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Overcoming Insecurity among Generation Z in the Perspective of Tafsir Al-Munir

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Abstract

Generation Z is the cohort of individuals born between 1996 and 2010. The group is prone to feelings of inferiority and insecurity. Insecurity is defined as a state of feeling inferior and insecure about oneself. Those who experience feelings of insecurity typically experience feelings of fear, embarrassment, or a lack of confidence. Such feelings can have a detrimental impact on social wellbeing and have an impact on a person's psychology. The objective of this study is to identify the factors that contribute to the insecurity experienced by Gen Z and to propose solutions based on the insights of Sheikh Wahbah al-Zuhayli in *Tafsir Al-Munir*. This research employs a qualitative approach, involving a comprehensive review of relevant literature, including books, scientific journals, academic research, and *Tafsir Al-Munir*. This study concludes that there are several factors that can trigger a person to feel insecure, including physical, economic, and achievement factors. The findings of this study are anticipated to assist Generation Z in overcoming insecurity in accordance with the perspective of *Tafsir Al-Munir*, thereby motivating them to maintain a positive self-image and a grateful attitude.

Keywords: Insecure, Gen Z, Tafsir Al-Munir.

Abstrak

Generasi Z adalah kelompok individu yang lahir antara tahun 1996 dan 2010. Kelompok ini rentan terhadap perasaan rendah diri dan tidak aman. Rasa tidak aman didefinisikan sebagai keadaan merasa rendah diri dan tidak yakin dengan diri sendiri. Mereka yang mengalami perasaan tidak aman biasanya mengalami perasaan takut, malu, atau kurang percaya diri. Perasaan seperti itu dapat berdampak buruk pada kesejahteraan sosial dan berdampak pada psikologi seseorang. Tujuan dari penelitian ini adalah untuk mengidentifikasi faktor-faktor yang berkontribusi terhadap rasa tidak percaya diri yang dialami oleh Gen Z dan mengusulkan solusi berdasarkan wawasan Syekh Wahbah al-Zuhaili dalam Tafsir Al-Munir. Penelitian ini menggunakan pendekatan kualitatif, yang melibatkan tinjauan komprehensif terhadap literatur yang relevan, termasuk buku-buku, jurnal ilmiah, penelitian akademis, dan Tafsir Al-Munir. Penelitian ini menyimpulkan bahwa ada beberapa faktor yang dapat memicu seseorang merasa tidak percaya diri, antara lain faktor fisik, ekonomi, dan prestasi. Temuan penelitian ini diharapkan dapat membantu Generasi Z dalam mengatasi rasa minder sesuai dengan perspektif Tafsir Al-Munir, sehingga dapat memotivasi mereka untuk menjaga citra diri yang positif dan sikap bersyukur.

Kata kunci: Insecure, Gen Z, Tafsir Al-Munir.

Introduction

In his classification of the Generation Z cohort, American sociologist Gazali defines this demographic as those born between 1996 and 2010 (Kristyowati & Th, 2021). Linnes and Metcalf posit that Generation Z is the generation born after the millennial generation, which is defined as those born after 1995 (Linnes & Metcalf, 2017). The demographic of Generation Z is the most prevalent in Indonesia. The generation born between 1997 and 2012 constitutes approximately 27.94% of the country's population, according to data from the Central Bureau of Statistics (Shilvina Widi, 2022). The term "Gen Z" is used to describe individuals who, upon entering adulthood or early adulthood, experience a quarter-life crisis (Asiyah, 2013). The phase in which individuals begin to live independently, begin to search for their identity, and seek to shape the value system that they have always had is one in which they become increasingly autonomous (Huwaina & Khoironi, 2021). The response of each individual to this phase is unique. The advent of a new life may be perceived as both energising and challenging by some individuals. However, it is also possible that this transition may result in feelings of anxiety, depression and feelings of emptiness (Nash & Murray,

2010). Individuals frequently encounter expectations from their environment or family, which can lead to concerns about the future and a tendency to compare themselves with others. This is one of the reasons why an individual may experience feelings of inadequacy or insecurity (Khoirunnisa & Rahmawati, 2023).

