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Psychosocial Well-being in the Qur'an: A Contextual Analysis through the Lens of Social Theory

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Abstract

This research article examines the foundations of the Qur'an as they relate to psychosocial well-being through a contextual hermeneutic approach that integrates contemporary social theory. By examining the concepts of *sakinah*, *rahmah*, *ihsan*, *al-'adl*, and *ukhuah*, this study aims to analyse how Qur'anic values can be reinterpreted to address modern psychosocial issues, particularly psychosocial well-being, arising from socio-economic inequality and cultural fragmentation. This research is a qualitative study using Berger & Luckmann's social construction theory and Giddens' structuralism theory as analytical lenses to explain how religious meanings are embedded in social practices and institutional arrangements. Methodologically, this qualitative study combines thematic content

analysis of classical interpretations and contemporary literature (2015–2025) with theoretical triangulation. There are three findings: first, *sakinah* as a stabilizing psycho-spiritual mechanism. Second, *rahmah–ihsan* is a relational ethic that strengthens social cohesion. Third, *al-‘adl-ukhuah* is a structural principle that facilitates collective prosperity. This study contributes a theoretical framework that operationalizes Qur’anic values within justice-oriented psychosocial interventions and social policies. The implications are relevant for mental health practitioners, policymakers, and academics researching religion-society relations.

Keywords: Psychosocial well-being, Social construction, Structuralization, Qur’anic hermeneutics

Abstrak

Penelitian ini mengkaji landasan-landasan Al-Qur’an terkait kesejahteraan psikososial melalui pendekatan hermeneutika kontekstual yang diintegrasikan dengan teori sosial kontemporer. Dengan menelaah konsep-konsep *sakinah*, *rahmah*, *ihsan*, *al-‘adl*, dan *ukhuah*, penelitian ini bertujuan untuk menganalisis bagaimana nilai-nilai Al-Qur’an dapat ditafsirkan ulang guna merespons isu-isu psikososial modern, khususnya terkait kesejahteraan psikologis, yang muncul akibat ketimpangan sosial-ekonomi dan fragmentasi budaya. Penelitian ini merupakan penelitian kualitatif yang menggunakan teori konstruksi sosial Berger & Luckmann dan teori strukturalisasi Giddens sebagai lensa analitis untuk menjelaskan bagaimana makna-makna keagamaan tertanam dalam praktik sosial dan pengaturan kelembagaan. Secara metodologis, studi kualitatif ini menggabungkan analisis isi tematik terhadap tafsir klasik, literatur kontemporer (2015–2025), dan triangulasi teoretis. Terdapat tiga temuan hasil: pertama, *sakinah* sebagai mekanisme psiko-spiritual yang menstabilkan. Kedua, *rahmah–ihsan* sebagai etika relasional yang memperkuat kohesi sosial. Ketiga, *al-‘adl–ukhuah* sebagai prinsip struktural yang memfasilitasi kemakmuran kolektif. Studi ini menyumbangkan kerangka teoretis yang mengoperasionalkan nilai-nilai Al-Qur’an dalam intervensi psikososial dan kebijakan sosial yang berorientasi pada keadilan. Implikasinya relevan bagi praktisi kesehatan mental, pembuat kebijakan, dan akademisi yang meneliti hubungan antara agama dan masyarakat.

Kata kunci: Hermeneutika Al-Qur’an, Kesejahteraan psikososial, Konstruksi sosial, Strukturalisasi

Introduction

Psychosocial well-being has become a major concern in a variety of disciplines, including psychology, sociology, and public health. This concept refers to the balance among the emotional, social, and psychological aspects necessary for a meaningful and productive life (Eviliani et al., 2024). In the modern context, psychosocial well-being is often considered the key to coping with increasingly complex life stresses, such as work stress, interpersonal conflicts, and the impact of rapid social change (Satsangi et al., 2024).

Therefore, psychosocial well-being is not only an individual need but also a social one, as psychosocially healthy individuals tend to make positive contributions to society.

However, modern approaches to psychosocial well-being often focus on material and individualistic aspects. This perspective sometimes overlooks the spiritual and moral dimensions that significantly influence human well-being (Formiga et al., 2024). In the Islamic tradition, the Qur'an presents a very in-depth and holistic guide to human welfare. The verses of the Qur'an not only teach spiritual values that support inner peace but also emphasize the importance of harmonious social relationships and concern for others. This view shows that psychosocial well-being in Islam goes beyond emotional and social balance and also encompasses the moral and spiritual dimensions at the heart of human life.

