

Toward a Qur'anic Model of Psychological Well-Being: A Structural Thematic Analysis of Selected Verses

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Abstract

Psychological well-being is increasingly examined within Islamic psychology, yet conceptual models derived systematically from the Qur'anic text remain insufficiently developed. This study aims to construct a conceptual model of psychological well-being based on selected Qur'anic verses by identifying their psychological, spiritual, social, and existential dimensions and examining the relationships among them. Employing qualitative library research, the study uses structural thematic analysis to examine 25 purposively selected Qur'anic verses relevant to human well-being. Data were analyzed through open, axial, and selective coding to identify concepts, develop thematic categories, and determine the core category underlying the textual corpus. The analysis identifies five interrelated dimensions of Qur'anic psychological well-being: meaning and transcendental orientation; emotional regulation and resilience; social well-being and ethical relationships; spiritual development and self-purification; and personal development and moral responsibility. These dimensions are integrated through *Spiritual Tawhid*, which functions as the core category connecting human orientation toward Allah with self-regulation, interpersonal relationships, spiritual cultivation, and existential meaning. The findings suggest that Qur'anic psychological well-being extends beyond positive affect or subjective life satisfaction toward an integrated condition involving spiritual orientation, moral agency, relational well-being, and responsibility.

Emotional Regulation; Islamic Psychology; Psychological Well-Being; Tawhid.

Abstrak

Kesejahteraan psikologis semakin banyak dikaji dalam perspektif psikologi Islam, tetapi model konseptual yang diturunkan secara sistematis dari teks Al-Qur'an masih belum dikembangkan secara memadai. Penelitian ini bertujuan menyusun model konseptual kesejahteraan psikologis berdasarkan ayat-ayat Al-Qur'an terpilih dengan mengidentifikasi dimensi psikologis, spiritual, sosial, dan eksistensial serta hubungan antardimensi tersebut. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian kepustakaan dan analisis tematik struktural terhadap 25 ayat Al-Qur'an yang dipilih secara purposif berdasarkan relevansinya dengan kesejahteraan manusia. Data dianalisis melalui *open coding*, *axial coding*, dan *selective coding* untuk mengidentifikasi konsep, membangun kategori tematik, dan menentukan kategori inti dari keseluruhan data tekstual. Hasil analisis mengidentifikasi lima dimensi yang saling berkaitan dalam kesejahteraan psikologis perspektif Al-Qur'an, yaitu makna hidup dan orientasi transendental; regulasi emosi dan resiliensi; kesejahteraan sosial dan relasi etis; pengembangan spiritual dan penyucian diri; serta pengembangan diri dan tanggung jawab moral. Kelima dimensi tersebut terintegrasi melalui *Spiritual Tawhid* sebagai kategori inti yang menghubungkan orientasi manusia kepada Allah dengan pengelolaan diri, hubungan interpersonal, pengembangan spiritual, dan pencarian makna eksistensial. Temuan ini menunjukkan bahwa kesejahteraan psikologis dalam Al-Qur'an melampaui emosi positif dan kepuasan hidup menuju kondisi integratif yang mencakup orientasi spiritual, agensi moral, kesejahteraan relasional, dan tanggung jawab.

Kata Kunci: Kesejahteraan Psikologis; Psikologi Islam; Regulasi Emosi; Spiritual Tawhid

INTRODUCTION

Psychological well-being matters because it shapes how people make sense of their lives, handle their emotions, grow as individuals, and form meaningful bonds with (Czyżowska & Gurba, 2021). Contemporary psychology no longer treats well-being as simply the absence of distress; it also involves positive functioning, a sense of purpose, personal growth, and healthy relationships. Yet what counts as “*well-being*” shifts depending on the worldview one starts from. In Islam, human flourishing cannot be separated from spiritual orientation, moral responsibility, and one’s relationship with Allah, which is why a broader conceptual framework is needed one that brings psychological experience together with its *spiritual* and existential dimensions (Nurusshobah & Fitra, 2025).

