

# CHAPTER I

## INTRODUCTION

### A. Background of Study

The trending issue that has gained significant attention in recent discourse is mental health. The World Health Organization (WHO) emphasizes that this concern requires urgent and comprehensive intervention.<sup>1</sup> Mental health refers to the overall aspects of an individual's development, encompassing both physical and psychological dimensions. It includes the ability to manage stress, cope with difficulties in adaptation, interact effectively with others, and make thoughtful decisions.<sup>2</sup>

Mental health in modern life faces its own unique challenges amid the rise of the digital era and globalization. These challenges include stress from excessive information intake, life demands that do not align with social media standards, and the limited opportunities for face-to-face interaction with others.<sup>3</sup> In particular, social media has become a major contributor to mental health problems among adolescents. Its excessive use is associated with diminished self-confidence, heightened anxiety, increased depressive symptoms, and the development of more self-centered attitudes.<sup>4</sup> Moreover, a major issue during adolescence is the identity crisis. the identity crisis experienced by young people presents a significant challenge and requires a holistic approach to address it. A strong and stable

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<sup>1</sup> Tri Ulva Chandra, "Resiliensi Mental Dalam Kisah Maryam (Studi Analisis Pendekatan Tafsir Maqasidi)" (UIN Sunan Kalijaga, 2024), 17.

<sup>2</sup> Diana Vidya Fakhriyani, *Kesehatan Mental* (Duta Media Publising, 2019), 10.

<sup>3</sup> Ns Hendrik Probo Sasongko et al., *Revolusi Kesehatan: Kolaborasi Teknologi, Inovasi, Dan Kebijakan* (PT. Nawala Gama Education, 2025), 39.

<sup>4</sup> Aisyah Fitriah et al., "Pengaruh Media Sosial Terhadap Kesehatan Mental Pada Remaja," *Educate: Journal of Education and Learning* 1, no. 1 (2023): 36, <https://doi.org/10.61994/educate.v1i1.114>.

sense of identity is essential for living a meaningful life, facing the ever-changing challenges of the world, and becoming a more confident individual.<sup>5</sup>

In line with Erikson's (1968) theory of identity development, adolescence represents a critical stage characterized by the crisis of identity versus role diffusion. Erikson's concept associates the adolescent's ability to successfully resolve this crisis with positive developmental outcomes. Conversely, he argues that juvenile delinquency emerges when adolescents fail to establish a coherent sense of role identity.<sup>6</sup> The identity crisis experienced by adolescents constitutes a significant challenge, necessitating the development of a strong and stable identity in order to live a meaningful life, confront the complexities of an ever-changing world, and cultivate greater self-confidence.<sup>7</sup>

Therefore, a comprehensive understanding of mental health and the development of adequate psychological competencies are essential to minimize the likelihood of difficulties in facing mental disorders and identity crisis.<sup>8</sup> In psychological studies, the soul or personality that possesses the strength to endure is referred to as *resilience*. Resilience is defined as the strength or capacity of an individual to adapt and cope with challenges. Through this capacity, individuals are able to maintain stability, transform failures into successes, and convert weaknesses into strengths.<sup>9</sup>

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<sup>5</sup> Moch Bayu Ibrahim et al., *Tantangan Dan Problematika Masyarakat Modern* (Cahaya Ghani Recovery, 2025), 38.

<sup>6</sup> John W. Santrock, *Adolescence Perkembangan Remaja* (Erlangga, 2003), 522–23.

<sup>7</sup> Ibrahim et al., *Tantangan Dan Problematika Masyarakat Modern*, 38.

<sup>8</sup> M. Bahri Ghazali, *Kesehatan Mental: Membangun Hidup Lebih Bermakna* (Samudra Biru, 2024), 7.

<sup>9</sup> Syafiq Mughni and Muhammad Marzuk, "Tafsir Ayat Psikologi, Memaknai Ayat Al-Qur'an Tentang Resiliensi Jiwa Dan Urgensinya Dalam Kehidupan Sosial," *al-Afkar, Journal For Islamic Studies*, ahead of print, October 21, 2022, 102, <https://doi.org/10.31943/afkarjournal.v5i4.319>.

The American Psychological Association defines resilience as both a process and an outcome in adapting with mental, emotional, and behavioral stability to challenging life demands arising from both internal and external factors.<sup>10</sup> According to Masten, resilience is typically characterized by positive outcomes despite the presence of serious adversity.<sup>11</sup> This does not imply that an individual is invulnerable to all forms of suffering; rather, it refers to the capacity to remain strong in the course of life even while encountering painful or disruptive challenges.<sup>12</sup>

There are two categories of individuals in responding to the challenges: those who possess strong resilience and those who lack such resilience. The latter category is more likely to engage in maladaptive behaviors, as they are unable to find effective solutions to their problems.<sup>13</sup> According to Reivich and Shatté, there are several components that can foster personal resilience, namely: **Emotion Regulation** (the ability to regulate emotions), **Impulse Control** (the ability to control desires), **Optimism** (confidence in the future), **Causal Analysis** (the ability to identify problems), **Empathy** (the capacity to understand others), **Self-Efficacy** (the ability to solve problems), and **Reaching Out** (the capacity to perceive positive aspects of life).<sup>14</sup>

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<sup>10</sup>“APA Dictionary of Psychology,” accessed April 16, 2025, <https://dictionary.apa.org/>.

