

CHAPTER I

INTRODUCTION

A. Latar Belakang Masalah

In life, humans will always face various forms of challenges, changes, or new problems. Some people show positive responses and are able to adapt well. Conversely, there are individuals who become overwhelmed or stressed when confronted with these changes.¹ The 2023 Health Statistics Profile found that public complaints related to stress, anxiety, and depression in Indonesia have increased.² Referring to the 2020 Census results, the majority of the Indonesian population belongs to Generation Z (27.94%).³ This generation, born between 1996 and 2012, emerged during a time of rapid digital development.⁴ One of the characteristics of Generation Z is their vulnerability to health issues, such as stress and depression.⁵ This is also supported by WHO (2018).⁶ Mental

¹ Audita Izza Balqis et al., "Quarter-Life Crisis: Personal Growth Initiative as a Moderator of Uncertainty Intolerance in Psychological Distress," *Psikohumaniora: Jurnal Penelitian Psikologi* 8, no. 1 (May 5, 2023): 19.

² Hardianto et al., *PROFIL STATISTIK KESEHATAN 2023*, vol. 7 (Jakarta: Badan Pusat Statistik, 2023), 5.

³ Rindu Rindu et al., "Pengabdian Kepada Masyarakat 'Mental Health Among Gen-Z Anak Muda Si Paling Gampang Stres,'" *Jurnal Pengabdian Masyarakat Saga Komunitas* 3, no. 2 (February 26, 2024): 281–82, <https://doi.org/10.53801/jpmsk.v3i2.177>.

⁴ Laurensius Laka et al., *Pendidikan Karakter Gen Z di Era Digital* (PT. Sonpedia Publishing Indonesia, 2024), 4–5.

⁵ Muhammad Misbakul Munir, *ISLAMIC FINANCE FOR GEN Z KARAKTER DAN KESEJAHTERAAN FINANSIAL UNTUK GEN Z: PENERAPAN ISLAMIC FINANCE SEBAGAI SOLUSI* (CV. Green Publisher Indonesia, 2023), 18.

health issues are most prevalent among adolescents. It is estimated that 3.6% of adolescents aged 10-14 and 4.6% of those aged 15-19 experience anxiety disorders.⁷ Stress is a form of pressure that forces individuals to adapt or adjust, and it can be caused by many factors⁸ One of these factors is an individual's inability to cope with various life challenges.⁹ If left unaddressed, stress can lead to cases of violence, severe depression, dysfunctional behavior, and various medical conditions related to emotional stress.¹⁰ Being able to endure all the challenges of life is a wise attitude, as trials and tests are part of God's will that always come hand in hand and need to be addressed.¹¹

According to the American Psychological Association, the term used for the process of adapting well to difficulties is called resilience.¹² Resilience is a tool for adapting to various forms of trauma and suffering¹³

⁶ WHO (World Health Organization) adalah sebuah organisasi dunia yang menangani kesehatan. Ia merupakan salah satu badan PBB yang bertindak sebagai koordinator kesehatan internasional.

⁷ Irwan Budiana, "Media Sosial Dan Kesehatan Mental Generasi Z," *Prosiding Seminar Nasional Ilmu Kesehatan Dan Kedokteran 1*, no. 1 (May 14, 2024): 14.

⁸ Nadya Ariyani Hasanah Nuriyyatiningrum et al., "Quality of Life of College Students: The Effects of State Anxiety and Academic Stress with Self-Control as a Mediator," *Psikohumaniora: Jurnal Penelitian Psikologi* 8, no. 1 (May 26, 2023): 89.

⁹ Yuli Darwati, "Coping Stress Dalam Perspektif Al Qur'an," *Spiritualita* 6 (June 15, 2022): 2, <https://doi.org/10.30762/spiritualita.v6i1.295>.

¹⁰ Charles Figley R., *compassion fatigue* (New York: Taylor and Francis Group, LLC, 1995), 13.

¹¹ Putri Miftahul Khoir, "Konsep Self Resiliensi Perspektif al-Qur'an (Studi Analisis Tafsir Al-Munir Karya Wahbah Az-Zuhaili)," *Institut Ilmu Qur'an dan Tafsir Jakarta*, agustus 2022, 2-3.

¹² S.M. Southwick et al., "Resilience Definition, Theory and Challenges," *European Journal of Psychotraumatology* 5 (January 1, 2014): 2.

