rise above it.²

¹ Abdullah Latuapo, "A Study of Significant of Mindfulness and Mental Illness Based on Islamic Psychotherapy," *Journal of Pharmaceutical Negative Results* 13, no. 6 (2022): 5, <https://doi.org/10.47750/pnr.2022.13.s06.305>.

² Siti Aisyah Mohd Nasir et al., "Religious Beliefs as Coping Strategies: Exploring the Conceptualisation of Hope in Islam," *Iium Journal of Human Sciences* 4, no. 2 (2022): 7, <https://doi.org/10.31436/ijohs.v4i2.244>.

The feeling of despair arises in a person because some feel that their lives are always full of pressure, or the incompatibility of something that is aspired to with a reality that befalls that person, which can lead to the emergence of attitudes and feelings of despair in the human person. Despair is caused by tension and resentment towards God's grace and gifts that are not in accordance with human desires. Despair refers to a set of negative expectations about one's future and one's ability to influence the future, which then results in a lack of motivation. So that sense of helplessness contributes to suicidal behavior.³

Over the years, mental health has often been considered a sensitive issue and rarely talked about openly. As a result, mental illness is often viewed negatively. However, the issue is very significant and serious as it affects various aspects of human life. In addition, the World Health Organization (WHO) has deemed suicide a very serious problem. More than 700,000 people die from suicide every year, according to WHO data.⁴

Since the beginning of 2024, the number of suicides handled by the National Police has reached 849. Of all the cases, there were 137 suicides whose reasons were unknown. Economic problems are the most common reason related to suicide cases, namely 31.91 percent. The data also shows that 852 people were

³ Annisa Azzahra Utomo and Diana Rahmasari, "Gambaran Hopelessness Pada Mahasiswa Yang Memiliki Ide Bunuh Diri," *Character Jurnal Penelitian Psikologi* 11, no. 2 (2024): 867; Diana Rahmasari and Herik Dwi Irawan, "Hopelessness Pada Korban PHK Pandemi Covid-19 Yang Memiliki Ide Bunuh Diri," *Jurnal Penelitian Psikologi* 2 Vol.8, no. (8) (2021): 179.

⁴ The Indonesian Ministry of Health (Kemenkes), through the Directorate of Mental Health, held a seminar for teenagers to commemorate World Suicide Prevention Day 2024 in Jakarta on Tuesday (17/9). The seminar took place in a hybrid format and was attended by representatives of high schools/vocational schools as well as teenagers representing youth forums. Director General of Health Personnel Maria Endang Sumiwi appreciated the Directorate of Mental Health and UNICEF for organizing this youth suicide prevention seminar. She hopes that this positive activity can be a means of education, sharing experiences, and open discussion about mental health among adolescents. "Cegah Bunuh Diri, Kemenkes Ajak Remaja Bicara Soal Kesehatan Mental," 2024, <https://kemkes.go.id/id/cegah-bunuh-diri-kemenkes-ajak-remaja-bicara-soal-kesehatan-mental>. Accessed 14 May 2025 at 8.45 am.

desperate to end their lives by suicide in 2024. Most suicide perpetrators are aged 26 to 45 years, namely 263 cases. Sadly, the number of suicide perpetrators aged less than 17 years is more than perpetrators aged 17 to 25 years.⁵

It is important to understand more deeply how the Qur'an resolves this issue because of the phenomenon of despair that plagues many people, especially the younger generation. We believe that Allah Swt has perfected and blessed the religion of Islam. In an increasingly competitive and complex modern society, the pressure to achieve success often makes people feel overwhelmed and lose hope when they fail. It is appropriate to deal with the problems in our lives by returning to His ways. However, Allah Swt states in QS al-Baqarah:286 that He will not burden a servant more than they can bear.