<sup>11</sup> Margaret O’Dougherty Wright and Ann S. Masten, “Resilience Processes in Development,” in *Handbook of Resilience in Children*, ed. Sam Goldstein and Robert B. Brooks (Springer US, 2005), 228, [https://doi.org/10.1007/0-306-48572-9\\_2](https://doi.org/10.1007/0-306-48572-9_2).

<sup>12</sup> Steven M. Southwick and Dennis S. Charney, *Resilience: The Science of Mastering Life’s Greatest Challenges* (Cambridge University Press, 2018), 8.

<sup>13</sup> Fauzi Rochman et al., “Concept of Resilience in Islamic Perspective”, *Jurnal Studi Islam Dan Kemuhammadiyah* 4, no. 1 (2024): 96.

<sup>14</sup> Karen Reivich and Andrew Shatte, *The Resilience Factor: 7 Keys to Finding Your Inner Strength and Overcoming Life’s Hurdles* (Harmony/Rodale/Convergent, 2003), 47.

In their book *Resilience in Aging*, Faigin and Pargament demonstrate that there is a complex relationship between spirituality and resilience. They state that “religion plays a significant role and exerts a profound influence in life.”<sup>15</sup> Several studies also indicate that belief systems and spirituality are associated with increased levels of tranquility, happiness, and strengthened resilience.<sup>16</sup> When individuals integrate spirituality, resilience, and positive emotions, it can lead to two essential outcomes: self-understanding and a sense of life purpose.<sup>17</sup> This perspective aligns with the role of the Qur’an, which guides human beings to have faith in Allah SWT and to practice His commandments. The positive impact of adhering to His guidance is the stabilization of human life and the attainment of a clear life purpose.<sup>18</sup>

The Qur’an does not only encompass matters of creed, law, and ethics, but also contains narratives of the past, the future, and the prophetic tradition. Like other verses, these narratives provide education, lessons, and knowledge that can be applied in the present era.<sup>19</sup> One such example is the story of Prophet Yusuf and Prophet Ya’qub (peace be upon them), which is presented comprehensively in Surah Yusuf. This chapter conveys profound

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<sup>15</sup> Rebecca S. Allen et al., “Resilience: Definitions, Ambiguities, and Applications,” in *Resilience in Aging*, ed. Barbara Resnick et al. (Springer New York, 2011), 8, <https://doi.org/10.1007/978-1-4419-0232-0>.

<sup>16</sup> Lydia Manning et al., “Spiritual Resilience: Understanding the Protection and Promotion of Well-Being in the Later Life,” *Journal of Religion, Spirituality & Aging* 31, no. 2 (2019): 3–4, <https://doi.org/10.1080/15528030.2018.1532859>.

<sup>17</sup> Halil Eksi and Deniz Erok Ozkapu, “A Spiritual Touch on Family Resilience: A Positive Psychology Based Group Study From Burnout To Hope,” *Spiritual Psychology and Counseling* 8, no. 1 (2023): 50, <https://doi.org/10.37898/spc.2023.8.1.185>.

<sup>18</sup> Quthb, Sayyid, *Tafsir Fii Zhilalil-Qur’an* (Darusy-Syuruq, 1412), 6:350.

<sup>19</sup> Aprizal Ahmad, “Menggali ‘Ibrah’ Dari Qashash Al-Qur’an Studi Pengantar Dalam Tinjauan Ilmu Al-Qur’an” *Mumtaz: Jurnal Studi Al-Qur’an dan Keislaman* Vol. 05, no. No. 2 (2021): 216.

teachings, such as perseverance and patience in the face of trials.<sup>20</sup> Overall, the narrative offers psychological insights that remain relevant to contemporary life, whether in personal or social contexts.<sup>21</sup> This demonstrates the remarkable resilience possessed by Prophet Yusuf and Prophet Ya'qub, which is closely intertwined with their spirituality.