Islamic psychology treats spirituality and the relationship with Allah as part of the very foundation of human existence, understanding people through the integration of physical, psychological, *spiritual*, and moral dimensions (Rassool, 2021). It draws on an understanding of human nature rooted in Islamic theology while still engaging with contemporary psychological scholarship (Rothman, 2021). Within this framework, concepts such as *sabr* (patience), *tawakkul* (trust in Allah), *dhikr* (remembrance of Allah), and *tazkiyat al-nafs* (purification of the soul) are not merely devotional practices they function as resources for coping with hardship, regulating emotion, developing the self, and achieving psychological well-being. This lines up with findings showing a close link between religious and spiritual dimensions and both psychological functioning and mental health (Afifah, 2023).

The *Qur’an* is a vital primary source here, offering a comprehensive treatment of life’s purpose, emotional experience, interpersonal relationships, moral conduct, and spiritual growth. A Qur’anic framework views human beings as having an existential purpose while also stressing emotional regulation, social responsibility, self-purification, and moral development. Concepts like *sabr*, *dhikr*, *tawakkul*, *ukhuwah*, and *tazkiyat al-nafs* thus offer a conceptual foundation for understanding psychological well-being from a revelation-based perspective. Earlier research has documented links between religiosity, spirituality, social support, and psychological well-being among Muslim populations (Nur, 2021), while studies on Qur’an-based interventions point to their contribution to psychological and mental health outcomes (Owens et al., 2023).

Even so, most prior research has approached Islamic psychological well-being through fairly narrow, isolated dimensions for instance, the contribution of *hablumminannas* (Supriatna & Mirza, 2025), the link between religiosity and psychological well-being (Praditya et al., 2025), the application of *tazkiyat al-nafs* in Islamic psychotherapy (Zakia et al., 2024), or literature-based models of Islamic mental well-being (Sulaiman et al., 2021). These studies lay important groundwork, but none has yet produced an integrative conceptual model built directly from the Qur’anic text itself, one that connects the spiritual, psychological, social, and existential dimensions within a single framework. This gap matters because psychological well-being cannot be adequately understood by examining its variables in isolation (Blasco-Belled & Alsinet, 2021). Qur’anic teaching ties human psychological experience to a wider orientation toward *Allah*, moral responsibility, interpersonal relationships, and ongoing self-development (Keskin, 2025). *Tazkiyat al-nafs*, for example, frames self-purification and transformation as part of human development (Muttaqin, 2022). while recent research has highlighted how spirituality relates to eudaimonic well-being (Kalaycı et al., 2025). Likewise, Islamic psychology emphasizes that meaning and optimal

human development involve spiritual and moral dimensions inseparable from psychological functioning (Khodayarifard et al., 2022).

This gap raises a methodological and conceptual question: how can the various Qur'anic concepts related to psychological well-being be organized systematically into an integrative conceptual model? Answering it calls for an analytical approach that goes beyond descriptive thematic interpretation. Structural thematic analysis can identify the conceptual relationships between themes in the Qur'an (Kuswaya & Ali, 2021), while grounded theory coding procedures open coding, axial coding, and selective coding offer a systematic way to categorize textual data (Keane & Thornberg, 2024). In this study, these coding procedures are not used to build a formal grounded theory; rather, they are adapted as an analytical technique for organizing Qur'anic concepts and inductively constructing a conceptual model.

The study therefore aims to build a Qur'an-based conceptual model of psychological well-being through structural thematic analysis of selected verses, identifying the fundamental concepts they contain, organizing these into broader conceptual categories, and examining the structural relationships between them. Through this process, the study hopes to contribute to the development of contemporary Islamic psychology by positioning the Qur'an not merely as a religious complement to existing psychological theories, but as a conceptual source that can be systematically organized into a coherent framework for understanding human well-being.

METHOD

This study takes a qualitative library-research approach, using structural thematic analysis to examine Qur'anic verses connected to psychological well-being. Structural thematic analysis serves as the primary tool for identifying, developing, and grouping the concepts found in the text, and for tracing how they relate to one another not just spotting recurring themes, but mapping the structural links between the psychological, spiritual, social, moral, and existential dimensions that surface in the corpus. To help organize and develop these concepts, the study also borrows a coding procedure from the grounded theory tradition open coding, axial coding, and selective coding used here purely as an analytical technique rather than a full application of grounded theory. The primary data are Qur'anic verses relevant to the psychological, spiritual, social, moral, and existential dimensions of human life, chosen for containing concepts useful for understanding well-being from a Qur'anic standpoint. The corpus was assembled through purposive thematic sampling selecting verses based on their substantive relevance to the research focus which yielded 25 verses as the main corpus. This number is not meant to statistically represent the Qur'an as a whole; rather, it allows each verse to be examined closely enough to build a well-founded construction of Qur'anic psychological well-being.