Although Islam offers a rich conceptual framework regarding psychosocial well-being, the practical implementation of these values in the modern context is often challenging. Rapid social changes, such as globalization, urbanization, and digitalization, have changed the structure of society and traditional values (Ridwan et al., 2024). For example, the increasingly prevalent shift of social interaction to the digital world often reduces the depth of interpersonal relationships, which in turn can affect psychosocial well-being. In such a situation, there is an urgent need to contextualize the teachings of the Qur'an in order to remain relevant and applicable in modern society.

Contextual approaches based on contemporary social theory can be an effective tool for bridging this gap. Theories such as Berger and Luckmann's social construction and Giddens's structuration theory provide a relevant analytical framework for understanding how the values of the Qur'an can be applied in modern life. For example, social construction theory helps explain how religious values are understood and enacted in society through social interaction. This theory also allows us to understand how society can reshape these values to suit the needs of the times (Taqwa et al., 2024). In addition, structuring theory offers insight into the dynamic relationships between individuals and social structures. In this context, the values of the Qur'an can be viewed as a "structure" that provides normative guidance for individuals. At the same time, individuals also play an active role in interpreting and applying those values in their respective contexts (Ula & Hidayati, 2024). This approach is important for understanding a principle of

psychosocial well-being in the Qur'an that can be adapted to address contemporary, fast-paced social challenges.

The literature on psychosocial well-being in Islam has so far provided valuable insights, but most research is still limited to normative approaches. These studies often focus on the literal interpretation of Qur'anic verses without attending to the contextual dimensions necessary to address modern social challenges (Agustina et al., 2024). For example, studies of *sakinah* in domestic life tend to focus on spiritual aspects without further examining how this concept can be applied in stressful situations, such as marital conflicts or the impact of shifting family values on the occurrence of domestic violence. The same is true of the concepts of *rahmah* and *ihsan*, which are often discussed in the context of an individual's relationship with God or fellow human beings, but are rarely analyzed in relation to complex social dynamics (Hanif & Sajid, 2022). As a result, although there are many theological insights into psychosocial well-being, there remains a gap in understanding how these values can be applied in practice in modern society.

Most existing research tends to use a normative approach and ignore the contextual dimension. Such studies often focus only on literal or traditional interpretations of Qur'anic verses without connecting them to contemporary social dynamics (Owens et al., 2022). In fact, modern society faces different challenges from those of society at the time of the Qur'an's revelation (Ula & Hidayati, 2024). Therefore, a more contextual approach is needed to understand how the values of the Qur'an can be applied in today's complex social situations (Society Five Point Zero). Several studies have begun to integrate the perspective of the Qur'an with social theory, including one that explored the relevance of Islamic values in building an inclusive community.

A review of the literature indicates a significant gap in research on psychosocial well-being in the Qur'an. Previous studies on psychosocial well-being in Islam generally highlight spiritual happiness, *sakinah* in family life, or the moral-ethical dimensions of *ihsan* and *rahmah*. However, this body of research remains mostly normative, focusing on textual or theological interpretations without integrating contextual social dynamics, contemporary stressors, or structural factors such as inequality and marginalization (Agustina et al., 2024; Owens et al., 2022). Moreover, existing research rarely employs contemporary social theories such as social construction, structuration, or social capital

to analyze how Qur'anic values function in modern interpersonal, institutional, and societal contexts. Thus, no study has yet developed a comprehensive framework linking Qur'anic concepts of *sakinah*, *rahmah*, *ihsan*, and *al-'adl* to modern theories of psychosocial well-being.

Table 1. Research Map on Psychosocial Well-Being in Islam

Previous Research	Scope of Study	Research Novelty
Analysis of psychosocial well-being in psychology, sociology, and public health.	Explores the balance of emotional, social, and psychological aspects in a modern context.	This research integrates the spiritual and moral dimensions in psychosocial well-being, emphasizing the importance of this aspect in dealing with modern challenges.
The role of spirituality in modern psychosocial well-being.	Analyze spiritual values and their impact on the psychosocial well-being of individuals and communities.	This research contextualizes Qur'anic values such as <i>sakinah</i> , <i>rahmah</i> , and <i>ihsan</i> to provide a holistic framework for psychosocial well-being in the modern era.
Berger & Luckmann (1966). Giddens (1984) - Social construction theory and structuring.	Analyzes how social values and structures are shaped and shaped by individual behavior.	This research applies these theories to explore how the principles of the Qur'an can be interpreted and adapted in contemporary social structures and practices.
Classical Islamic teachings on <i>sakinah</i> , <i>rahmah</i> , and <i>ihsan</i> .	Examine the theological and spiritual dimensions of these values as they relate to individual and social well-being.	This research bridges traditional Islamic values with contemporary social theories to deal with challenges such as digitalization, globalization, and interpersonal conflicts.
Social and structural factors that affect well-being (e.g., inequality, marginalization).	Analyze structural barriers to psychosocial well-being and their impact on society.	This research integrates Qur'anic principles such as <i>al-adl</i> (justice) and <i>ukhuwah</i> (solidarity) to create an inclusive and supportive social structure.
The application of Islamic values in overcoming modern psychological challenges.	Focuses on theoretical frameworks with no practical application in contemporary contexts.	This study uses empirical methods to explore the application of Islamic values in policy, mental health interventions, and social conflict resolution.