¹³ Najahan Musyafak and Lulu Choirun Nisa, *Resiliensi Masyarakat Melawan Radikalisme; Aksi Damai dalam Konflik Agama* (Penerbit Lawwana, 2020), 41.

The term resilience first emerged in the 1950s, introduced by Block under the name ego resilience, "...a personality resource that allows an individual to modify their characteristic level and habitual mode of expression of ego-control as the most adaptively encounter, function in, and shape their immediate and long-term environmental context."¹⁴ In other words, resilience according to Block is a personality trait that enables individuals to adapt and change their environment.¹⁵ Scientific studies on resilience at the end of the 20th century represent a development in the field of positive psychology.¹⁶ This emerged from observations in the fields of psychiatry, psychology, and sociology, regarding how communities recover and endure from stress, trauma, and various other mental health issues.¹⁷ This emerged from observations in the fields of psychiatry, psychology, and sociology, regarding how individuals recover and persevere through stress, trauma, and various other mental health challenges.¹⁸

¹⁴ Eva C. Klohnen, "Conceptual Analysis and Measurement of the Construct of Ego-Resiliency," *Journal of Personality and Social Psychology* 70, no. 5 (1996): 45, <https://doi.org/10.1037/0022-3514.70.5.1067>.

¹⁵ Denrich Suryadi Psi M., *Melenting Menjadi Resilien* (Penerbit Andi, 2020), 2.

¹⁶ Shane J. Lopez and C. R. Snyder, *The Oxford Handbook of Positive Psychology* (OUP USA, 2011), 118–19.

¹⁷ Eem Munawaroh M.Pd and Esya Anesty Mashudi M.Pd, *Resiliensi; Kemampuan Bertahan dalam Tekanan, dan Bangkit dari Keterpurukan*. (CV. Pilar Nusantara, 2018), 7–10.

¹⁸ M. Sumarto, *Membangun Kembali Kekuatan Jiwa: Motivasi Mengatasi Trauma* (Penerbit Andi, 2024), 46–47.

Unlike in other perspectives, the primary resource offered in Islam to address life's challenges is the Qur'an, which serves as a solution-oriented alternative for all types of life problems.¹⁹ With its content of ethical values and morality, the Qur'an serves as a means of improving and purifying the human soul.²⁰ Therefore, it is no surprise that the Qur'an contains many concepts of self-resilience, often depicted through the stories of the Prophets or past nations.²¹ In fact, it is not only the concept of resilience, but many concepts within the field of positive psychology are also extensively explained.²² The Qur'an, which has the characteristic of encouraging its readers to constantly engage their intellect, sharpen their minds, and combat ignorance in order to ensure their well-being.²³ Indeed, the Qur'an is a complete guide, containing various forms of guidance from all aspects, which serves as evidence that the Qur'an is always valid for all times and places.²⁴ Meanwhile, the West, with its wealth of empirical language, is often lacking in understanding the true psychological aspects

¹⁹ Khairunnas Rajab, *Psikoterapi Islam: Fiqh dan KHI* (Amzah (Bumi Aksara), 2021), 2.

²⁰ Sujiat Zubaidi and Muslih Mohammad, *Kritik Epistemologi Dan Model Pembacaan Kontemporer* (Jl. Solo Km. 8, Nayan No. 108A, Maguwoharjo, Yogyakarta: Unida Gontor Press dan LESFI, n.d.), 30.

²¹ Fuad Nashori and Iswan Saputro, *Psikologi Resiliensi* (Jl. Kaliurang, Yogyakarta: Universitas Islam Indonesia, 2020), 1.

²² Septi Gumindari et al., "Islamic Resilience as Spiritual and Psychological Coping Strategies for Muslims during COVID-19 Pandemic," *Jurnal Akidah & Pemikiran Islam*, November 1, 2022, 327, <https://doi.org/10.22452/afkar.sp2022no1.10>.

²³ Wahbah Ibnu Musthafa az-Zuhaili, *At-Tafsir al-Munir Fi al-Syariah Wa al-Aqidah Wa al-Manhaj*, 1 (Beirut-Lubanon: Darul-Fikri, n.d.), 1.