Hopelessness is also implied in the story of Prophet Yunus as⁶ who left his people in a state of anger because they refused to accept his da'wah.⁷ Prophet Yunus as despaired and threatened to punish those around him. In short, Prophet Yunus as ate the whale and was in its stomach until he realized that he was wrong and asked Allah for help. Allah Swt then took him out of the whale's belly. This shows a sense of despair towards his previous responsibilities.

⁵ "Suicide, Community Disturbance with the 4th Highest Number of Cases," Pusiknas Bareskrim Polri, n.d., https://pusiknas.polri.go.id/detail_artikel/bunuh_diri_gangguan_masyarakat_dengan_jumlah_kasus_terbanyak_ke-4. accessed on March 3, 2025 at 8:27 AM

⁶ Q.S Al-Anbiya'[21]: 87

وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَىٰ فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ۝٨٧

Means; "And (remember the story) of Zūn Nūn (Jonah), when he went away in a state of anger, and he thought that We would not trouble him, so he prayed in a very dark state, 'There is no god but You, Your Most Holy. Indeed, I am one of the unrighteous.'"

⁷ This verse makes sense from the story of the prophet Jonah when he was swallowed up by a hero because he left his relatives who preferred not to acknowledge his message with feelings of anger and despair. However, this verse also shows that the attitude of a believer is experiencing difficulties and confusion until he asks Allah SWT. With everything you have and ask earnestly, Allah SWT will save him, the prophet Jonah is the equivalent of the believers of salvation. See Misteri Misteri and Lukman Nul Hakim, "Kisah Nabi Yunus AS Dalam Al-Qur'an," *Al-Iklil: Jurnal Dirasah Al Qur'an Dan Tafsir* 1, no. 2 (2023): 148.

The prohibition of hopelessness is also implied in the story of Prophet Ya'qub as found in QS. Yusuf [12]:87⁸. In the verse, Prophet Ya'qub a.s. knows that little Joseph is still alive, but Allah has not said where he is, so he asks his sons to look for him and Bunyamin. The verses very clearly reflect the prohibition of despair and the call to optimism, reminding us that even though we face various problems and challenges in life, we should not lose hope; instead, they invite us to always look at the positive side of every situation and believe that there is a way out and a solution.⁹

This research is useful to understand the solution of how Islam views despair and how Muslims are expected to respond to these feelings. By focusing on Quraish Shihab's interpretation of relevant verses, this research is expected to contribute to the development of the study of Qur'anic verses and psychology, especially in the aspect of emotional management and mental health.

Tafsir al-Miṣbāḥ provides a stronger psychological and social dimension. In addition, the author of *Tafsir al-Miṣbāḥ*, namely Quraish Shihab, is still involved in the world of oral preaching on the YouTube channel account "Quraish Shihab".¹⁰ He uploaded the videos "Jangan Pisahkan Akal dan Hati", "Do'a, Sabar, dan Tawakal (Bagian Satu)", "Do'a, Sabar, dan Tawakal (Bagian Dua)", "Takdir Bisa Diubah atau Hanya Pasrah"? Quraish Shihab has also written a book with the

⁸Q.S. Yusuf[12]:87

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا فَتَحَسَّسُوْا مِنْ يُۤوسُفَ وَ اٰخِيْهِ وَلَا تَاْيَسُوْا مِنْ رُّوْحِ اللّٰهِ اِنَّهٗ لَا يَاْيَسُ مِنْ رُّوْحِ اللّٰهِ اِلَّا الْقَوْمُ الْكَافِرُوْنَ ﴿٨٧﴾

It means, "O my sons, go and seek news about Joseph and his brother. Do not despair of Allah's grace. Indeed, no one despairs of Allah's mercy except the disbelievers."

⁹ Yoga Basyiril Sabirin, Hamidullah Mahmud, and Da'wah Management, "Motivation of the Qur'anic Perspective in Building Self-Confidence (Study of Surah At-Thaha 25-28 : Tafsir Al-Miṣbāḥ)" 1, no. 4 (2024): 149–60.