The Oxford English Dictionary defines insecure as a state of feeling insecure and lacking in self-trust (Andariska & Fitriani, 2022). In relation to insecurity, KBBI defines it as a feeling of inferiority, or a sense of inadequacy about oneself. Furthermore, it can be posited that a person may be fearful or anxious about a particular situation due to their dissatisfaction with their current circumstances and a lack of confidence in their abilities (Jihan Insyirah Qatrunnada et al., 2022). In Arabic, the concept of insecurity is conveyed through the terms *khauf* (fear), *yahzan* (sadness) and *halu'a* (anxiety) (Khoirunnisa & Rahmawati, 2023).

Psychological theory posits that feelings of insecurity are the result of a lack of positive experiences in one's life. Such experiences may include instances of hearing disparaging remarks from others or observing distressing events in the lives of others. A person may experience feelings of insecurity if they are aware of their concerns and lack confidence. Those who experience feelings of insecurity will tend to accentuate their fear in any situation, regardless of the context. Melanie Greenberg, a psychologist based in California, asserts that all individuals will experience feelings of insecurity at some point in their lives. It is a common misconception that being insecure is inherently negative. In fact, there are several benefits associated with feelings of insecurity. Firstly, it encourages self-development, as individuals are motivated to challenge their own beliefs and expand their capabilities. Secondly, it fosters a belief in the potential for personal growth and achievement (Qatrunnada, J. I., et al., 2022). Those who experience feelings of insecurity typically perceive themselves as unaccepted, rejected, and shunned, which can lead to feelings of anxiety, a tendency to give up easily, a lack of happiness, and a low self-esteem (Mil & Qothrunnada, 2023). Insecurity is a natural phenomenon that can be observed in humans. Nevertheless, self-doubt and low self-esteem, as a result of external factors such as social comparison, negative self-perception, and other influences, can have a long-term negative impact on an individual's mental health and well-being. Such conditions can lead to distress and impairment, which may subsequently affect an individual's future prospects. Excessive insecurity can result in

self-harm through a range of means, including violence, depression, and other mental health issues, with the potential for fatal outcomes (Shobur, 2022). In the present era, there is a notable absence of response to such situations. It is evident that this has a profound impact on one's physical and spiritual well-being. The current state of affairs demonstrates that feelings of insecurity have the potential to have a negative impact on an individual's life if they are not addressed promptly (Mardiana et al., 2021). According to Abraham Maslow, those who suffer from anxiety or insecurity will perceive the outside world as a threat to them and believe that most people are dangerous and selfish (Hasanah et al., 2022). As posited by Carducci and Zimbardo, a multitude of factors may contribute to the development of insecure behaviour, including biological predispositions, environmental influences, and the critical nature imparted by parents, educators, or other significant figures in the immediate environment (Bowles, 2017).

Insecurity can be derived from a multitude of sources, including one's own actions or the actions of others. For instance, a deficiency in gratitude and a pervasive inclination to compare oneself to others who are perceived to possess more advantages can render one incapable of recognizing one's own shortcomings. Furthermore, social media has evolved into a forum for individuals to express themselves freely in the contemporary era, sharing with the public their material, intellectual, and physical gifts. Furthermore, social media can also act as a catalyst for insecurity in certain individuals (Wardiansyah, 2022). One of the adverse effects of social media is that many individuals, particularly women, share their life stories or self-portraits on social media. The posting of an image of oneself online that does not align with the expectations of the viewers can elicit criticism. One can become antisocial as a result of social media in an indirect manner. Furthermore, regardless of one's right to post or not, one may experience feelings of embarrassment, fear or reluctance when sharing a self-portrait online. This can also result in feelings of insecurity (Istiani & Islamy, 2020). A further factor to consider is the lack of understanding of Islamic aqeedah among Gen Z. It is therefore clear that the development of Islamic aqeedah aimed at the younger generation is very necessary, given the current alarming situation. Islamic Aqidah is defined as a set of beliefs that must be held in the heart and that bring peace of mind without doubt. This assertion is consistent with the Islamic concept of faith (Kodina et al., 2016).