²⁴ Manna' Al-Qathan, *Mabahits Fi Ulumul Qur'an* (Kairo: Maktabah Wahbah, n.d.), 14.

of humanity.²⁵ This is because issues in the West are often addressed through rational and secular approaches.²⁶ As a result, the resilience offered by Western psychologists differs from what is presented in the Qur'an. The Western concept of resilience focuses more on worldly aspects and does not involve the afterlife. In contrast, Islam, with its deeply rooted doctrine of faith, provides a foundational mental development system that helps individuals seek solutions to increasingly pressing social issues.²⁷

The contemporary exegete Badiuzzaman Said Nursi also states that faith is the key and primary remedy in Islamic psychology.²⁸ In his tafsir, *Risalah Nur*, Said Nursi, though not explicitly discussing resilience, states that "Faith is light, and it is also strength. A person who attains true faith can challenge everything and escape the narrowness of events by relying on the strength of their faith. They can navigate life safely and peacefully, saying: 'I put my trust in Allah.' They entrust their heavy burdens to the hands of the All-Powerful, allowing them to cross this world calmly and easily, reaching the barzakh realm to rest, and then fly towards paradise to enter eternal happiness. However, if one abandons reliance on God, they

²⁵ popi Sopiadin and Sohari Sahrani, *Psikolog Belajar dalam Perspektif Islam*, ed. Asep Jamaludin, 1st ed. (Jl. Rancamaya Km. 1 No. 47, Warung Nangka, Ciawi-Bogor: Ghalia Indonesia, 2011), 3.

²⁶ Kholid Muslih, *Worldview Islam: Pembahasan tentang Konsep-Konsep penting dalam Islam*, 3rd ed. (Jl. Raya Siman KM 6 Ponorogo Jawa Timur Indonesia: Direktorat Islamisasi Ilmu, Universitas Darussalam Gontor, 2019), 23.

²⁷ Asep Saepul Hamdi, *Dasar-dasar Agama Islam* (Deepublish, 2016), 55.

²⁸ "Konsep Psikoterapi Badiuzzaman Said Nursi Dalam Risale-i Nur | TSAQAFAH," April 20, 2020, 16, <https://ejournal.unida.gontor.ac.id/index.php/tsaqafah/article/view/3379>.

will not be able to fly to paradise but will instead be dragged to a lower place."²⁹ One of the factors in the development of self-resilience is faith. After faith, the next driving factor in the formation of self-resilience is patience. Patience is a powerful tool to help one remain steadfast in facing trials and calamities. The factor that causes the loss of patience is neglecting the remembrance of Allah, being deceived by the fleeting world.³⁰ In fact, humans have no right to lament over such calamities. According to Said Nursi, problems or trials are forms of the existence of Allah's presence. He also emphasized that the world is a field of test and trial for good deeds and worship. Therefore, when someone faces a calamity or trial, they should not become sad or complain, but instead, they should be grateful. In the Islamic perspective, tests and trials are paths that lead to worship with great value, which can only be attained through patience..³¹

With the various issues mentioned above, this has motivated the author to related to the concept of self-resilience in the Qur'an and how its correlation helps in shaping self-resilience to address mental health issues among Generation Z. And focus on verse QS. Ali-Imran:173, QS. At-

²⁹ Badiuzzaman Said Nursi, *Al-Kalimat*, trans. Ihsan Kasim Salihi, SIXTH (2011) (30 Gafar El-Sadek St. 7th Nasr City Cairo EGYPT: Sozler Publication, n.d.), 352.

³⁰ Said Nursi, *AL-LAMA'AT*, trans. Sukran Vahide (Angkara Cad., Fahretting Kerim Gokay Ishani, No:31/10, Cagaloglu, Istanbul, Turkey.: Sozler Nesriyat A. S, 2011), 14.

³¹ Said Nursi, trans. Sukran Vahide (Angkara Cad., Fahretting Kerim Gokay Ishani, No:31/10, Cagaloglu, Istanbul, Turkey.: Sozler Nesriyat A. S, 2011), 23–24.

Taubah:128, QS. An-Nahl: 128, QS. Ar-Rad:28, and QS. al-Anbiya:83. Using a scientific approach, this study refers to the views of Badiuzzaman Said Nursi, an influential Islamic thinker who has made significant contributions to contemporary issues, with his interpretation focusing on the revitalization of faith-based motivation.³²

B. Formulation of the Problem

Based on the background above, the concept of resilience introduced by modern Western psychology differs from what is presented by Islamic psychology. Resilience, as a form of defense in facing life's challenges, is essential for every individual to possess. So the author will examine the concept of self-resilience in the Qur'an contained in QS. : Ali-Imran:173, QS. At-Taubah:128, QS. An-Nahl: 128, QS.Ar-Rad:28, QS. al-Anbiya:83. With the formula:

1. What is the concept of self-resilience in the Qur'an from the perspective of Badiuzzaman Said Nursi?
2. How does Qur'anic self-resilience influence the handling of mental health issues among Generation Z?