As exemplified in the interpretation of Surah Yusuf, particularly in the episode of Prophet Ya'qub's self-resilience in responding to Prophet Yusuf's dream narration. The words of Prophet Ya'qub to Yusuf did not seem to be the result of his own reasoning, but rather a form of revelation that provided a vision of what would happen to his son — a forward-looking perspective, though only in general terms.<sup>22</sup> Based on the above tafsir explanations, the researcher can analyze the resilience of Prophet Ya'qub's soul during the conversation about Yusuf's dream. It is explained that Prophet Ya'qub advised Yusuf not to share his dream because he feared that his brothers might perceive its meaning, which could then allow Satan to instill resentment in their hearts and drive them to plot evil against Yusuf.<sup>23</sup> This aligns with the components of psychological resilience, namely *Causal Analysis*, *Self-Efficacy* and *Optimism*.<sup>24</sup>

The optimism shown by Prophet Ya'qub provides an important example for parents in the digital era. He reassured the young Yusuf about his future, showing how essential emotional support and understanding are in a child's development. Parents must understand their children's fears

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<sup>20</sup> 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 (2022): 26, <https://doi.org/10.29240/alquds.v6i1.3262>.

<sup>21</sup> Sayid Ridha Ash-Shadr, *Kisah Terbaik Hikmah Dan Pelajaran Kehidupan Di Balik Sejarah Nabi Yusuf As*, 10.

<sup>22</sup> Buya Hamka, *Tafsir Al-Azhar* (Pustaka Nasional PTE LTD, 1965), 5:3590–91.

<sup>23</sup> Sayyid Quthb, *Tafsir Fii Zhilalil Quran*, 4 (Darusy-Syuruq, 1412), 328.

<sup>24</sup> Reivich and Shatte, *The Resilience Factor*, 56.



and anxieties by building a warm relationship, strengthening communication, and actively listening and responding to their needs. Such an approach helps children reduce mental distress and develop stronger resilience. In the modern context, many Adolescents face identity confusion and lack parental guidance, especially regarding social media influence and the overwhelming information on social media.<sup>25</sup> The example of Prophet Ya'qub teaches that warm communication, active listening, and clear guidance help children build confidence and stable identity. This is reflected in the personality of Prophet Yusuf remained confident and able to respond to his brothers' mistreatment with patience and forgiveness.

In positive psychology, resilience or the system of self-endurance and spirituality are essential concepts to be examined for their significance to mental health in addressing the challenges of modern life.<sup>26</sup> However, in the modern era characterized by digital proliferation, one of the recurring challenges faced by young people is the construction of self-identity. Failure to establish a clear sense of identity may result in confusion regarding one's own sense of self.<sup>27</sup>

Thus, in this research, the analysis of the story of Prophet Yusuf and Prophet Ya'qub is organized into four narrative episodes: Prophet Ya'qub's self-resilience in responding to Prophet Yusuf's dream narration (verses 4–6), Prophet Ya'qub's self-resilience when deceived by his sons regarding Prophet Yusuf being claimed to have been devoured by a wolf (verses 15–18), Prophet Yusuf's self-resilience when confronted with the temptation of the women (verses 23–29) and the self-resilience of Prophet Yusuf and

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<sup>25</sup> Mutiara Putri Adisa et al., "Mekanisme Koping dan Dukungan Keluarga Untuk Mencegah Depresi Pada Anak," *Medical Profession Journal of Lampung* 14, no. 3 (2024): 499, <https://doi.org/10.53089/medula.v14i3.900>.

<sup>26</sup> Eksi and Erok Ozkapu, "A Spiritual Touch on Family Resilience," 49.

<sup>27</sup> Arina Restian, *Psikologi Pendidikan Teori dan Aplikasi* (UMMPress, 2020), 60–61.

Prophet Ya'qub during their reunion and in their interaction with Yusuf's brothers (verses 55–58 and 89–98).

Therefore, it is essential for modern society to deepen its understanding of mental health, with particular emphasis on effective self- and emotional regulation as well as social awareness. Accordingly, this discussion is expected to serve as a foundation for the advancement of civilization, drawing upon the exemplary conduct of Prophet Yusuf and Prophet Ya'qub in confronting life's challenges and managing emotions, thereby providing lessons applicable to the future. The present study aims to analyze the Qur'anic verses narrating the story of Prophet Yusuf and Prophet Ya'qub, which are closely related to psychological resilience and its urgency in addressing the identity crisis in the modern era.

### **B. Problem Formulation**

Based on the background described above, the researcher formulates the following research questions:

1. What are the components of self-resilience reflected in the story of Prophet Yusuf and Prophet Ya'qub as narrated in Surah Yusuf?
2. What is the role of self-resilience presented in Surah Yusuf relevant to the identity crisis in the modern era?

### **C. Purpose of Research**

Based on the problem formulation or question above, this research aims to:

1. To identify the components of self-resilience contained in Surah Yusuf.
2. To analyze the role of self-resilience in Surah Yusuf and its relevance to the identity crisis in the modern era.