Table 1. Research Map on Psychosocial Welfare with the Qur'an Interpretation Approach

Research	Scope of Study	Research Novelty
Thabathaba'i (<i>Tafsir al-Mizan</i>) – QS Ar-Ra'd [13]: 28.	Explain serenity (<i>sakinah</i>) through a spiritual approach and its impact on social relationships.	This research explores the implementation of <i>sakinah</i> values in modern life, including the role of faith in fostering psychosocial balance in individuals and society.
Al-Qurtubi (<i>Tafsir al-Qurtubi</i>) – QS Al-Ma'un [107]: 1-3.	Highlighting social responsibility in creating a sense of community togetherness and welfare.	This study uses Social Capital Theory to analyze how social responsibility can strengthen social capital and improve collective well-being.
Sayyid Qutb (<i>Fi Zilal al-Qur'an</i>) – QS An-Nahl [16]: 97.	Linking righteous deeds in faith with the life of <i>thayyibah</i> which includes inner and social happiness.	This study examines the influence of righteous charity on psychosocial well-being, integrating Qur'anic approaches with modern concepts of mental health and social relationships.
Ibn Kathir (<i>Tafsir Ibn Kathir</i>) – QS An-Nisa [4]: 36.	Emphasizing good social relationships as part of worship that supports social stability.	This research explores how healthy interpersonal relationships can be translated into social policies to improve the well-being of modern society.
Al-Maraghi (<i>Tafsir al-Maraghi</i>) – QS Al-Hujurat [49]: 13.	Teaching the value of equality and social harmony to create an inclusive society.	This research connects Structuration Theory with Qur'anic values to foster social harmony amid structural changes in modern society.
The application of Islamic values in overcoming modern psychological challenges.	Focuses on theoretical frameworks with no practical application in contemporary contexts.	This study uses empirical methods to explore the application of Islamic values in policy, mental health interventions, and social conflict resolution.

This research addresses these gaps by synthesizing classical Qur'anic exegesis, contemporary empirical literature, and social theory to construct an integrated and contextually relevant model of psychosocial well-being. This study aimed to contextualize the Qur'anic foundations of psychosocial well-being by integrating classical exegetical insights with contemporary social theory. The study's contribution lies, first, in offering a theoretical synthesis between Qur'anic values and modern social theory. Second, contextualizing key Qur'anic concepts within today's sociocultural challenges, and third, proposing an applicable framework that can inform mental-health discourse, community development, and social-policy formulation within Muslim societies.

Theoretical Review

A synthesis of previous studies shows that research on psychosocial well-being in Islamic contexts tends to separate spiritual, emotional, and social dimensions rather than treating them as an integrated system. Studies on *sakinah*, *ihsan* in social ethics, and Islamic psychological resilience (Formiga et al., 2024) have successfully mapped specific domains but remain limited to textual or normative perspectives. Recent works on Islamic mental health (Agustina et al., 2024) also highlight the need to expand analysis beyond theological narration toward social-structural interpretation. This study synthesizes these strands by connecting classical Qur'anic exegesis, modern psychological findings, and contemporary social theories to form a more comprehensive and contextual understanding.

To analyze the data, this research employs three primary theoretical lenses. Social construction theory (Berger & Luckmann, 1996) is used to understand how Qur'anic values are socially produced, interpreted, and embodied within collective life. Structuration theory (Giddens, 1984) helps explain how individuals and social structures mutually shape the practice of Qur'anic ethics in modern contexts, particularly amid digitalization and changing social norms. Meanwhile, social capital theory is applied to assess how values such as *rahmah*, solidarity, and communal trust contribute to collective psychosocial well-being.

These theoretical frameworks are combined with primary classical sources al-Mīzān, Tafsīr al-Qurṭubī, Fi Zilāl al-Qur'ān, Tafsīr Ibn Kathīr, and Tafsīr al-Marāghī, which provide foundational interpretations of peace, compassion, justice, and social ethics. By bridging primary Qur'anic exegesis with contemporary empirical literature (2021–2024), this study presents a theoretically grounded and contemporary contribution that advances the discourse on psychosocial well-being in Islam.

The novelty of this study lies in its integrative analytical framework that combines classical Qur'anic interpretation with contemporary social theory to construct a contextual model of psychosocial well-being. Unlike previous research that treats Qur'anic concepts normatively or in isolation, this study systematically synthesizes *sakinah*, *rahmah*, *ihsan*, and *al-'adl* with social construction theory, structuration theory, and social capital theory to explain how spiritual moral values operate within modern

social realities. This integrated approach offers a new conceptual pathway for applying Qur'anic principles to mental health discourse, community well-being, and policy development, representing a contribution not explored in prior literature.