³² Sujiat Zubaidi, *Epistemologi Tafsir Kontemporer* (Yogyakarta: Laksbang Akademika, 2024), 87.

C. Objectives of Research

Based on the research questions above, the focus of this study is to:

1. Analyze Said Nursi's interpretation of the concept self-resilience in the Qur'an
2. Understand the contextualization of the concept of self-resilience in contemporary times, particularly for Generation Z.

D. Significance of Research

1. Theoretical Significance

- a. This research is expected to provide a new framework for understanding the concept of self-resilience in the Qur'an.
- b. Develop a comprehensive Islamic psychological theory of self-resilience based on the Qur'an and Said Nursi's thoughts.
- c. Integrating the concept of self-resilience based on the Qur'an with modern psychology
- d. Developing a psychologist intervention model based on Islamic values.

2. Practical Significance

Practically, this research can be useful and provide learning for research on the Science of the Qur'an and Tafsir at the University of Darussalam Gontor, facilitating and providing basic scientific insights related to the concept of self-resilience in the Qur'an, especially in the view of Badiuzzaman Said Nursi.

E. Literature Review

Previous research aims to obtain comparative and reference materials. In addition, to avoid the assumption of similarities with existing research. The following are previous studies related to the research that the researcher will conduct, including:

1. The thesis written by Putri Miftahul Khoir, a student of the Qur'an and Tafsir Study Program, was published in 2022, the Institute of Qur'an and Tafsir Jakarta with the title "The Concept of Self-Resilience of the Qur'an Perspective (An Analysis Study of Tafsir *Al-Munir* by Wahbah Zuhaili)". This thesis is written with a qualitative **approach** with the type of *Library Research research*, namely by collecting primary and secondary data sources, then the data is processed with data techniques, namely the **descriptive-analytical** method. **The results of the study** explained that there are several verses that explain self-

resilience factors such as attitude (gratitude, patience, strong faith, empathy, self-efficacy, hardworking attitude, and taking wisdom in every lesson).³³ The similarity of this research with the author is that they both discuss self-resilience. The **difference** is that the research discusses self-resilience according to Wahbah Zuhaili while the author researches the concept of self-resilience in the Qur'an from Said Nursi's perspective.

2. The thesis written by Dewi Haryani Munawaroh, a student of the Qur'an and Tafsir Study Program, was published in 2023, Universitas Islam Negeri Purwokerto with the title "The Interpretation of Al-Azhar in the Qur'an Surah Al-Baqarah Verses 153-157 and Its Implementation in Patience in Facing Exams and Disasters". This study uses a **qualitative approach** with the type of literature research. While the **method** used is Descriptive-Analytical. **With the result:** the concept of tests and calamities according to Hamka with Surah al-Baqarah verses 153-157 is a little fear, hunger, lack of wealth and soul and fruits because they struggle to uphold the highest ideal, namely monotheism to Allah, so that all tests and calamities must be

³³ Khoir, "Konsep Self Resiliensi Perspektif al-Qur'an (Skripsi, Studi Analisis Tafsir Al-Munir Karya Wahbah Az-Zuhaili)." (skripsi, Jakarta, Institut PTIQ Jakarta, 2022).

passed by being patient and praying to Allah as his helper. Through a well-organized relation, good human beings can face ujian and their calamities through patience, believing everything from Allah and returning to Allah SWT.³⁴ The similarity of this research with the author is that they both discuss self-resilience. **The difference** is that the thesis explains the concept of self-resilience according to Buya Hamka, while the author examines the concept of self-resilience in the Qur'an from Said Nursi's perspective.

3. The thesis was written by Murti Aria Diah Nova, a student of the Qur'an and Tafsir Study Program, Darussalam University Gontor with the title "Faith in the Last Days in the Qur'ān Al-Karīm According to Badiuzzaman Said Nursi in Rasāil Nūr".

This study uses a qualitative **approach** with the type of *Library Review* and uses the **Analysis-Descriptive** Method. **With the result:** first, Said Nursi refers to surah ar-Rum verse 50 in explaining the day of resurrection in which there is an explanation of other aspects such as the Day of Resurrection,

³⁴ Dewi Haryani Munawaroh, "Penafsiran Al-Azhar Pada Al-Quran Surat Al-Baqarah Ayat 153-157 Serta Implementasinya Dalam Kesabaran Menghadapi Ujian Dan Musibah" (skripsi, Purwokerto, Universitas Islam Negri prof. K. H Saifuddin N Zuhro Purwokerto, 2023).