## D. Significance of Research

The results of this research are expected to provide broad benefits, both in advancing academic knowledge and in contributing to the improvement of community life in the future.<sup>28</sup> Therefore, the significance of this study is divided into two aspects: Theoretical Significance and Practical Significance.<sup>29</sup>

### 1. Theoretical Significance

1. To open a new perspective in understanding Qur'anic narratives related to the concept of self-resilience.
2. To inspire the development of psychological studies grounded in Islamic teachings.
3. To provide insights into the appropriate individual strength or capacity to adapt and deal with problems based on the guidance of the Qur'an.
4. To integrate the concept of self-resilience found in Qur'anic stories with modern psychological science.

### 2. Practical Significance

1. To enrich the scientific literature related to Qur'anic interpretation in the context of psychological mental health.
2. To serve as a foundational reference for society in developing and strengthening spiritual, emotional, and resilience values based on the teachings of the Qur'an.

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<sup>28</sup> Helin G. Yudawisastra et al., *Metodologi Penelitian* (CV. Intelektual Manifes Media, 2023), 195.

<sup>29</sup> Moh Isom Mudin et al., *Buku Pedoman Teknik Penulisan Skripsi Fakultas Ushuluddin* (Universitas Darussalam Gontor, 2022), 8.



3. To provide practical insights for educators, counselors, and mental-health practitioners in supporting identity development and resilience among adolescents.
4. To offer applicable guidance for young individuals to build self-awareness, emotional stability, and strong coping strategies through the lessons found in the story of Prophet Yusuf and Prophet Ya'qub.

#### E. Literature Review

Previous researches aim to explain the novelty of this study, outline the differences and similarities with prior studies, and demonstrate the originality of the current research.<sup>30</sup> Therefore, the researcher will present findings from previous studies related to the concept of self-resilience in the Qur'an, particularly in Surah Yusuf and crisis identity, such as:

1. In the thesis titled *"Resiliensi Mental Dalam Kisah Maryam (Studi Analisis Pendekatan Tafsir Maqasidi)"* by Tri Ulva Chandra, a student of University Islam Negeri Sunan Kalijaga (2024).<sup>31</sup> the findings suggested that Maryam's resilience in facing was manifested through seeking tranquility, being cautious with unfamiliar people, and avoiding crowds. The maqasid aspects reflected in the story of Maryam include *hifz din* (preservation of religion) when she secluded herself in the mihrab to seek peace, *hifz nafs* (preservation of life) when Maryam left her town during pregnancy, *hifz nasl* (preservation of lineage) when her mother,

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<sup>30</sup> Moh Isom Mudin et al., *Buku Pedoman Teknik Penulisan Skripsi Fakultas Ushuluddin*, 9.

<sup>31</sup> Tri Ulva Chandra, *"Resiliensi Mental Dalam Kisah Maryam (Studi Analisis Pendekatan Tafsir Maqasidi)"* (UIN Sunan Kalijaga, 2024).

Hannah, prepared her offspring well, *hifz mal* (preservation of wealth) when there was a command to continue working to meet living needs, and *hifz aql* (preservation of intellect) when Maryam was properly nurtured and educated by Zakariya. **The difference** between this study and our research lies in the approach used. This research employs the Maqasidi tafsir approach and discusses resilience through the story of Maryam, whereas our research utilizes the maudhu'i approach, focusing on a single theme and exploring the stories of Prophet Yusuf and Prophet Ya'qub (AS).

2. In the thesis for bachelor degree titled "*Konsep Resiliensi Dalam Al-Qur'an dan Relevansinya Pada Fase Dewasa Awal*" by Khoirunisa Wulan Sari, a student of University Islam Negeri Prof KH Saifuddin Zuhri Purwokerto (2024).<sup>32</sup> The finding suggested is the discovery of 18 verses that discuss resilience. Second, there is a relevance between resilience and the early adult phase, namely the formation of factors that affect resilience in the early adult phase; self-efficacy, impulse control, optimism, patience, and spiritualism. **The difference** between this study and our research lies in the title's variables and focus of problem. This study discusses mental resilience in Al-Qur'an and its relevance with adult phase, while our research focuses on the self-resilience in Sotry of Yusuf and Ya'qub and their relevance to crisis identity.
3. In the thesis for bachelor degree titled "*Education of Mental Resilience in Surah Yusuf (Study of Al-Azhar Interpretation)*" by Alifia Fitriyani, a student of University Muhammadiyah

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<sup>32</sup> Khoirunisa Wulan Sari, "*Konsep Resiliensi Dalam Al-Qur'an dan Relevansinya Pada Fase Dewasa Awal*" (Universitas Islam Negeri Prof KH Saifuddin Zuhri Purwokerto, 2024).