Method

This research uses a qualitative method with a literature study approach that focuses on analyzing verses from the Qur'an and the interpretations of exegetes. The research began by identifying verses related to psychosocial well-being, then examined classical interpretations such as al-Mizan, Tafsir al-Qurtubi, Fi Zilal al-Qur'an, Tafsir Ibn Kathir, and Tafsir al-Maraghi. The interpretations of these exegetes were used to understand the meanings of *sakinah*, *rahmah*, *ihsan*, and *al-'adl* in context and to examine their relevance to human social relations.

For example, Thabathaba'i explains QS Ar-Ra'd [13]: 28, stating that *sakinah* is not only inner peace but also the formation of balanced social relations. Al-Qurtubi, through QS Al-Ma'un [107], emphasizes that religiosity must be manifested in caring for vulnerable groups. Sayyid Qutb interprets QS An-Nahl [16]: 97 as a description of a good life that includes inner happiness and social harmony. Ibn Kathir, through QS An-Nisa [4]: 36, links worship with ethical behavior towards the social environment, while Al-Maraghi emphasizes the value of equality in QS Al-Hujurat [49]: 13 as the basis for creating an inclusive society.

Secondary data were obtained from contemporary literature (2015–2025) related to social construction theory, structuration, social capital, and psychosocial studies. The analysis was conducted by grouping the spiritual, relational, and structural themes from these texts, then linking them to modern social theory. The validity of the research was maintained through triangulation of sources of interpretation, the scientific literature, and the consistency of interpretation across verses.

Result

Sakinah as a Psycho-Spiritual Stabilizer in Social Life

The analysis of QS Ar-Ra'd [13]: 28 and QS Al-Fath [48]: 4 indicates that *sakinah* functions as a stabilizing psycho-spiritual mechanism that contributes directly to emotional regulation and social equilibrium. Classical exegetes such as Thabathaba'i and Ibn Kathir emphasize that *sakinah* is not merely a state of inner serenity but a divine condition that enhances an individual's capacity for empathy, patience, and prosocial behavior. Through Berger & Luckmann's social construction theory, *sakinah* appears not only as a spiritual ideal but as a meaning constructed and reproduced through communal religious practices such as dhikr, prayer circles, and mutual counsel, which strengthen collective resilience. This finding shows that spiritual tranquility in the Qur'an serves both personal coping mechanisms and broader social stabilization.

Rahmah–Ihsan as Relational Ethics Strengthening Social Cohesion

Analysis of QS Al-Ma'un [107] and QS An-Nahl [16]: 97 reveals that *rahmah* (compassion) and *ihsan* (ethical excellence) form the Qur'anic foundation for relational well-being. In classical tafsir, al-Qurtubi highlights al-Ma'un as an ethic of social responsibility toward marginalized groups. At the same time, Sayyid Qutb underscores the transformative role of righteous action (*'amal ṣāliḥ*) in shaping harmonious interpersonal relations. When interpreted through social capital theory, these values function as mechanisms for building trust, mutual support, and communal solidarity. The study finds that Qur'anic ethics of compassion directly contribute to reduced interpersonal conflict, enhanced community cooperation, and improved psychosocial cohesion. Thus, *rahmah–ihsan* operate as relational drivers of well-being, integrating moral, emotional, and social dimensions.

Al-'adl and Ukhuah as Structural Principles for Collective Flourishing

The thematic analysis of QS An-Nisa [4]: 36 and QS Al-Hujurat [49]: 13 demonstrates that *al-'adl* (justice) and *ukhuah* (social solidarity) function as structural principles that ensure equitable social arrangements. Ibn Kathir and al-Maraghi interpret

these verses as directives to build ethical social structures grounded in fairness, mutual respect, and inclusivity. Through Giddens' structuration theory, the findings show that Qur'anic justice is continuously enacted in everyday practices such as equitable resource distribution, non-discrimination, and recognition of diversity, thereby reproducing just social systems. This structural dimension positions psychosocial well-being not solely as an individual or relational outcome but as a product of inclusive and justice-oriented institutions.

Integrated Qur'anic Model of Psychosocial Well-being

Synthesizing the three clusters spiritual (*sakinah*), relational (*rahmah-ihsan*), and structural (*al-'adl-ukhuah*) the analysis generates a holistic model of psychosocial well-being grounded in the Qur'an. This model reveals three major findings: first, well-being emerges from the interaction between inner states and social realities, not from isolated spiritual practices. Second, Qur'anic values become effective when embodied in social behaviors and institutional norms, confirming the constructive role of social structures. Third, spiritual, moral, and social dimensions form an integrated continuum, demonstrating that Qur'anic well-being is fundamentally relational and structural rather than merely individual. This integrative model bridges classical Islamic concepts with contemporary social theory, offering a framework that can be operationalized for mental-health intervention, community resilience programs, and policy development in Muslim societies.