¹⁰ An account that has 188 thousand subscribers, 330 videos, 15.770.714 x views. Joined on 12 May 2014, visited <https://www.youtube.com/@QuraishShihabMuhammad> accessed on March 3, 2025, at 11.33 AM

title "Corona Ujian Hidup ", which is the basis why this research use *Tafsir al-Miṣbāḥ*.

This comparison shows that *Tafsir al-Miṣbāḥ* helps to understand the phenomenon of despair from different perspectives, making it relevant to the complex issues of the contemporary era. The study of the concept of despair in the Qur'ān from the perspective of *Tafsir al-Miṣbāḥ* not only shows how Islam views despair, but also offers practical solutions for individuals and society to deal with it.

B. Problem Formulation

1. How interpretation of *Tafsir al-Miṣbāḥ* in the understanding of the Qur'anic verses about hopelessness?
2. How is the solution to hopelessness from the perspective of *Tafsir al-Miṣbāḥ* and psychology?

C. Research Objectives

1. To explain *Tafsir al-Miṣbāḥ's* interpretation of Qur'anic verses related to hopelessness.
2. To analyze the solutions presented by *Tafsir al-Miṣbāḥ* and psychology to overcome the phenomenon of hopelessness.

D. Usefulness of Research

1. Academically

This study contributes to the development of the science of interpretation of the Qur'an, especially in understanding the prohibition of hopelessness as explained by one of the Indonesian mufasssirs, Quraish Shihab. His tafsir work, *Tafsir al-Miṣbāḥ*, has been widely referred to and used as a source of

interpretation. He is known as a mufassir who always keeps up with the times, including the phenomena that are happening in the reality of Indonesian Muslims. Therefore, his views are relevant as a reference in studying hopelessness. Adding to the scientific treasure in the study of qur'anic interpretation, especially about the solution to hopelessness based on the perspective of the Qur'an.

2. Practically

This study examines contemporary tafsir that provides practical guidance for individuals and communities in dealing with hopelessness by applying the solutions offered by Quraish Shihab, and the author also tries to explore the concept of hopelessness that has been widely researched in the field of psychology, to complement this study.

E. Literature Review

Regarding the perspective of renowned Muslim scholar and scholar Quraish Shihab, this study concentrates on analyzing the interpretation of verses related to the concept of hope or despair. A literature review is essential to this research as it helps broaden our understanding of the theories related to the topic under study. Therefore, literature review is not only data collection but also a strategic step to build a strong theoretical foundation that will support the analysis and conclusions of this research. Based on the search conducted by the author, some previous articles have investigated this subject, including:

1. The thesis entitled "Penafsiran Ayat-Ayat Al-Qur'an Tentang Putus Asa Menurut Hamka di Dalam Kitab Tafsir al-Azhar" was written by Gina Nur Awaliyah. In the study, it is written about the term Desperation in the Qur'an

mentioned approximately 3 different lafadz, namely *ya'isa*, *qana'ia*, and *balasa*. The word refers to the meaning that despair is a wrong in human nature. From the Qur'anic verses about despair, Hamka defines despair as an individual who has a soul that is empty of remembering Allah. When viewed from the aspect of psychology, in this theory, there are optimistic individuals and pessimistic individuals in facing the difficulties of life that are felt.¹¹ The difference between the research that will be studied with this thesis lies in the source of the tafsir; the author uses *Tafsir al-Misbāh*.