Surakarta (2019).<sup>33</sup> the research findings suggested that teaching self-resilience to children is a process of training all aspects of the soul in a planned manner. This training focuses not on external traits but on internal qualities such as thoughts, emotions, heart, and feelings. The story of Prophet Yusuf (AS) teaches how to develop strong self-resilience, both in times of hardship and ease. Furthermore, the role of Prophet Ya'qub (AS) as a father supporting Prophet Yusuf (AS) is identified as a key component in strengthening mental resilience. **The difference** between this study and our research lies in the title's variables and the tafsir references used. This study discusses mental resilience education in Surah Yusuf from the perspective of Buya Hamka, while our research focuses on the self-resilience in Surah Yusuf and their relevance to crisis identity in the modern era according to various mufasssir (Islamic scholars).

4. In the thesis for bachelor degree *"The Concept of Self-Resilience in The Qur'an Perspective of Badiuzzaman Said Nursi And its Relevance to Addressing Mental Health Among Generation Z"* by Tiara Hultiati Nahdia, a student of University Darussalam Gontor (2025).<sup>34</sup> The research findings highlighted that, according to Said Nursi, self-resilience in the Qur'an is reflected through patience (sabr), reliance on God (tawakkul), and sincerity (ikhlas), based on verses such as Surah Ali Imran: 173, At-Taubah: 128, An-Nahl: 128, Ar-Rad: 28, and Al-Anbiya: 83. **The difference** between this

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<sup>33</sup> Alifia Fitriyani, *"Education Of Mental Resilience In Surah Yusuf (Study of Al-Azhar Interpretation)"* (Universitas Muhammadiyah Surakarta, 2019).

<sup>34</sup> Tiara Hultiati Nahdia, *"The Concept of Self-Resilience in The Qur'an Perspective of Badiuzzaman Said Nursi And Its Relevance to Addressing Mental Health Among Generation Z"* (Universitas Darussalam Gontor, 2025).

study and the research we are discussing lies in the title's variable and the focus of the discussion. This research focuses on self-resilience and its relation to mental health among Generation Z, whereas our study explores self-resilience in the context of the stories of Prophet Yusuf and Prophet Ya'qub (AS) in Surah Yusuf and their relevance to crisis identity in the era modern.

5. In a thesis for bachelor degree titled *"The Story of the Prophet Yusuf and its Relevance to the Slander of Life According to Mutawalli As-Sya'rawi (Study Analysis of QS. Yusuf)"* by Isna Aini Rifqiati, a student of University Darussalam Gontor (2024).<sup>35</sup> the findings suggested that throughout the many trials and hardships Prophet Yusuf faced, he demonstrated how perseverance, strong faith, and trust in God can guide a person through life's challenges. His experiences were not only filled with suffering but also exemplified wisdom and forgiveness, providing a model for humanity in confronting both difficulties and ease. **The difference** between this study and ours lies in the title's variable. While both studies examine the story of Prophet Yusuf in Surah Yusuf, this research focuses on the theme of slander as viewed through the lens of Mutawalli As-Sya'rawi. In contrast, our research focuses on the concept of *self-resilience* present in the stories of Prophet Yusuf and Prophet Ya'qub (AS) and their relevance to crisis identity in the era modern.
6. In the journal article titled *"Resiliensi Perspektif Al-Qur'an"* by Evita Yuliatul Wahidah, published in the Journal Islam Nusantara

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<sup>35</sup> Isna Aini Rifqiati, *"The Story of the Prophet Yusuf and Its Relevance to the Slander of Life According to Mutawalli As-Sya'rawi (Study Analysis of QS. Yusuf)"* (Universitas Darussalam Gontor, 2024).

in 2018.<sup>36</sup> the findings of this research indicated that the form of resilience in the Qur'an includes attributes such as patience and endurance, having faith and determination, and striving in the way of Allah SWT. The article also discusses three levels of resilience in Islamic personality. The lowest level is *ammarah*, which refers to a state of indulgence or hedonism. The middle level is known as *lawwamah*, and the highest level is called *mutmainnah*, which signifies a personality filled with tranquility. **The difference** between this study and our research lies in the variables and the focus of the discussion. This journal specifically discusses resilience in the Qur'an, while our research connects resilience with the stories of Prophet Yusuf and Prophet Ya'qub (AS) as depicted in the Qur'an and their relevance to crisis identity in the era modern.

7. In a thesis for bachelor degree titled "*Analisis Faktor Krisis Identitas Pada Remaja di Kecamatan Ujung Kota Parepare*" by Putri Sari Ramadhani, a student of Institut Agama Islam Negeri Parepare (2024).<sup>37</sup> The findings of this study indicated that the impacts of identity crisis can be classified into two domains: personal and familial. On the personal level, individuals often exhibit tendencies such as trivializing their mistakes, displaying indifference toward their surroundings, and experiencing emotional instability. On the familial level, the effects are reflected in behaviors such as frequent dishonesty, which erodes

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<sup>36</sup> Evita Yuliatul Wahidah, "*Resiliensi Perspektif Al-Qur'an*" Jurnal Islam Nusantara 2, no. 1 (2018), <https://doi.org/10.33852/jurnalin.v2i1.73>.