Insecurity is a behavioural trait that emerges from a deficiency in gratitude and acceptance of the gifts bestowed by God. Those who experience feelings of insecurity tend to perceive themselves as inferior and in a state of constant vulnerability. In contrast, Allah (SWT) created humans with the most perfect composition, as Allah (SWT) states:

“We made man the best we could.” (QS. At-Tiin: 4)

In *Tafsir Al-Munir*, Allah swears by three things in the previous verse. Man is said to be the best creature on earth, with a balanced stature, a suitable body, the ability to eat with hands, and the ability to think, speak, and be wiser than other creatures. Hence, man is deserving of leadership on this earth according to the will of Allah SWT. In conclusion, as the commentators have correctly observed, humanity has been created in the purest and most perfect form (Az-Zuhaili, 2013).

This research will examine the interpretation of Sheikh Wahbah al-Zuhayli in *Tafsir Al-Munir* regarding the solution to the insecurity that occurs among Gen Z people.

Methods

The research method employed in the writing of this research is a qualitative approach. This method is employed to gain a comprehensive understanding and explanation of an event or phenomenon by collecting data, analysing it, and considering theoretical perspectives on non-numerical data. This method places greater emphasis on the social context, personal experience, and the significance of the phenomenon under study (Rifa'i, 2023). The data sources employed in this research comprise scientific journals, books, and academic research, with *Tafsir Al-Munir* representing the most significant contribution.

This research employs the *maudhu'i* (thematic) method, which entails the collection of several verses of the Qur'an that are focused on a single topic of discussion. Two *maudhu'i* (thematic) methods are distinguished: thematic verses and thematic surahs. This research employs the *maudhu'i* (thematic) verse method, which entails the analysis of several verses that have been selected and classified according to their

thematic content. These verses are then studied in detail and interpreted (Abdullah, 2017).

Results

Biography of Sheikh Wahbah al-Zuhayli

Wahbah bin al-Sheikh Musthafa al-Zuhayli is the full name of Sheikh Wahbah al-Zuhayli. Sheikh Wahbah al-Zuhayli was born in 1932 AD/1351 H in Dir 'Atiyah, a city in the Levant. His father was Sheikh Musthafa al-Zuhayli (Setiawahyu & Efendi, 2022). In 1946 CE, Sheikh Wahbah al-Zuhayli relocated to Damascus to pursue further studies at the Tsanawiyah and 'Aliyah levels. Subsequently, he enrolled in the Faculty of Sharia, the sole college in Syria at the time offering instruction in sharia sciences. In his sixth year, in 1952 CE, he was awarded a Bachelor's degree and became the best graduate with a *mumtaz* (cum laude) grade. Subsequently, he proceeded to Egypt to pursue further studies at the postgraduate level. He simultaneously enrolled in two universities: He subsequently enrolled at Al-Azhar University, where he majored in Arabic and Sharia, and 'Ain Shams University, where he studied law. He proceeded to complete two bachelor's degrees from these two universities. He completed his master's programme within a two-year period (Harahap et al., 2022).

Al-Zuhayli's extensive and influential body of work has established him as a prominent figure in the field of Islamic scholarship. A significant number of his publications have been translated into French, English, Turkish, Urdu, Malay and other languages. Among his works is *Atsar al-Harb fi al-Fiqh al-Islami*: The comprehensive study, *Dirasah Muqâranah, al-Fiqh al-Islâmi wa Adillatuh*, comprises ten volumes, *Ushûl al-Fiqh al-Islâmi, al-'Alâqat al-Duwâli fi al-Islâm, , al-Fiqh al-Islâmi 'alâ Mazhab al-Maliki, al-Islâm Din Syurâ wa Dimuqratiyyah, al-Huqûq al-Insân fi al-Fiqh al-Islâmi bi al-Isytirak ma'a al-Akharin, Ashl Muqâranat al-Adyân, Haqq al-Hurriyyah fi al-'Âlam, al-'Uqud al-Musamma fi al-Qanûn al_Mu'amilat al-Madani al-Emirati and al-Tafsir al-Munir fi al-'Aqidah wa al-Syari'ah wa al-Manhaj* (Aiman, 2016).