Heaven and Hell. The form of the hereafter has also manifested in every event witnessed by humans in this realm. So, humans should remember the last day, so that the priest is stronger. Second, Said Nursi refers to surah ar Rum verses 17 to 27 in explaining the urgency of faith to the last day. This faith will save the children from the decisions that befall them, making the family a place where moral character is formed. So that its members do not do damage in society and act in accordance with the orientation of the hereafter. The state of the community will be safe and peaceful on the basis of faith.³⁵ The similarity of this research with the author is that they both discuss the figure of Said Nursi, while **the difference** is that the thesis explains how Said Nursi's views on faith in the last days while the focus of this research wants to analyze Said Nursi's views related to Self-Reliance in the Qur'an.

4. The thesis was written by Annisa Nabila Zulfa, a student from the Qur'an and Tafsir study program, Ushuluddin faculty, Institute of Qur'an Sciences, Jakarta. With the title "The Qur'an's view of the hedonistic lifestyle (An Analysis Study of the Book

³⁵ Murti Aria Diah Nova, "Iman Kepada Hari Akhir Dalam Al-Qur'an Al-Karim Menurut Badiuzzaman Said Nursi Di Dalam Rasail Nur" (Skripsi, Mantingan-Sambirejo-Jawa Timur, Universitas Darussalam Gontor, 2023).

of Tafsir *Risalah An-Nur* by Badiuzzaman Said Nursi)". This research uses a **type of** library *research*. The **method** used by the author is a **descriptive method**, namely explaining and describing clearly the object to be studied using mufassir interpretation in order to get accurate meanings and conclusions. And the interpretation method used is a **thematic method**. The results of this study can be summarized into three points: *first*, the term *israf* is a term that describes hedonistic behavior in Sais Nursi's view. He interpreted *Israf* with excessive behavior. *Second*, according to Said Nursi, the hedonistic lifestyle is a lifestyle that deviates from the principles of life and life goals that have been set by Allah SWT in the Qur'an. *Third*, the phenomena that occur during the development of the times and technology today reflect the hedonistic lifestyle and are very relevant to the characteristics of hedonism according to Said Nursi.³⁶ The similarity of this research with the author is that they both study the book *Risalah-Nur* by Said Nursi. **The difference** is that this study examines Said Nursi's views related to hedonism in the Qur'an,

³⁶ Annisa Nabila Zulfa, "Pandangan Al-Qur'an terhadap Gaya Hidup Hedonisme" (Skripsi, Jakarta, Institut Ilmu Al-Qur'an Jakarta, 2020), 106.

while this study examines Self-Reliance according to Said Nursi's views.

5. The thesis written by Nur Muslimiyati Ahmad, a student of the Qur'an and Tafsir study program at Universitas Darussalam Gontor with the title "Psychotherapy in the Qur'an According to Badiuzzaman Said Nursi" this research uses a qualitative approach with the type of Library Review, while **the method** used is using Descriptive-Analytical. **The results of his research** are to take three diseases, namely anxiety, complaining, and greed. Meanwhile, the way to heal is by improving and increasing faith. Nursi psychotherapy is different from Western psychotherapy. Because the drugs offered by Said Nursi are always with monotheism while the West with psychologists.³⁷
The difference in the research is that this study specifically discusses self-resilience in the Qur'an, while the previous study discussed psychotherapy according to Said Nursi.

6. Journal written by Moh. Abdul Kholiq Hasan is one of the academic community from Universitas Islam Negeri (UIN) Raden mas Said Surakarta, Indonesia. Writing related to Self-

³⁷ Nur Muslimiyati Ahmad, "Psikoterapi Dalam Al-Qur'an Menurut Badiuzzaman Said Nursi" (Skripsi, Mantingan-Sambirejo-Jawa Timur, Universitas Darussalam Gontor, 2023).