<sup>37</sup> Putri Sari Ramadhani, "*Analisis Faktor Krisis Identitas Pada Remaja di Kecamatan Ujung Kota Parepare*" (Institut Agama Islam Negeri Parepare, 2024).

trust and generates conflict, as family members become frustrated by the individual's constant defiance of established rules. **The different** between this study and the present research lies in the methodological approach. While the former employed field-based data concerning identity crisis, the present study adopts a library research approach, relying exclusively on books and relevant scholarly works.

8. In a thesis for bachelor degree titled *"Krisis Identitas Pasca Kematian Orang Tua Pada Mahasiswa: (Sebuah) Analisis Fenomenologis Interpretatif"* by Salma Nur Halisa, a student of University Islam Sultan Agung Semarang (2023).<sup>38</sup> The findings of this study revealed that following the death of parents, students may experience specific forms of identity crisis, such as psychological trauma, susceptibility to deviant behaviors, and attempts to assume the roles previously fulfilled by their parents. Such challenges can be mitigated through efforts to become more open with others, to accept life changes, and to develop self-awareness along with emotional recognition. **The difference** between this study and the present research lies in both the focus of discussion and the research methodology. The former examines identity crisis in relation to parental loss among students by employing an interpretative phenomenological analysis, whereas the present study explores the relevance of and approaches to addressing identity crisis through Qur'anic narratives specifically the story of Prophet Yusuf and Prophet

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<sup>38</sup> Salma Nur Halisa, *"Krisis Identitas Pasca Kematian Orang Tua Pada Mahasiswa: (Sebuah) Analisis Fenomenologis Interpretatif"* (Universitas Islam Sultan Agung, 2023).



Ya'qub in Surah Yusuf utilizing a descriptive-analytical method within the framework of library research.

#### F. Theoretical Framework

This study focuses on examining the concept of self-resilience as reflected in the story of Prophet Yusuf and Prophet Ya'qub in Surah Yusuf. The narratives in the Qur'an embody three interrelated dimensions. The narratives in the Qur'an serve as educational instruments and as foundational references for the development of teaching and learning approaches. These narratives provide ethical education, intellectual formation, and spiritual development through the examples of the Prophets.<sup>39</sup> For this reason, the researcher seeks to undertake a study entitled *"Self-Resilience in Surah Yusuf: The Relevance of Prophet Yusuf and Prophet Ya'qub Story to Modern Identity Crisis."* This study is intended as an effort to enhance individual resilience in facing both praise and trials, drawing upon the exemplary stories of the Prophets as narrated in the Qur'an.

In this study, researcher use theory of Reivich and Shatte from their book with the title *"The Resilience Factor: 7 Keys to Finding Your Inner Strength and Overcoming Life's Hurdles"*. there are several components that can foster personal resilience, namely: **Emotion Regulation** (the ability to regulate emotions), **Impulse Control** (the ability to control desires), **Optimism** (confidence in the future), **Causal Analysis** (the ability to identify problems), **Empathy** (the capacity to understand others), **Self-Efficacy** (the ability to solve

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<sup>39</sup> Sayyid Qutb, *Al-Tashwir Al-Fanni Fii Al-Qur'an*, 144 –154.

problems), and **Reaching Out** (the capacity to perceive positive aspects of life).<sup>40</sup>

With that theory, the researcher employed the *maudhu'i* or thematic method, which analyzes Qur'anic verses in accordance with the selected theme. In his work *Mabahith fī Tafsir Maudhu'i*, Mustafa Muslim explained that thematic exegesis (*tafsir maudhu'i*) constitutes an interpretation from the Qur'anic perspective concerning theories related to intellectual, social, or existential issues.<sup>41</sup> The researcher collected the verses under study and examines them from all relevant aspects, such as *mufradat* (lexical/word choice), *asbab al-nuzul* (occasions of revelation), and other pertinent dimensions. The selected verses were then explicated in depth and supported by additional evidence or arguments drawn from the Qur'ān, prophetic traditions (hadith), and rational/theoretical reasoning.<sup>42</sup> This method also has the potential to uncover the deeper dimensions of the Qur'an that may remain concealed when it is read only at a general or surface level.<sup>43</sup>

According to Muhammad Baqir al-Shadr, the purpose of the *maudhu'i* method is to address questions derived from the Qur'an by integrating verses that share the same context. These verses were then arranged in accordance with the chronological order of their *asbab al-nuzul* (occasions of revelation), their historical background, and their interconnections with other verses. These elements

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<sup>40</sup> Reivich and Shatte, *The Resilience Factor*, 47.

<sup>41</sup> Mustofa Muslim, *Mabahits Fii At-Tafsir Al-Maudhui* (Al-Maarif, 2009), 77.

<sup>42</sup> Ahmad Choirun Najib et al., "Ragam Dan Metode Corak Tafsir," *Journal Of Islamic Studies* 1 (2024): 16.