His most notable contribution to the field of tafsir is Tafsir Al-Munir, which remains unaffected by contemporary trends. The book was compiled on the basis of the

Qur'an's veracity, which provides guidance for all times. Although he compiled it in accordance with the rules of the Arabic language and the terminology found in the Shari'ah, there is no evidence of fanaticism in the honest opinions of the mufasirs and scholars regarding this tafsir (Anwar, 2011). Sheikh Wahbah al-Zuhayli posits that Qur'anic verses should not be employed to buttress a specific group or school of thought, even when interpreting verses to bolster historical or contemporary scientific theories. The Qur'an is not a scientific text in the same way as books on astronomy, science, space, medicine or mathematics. These latter texts are all interrelated, but the Qur'an is of a higher level of abstraction and is not concerned with the opinions and schools of thought that are the subject of these other texts (Prastyo, 2019).

The *Tafsir Al-Munir* frequently addresses topics that are commonly discussed in the study of the Qur'ân, including the meaning of the Qur'an and other names of the Qur'ân, Asbabun Nuzul Qur'an, makkiyyah and madaniyyah verses, the verses that were revealed first and those that were revealed last, the stages of codification of the Qur'an, and so on. All of this is elucidated in a clear and concise manner, accompanied by succinct and accurate descriptions that align with the perspectives of the mu'tabar scholars (Hidayat, W., 2023).

Tafsir Al-Munir Method

An analysis of *al-Munir's* interpretation reveals that al-Zuhayli attempted to collaborate in several methods. Upon examination of this interpretation from the perspective of its source, it becomes evident that the interpretation model employed is a combination of *tafsir bi al-ra'y* (reasoning and ijtihad) and *tafsir bi al-ma'tsûr* (narrative). The combination of these two approaches is a common practice among Salaf mufasir. Ibn Jarir al-Thabari attempted to integrate these two approaches in a rudimentary manner in his magnum opus, *Jâmi' al-Bayân fi Tafsir al-Qur'ân*, which became the primary text of *Tafsir bi al-ma'tsur*. This can be observed in his efforts to articulate his thoughts by analysing the laws contained in the historical narrative he conveys and offering commentary on it (Al-Dzahâbi, M. H., 2005).

This is not the same as how al-Thabâri and other mufasirs applied it. The *Tafsir bi al-ma'tsûr al-Zuhayli* emphasises brevity, ensuring that the quotations are drawn

from the most accurate of the classical tafsir texts, such as those written by al-Thabâri and *al-Qurthubi*. Consequently, there is a high degree of consensus regarding the quality of the sanad between the various narrative approaches employed in interpreting the meaning of the verse. Nevertheless, the reasoning and *ijtihad* presented by al-Zuhayli to elucidate the verse's meaning appear to occupy a relatively minor role in his overall interpretation. The reason for this is the distinction between the external interpretation of a verse (*al-Tafsir wa al-bayân*) and the internal understanding of the verse (*al-fiqh al-hayat*). The former is the process of elucidating the meaning of a verse, whereas the latter is an understanding of the Qur'anic messages that are relevant to societal problems, both from the legal dimension and other issues (Aiman, 2016).

Al-Zuhayli's approach to exegesis tends to align with contemporary methodologies, employing semi-thematic and analytical *tahlili* techniques. With regard to the *tahlili* (analytical) method, this is a tafsir approach that seeks to provide a comprehensive explanation of the verses of the Qur'an (Al-Farmawi, A. H., 1977). The *Kitab Tafsir Al-Munir fi al-Aqidah wa al-Syari'ah wa al-Manhaj* is a *tahlili*-methodically compiled text, which presents themes derived from a variety of surah collections. It can be demonstrated that the tafsir method employed in this 17-volume tafsir book is the *tahlili* method (Ainun et al., 2023).