Resilience with the title "The Teachings of Resilience in the Qur'an Surah Yusuf to Face the Covid-19 Pandemic" this study uses a library research method with a qualitative descriptive approach. The results of his research show that the doctrine of resilience in the letter of Joseph is generally built on three main aspects. Namely piety (I have), patience (iam) and ihsan (I can). Among the aspects of resilience in Surah Yusuf that can be implemented during COVID-19 in Indonesia are patience, gratitude, tawakal, optimism, innovative and solution, confidence, reputation, empathy and forgiveness, trust and professionalism, and prayer. In the teachings of resilience in Surah Yusuf, the role of spiritual values in the process of building reciness is more decisive when compared to the teachings of the western model of resilience. The higher a person's spiritual value, the stronger the level of resilience.³⁸ **The difference** from this research is that this study will examine Self-Resilience in the Qur'an from the perspective of Said Nursi, while in the study it only discusses Self-Resilience in the letter of Yusuf.

³⁸ Moh Abdul Kholiq Hasan, "Ajaran Resiliensi dalam Al-Qur'an Surat Yusuf untuk Menghadapi Pandemi Covid-19," *AL QUDS : Jurnal Studi Alquran dan Hadis* 6, no. 1 (March 1, 2022): 23, <https://doi.org/10.29240/alquds.v6i1.3262>.

Basically, from the analysis compiled above, there are similarities and differences in this writing. The equation includes the theme, research approach, and research object. However, based on previous research, there is a gap in knowledge that has not been studied. It can be concluded that this research is distinct from previous ones. This research will specifically reveal the concept of self-resilience in the Qur'an in the view of Badiuzzaman Said Nursi and be researched in order to find the right answer and can be developed for the contribution of Islamic treasures in the field of interpretation and science integrally.

F. Theoretical Framework

This research is a research that focuses on the discussion of the concept of resilience in the Qur'an and its correlation with the mental problems of generation Z found in QS. : Ali-Imran:173, QS. At-Taubah:128, QS. An-Nahl: 128, QS.Ar-Rad:28, QS. al-Anbiya:83. Resilience itself is a new study in the realm of psychologists that discusses the concept of defense in

oneself to be able to rise from stress, trauma, and risk problems in one's life.³⁹

The method used in this study is using the thematic interpretation, which is a form of interpretation that explains several verses in the Qur'an related to a certain theme or topic.⁴⁰ Thematic interpretation can be defined as a science that discusses problems in the Qur'an that have the same topic by combining different verses, then showing a particular part with certain conditions to explain the meaning and bring out the elements in it, and unite in a bond.⁴¹ In this study, the author tries to use the theory of tafsir maudhui according to Mustafa Muslim In the book "Mabahits Fii Tafsir Maudhui" explains that if he wants to research a topic of the Qur'an, he must develop a topic idea and continue by gathering data in several steps.⁴² *First* choose the title or topic of the Qur'an in the field of research. *Second* collect verses of the Qur'an that discuss related to the topic of discussion. *Third* order the verses according to the time of the verse. *Fourth* Examine the interpretation of the verses thoroughly by referring to the book of tafsir and identify *Asababun Knot* verse (if found). *Fifth* Analyze

³⁹ Intan Mutiara Mir'atannisa, Nandang Rusmana, and Nandang Budiman, "Kemampuan Adaptasi Positif Melalui Resiliensi," *Journal of Innovative Counseling: Theory, Practice, and Research* 3, no. 02 (August 18, 2019): 72.

⁴⁰ Idah Suaidah, "SEJARAH PERKEMBANGAN TAFSIR," *Al asma: Journal of Islamic Education* 3, no. 2 (August 29, 2021): 187, <https://doi.org/10.24252/asma.v3i2.21164>.

⁴¹ Zaid Umar Al-Aisyi, *Tafsir Mudhui*, 3rd ed. (Universitas Malik Saudi: Darul-Mawaddah, 2011), 9.

⁴² Mustofa Muslim, *Mabahits Fii At-Tafsir Al-Maudhui* (Riyadh -Saudi Arabi: Al-Maarif, 2009), 16.

the important elements in the theme based on the discussion of these verses. *Sixth* The researcher explained the verses that have been grouped globally to show some of the ideas in the study. And *seventh* Researchers must adhere to the thematic study procedures that have been determined.⁴³ Specifically, this study uses the conceptual thematic interpretation model, which explains that not every concept has a term in the Qur'an, so that the concepts that will appear are no longer the perspective of the Qur'an, but the perspective of mufassir in the book of tafsir.⁴⁴ The output of this maudhui method is to be able to establish a suitable sharia according to the times and times.⁴⁵

From some of the theoretical descriptions regarding thematic interpretation, the discussion that will be discussed in this study is related to the Concept of Self-Resilience in the Qur'an in the context of Budiuzzaman Said Nursi and tries to relate it to the problem of Gen Z. To make it easier in the research, there are steps that will be taken in studying the interpretation of maudhui on the Qur'ani theme as follows:

1. Mention the theme and objectives of the research, where the theme taken is related to the Concept of Self-Resilience.

⁴³ Muslim, 37.