Discussion

The Spiritual Dimension of the Potential of Heart Balance as the Core of Psychosocial Well-Being

Psychosocial well-being is an important aspect that involves a balance between an individual's emotional, social, and spiritual state. In the Islamic perspective, the spiritual dimension has a central position as the core of psychosocial well-being (Yuliharti et al., 2024). One of the key concepts in the Qur'an related to well-being is *Sakinah*, namely the peace of mind bestowed by Allah upon the believers. This is reflected in the words of Allah: "It is He who has sent down peace into the hearts of the believers so that their faith

may increase in addition to their (existing faith)." (QS Al-Fath [48]:4). This verse gives a profound message that peace of mind (*sakinah*) is a divine grace that aims to strengthen the faith of the individual. This firm faith and peace of mind are the foundation for psychosocial well-being, both in facing life's challenges and maintaining emotional stability (Pratama et al., 2023).

Salaf scholars provide rich explanations related to the concept of *sakinah*. Ibn Kathir, in his commentary, explained that *sakinah* is a blessing revealed by Allah to believers, enabling them to face life's pressures calmly and confidently. In the context of QS Al-Fath [48]: 4, Ibn Kathir mentioned that this tranquillity was given to the companions of the Prophet Muhammad (PBUH) in difficult situations, such as when facing enemy threats. In addition, *sakinah*, according to this interpretation, also refers to emotional stability obtained through full trust in Allah. When one's heart is filled with the belief that God is the governing authority of all things, then anxiety will be lessened. This is relevant in everyday life, where the pressures of work, family, or social life can lead to emotional disturbances if not faced with peace of mind.

In contemporary interpretation, *sakinah* is often understood in a broader framework. Sayyid Qutb, in *Fi Zilal al-Qur'an*, expands the meaning of *sakinah* to include its relevance in the modern world. According to Sayyid Qutb, in the midst of a world full of pressures of globalization, competition, and rapid social change, the need for *sakinah* is increasingly urgent. He emphasized that peace of mind can be achieved through a deep relationship with Allah, especially through spiritual reflection and dhikr. Sayyid Qutb also associated *sakinah* with the concept of determination (*tsabat*). In a society that is often fragmented by social conflicts or economic pressures, *sakinah* is the primary factor in maintaining psychosocial balance. This perspective provides practical guidance for individuals in managing the anxiety or depression that is prevalent in the modern era. The Qur'an also emphasizes the importance of dhikr as a tool to achieve peace of mind. Qur'an surah Ar-Ra'd [13]: 28 says: "Remember, only by remembering Allah will the heart be at peace." This verse provides direct instruction that dhikr, or remembering Allah, is an effective spiritual means of creating inner balance. In his classical interpretation, Al-Qurtubi states that dhikr not only means mentioning the name of Allah orally but also entails deep reflection on His creation and awareness of His greatness. This kind of reflection helps individuals escape worldly burdens that often cause stress.

In modern interpretation, Fazlur Rahman sees dhikr as a practice of mindfulness in Islam. He emphasized that dhikr provides an opportunity for individuals to focus on the present moment and strengthen their relationship with Allah. In the modern context, this practice is similar to the mindfulness techniques widely used in psychological therapy to reduce stress and anxiety. However, dhikr has a deeper spiritual dimension, as it involves belief in Allah as the primary source of strength. Dhikr can be understood as making an individual a religious person, as manifested in a good relationship with Allah and in social relationships among humans (Maksalmina & Atabik, 2023). Psychosocial well-being in modern society faces a major challenge in the form of an increase in cases of depression and anxiety. According to data from the World Health Organization (WHO), mental health disorders such as depression are one of the main causes of disability globally. In this context, the concept of *sakinah* is highly relevant.

In an Islamic perspective, depression is often understood as the result of a loss of connection with Allah. When individuals feel distant from God, they lose the peace of mind that is the main source of emotional stability. Therefore, the Qur'an offers a solution: strengthening the relationship with Allah through worship, dhikr, and spiritual reflection. Good spirituality and religiosity are associated with improved physical and mental health. These positive impacts are linked to religious and spiritual behaviors, such as prayer, religious participation, and meditation, rather than simply having an identity and beliefs without religious behavior (Alamgir et al., 2026). Hamka, an Indonesian scholar and scholar, emphasized the importance of the spiritual dimension in maintaining mental health. In *Tafsir Al-Azhar*, he mentioned that a calm heart is the result of complete trust in God. According to Hamka, under any circumstances, people with *Sakinah* can see the wisdom in every test of life (Suhendri, 2024).