Discussion

The author conducted observations and discovered that the majority of individuals who experience feelings of insecurity are women. A number of factors are identified as being responsible for feelings of insecurity. Firstly, there is a sense of insecurity about one's physical condition. Those who are not considered to be physically attractive, of a different race, or of a different height believe that they will be perceived as inappropriate company for those who are considered to be more attractive or of a higher social status. Secondly, they experience economic insecurity. Additionally, a number of individuals cite economic conditions as a contributing factor to feelings of insecurity. Those in the lower middle class may experience feelings of embarrassment and insecurity when in the company of individuals from more affluent economic backgrounds. The majority of individuals who experience economic insecurity tend to view poverty as a source of shame. Thirdly, there is a tendency to feel insecure about the

achievements or accomplishments of others. A third factor that can contribute to feelings of insecurity is the perception of others' achievements or accomplishments. However, the observation of individuals with extensive knowledge and insight can serve as a motivating factor for continued personal development. It is advisable to seize all opportunities that arise, as a competitive environment can facilitate personal growth and development (Putri, 2024).

One potential avenue for addressing the pervasive insecurity among Gen Z is to leverage social media as a visual and creative communication platform. The objective of this visual communication is to educate Gen Z on the potential risks associated with social media use, with the aim of preventing the occurrence of insecure problems. The second approach is to enhance comprehension of Islamic aqidah. Aqidah represents the purpose and starting point of life. Consequently, it plays a pivotal role in motivating individuals to take action to enhance their quality of life. The belief in Allah (God) and the conviction that He is always present and supportive in all endeavours and activities. Conversely, an individual who lacks sincerity and conviction in their beliefs will experience a lack of confidence, fear and emptiness, and will be prone to doubting the efficacy of their actions. A lack of a robust inner resolve, exceeding his capabilities, results in restlessness and complaints when confronted with various trials and obstacles, which frequently culminates in despair (Qatrunnada, J. H., et al., 2022).

Some solutions to overcome insecurity based on the interpretation of Sheikh Wahbah al-Zuhayli are as follows:

1. Confident

Insecurity is a behavioural trait that emerges from a deficiency in gratitude and acceptance of the gifts bestowed by God. An individual who experiences insecurity is prone to perceive themselves as inferior and in a state of constant unease. In contrast, Allah, the Supreme Being, created humans with the most optimal composition, as Allah Himself states,

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

“We made man the best we could.” (QS. At-Tiin: 4)

In *Tafsir Al-Munir*, Allah swears by three things in the previous verse. Man is said to be the best creature on earth, with a balanced stature, a suitable body, the ability to eat with hands, and the ability to think, speak, and be wiser than other creatures. Therefore, man is fit to be the leader on earth according to the will of Allah SWT. In conclusion, as the commentators have correctly observed, humanity has been created in the purest and most perfect form (Az-Zuhaili, 2013).

Al-Qurthubi states that Isa bin Musa al-Hashimi was greatly devoted to his wife. One day, he informed his wife that she was to be divorced three times if she was not more beautiful than the moon. Subsequently, the wife rose from her seat and departed from the presence of her husband, stating, "You have divorced me." Isa then retired for the night. He proceeded to Caliph Al-Manshur's residence at an early hour the following morning and related the incident to him. Al-Manshur was profoundly shocked and terrified. Subsequently, Al-Manshur summoned the jurists and requested a fatwa. The jurists present unanimously concurred that the wife had been divorced. Nevertheless, one of the jurists, a follower of the Hanafi madhhab, remained silent and did not contribute to the discussion (Az-Zuhaili, 2013).

The Caliph Al-Manshur inquired as to the reason for the individual's silence. In response, the man recited Surah At-Tiin. Upon reaching the verse "*Fi Ahsani Taqwim*," he fell silent and said, "O Amirul Mukminin, man is the best of creatures." "There is no creature superior to man." (Az-Zuhaili, 2013).

Al-Manshur informed Isa ibn Musa that the solution to his problem was the advice that the other man had given him, and that he should go to his wife. Subsequently, Al-Manshur dispatched a missive to the spouse of 'Isa b. Musa, wherein he counseled her to comply with her husband's directives and refrain from contention, given that he had not formally dissolved their union (Az-Zuhaili, 2013).

Al-Qurthubi then posited that this demonstrates that man is the most excellent of Allah's creatures, both in terms of his intrinsic nature and outward appearance. His form is good and his composition is beautiful. This encompasses the head, which contains a multitude of faculties; the chest, which is capable of great feats; the stomach, which is capable of storing a vast quantity of food; the two hands, which are capable of a great many things; and the two feet, which bear the weight of a great many burdens.