⁴⁴ Muhammad Naufal Hakim, *MODERATISME TAFSIR AL-QUR'AN Konsiliasi Pendekatan Tradisional dan Modern Wahbah al-Zuhaili dalam al-Tafsir al-Munir* (CV Pena Persada, 2024), 18.

⁴⁵ Ahmad Izzan and Dindin Saepudin, *TAFSIR MAUDHUI: Metoda Praktis Penafsiran Alquran* (Humaniora, n.d.), 29.

2. Collecting verses related to the theme, the verses collected are QS. Ali-Imran:173, QS. At-Taubah:128, QS. An-Nahl: 128, QS.Ar-Rad: 28, QS. al-Anbiya: 83.
3. Interpret verses related to the topic according to the order in which the verses descend.
4. Analyze the verses that have been collected and refer to the book of tafsir and explain the reason for the descent of the verse if found.
5. Removing the theme elements in the verses that have been analyzed.⁴⁶
6. Correlate the results of research on self-resilience verses with Gen Z mental health problems.

The reason why the author uses the thematic interpretation in this study is because it is in line with the purpose and benefits of the research which tries to provide solutions related to a problem or theme in the present.⁴⁷ In applying this method, the author tries to collect verses related to terms related to the concept of self-resilination, then compiled into one according to the chronology of the descent of the verses and analyzed with

⁴⁶ Syaeful Rokim and Rumba Triana, "Tafsir Maudhui: Asas dan Langkah Penelitian Tafsir Tematik," *Al-Tadabbur: Jurnal Ilmu Al-Qur'an dan Tafsir* 6, no. 02 (November 30, 2021): 420, <https://doi.org/10.30868/at.v6i02.2057>.

⁴⁷ Adi Awadin and Asep Hidayah, "Hakikat Dan Urgensi Metode Tafsir Maudhu'i," *Jurnal Iman Dan Spiritualitas* 2 (December 1, 2022): 653, <https://doi.org/10.15575/jis.v2i4.21431>.

references from books, especially the book *Risalah Nur*. And finally, it provides conclusions to provide solutions in contemporary times, especially in generation Z.

G. Research Methodology

1. Research Design

The research design that will be used in this study is Literature (*Library Research*) because in this study the selection of primary and secondary sources from books, journals, documents and materials taken from the library which led to the theme of the research discussion.⁴⁸

The interpretation method used in this writing is interpretation *maudhu'i* (thematic), which is interpreting the verses of the Qur'an by taking a certain theme, then collecting the verses and then reasoning (analysis) to explain their meanings and connecting each other with a comprehensive correlation.⁴⁹

2. Data Source

⁴⁸ Rahmadani, *Pengantar Metodologi Penelitian* (Banjarmasin, Kalimantan Selatan: Antasari Press, 2011), 56.

⁴⁹ Muhammad Suma, *Ulumul Qur'an*, 1st ed., 1 (Jl. Raya Leuwintangung No. 112, kel. Leuwintanggu, Kec Tapos, Kota Depok 16956: Rajawali pers, 2013), 391.

All references used in this study are in the form of library materials which are divided into two parts, namely:

a) Primary data sources

Primary data is data that is directly obtained from the first data or original sources that provide information related to research data.⁵⁰ The primary data in this study are:

1. *Al-Qur'a karim*
2. *The Book of Nur Risalah* by *Badiuzzaman Said Nursi*
3. **The Resilient Self: How survivors of troubled Families Rise** Karya Steeven J. Wolin, M.D
4. **Coping and Challenge of Resilience** the author Erica Frydenberg
5. **The New Generation Z in Asia: Dynamics, Differences, Digitalization** the Author Elodie Gentina and Emma Parry
6. **Vibes of Gen Z Adolescents: Instagram, Instant Emotions, Instant Relations, Instant Food, Instant Gratification** the Author Dr Philip Abraham Chakkathra

⁵⁰ Rahmadani, *PENGANTAR METODOLOGI PENELITIAN*, 71.

b) Secondary data sources

Secondary data sources are data sources that do not directly provide data to researchers⁵¹. This means that the data obtained from the second source of the data is needed. The secondary data from this study are:

- 1. The Resilient Self: How survivors of troubled Families Rise** Karya Steeven J. Wolin, M.D
- 2. Coping and Challenge of Resilience** Karya Erica Frydenberg
- 3. Epistemologi Tafsir Kontemporer** the author Sujiat Zubaidi
- 4. Jurnal Konsep Psikoterapi Badiuzzaman Said Nursi Dalam Risale-i Nur** written by Hamid Fahmi Zarkasyi

5. Data Collection Techniques

The data collection technique in this study, focusing on the role of faith in building the concept of self-resilience in the Qur'an and its relation to addressing mental health among Gen Z, is a documented data collection method. This technique is used to gather information from various records, including books, journals,

⁵¹ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan RD* (Bandung: Penerbit Alfabet, 2016), 225.

scientific articles, and texts from the Qur'an, related to the theme being studied, to ensure the collection of accountable and reliable data.⁵²

6. Data Analysis Methods

Data analysis is the process of systematically searching for and compiling data obtained from the results of observation.⁵³ For the subject of study (Library Review), the researcher uses document analysis techniques or book analysis.⁵⁴ The descriptive method is a problem-solving procedure by describing the object of research in relation to the situation based on facts, then analyzed and interpreted.⁵⁵ Descriptive research methods are used to explain phenomena in the present.⁵⁶ In this case, the researcher will examine the correlation related to self-resilience in the Qur'an with problems in generation Z.

This study uses **Descriptive Analysis Method** that is, an effort to explain or describe something that is researched and interpret the existing conditions and then analyze. To achieve the

⁵² Rahmadani, *PENGANTAR METODOLOGI PENELITIAN*, 85.

⁵³ *Metode Penelitian Kuantitatif, Kualitatif, dan RD*, 318.

⁵⁴ Muri Yusuf, *Metode Penelitian: Kuantitatif, Kualitaitaif, Penelitian Gabungan*, 1st ed. (Jakarta: Prenadamedia Group, 2014), 199.

⁵⁵ Syofian Siregar, *Statistik Deskriptif Untuk Penelitian* (Jakarta: RajaGrafindo Persada, 2010), 108.

⁵⁶ Nana Sudjana, *Tuntunan Penyusunan Karya Ilmiah* (Bandung: Sinar Baru Aglesindo, 2013), 52.

goal of using descriptive is a method in which there is research data collection as a reinforcement in the research.⁵⁷ The steps taken are: *first* determine the focus of the research, in this case is the focus of the concept of self-resilience (tawakkul and Patience) in QS. Ali-Imran:173, QS. At-Taubah: 128, QS. An-Nahl: 128, QS.Ar-Rad: 28, QS. al-Anbiya: 83. then explains the definition by referring to books that discuss the concept. *Second* analyze the relevance of the verse to the condition of the problem of equanimity in contemporary times, especially in generation Z.

H. Systematics of Discussion

When discussing the research findings, drawing conclusions, and describing the desired outcomes. The research seeks to compile a systematic discussion consisting of several chapters and sub-chapters with a four-chapter commission.

CHAPTER 1, in chapter one of this study includes the background as the foundation for the theme to be advised, in which various problems are explained and research studies will be carried out on the theme. In this chapter also the objectives and benefits obtained in this research. Previous studies, namely, studies of similar research that have been conducted by others and differences or

⁵⁷ Anwar Mujahidin, *Metode Penelitian (Kualitatif Bidang Tafsir al-Qur'an)*, n.d., 53.

updates from this research to previous research, theoretical frameworks as builders in research, research methodologies used by researchers, data sources and data analysis, and the last is a bibliography containing various data used by the author.

CHAPTER II, It contains a discussion of the concept of self-resilience including definitions, components of self-resilience, and the characteristics of individuals who have self-resilience. In this chapter, the author also explains Budiuzzaman Said Nursi's life history and the profile of the book *Risalah Nur*, in this chapter explains in more detail about his life history, education and career, development of thought, works. Meanwhile, the profile of the book of tafsir is divided into methods, patterns and systematics. Not only that, but chapter will also explain the meaning of generation Z, including its characteristics, weaknesses and advantages.

CHAPTER III, in the form of the core of this research, namely the thematic analysis of Qur'anic verses related to self-resilience using the interpretation of *Risalah-Nur* and adding references from other books of tafsir. In this chapter, the author also tries to relate the concept of self-resilience according to Said Nursi to the problems of generation z in the contemporary era.

CHAPTER IV, Closing which contains a brief statement regarding the final conclusion of the research and suggestions for research that can be continued with different opportunities