In practice, the concept of *Sakinah* can be applied in various aspects of modern life. Here are some concrete steps that can be taken. First, by increasing the frequency of dhikr, individuals can integrate it into their daily routines, either through the five daily prayers, recitation of the Qur'an, or specific prayers (Zaman et al., 2022). This dhikr not only provides inner peace but also strengthens individual faith and intuition sharpness (*dzaug*). Second, building a spiritual routine and engaging in regular worship, such as night prayers (*qiyamullail*) or sunnah fasting, can help individuals achieve inner peace (Rassool, 2024). This worship is a moment of deep reflection to get closer to Allah. Third,

applying the value of *tawakal*, the concept of *tawakal* (surrender to Allah) is the essence of *Sakinah*. When individuals face difficult situations, leaving the results to Allah after every effort can reduce stress and anxiety. Fourth, deepening the understanding of the Qur'an and Hadith, an in-depth study of the Qur'an and hadith with the application of the contemporary era helps individuals understand the wisdom of Allah in every event (Firdaus & Ahmad, 2024). This understanding creates a broader perspective in dealing with life's problems. The Qur'an has informative and performative functions that can form psycho-emotional relationships that influence the spiritual and psychological conditions of Muslims (influencing the cognitive, affective and social dimensions) (Nurlela et al., 2025).

The spiritual dimension has a central role in creating holistic psychosocial well-being. The concept of *Sakinah* in the Qur'an provides a solid foundation for individuals to face life's pressures calmly and confidently. Through a deep understanding of the relationship with God, individuals can achieve the balance of the heart that is at the heart of emotional stability (Huda & Priyatna, 2024). The interpretations of Salaf and modern scholars provide a rich view of this concept's relevance in both traditional and modern contexts. By integrating *Sakinah* into daily life, individuals not only care for their own psychosocial well-being but also make a positive impact on society as a whole. This approach shows that Islamic spirituality has eternal relevance in answering the challenges of human life in every age.

The Social Dimension of Maintaining Grace and Ihsan in Human Relations

In Islam, the social dimension of psychosocial well-being is based on the values of *rahmah* (affection) and *ihsan* (virtue). This concept not only reflects the individual's spiritual aspects but also serves as a foundation for creating a harmonious social order, supporting emotional balance, and ensuring collective well-being. The verse of the Qur'an that is the main basis of this dimension is: "And We did not send you (Muhammad) but as a blessing to the whole world." (QS Al-Anbiya [21]: 107). This verse emphasizes that mercy is the core of the prophetic mission of Muhammad (PBUH). In addition, QS An-Nahl [16]: 90 provides guidelines for Muslims to act justly, do good, and strengthen social relationships.

In the classical interpretation, the concept of *rahmah* received great attention. Imam Al-Qurtubi, in *Tafsir Al-Jami' li Ahkam al-Qur'an*, explained that QS Al-Anbiya [21]: 107 emphasizes the importance of *rahmah* as the main character that must be realized by Muslims. According to him, this *rahmah* includes gentleness, empathy, and a willingness to help others, both within the family and in the wider community. Ibn Kathir, in his *Tafsir* of the Qur'an al-Azim, stated that the grace of the Prophet Muhammad (PBUH) applies to all creatures, including humans, animals, and the environment. He illustrated that the Prophet's compassion was seen in his thoughtful actions towards the poor and even his enemies. This grace serves as an example for Muslims to emulate compassion in every social interaction.

Imam Al-Ghazali, in his work *Ihya Ulumuddin*, discusses *rahmah* as one of the main expressions of true faith. He explained that affection for fellow human beings is a direct reflection of a servant's relationship with God (Danti et al., 2024). In the chapter *Kitab al-Adab fi Mu'asyarat al-Khalq*, Al-Ghazali gave practical examples, such as gentle treatment of children, concern for neighbours and concern for the poor. Al-Ghazali also emphasized the importance of Courtesy, that is, giving your best in every action (Salaeh et al., 2023). Courtesy not only means fulfilling obligations but also taking actions that go beyond them, such as helping others without being asked or giving good advice with sincere intentions.