Accordingly, the philosophers posit that man is a microcosm, encompassing the entirety of creation within his being (Az-Zuhaili, 2013).

In another instance, Allah exhorts believers to adopt a confident demeanor.

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

“Do not be weak or grieve, for you are the highest if you are believers.” (QS. Ali-Imran: 139)

A sense of self-assurance enables an individual to live their life to the fullest, allowing them to contemplate the consequences of their actions before taking any action (Saputri et al., 2020). Nevertheless, as humans are social beings, their external environment also exerts an influence on the way in which others are perceived (Mayara, B. H, Yuniarrahmah, E, 2017).

It can be posited that human self-confidence can be beneficial in the handling of various situations and problems that arise in daily life. Those who are self-confident are better equipped to cope with stressful situations and depression, and are better able to live their lives now and in the future (Huwaina & Khoironi, 2021).

Those who exude confidence are generally perceived as easy to get along with. They are not reticent or self-conscious in their interactions with others. They are willing to present themselves in an unadulterated manner, eschewing the embellishment of their attributes or the obfuscation of their deficiencies. This is because individuals who are confident accept their condition because they have a deep understanding and conviction in it (Suhaili, 2019).

2. Love Yourself

It is often unintentional, but in the contemporary world, there is a tendency for individuals to strive to be better than others. If this competitive mindset is not employed in an appropriate context, it can be mentally and physically exhausting. For instance, individuals frequently evaluate themselves in comparison to others based on their achievements, physical appearance, and skin color. It is preferable to direct one's attention towards the pursuit of one's objectives and aspirations rather than engaging in comparisons with others. Consequently, one can be more motivated and free to live one's life, and cease to concern oneself with the achievements of others that bear no

relation to oneself. It is of great importance to cultivate self-love, as it can enhance resilience to life's challenges and facilitate more effective stress management. It is important to recognise that each individual is unique, and therefore comparisons between individuals are not always valid. A person's quality of life is enhanced when they are able to accept themselves as they are, including their weaknesses and strengths. It is unproductive to feel less confident in one's shortcomings, as everyone possesses weaknesses. It is advisable to endeavour to love oneself, and to cultivate a sense of comfort in one's own company, in order to live life without the pressure of external expectations (Rani et al., 2022).

In the Qur'an, Allah (God) states in Surah Ar-Rum verse 22:

"He made the heavens and the earth, and different languages and skin colours. Those who know can see these signs."

Sheikh Wahbah al-Zuhayli posits in *Tafsir Al-Munir* that the creation of the earth and the sky is one of the verses of Allah Swt. which serves to prove His greatness and existence. The earth, with its layers rich in natural resources, mountains, valleys, oceans, plains, animals, trees, flora and fauna, was created by Allah Swt. The pillarless high sky, dotted with stars and planets, is also a creation of Allah Swt (Az-Zuhaili, 2018b).

The world is not devoid of life; rather, it is teeming with it. Allah Swt. created human beings with diverse physical characteristics, including different races, languages, skin colours, voices, postures, and physical traits that distinguish them from each other despite having the same parents and lineage. These characteristics include differences in fingerprints, height, face shape, attractiveness, and ugliness, which have created a bustling and lively atmosphere in the world (Az-Zuhaili, 2018b), Allah says:

"We fixed his fingers."(QS. Al-Qiyaamah: 4)

Indeed, there are verses and signs of the Divine perfection and power in all that is mentioned for those who have reason, intellect, and useful sciences that guide them to the right, directing their thoughts, attention, observation, and interpretation of all His creatures. They also gain confirmation from all this that no creature has been created for pleasure, vanity, or without a true purpose and goal. On the contrary, all creatures are created for a wisdom and there is a benefit for them (Az-Zuhaili, 2018b).

In another instance, Allah is quoted as saying:

“We honoured Adam's sons and daughters and transported them on land and sea. We gave them food and they were better than many of the creatures we created.” (QS. Al-Isra': 70)

Among the innumerable blessings of Allah is the conferral of honour upon humanity, *وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ* We created them in the optimal form and shape as a gift, glory, and honour to them. We also endowed them with the capacity to see, hear, and reason (Az-Zuhaili, 2016).