2. Thesis "Putus Asa Perspektif Buya Hamka dalam *Tafsir al-Azhar* dan Korelasinya dengan Kesehatan Mental" by Fadila Ita Qulloh Wati. The research concludes that the Qur'an mentions approximately 3 lafadz that contain the meaning of despair. In the Qur'an, despair is strictly prohibited because despair is an attitude of total surrender that feels there is no hope and no solution. Even Buya Hamka defines despair by stating that despair is a symptom of mental illness that afflicts a person so that his soul becomes empty and will become emptier after His favor is revoked.¹² The difference between the author's research and this thesis is in the interpretation that is taken as a reference. The author uses the reference source *Tafsir al-Misbāh* in his interpretation.
3. Thesis "Putus Asa Menurut Wahbah az-Zuhaili dalam Kitab *Tafsir al-Munir: Aqidah, Shari'ah dan Manhaj*" by Umy Sharah Utami. Talking about the interpretation of despair according to Wahbah Az-Zuhaili, the term *ya'isa* found in 10 verses in 8 surahs means that *ya'isa* is a despair of goodness. While

¹¹ Gina Nur Awaliyah, "GN Awaliyah, "Interpretation of Qur'anic Verses on Despair According to Hamka in the Book of Tafsir Al-Azhar with a Psychological Approach" (IAIN Syekh Nurjati Cirebon S1 IAT, 2023)."

¹² Explanation of Causes of Breakup et al., "(n.d.): 96–112.

the interpretation of the word *qanāʾa* found in 6 verses in 5 surahs is that *qanāʾa* is also a despair of goodness, the object of the word *qanāʾa* is the Prophet Ibrahim, humans in general, believers, as well as disbelievers. As well as the word *balasa* found in 5 verses in 4 surahs, is despair aimed at disbelievers and polytheists only.¹³ There are similarities in the research that will be studied by the author with this thesis, both of which discuss despair. The difference is in the terms taken and the tafsir used as a reference; if this thesis uses *Tafsir al-Munir* while the author will use *Tafsir al-Misbāh*.

4. The thesis entitled "Putus Asa Perspektif al-Qur'an" by Siti Syifa Fauziah, this work contains solutions in solving problems due to despair, namely reading the Qur'an to cleanse the heart and soul because the Qur'an is a medicine for the heart, *dhikr* to always remember and glorify Allah Swt with the *dhikr* of the human heart will be calm, be patient and expect pleasure only to Allah, pray to Allah because with prayer so that humans are close to Allah because He is the one who determines everything, increase gratitude, eliminate sadness, behind difficulties there must be ease, and be optimistic, make efforts and surrender to Allah Swt.¹⁴ There are similarities in this thesis, which both talk about solving problems of hopelessness or despair. What distinguishes it from the author's research is the reference used as the main foundation. If Siti Syifa's thesis is more global in the Qur'anic perspective, it is not specific to a tafsir, while the author is more focused on one tafsir, namely *Tafsir al-Misbāh*.

¹³ Umy Sharah Utami, "Putus Asa Menurut Wahbah Az-Zuhaili Dalam Kitab Tafsir Al-Munir: Aqidah, Syari'ah Dan Manhaj" (Institut Agama Islam Negeri Bengkulu, 2021).

¹⁴ Siti Syifa Fauziah, "Despair of the Qur'an Perspective," 2023, 53–54.

5. The thesis entitled "Konsep Tazkiyatun Nafs dalam al-Qur'an dan Relevansinya dengan Kesehatan Mental (Studi *Tafsir al-Misbāh* Karya M.Quraish Shihab)" by Khaidar Akbar was written in 2022. The results of the study show the process of purifying the soul from shirk and sin, the development of the human soul realizing potentials into noble moral qualities (*akhlāq al-hasanah*), the process of growth, fostering *akhlāq al-karīmah* (noble morality) in the self and human life. Tazkiyatun nafs can make human beings have good mental health and be able to prevent despicable traits from entering human beings, which can create mental health problems.¹⁵ The equation with the author's research on tafsir is used to analyze the verse and its correlation with mental health. However, the object studied is the concept of *takziyatun nafs* (purification of the soul), while the author examines the concept of solutions to hopelessness.
6. Thesis entitled "Sabar dalam *Tafsir al-Misbāh*: Solusi Mencapai Kesehatan Mental" written in 2023 by Siti Mirzanah Nur Sulistiani. Talking about Quraysh's thoughts about patience as a solution in achieving mental health, analyzed with *al-Balkhi's* theory in three stages, namely: maintaining mental health, the stages of preventing mental disorders, and the stages of restoring mental disorders. The stages of prevention and recovery of mental disorders are based on faith and a sense of surrender to Allah Swt as a foundation and solution for people who experience mental disorders.¹⁶ What is similar to the author is the use of *Tafsir al-Misbāh* to raise mental health issues. However,