Three criteria guided the selection of these 25 verses: the verse carries content related to the psychological, *spiritual*, moral, social, or existential dimensions of human life; it connects to at least one aspect of psychological well-being, such as meaning in life, spiritual orientation, emotion regulation, social relationships, self-development, or existential responsibility; and it contains enough conceptual substance to support thematic analysis and grouping. The full list of 25 verses appears in the Results and Discussion section rather than here, so readers can see the link between the data source, the coding results, the resulting categories, and the final model all in one place.

Data analysis proceeded through the three coding stages in sequence, keeping the process traceable from the raw text to the final model. In open coding, each verse in the corpus was read and broken down into meaning units relevant to the research focus; key phrases carrying conceptual weight were identified, linked to a preliminary concept, and given an open code that captured the substantive meaning of the data kept as close to the text as possible so the resulting concepts could always be traced back to their source verse. In axial coding, these open codes were compared for closeness in meaning, conceptual character, and interrelation, and codes with a substantive relationship were grouped into broader categories, showing how individual concepts found across the verses connect and form the wider dimensions of Qur'anic psychological well-being.

Selective coding then integrated the main categories produced by axial coding, aiming to identify a core category capable of explaining how all the categories relate across the corpus this core category became the basis for the conceptual model of Qur'anic psychological well-being proposed here. To keep the analysis transparent, the study maintains analytical traceability by documenting the links between the verse corpus, the open codes, the categories, and the core category; each piece of data carries a Data ID (D1–D25) so the analysis can be followed from source verse through to category and model. Consistency was maintained through constant comparison between the textual data and the codes assigned to it, with codes of similar meaning revisited before being placed into a category, and the relationships between categories checked again during selective coding to ensure the resulting core category is well grounded in the corpus as a whole. The corpus list and the results of open, axial, and selective coding are then presented step by step in the Results and Discussion section, so the process of building the model can be followed transparently.

RESULTS AND DISCUSSION

A Corpus of Qur'anic Verses

A total of 25 verses from the Qur'an were selected as the primary corpus for this study through purposive thematic sampling. These verses were chosen based on their relevance to psychological, spiritual, social, moral, and existential aspects related to the construction of psychological well-being. This corpus served as the basis for the entire analysis process in the subsequent stage, as shown in the Table 1 below:

Table 1. Corpus of Qur'anic Verses

ID	Qur'anic Verses	Key Phrase	Initial Concept
D1	QS Al-Baqarah [2]:30	<i>Khalifah fī al-ard</i>	Existential responsibility
D2	QS Adz-Dzāriyāt [51]:56	<i>Illā liya'budūn</i>	Ultimate goal orientation
D3	QS Al-Mulk [67]:2	<i>Absannu 'amalan</i>	Behavior selection / self-efficacy
D4	QS Al-Fātiḥah [1]:2	<i>Lillāhi rabbil-'ālamīn</i>	Divine transcendence
D5	QS Āli 'Imrān [3]:191	<i>Yatafakkarūna fī khalq al-samāwāti wa al-ard</i>	Meaning awareness