<sup>43</sup> Dr. Muhammad Husain Al-Dzahabi, *'Ilmu Tafsir*, 1st ed., ed. Muhammad Rasywan, trans. M Nur Prabowo S (Baitul Hikmah Press, 2016), 90.

subsequently serve as the foundation for explanation, interpretation, and further correlation with related verses.<sup>44</sup>

The characteristics of the *maudhu'i* method lie in its orientation toward a specific theme, title, or topic to be examined. The chosen theme was then explored in depth, taking into account various aspects relevant to the verses under interpretation. The issue under study must be addressed in both a universal and focused manner in order to arrive at an appropriate solution to the problem.<sup>45</sup> The urgency of the *maudhu'i* method lies in its function of addressing life's problems, providing human beings with guidance to act in accordance with the principles prescribed in the Qur'an.<sup>46</sup>

Based on the foregoing explanation of the thematic method, the researcher seeks to examine the topic of psychological resilience in the story of Prophet Yusuf and Prophet Ya'qub and to relate it to its significance for modern life. To facilitate the research process, several stages were undertaken by employing the *maudhu'i* method, such as:

1. Determining the thematic focus found in the Qur'an and the issue to be examined. In this study, the researcher highlights the theme of psychological resilience in Surah Yusuf and its relevance to the identity crisis in the modern era.

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<sup>44</sup> Hakmi Hidayat, "Ragam Metode Tafsir Yang Dilakukan Oleh Para Ulama," *Jurnal Kajian Islam Dan Sosial Keagamaan* Vol. 1, no. No. 4 (2024): 325.

<sup>45</sup> Ummi Kalsum Hasibuan, "Tipologi Kajian Tafsir: Metode, Pendekatan Dan Corak Dalam Mitra Penafsiran al-Qur'an," *Islah: Jurnal Ilmu Ushuluddin, Adab Dan Dakwah* Vol. 2, no. No. 2 (2020): 230.

<sup>46</sup> Muhammad Rifat Al-Banna and Moch. Ihsan Hilmi, "Tafsir Maudhu'i dan Ramifikasi Permasalahannya," *Jurnal Iman dan Spiritualitas* 2, no. 2 (2022): 235, <https://doi.org/10.15575/jis.v2i2.18319>.

2. Identifying verses or chapters related to the chosen theme, such as the resilience of Prophet Ya'qub when he was deceived into believing that Prophet Yusuf had been devoured by a wolf.
3. Arranging the verses in their proper sequence, dividing them into sections, and providing explanations regarding their *asbāb al-nuzūl* (occasions of revelation)
4. Analyzing the compiled verses on the basis of selected exegetical works (*tafsīr*).
5. Supporting the interpretation with relevant scholarly research and the perspectives of experts in the field.<sup>47</sup>
6. Relating the findings on self-resilience in the story of Prophet Yusuf and Prophet Ya'qub to the issue of identity crisis in the modern era.

## G. Metods of Research

### 1. Type of Research

Literature research refers to a research method conducted by examining written texts or published works. This type of study involves analyzing conceptual frameworks, scholarly viewpoints, authoritative opinions, or historical records. Through this approach, researchers gather and interpret data derived from books, articles, and other documented sources.<sup>48</sup>

In this study, the method employed is library research, as the data and references utilized are primarily derived from books,

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<sup>47</sup> Abdul Mustaqim, *Metode Penelitian Al-Qur'an Dan Tafsir* (Idea Press, 2022), 58–59.

<sup>48</sup> Salim Ashar and Dian Erwanto, *Metodologi Penelitian Tafsir Al-Qur'an* (CV. Bintang Semesta Media, 2023), 16.

journals, and scholarly works relevant to the issues under investigation. The researcher collected literature-based data aligned with the research objectives in order to achieve a comprehensive understanding of the subject matter.<sup>49</sup> The collected data were analyzed through processes of reading, comprehension, and identification, thereby producing clear and in-depth findings.<sup>50</sup>

## 2. Source of Data

The sources of data employed in this study were drawn from primary references that to uncover and analyze statements from the relevant body of research. These include books, journals, and documents related to the Qur'an and its interpretations.<sup>51</sup> The sources of data utilized in the preparation of this proposal were as follows:

### a. Primary Data Source

Primary data refers to the main references used in a study to support and strengthen the analysis of the topic being discussed. The primary data used in this research includes:

1. Tafsir Fi Zhilalil Qur'an, by Sayyid Qutub
2. Tafsir Al-Misbah, by Quraissy Shihab
3. Tafsir Al-Azhar, by Buya Hamka
4. Tafsir Kemenag, by Kementerian Agama

### b. Secondary Data Source

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<sup>49</sup> Mohamad Madum et al., *Metodologi Penelitian* (CV Angkasa Media Literasi, 2025), 67.