Furthermore, we have endowed them with the capacity for reason, which enables them to comprehend the nature of things, the various techniques of production, agriculture, and trade, as well as to learn languages, and to reflect on Allah's mercy. Additionally, they are able to employ reason to distinguish between things based on their benefits and risks to religion and the world (Az-Zuhaili, 2016).

The transportation of these creatures was originally accomplished by means of overland conveyance, utilizing cattle, bison, and horses. Currently, the utilization of railways, aircraft, and other vehicles has supplanted this method. Both large and small vessels are employed to facilitate their maritime transportation. This phenomenon is unique to human beings, a consequence of divine will, purpose, and design (Az-Zuhaili, 2016).

وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ We provided them with sustenance in the form of a variety of foods, including plants, fruits, meat, and milk. Additionally, we offered them a visually appealing environment and a range of luxurious clothing options (Az-Zuhaili, 2016).

In summary, the region offers a plethora of culinary delights and beverages. Indirectly, this encompasses a vast array of jewellery that one may appreciate (Az-Zuhaili, 2016).

وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا It can be argued that humans have been endowed with a number of advantages over the majority of other creatures. However, this does not extend to the case of angels (Az-Zuhaili, 2016).

In other words, this implies that we hold them in a superior position to all other living creatures and animal species that have the capacity to subdue, control, defend, distinguish between good and wrong, and perceive the existence of reward and recompense (Az-Zuhaili, 2016).

The preceding verses demonstrate that humans were created by Allah Swt. in the optimal form, distinct from one another. Even the fingerprints of every individual in this world are not identical. Humans are designed to embrace their circumstances, therefore, the most crucial aspect is to be appreciative of their blessings, love themselves, and refrain from comparing themselves with others.

3. Grateful

Gratitude is regarded as the foundation of a positive outlook on life, which enables people to live a good life. Gratitude is characterised as a feeling of joy and appreciation for what one has received, whether it comes from God, humans, other living beings, or the universe itself (Manita et al., 2019).

Allah said in the Quran, Surah Ibrahim, verse 34:

"He has given you everything you asked for. If you counted Allah's favours, you'd never finish. Man is very unjust and denies Allah's favours."

وَإِنَّكُمْ مِّنْ كُلِّ مَا سَأَلْتُمُوهُ It can be argued that Allah Almighty fulfils all humanity's requests for anything that is usually needed, desired, or beneficial, whether requested or not. This is based on the premise that Allah Swt. fulfils all your needs, or in other words, Allah Swt. grants all that you ask for. This statement is addressed to all humanity. Everything on Earth was created for mankind by Allah Swt. It is then left to the individual to utilise, innovate and exploit, taking into account the progress of humanity and the mental capacity of the individual. The utilisation of energy sources such as steam, air, petroleum, electricity, nuclear, etc., has enabled humanity to reach the pinnacle of discovery and innovation in a number of fields in the twentieth century (Az-Zuhaili, 2018a).

وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا It is impossible to enumerate the numerous blessings that Allah (SWT) bestows upon us, as they are innumerable. The term

"*ni'mah*" is a mashdar word, meaning "*al-In'aam*." The terms "*ni'mah*" and "*al-In'aam*" are similar to "*an-Nafaqah*" and "*al-Infaaq*." This is due to the fact that the mufrad word meaning 'singular' when idhaafahkan has the meaning of "general scope", namely "all favours" (Az-Zuhaili, 2018a).

The two sentences *وَإِنَّ تَعُدُّوْا* and *وَإِنَّ تَعُدُّوْا* are intended to convey the servant's inability to enumerate the numerous blessings he has received, let alone to express gratitude for them. It is therefore evident that a servant will be unable to express gratitude for all these favours, given the sheer number of favours he has received (Az-Zuhaili, 2018a).