D6	QS Al-Baqarah [2]:153	<i>Ista'inu biş-şabr</i>	Religious coping mechanism
D7	QS Āli 'Imrān [3]:134	<i>Kāzimina al-ghayṣ</i>	Emotional control / impulse control
D8	QS Az-Zumar [39]:53	<i>Lā taqnatū min rahmatillāh</i>	Spiritual optimism / hope
D9	QS Ar-Ra'd [13]:28	<i>Tatma'innu al-qulūb</i>	Inner peace / tranquility
D10	QS Al-Insyirāḥ [94]:5–6	<i>Ma'a al-'usri yusrā</i>	Resilience
D11	QS Al-Ḥujurāt [49]:10	<i>Innamā al-mu'minūna ikhwatun</i>	Social cohesion / solidarity
D12	QS Al-Mā'idah [5]:2	<i>Ta'āwanu 'alā al-birr</i>	Prosocial behavior / social cooperation
D13	QS Al-Baqarah [2]:83	<i>Wa qūlu li al-nāsi husnan</i>	Social empathy
D14	QS Al-Isrā' [17]:23	<i>Bi al-wālidayni ihsānan</i>	Family attachment
D15	QS An-Nūr [24]:22	<i>Li ya'fū wa yafahū</i>	Forgiveness and altruism
D16	QS Asy-Syams [91]:9	<i>Zakkāhā</i>	Self-purification
D17	QS Al-A'lā [87]:14	<i>Qad aflaha man tazakkā</i>	Self-transformation
D18	QS Ar-Ra'd [13]:11	<i>Lā yughayyiru mā bi-qawm</i>	Divine consciousness / self-transformation
D19	QS Az-Zumar [39]:9	<i>Alladhina ya'lamūn</i>	Spiritual awareness
D20	QS Al-Ḥadīd [57]:16	<i>Takhsba'a qulūbuhum</i>	Continuous self-development
D21	QS Al-Aḥzāb [33]:72	<i>Amānah</i>	Moral accountability / responsibility
D22	QS Al-Insān [76]:3	<i>Syakiran aw kafūrā</i>	Human agency / free will
D23	QS Al-Qiyāmah [75]:36	<i>Sudā</i>	Existential significance
D24	QS Al-Ḥadīd [57]:20	<i>Labwun wa la'ib</i>	Awareness of impermanence
D25	QS Al-Baqarah [2]:148	<i>Fastabiqū al-khayrāt</i>	Achievement motivation / purposeful action

The research corpus consists of verses from the Qur'an that are conceptually relevant to psychological well-being, encompassing psychological, spiritual, social, moral, and existential dimensions. Verses were selected through purposive thematic sampling based on their relevance to the following five initial domains: (1) the meaning of life and transcendental orientation, (2) emotional regulation and the ability to cope with difficulties, (3) social relationships and interpersonal ethics, (4) spiritual development and self-purification, and (5) self-development and moral responsibility. These five domains were used as a basis for initial screening, not as the final categories of the study. Based on the selection process, 25 verses were identified as the main corpus, as shown in Table 1. This number is not intended to be a statistical representation of the

entire Qur'an but rather a focused corpus for in-depth analysis through the identification of key phrases, concepts, and the coding process.

The diversity of the verses indicates that psychological well-being is understood as a multidimensional phenomenon encompassing life purpose, self-management, social relationships, spiritual development, and human responsibility (Fang et al., 2024). The thematic domains at the selection stage serve as conceptual boundaries to determine the relevance of the data, not as research findings. Once the corpus was established, each verse was analyzed inductively through open coding, followed by axial coding and selective coding. Each verse was assigned an identifier (D1-D25) to ensure traceability between the text, codes, categories, and model. Thus, the construct of Qur'anic Psychological Well-being was systematically developed from the textual data.

A Conceptual Reconstruction of Qur'anic Psychological Well-Being

After 25 verses were selected as the research corpus, the analysis was conducted in stages through open coding, axial coding, and selective coding to reconstruct the Qur'anic concept of psychological well-being. The coding process was used to identify and group patterns of meaning within the corpus, not to test causal relationships between variables. During the open coding stage, each verse was analyzed to identify key phrases and concepts related to psychological, spiritual, social, moral, and existential dimensions. Codes with similar meanings were then grouped through axial coding into five main categories: Meaning in Life and Transcendental Orientation, Spiritual Emotion Regulation, Social Relationships and Human Ethics, *Tazkiyat al-Nafs*, and Self-Development and Existential Responsibility. Subsequently, selective coding integrated these five categories and yielded "*Spiritual Tawhid*" as the core category the principle that connects all dimensions within the construct of Qur'anic Psychological Well-being. This series of analytical processes is presented in Table 2.