¹⁵ Khaidar Akbar, "The Concept of Takziyatun Nafs in the Quran and Its Relevance to Mental Health (Study of Tafsir Al-Misbāh by M.Quraish Shihab)" (UIN Prof. K.H. Syaifuddin Zuhri Purwokerto, 2022).

¹⁶ Siti Sulisitiani, "Patience in Tafsir al-Misbāh: Solutions to Achieve Mental Health" (State Islamic University Prof. K.H. Saifuddin Zuhri Purwokerto, 2023).

the difference lies in the object under study, if Siti Mirzanah's thesis examines the concept of patience, while the author of the hopelessness solution.

7. Thesis entitled "Penafsiran *Khauf* dan *Khashyah* menurut M. Quraish Shihab serta Relevansinya dengan Kesehatan Mental" written in 2023 by Muhammad Wahyudi. In this study, mental health has a close relationship with the words *khauf* and *khashyah* in obtaining true mental health. The concept of mental health in Quraish Shihab's perspective is described by psychological needs, faith, and security. According to Quraish Shihab, the meaning of *khashyah* is devoted to the Prophet of Allah Swt and scholars.¹⁷ This is in line with the author, who both examines Qur'anic verses and their relation to mental health and uses *Tafsir al-Misbāh*. However, the difference lies in the terms studied, namely *khauf* and *khashyah*, while the author analyzes the concept of hopelessness and the solutions offered by *Tafsir al-Misbāh*.
8. The article entitled "Kesehatan Mental Perspektif *Tafsir al-Misbāh* Karya M. Quraish Shihab" with authors Hilmy Rabi'ah Nur and Iffaty Zamimah. This article examines mental health verses in the Qur'an by relating them to Abraham H. Maslow's hierarchy of needs theory. As a result, mental health is strongly related to faith, piety to God Almighty. Mental health is characterized by the emergence of peace of mind and a peaceful life.¹⁸ This shows the similarity in the author's research, namely the reference source used, namely the *Tafsir al-Misbāh*. However, what is different is the object studied. If this

¹⁷ Muhammad Wahyudi, "Penafsiran Khauf Dan Khashyah Menurut M. Quraish Shihab Serta Relevansinya Dengan Kesehatan Mental" (Universitas Islam Negeri Sultan Syarif Kasim Riau, 2023).

¹⁸ Hilmy Rabi'ah Nur and Iffaty Zamimah, "Kesehatan Mental Perspektif Tafsir Al-Misbah Karya M. Quraish Shihab," *Hikmah: Journal of Islamic Studies* 17, no. 2 (2022): 119–34, <https://doi.org/10.47466/hikmah.v17i2.200>.

article talks about mental health in the Qur'an, the author studies more focused on the concept of despair in the Qur'an.

Based on some of the studies that have been found above, the author divides them into several points, the first is about the discussion of hopelessness in the perspective of the Qur'an and several mufasssirs such as Buya Hamka and Wahbah az-Zuhaili, besides that there are solutions and solutions to the problem of despair, and there are similar works in the field of psychology which are in line with this research. Thus, the novelty of this study lies in the contextual interpretation and thematic approach in *Tafsir al-Misbāh* and its relation to psychology, making it more relevant to the needs of modern society.