In contemporary interpretations, the value of *rahmah* gains a broader and more relevant interpretation of global challenges. Tariq Ramadan, in his book *Western Muslims and the Future of Islam*, states that *rahmah* can be translated into social empathy in modern society (Ramadan, 2005). He emphasized the importance of the value of compassion in creating global solidarity, for example through—assistance to vulnerable groups such as refugees, social programs that support inclusivity, and social justice-based policies. Ramadan reminds us that *rahmah* should cover all of humanity, regardless of religion, culture, or background. In this context, he highlighted the importance of using technology to promote collective well-being, such as using digital media to raise funds for disaster victims or to disseminate human rights education. Verse QS An-Nahl [16]:90 is the main guideline for understanding the value of Courtesy. This verse reads: "Indeed, Allah has commanded (you) to be just, to do good (*ihsan*), and to give to the relatives..." In the classical commentary, Al-Thabari, in *Jami' al-Bayan fi Ta'wil al-Qur'an*, explains

that Courtesy is the command to give your best in all aspects of life, both in relation to God and to fellow human beings. Courtesy, according to Al-Thabari, includes actions that are not only just but also sincere and compassionate.

In the modern era, Fazlur Rahman, in his book *Islam and Modernity: Transformation of an Intellectual Tradition*, emphasizing that the value of courtesy must be contextualized to answer the challenges of the times (Raḥmān, 2002). It relates courtesy to professional ethics, such as honesty, integrity, and concern for social welfare. In the context of public policy, courtesy can be implemented through. Provision of affordable health services, inclusive education for marginalized groups, and community empowerment programs in remote areas. The concepts of *rahmah* and *ihsan* can be applied in various aspects of modern life.

Table. The Implementation of *Rahmah* and *Ihsan*

Family	Community	Public
Parents who show affection to children create a home atmosphere that supports emotional balance.	Communities can organize social programs, such as skills training, basic needs sharing, or support for victims of domestic violence.	Governments can adopt the value of grace through inclusive social policies, such as free health care or economic empowerment programs.
Husbands and wives who respect and love each other create an environment conducive to the psychosocial development of other family members.	The value of grace in the community creates a strong and harmonious social network.	The value of <i>ihsan</i> encourages transparent, fair, and well-being decision-making.

The social dimension in Islam, rooted in *rahmah* and *ihsan*, has universal relevance and transcends the boundaries of time. The classical commentaries of Al-Qurtubi, Ibn Kathir, and Al-Thabari provide a solid theological foundation for understanding the importance of compassion and virtue in social relationships. At the same time, contemporary interpretations of Tariq Ramadan and Fazlur Rahman show that they can be framed in terms of social values and adapted to address modern challenges. By applying *rahmah* and *ihsan* in every aspect of life, Muslims can create a social order that supports the psychosocial well-being of individuals and collectives.

The Structural Dimension of the Means of Justice and Solidarity as the Foundation of Psychosocial Well-Being

The structural dimension in Islam places justice (*al-Adl*) and solidarity (*Ukhuah*) as the main principles for building a psychosocially prosperous society (Faoziyah, 2023). *Ukhuah* in the Qur'an can be used in the context of various occasions, whether for siblings, brothers because of family ties, brothers of the same nationality even though they are not of the same religion, brothers of the same community, brotherhood of the same religion, to brothers as humanity (*ukhuah insaniah*), brothers as human beings and as submissive to Allah. *Ukhuah* intersects with tolerance in the context of individuals' social interactions (Zaini, 2016). The verses of the Qur'an provide explicit guidance on the importance of building a social structure that supports common well-being. Two main verses are the basis of this discussion. First, "Indeed, Allah commands you to be just and do good..." (QS An-Nahl [16]: 90). Second, "And help yourselves in goodness and piety, and do not help each other in sin and enmity." (QS Al-Ma'idah [5]: 2).

These verses direct Muslims to create a social order based on justice, kindness, and solidarity. In classical interpretation, justice (*al-'adl*) is seen as an essential element that ensures social balance (Almalachim & Maulana, 2021). *Al-'Adl* in the Qur'an can refer to justice that is not directly visible (hidden). In essence, justice as stated in the Qur'an and as applied in life is a manifestation of faith, devotion and submission of servants to Allah (Muhajirin & Nur Ngaisah, 2019). Imam Ath-Thabari, in *Jami' al-Bayan fi Ta'wil al-Qur'an*, explains QS An-Nahl [16]: 90 as a universal commandment to act justly in all aspects of life. According to him, this justice includes, namely, justice in relationships between individuals, such as impartiality in resolving disputes and justice in the social structure, such as ensuring an equitable distribution of wealth in society. Solidarity (*Ukhuah*), as explained by Ath-Thabari in the commentary on QS Al-Ma'idah [5]:2, is a means of strengthening social relationships. *Ukhuah* serves not only as a binder among individuals but also as a foundation for creating policies that favour the common good (Bagasra, 2021). In *Tafsir of the Qur'an al-Azim*, also emphasizing the importance of solidarity in supporting social structures. He associated *ukhuah* with the concept of helping in kindness, which includes helping each other morally, materially, and spiritually to overcome problems faced by individuals and groups in society.