Subsequent to His explication of this significant benefit, Allah swt. additionally states that, in addition to these benefits, He bestows upon His servants a multitude of other benefits and advantages. The verse *وَإِنَّ تَعُدُّوْا* states that Allah Swt. provides everything His servants need, and is followed by the verse *وَإِنَّ تَعُدُّوْا* to underline this point. Talq Ibn Hubaib posited that the obligations of Allah Swt. are beyond the capacity of His servants to fulfil. There are innumerable favours from Allah Swt. that His servants cannot enumerate. Nevertheless, they express regret morning and evening. It is narrated in Sahih Bukhari that the Messenger of Allah (saw) prayed, "O Allah, to You be all praise, while You are the One Who fulfils Your creation, the One Who is never neglected and the One Who is certainly always needed." (Az-Zuhaili, 2018a).

Imam Shafi'i posited that "Whenever one of Allah's favours is thanked, there is another favour to be thanked for."

إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ Indeed, a significant proportion of the human population exhibits a tendency to abuse favours by failing to demonstrate gratitude, indifference, and disbelief in the favours extended to them. The term "people" in this context refers to any individual who exhibits this trait, regardless of their specific circumstances (Az-Zuhaili, 2018a).

It is important to note that إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ Indeed, humanity is prone to injustice and denial (of Allah's benevolence). In Surah an-Nahl verse 18, Allah states, "And if you were to count the favors of Allah, you would not be able to count them. Indeed, Allah is the Most Forgiving, the Most Merciful." (Az-Zuhaili, 2018a).

The final sentence of the two verses differs from the preceding text. The background of this verse highlights two human vices: ingratitude and injustice, especially shirk. With regard to the verse from Surah an-Nahl, the context is to discuss the favours bestowed upon man by Allah, such as His forgiving and merciful attributes, as an attempt to invite man to return to Him (Az-Zuhaili, 2018a).

Ar-Razi offers an interpretation of the contrast between the two verses in the Quran. He suggests that Allah (SWT) is stating that when humans take His favours, they become unjust and disbelieving. Conversely, when Allah (SWT) bestows favours upon them, He becomes the Most Forgiving and the Most Merciful. This can be interpreted as Allah swt. stating, "If you are unjust, I am forgiving; if you are disbelieving, I am merciful. I am aware of your limitations, your shortcomings, your inattention, and your forgetfulness. I do not retaliate against your carelessness and inattention with indifference, but rather with generosity and sincerity." (Az-Zuhaili, 2018a).

Despite the numerous exhortations to gratitude in the divine scriptures, humans find it challenging to apply this virtue. Frequently, they fail to acknowledge the blessings they have received (Az-Zuhaili, 2018a).

It is inevitable that all humans will experience feelings of insecurity at some point in their lives. In order to achieve a state of inner peace and contentment, it is essential to accept the circumstances of one's life with grace and gratitude. It is also important to recognise that the opinions and judgements of others are not always accurate and that one's own judgement is the only true measure of one's actions. Furthermore, it is crucial to understand that humans are not in a position to fulfil all the wishes of others. By embracing gratitude, enjoying life and living in accordance with religious law, individuals can make life easier for themselves (Khaira, 2024).

Summary

Insecurity is a natural emotion that humans experience, causing feelings of anxiety, fear, and inferiority. However, when it is excessive, it can have a detrimental impact on mental health, leading to depression and the contemplation of self-harm. Individuals who experience insecurity are typically influenced by a range of factors, including physical, economic and achievement-related factors that originate from various sources, either from within themselves or from external sources. These factors can lead to feelings of inferiority, comparisons with others and the adoption of external standards as a means of self-evaluation.

There are several solutions to overcome insecurity, as interpreted by Sheikh Wahbah al-Zuhayli in *Tafsir Al-Munir*. These include increasing self-confidence, starting to love oneself by not comparing oneself with others, and being grateful for what Allah Swt. has determined. Sheikh Wahbah al-Zuhayli posited that humans are the best creatures. Every human being is a unique creation of Allah, with no two individuals being identical. Even the minutiae of the human body, such as fingerprints, is distinct from one individual to another. If an individual experiences feelings of insecurity or inadequacy, it is tantamount to questioning the divine creation. As Muslims, we must acknowledge the numerous blessings and gifts that Allah has bestowed upon us and express our gratitude for them.

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