<sup>50</sup> Salim Ashar, *Metodologi Penelitian Tafsir Al-Qur'an*, 16.

<sup>51</sup> Nashruddin Baidan, *Metodologi Khusus Penelitian Tafsir* (Surakarta, 2015), 101.

Secondary data refers to supporting references that complement the main discussion in this study. These sources are derived from books and scholarly works authored by other scholars that are still relevant to the research topic. The secondary data used in this research included:

1. The Resilience Factor: 7 Keys to Finding Your Inner Strength and Overcoming Life Hurdles, by Karen Reivich dan Andrew Shatte
2. Resilience Processes in Development, by Sam Goldstein, Robert B. Brooks, dll.
3. Resilience and mental health: challenges across the lifespan, by Steven M. Southwick.
4. Book Resiliensi Psikologis: Sebuah Pengantar, by Wiwin Hendriani.
5. Book Remaja dan Pergumulannya di Era Digital, by Yustina Ngatini.

### **3. Data Collection Techniques**

Data analysis is the process of organizing data in order to make it suitable for examination. This library research employed a descriptive-analytic approach, namely a method of research that seeks to explain the problem through analysis and to provide an in-depth elaboration of the topic under study.<sup>52</sup> It also produces theoretical conclusions that can be applied across different periods in accordance with the development of the times. When combined with the *tafsir*

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<sup>52</sup> Ahmad Farhan, *Metodologi Penafsiran Al-Quran Muhammad Al-Ghazali* (Samudra Biru, 2018), 16.



*maudhu'i* approach, the essence of this analytical model lies in conducting a comprehensive and critical examination.

a. Descriptive Method

The descriptive method is a type of research that explains phenomena in a clear and direct manner. In the context of Qur'anic exegesis, the descriptive method is employed to obtain a detailed and explicit interpretation of the verses.<sup>53</sup> Through this method, the researcher will elaborate on the variables presented in Chapter II and on the concept of self-resilience as reflected in the story of Prophet Yusuf and Prophet Ya'qub in Surah Yusuf in Chapter III.

b. Analysis Method

This method of data analysis is employed to examine in depth the research findings under investigation. According to Siyoto, the process of analysis involves several stages: summarizing the essential data, identifying key themes, and subsequently presenting the data in an organized manner consistent with the research topic. The final stage consists of the researcher's conclusion regarding the data that has been obtained.<sup>54</sup>

## H. Systematics of Writing

The systematics of discussion serve as the structured framework of a research study, designed to assist the researcher in presenting the material in an organized and coherent manner. The composition of this study is arranged into four chapters, as follows:

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<sup>53</sup> Baidan, *Metodologi Khusus Penelitian Tafsir*, 52.

<sup>54</sup> Sandu Siyoto, *Dasar Metodologi Penelitian*, 1st ed. (Literasi Media Publishing, 2015), 101.

**Chapter I**, consists of the background of the study, which outlines the issues that underlie the research and leads to the formulation of research problems. To address these problems, the objectives and significance of the study are presented as the expected outcomes. This chapter also includes a review of previous studies to position the present research within existing scholarly works of similar scope. Furthermore, the theoretical framework is elaborated, comprising the theories related to the research variables. The chapter concludes with the research methodology, systematics of discussion, and a bibliography.

**Chapter II**, provides a general overview divided into several sub-sections. The first sub-section explains the definition of self-resilience and its components. The second sub-section addresses the concept of *qisas* (narratives), the types of narratives in the Qur'an, and their purposes. The third sub-section discusses an overview of Surah Yusuf, including its *asbāb al-nuzūl* and thematic significance. The fourth sub-section presents a concise account of the stories of Prophet Yusuf and Prophet Ya'qub as narrated in Surah Yusuf. The subsequent sub-sections provide a general discussion on identity crisis, including its definition, factors, and indicators, followed by an examination of the concept of the modern era and its typologies.

**Chapter III**, forms the core of the study, analyzing "Self-Resilience in Surah Yusuf: An Analysis of the Stories of Prophet Yusuf and Prophet Ya'qub and Their Relevance to Identity Crisis in the Modern Era." This chapter is divided into several sub-sections. The first sub-section analyzes the resilience of Prophet Ya'qub in response to the narration of Prophet Yusuf's dream. The second

examines Prophet Ya'qub's resilience when deceived by his sons regarding Prophet Yusuf being devoured by a wolf. The third focuses on Prophet Yusuf's resilience when confronted with the temptation of women. The fourth analyzes the resilience of both Prophet Yusuf and Prophet Ya'qub during their reunion with Yusuf's brothers. The final sub-section discusses the relevance of resilience as reflected in these narratives to addressing identity crisis in the modern era.

**Chapter IV**, concludes the study, presenting the findings on self-resilience in Surah Yusuf and its role in strengthening individuals against identity crisis in modern times. This chapter also contains recommendations and the closing remarks of the research.