F. Theoretical Study

1) Thematic Interpretation of Figures

Thematic interpretation is a method of interpreting the Qur'an that is done by collecting Qur'anic verses related to a particular theme or topic, then studying and explaining the verses systematically and thoroughly. This approach aims to provide a comprehensive understanding of an issue or theme based on all relevant verses in the Qur'an. The way this tafsir works is by choosing a theme and then collecting verses on that topic from wherever they find them. Furthermore, it presents the content and message related to its chosen topic without being bound by the order of verses and surahs of the Mushaf and without explaining matters that are not related to the topic, even if those related matters are expressly stated in the verses.¹⁹

¹⁹ Humaidi and Iqbal Kholidi, "Interaksi Dengan Al- Qur ' an Melalui Metode Tafsir Tematik Perspektif Yusuf Al-Qardhawi," *Al-Qadim: Journal Tafsir Dan Ilmu Tafsir (JTIT)* 1, no. 1 (2024): 75–85, <https://ejournal.nurulqadim.ac.id/index.php/jtit/article/view/13>.

Thematic interpretation is a model for conducting Qur'anic research. In this method, the author will take certain *maudhu'i* themes in the Qur'an to study. This interpretation is a trend in contemporary interpretation. It begins with the study of the Qur'an, which has many topics and themes scattered in many verses and letters. The author's task is to collect and understand the verses related to the topic, then organize them logically into a whole and systematic idea.²⁰ Thematic figures, namely, thematic studies conducted by figures. So the thematic interpretation of figures is the study of the Qur'an on a theme put forward by certain figures.

The thematic interpretation method was developed and popularized by several important figures such as Abdul Hayy Al-Farmawi, Fazlur Rahman, Yusuf al-Qardhawi, and Muhammad Quraish Shihab. They emphasize the importance of understanding the Qur'an as a whole based on themes that are relevant to the context of life and the needs of the people. Thematic interpretation is an effective method to answer contemporary problems with a holistic and systematic approach.

2) Religious Coping Theory

According to Pargament, religious coping is an effort to understand and overcome sources of stress in life by doing various ways to strengthen relationships with their god. Pargament states that religious coping strategies tend

²⁰ In line with Abdullah Al-Hayy Al-Farmawi wrote in his book *Tafsir maudhu'i* is a new term from modern scholars with the understanding of collecting verses of the Qur'an that have the same purpose in the same sense, namely questioning a topic of problem and arranging it based on the period of the descent of the verse and the cause of the descent of the verse. Then the mufasir began to give explanations and information and draw conclusions. See Nazhifah, Dinni Karimah, and Isyti Fatimah, "Hakikat Tafsir Maudhu'i Dalam Al-Qur'an," *Jurnal Iman Dan Spiritualitas* 1 (2021): 371, <http://dx.doi.org/10.15575/jis.v1i3.13033>.

to be used when individuals want something that cannot be obtained from humans and find themselves unable to face reality. Religious coping is defined as the use of religious resources such as institutions, beliefs, attitudes, and practices to reduce emotional distress caused by unpleasant life events.²¹

Kenneth I. Pargament is a key figure who systematically developed the theory of religious coping in the 1990s. He views religious coping as an individual's effort to understand and cope with stressors by strengthening their relationship with God. The theory of religious coping was developed based on the general coping theory by Lazarus and Folkman in 1984, which emphasizes how individuals assess and respond to stress. Pargament added a religious dimension as an important coping mechanism, especially in high-pressure and challenging situations.²² Pargament divides religious coping into three main styles²³:

1. Self-directing style: Individuals rely on themselves to overcome problems while still acknowledging the existence of God.
2. Deferring style: Individuals passively leave the problem to God.
3. Collaborative style: Individuals and God actively work together to solve problems.

G. Research Methods

1) Types of research

²¹ Kenneth I. Pargament et al., "Religion and the Problem-Solving Process: Three Styles of Coping," *Journal for the Scientific Study of Religion* 27, no. 1 (1988): 796, <https://doi.org/10.2307/1387404>.