In modern interpretation, the principles of justice and solidarity are interpreted as strategic steps to address global challenges such as social inequality and humanitarian crises. Muhammad Abduh, in his work *Tafsir Al-Manar* (Madany, 2008), links QS An-

Nahl [16]: 90 with the urgency of creating an inclusive social structure. He highlighted the importance of fair social policies, such as the redistribution of wealth through zakat and waqf, the protection of vulnerable groups, such as children and the elderly, and the establishment of an equitable education system for all levels of society. Abduh also emphasized that *ukhuah* must be realized in the form of collective solidarity. He illustrated that *ukhuah* is not only limited to interpersonal relationships but also includes relationships between Muslim countries, especially in the face of globalization challenges.

In the global context, Fazlur Rahman, in his book *Major Themes of the Qur'an*, emphasises that justice and solidarity are solutions for overcoming economic inequality, which is often a source of psychosocial instability (Graham & Rahman, 1983). Rahman proposed that the principle of *al-'adl* can be translated into a wealth redistribution policy supported by zakat and progressive tax instruments. The structural dimension has a high relevance in the modern world, where economic inequality and structural injustice are often the main sources of psychosocial disorders. The widespread emotional instability, stress, and anxiety in society can be overcome by creating a just social structure and solid solidarity.

A social structure based on justice and solidarity not only guarantees material well-being but also provides a sense of security, trust, and happiness for every individual in society. Justice involves an objective attitude in decision-making, free from discrimination, in both legal and social contexts. Justice can lead to a just, harmonious, and prosperous social order (Al Kahfi et al., 2024). Psychosocial well-being in the Qur'an encompasses interrelated spiritual, social, and structural dimensions. Values such as *sakinah*, *rahmah*, *ihsan*, *al-'adl*, and *ukhuah* provide a holistic guide to creating balance in the lives of individuals and society. Salafist and modern interpretations enrich our understanding of how these values are applied in contemporary contexts, at both the personal and structural levels. This integrative approach not only strengthens the academic literature but also provides practical solutions for individuals, communities, and policymakers to create societies that support holistic psychosocial well-being.

This study reinforces the development of Qur'anic-based psychosocial well-being theory by offering an integrative conceptual framework that combines the values of *sakinah*, *rahmah-ihsan*, and *al-'adl-ukhuah* with social construction theory,

structuration theory, and social capital theory. These findings confirm that well-being in the Qur'anic perspective is not solely a psychological construct but a value system that operates simultaneously at the individual, relational, and structural levels. Therefore, this study expands the tradition of Qur'anic studies from normative readings to contextual-sociological understandings that can be used as a theoretical basis for the study of religion-based well-being in modern society.

In practical terms, this study provides a foundation for developing Qur'anic value-based psychosocial interventions that are adaptive to contemporary needs. The Activity of listening, reading, and memorizing the Qur'an can affect mental health (reducing depression and anxiety) and physical health (improving physiological symptoms, quality of life, quality of sleep, and individual cognitive abilities) (Che Wan Mohd Rozali et al., 2022) and increase individual resilience (Cahyandari et al., 2023). The concept of *sakinah* can be applied in programs for emotional regulation and inner peace; the values of *rahmah-ihsan* are relevant for empathy training, conflict mediation, and strengthening social relationships; while the principles of *al-'adl-ukhuah* can be operationalized in the design of institutional governance, social justice policies, and community development models. This framework enables mental health practitioners, educators, and managers of Islamic institutions to design more holistic, spiritual, and contextual approaches.

Socially, this study shows that strengthening Qur'anic values can help restore social cohesion, increase solidarity, and reduce moral fragmentation in societies under the pressures of modernity. Academically, this research opens new space for interdisciplinary dialogue between tafsir studies, Islamic psychology, and contemporary social theory. The formulated framework can also serve as a basis for further research on the implementation of Qur'anic values in public policy, character education, digital community dynamics, and community-based empowerment programs.

Conclusion

After contextualizing the Qur'anic foundations of psychosocial well-being by integrating classical exegetical insights with contemporary social theory, the findings demonstrate that *sakinah* operates as a psycho-spiritual stabilizer, *rahmah-ihsan* function as relational ethics that fortify social cohesion, and *al-'adl-ukhuah* serve as

structural principles that sustain collective flourishing. Through synthesizing these concepts with social construction theory, structuration theory, and social capital theory, the research offers a novel framework that positions Qur'anic values not merely as theological ideals but as actionable resources for psychosocial intervention, community resilience, and justice-oriented policy design. The significance of these findings lies in their potential to enrich mental health discourse, strengthen communal trust, and guide policymakers in creating inclusive and equitable social environments. Accordingly, this study recommends integrating Qur'anic psychosocial principles into mental health programs, educational curricula, and public policy frameworks to enhance individual well-being and foster cohesive, compassionate, and socially just communities.

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