²² Claudia Margaretha, Yuspendi Yuspendi, and Maria Yuni Megarini Cahyono, "Peran Religious Coping Terhadap Emotional Well-Bieng Pada Komunitas Dewasa Awal Di Gereja 'X' Semarang," *Humanitas (Jurnal Psikologi)* 8, no. 2 (2024): 255–65, <https://doi.org/10.28932/humanitas.v8i2.8802>.

²³ KI Pargament, "Religion and Coping: The Current State of Knowledge," *Oxford Handbook of Stress, Health, and Coping*, 1997.

This research is library research, which is research that utilizes literature materials as the main source of data. The approach used is a qualitative descriptive approach. Through descriptive research, researchers try to describe the events that are the center of attention without giving special treatment to the event²⁴. Related to the method of interpretation research, it can be categorized as included in the character study approach, namely research that examines the ideas, concepts or ideas of a character.²⁵

2) Research object

The author examines Quraish Shihab's interpretation of the phenomenon of hopelessness in the verses of decision in the Qur'an.

3) Data and Data Sources

Primary data is in the form of *Tafsir al-Misbāh* by Quraish Shihab, and secondary data in the form of books, books, journals, and relevant articles.

4) Data Collection Methods

Literature study by analyzing verses related to hopelessness in *Tafsir al-Misbāh*. The author will use the documentation method during the data collection process, namely by searching for data or variables that are relevant to the research discussion, either through books, transcripts, notes, articles, magazines, journals, or data collected consisting of primary data and secondary data found both on the internet and in print media. Next, the author collects ideas or ideas that will be included in the research text.

²⁴ Muhammad Hasan Ali and Dadan Rusmana, "Konsep Mubazir Dalam Al-Qur'an: Studi Tafsir Maudhu'i," *Jurnal Riset Agama* 1, no. 3 (2021): 29, <https://doi.org/10.15575/jra.v1i3.15065>.

²⁵ Nancy G. Boyd and George S. Vozikis, "Influence of Self- Efficacy on the Development of Entrepreneurial Intentions and Actions," *Entrepreneurship Theory and Practice*, 1994.

5) Data Analysis

First, grouping the verses that have been collected, both those that directly mention the word despair and the an implicit meaning. *Second*, summarize and select the main things and focus on the important things related to the research study. *Third*, the author classifies important elements related to verses that contain the concept of hopelessness in the Qur'an. *Fourth*, it is an analysis of Quraish Shihab's view of despair in Islamic psychology. *Fifth*, the author will make conclusions carefully as an answer to the problem formulation, to produce problem formulation, thus producing a formulation of understanding of the concept of *hopelessness* that has been interpreted by Quraish Shihab in the *Tafsir al-Misbāh*. From these results, it can be taken as the solutions offered by the *Tafsir al-Misbāh* and Islamic psychology.

6) Discussion Systematics

To provide a clear picture, the author presents an outline of the systematics of the discussion. The systematic writing of this discussion aims to make the discussion in the research report systematic and easier to understand.

Chapter I Introduction, in this chapter provides an overview of the questions to be examined. This overview includes the background of the problem, problem formulation, research objectives and benefits, literature review, and theoretical studies. Furthermore, the methods and approaches that will be used in analyzing the verses are also explained. This chapter will be closed with an explanation of the systematics of discussion in research.

Chapter II, in this chapter explains the meaning and descriptions of hopelessness. Starting from explaining the definition, causes, and impact of hopelessness, followed by the theory of religious coping. Furthermore, there is an understanding of the concept of hopelessness in the Qur'an, which includes the terms hopelessness, the story of hopelessness in the Qur'an, and the Qur'an's solution to hopelessness.

Chapter III, in this chapter, the author wants to reveal the biography of Quraish Shihab and *Tafsir al-Misbāh* at a glance. Then the interpretation is related to despair according to *Tafsir al-Misbāh* by Quraish Shihab.

Chapter IV, This chapter contains how *Tafsir al-Misbāh's* solution to hopelessness in the psychological approach (religious coping theory)

The conclusion, the final chapter which includes the conclusions and suggestions recommended by the author for further research.