Table 2. A Conceptual Reconstruction of Qur'anic Psychological Well-Being

Data ID	Open Code	Emerging Concepts	Axial Category	Selective Category
D1	<i>Existential responsibility</i>	Human existential responsibility	Meaning in Life and Transcendental Orientation	Tawhid Spirituality
D2	<i>Ultimate goal orientation</i>	Transcendental life purpose	Meaning in Life and Transcendental Orientation	Tawhid Spirituality
D3	<i>Purposeful existence</i>	Purposeful human existence	Meaning in Life and Transcendental Orientation	Tawhid Spirituality
D4	<i>Divine transcendence</i>	Life orientation toward Allah	Meaning in Life and Transcendental Orientation	Tawhid Spirituality
D5	<i>Meaning awareness</i>	Awareness of life meaning	Meaning in Life and Transcendental Orientation	Tawhid Spirituality
D6	<i>Religious coping</i>	Facing difficulties through spiritual orientation	Spiritual Emotion Regulation	Tawhid Spirituality

D7	<i>Emotional control</i>	Regulation of emotional responses	Spiritual Emotion Regulation	Tawhid Spirituality
D8	<i>Spiritual optimism</i>	Spiritual hope and optimism	Spiritual Emotion Regulation	Tawhid Spirituality
D9	<i>Inner peace</i>	Inner peace and tranquility	Spiritual Emotion Regulation	Tawhid Spirituality
D10	<i>Resilience</i>	Resilience in facing difficulties	Spiritual Emotion Regulation	Tawhid Spirituality
D11	<i>Social cohesion / solidarity</i>	Brotherhood and social connectedness	Social Relationships and Human Ethics	Tawhid Spirituality
D12	<i>Prosocial behavior / social cooperation</i>	Cooperation in righteousness	Social Relationships and Human Ethics	Tawhid Spirituality
D13	<i>Social empathy</i>	Concern and kindness toward others	Social Relationships and Human Ethics	Tawhid Spirituality
D14	<i>Family attachment</i>	Family attachment and care	Social Relationships and Human Ethics	Tawhid Spirituality
D15	<i>Forgiveness and altruism</i>	Forgiveness and benevolence toward others	Social Relationships and Human Ethics	Tawhid Spirituality
D16	<i>Self-purification</i>	Purification of the soul	<i>Tazkiyat al-Nafs</i>	Tawhid Spirituality
D17	<i>Self-transformation</i>	Self-transformation and improvement	Tazkiyat al-Nafs	Tawhid Spirituality
D18	<i>Divine consciousness / self-transformation</i>	Divine consciousness and self-change	Self-Development and Existential Responsibility	Tawhid Spirituality
D19	<i>Spiritual mindfulness</i>	Spiritual awareness and attentiveness	Tazkiyat al-Nafs	Tawhid Spirituality
D20	<i>Heart cultivation</i>	Cultivation and development of inner qualities	Tazkiyat al-Nafs	Tawhid Spirituality
D21	<i>Moral responsibility</i>	Moral responsibility	Self-Development and Existential Responsibility	Tawhid Spirituality
D22	<i>Moral agency</i>	Capacity to choose and act morally	Self-Development and Existential Responsibility	Tawhid Spirituality
D23	<i>Existential accountability</i>	Existential accountability	Self-Development and Existential Responsibility	Tawhid Spirituality

D24	<i>Awareness of impermanence</i>	Awareness of the limitations of worldly life	Meaning in Life and Transcendental Orientation	Tawhid Spirituality
D25	<i>Achievement motivation / purposeful action</i>	Motivation for meaningful action	Self-Development and Existential Responsibility	Tawhid Spirituality

Table 2 presents the conceptual reconstruction process based on 25 verse data points that were established as the research corpus. These data were analyzed through three coding stages: open coding, axial coding, and selective coding. During the open coding stage, each verse was identified based on meanings or concepts relevant to psychological well-being. Concepts with similar meanings were then compared and grouped during the axial coding stage to form five main categories. Subsequently, selective coding was used to identify the core category that connects all of these categories. Thus, Table 2 does not represent additional data but rather a reconstruction of the results of the analysis of the verse corpus. The Data ID column indicates the data units analyzed, while the Open Code column shows the initial codes derived from reading the textual data. The “Emerging Concepts” column articulates the conceptual meanings of these codes, while “Axial Category” indicates the results of grouping concepts based on similarities and semantic relationships. The “Selective Category” column identifies the core category that integrates all the formed categories. This structure demonstrates that the research categories were not predetermined but were constructed gradually based on patterns emerging from the corpus.

The results of open coding revealed several concept clusters that subsequently led to five categories. Concepts regarding life’s purpose, orientation toward God, and awareness of life’s meaning form “Meaning in Life and Transcendental Orientation.” Concepts regarding religious coping, emotional regulation (Rahmawati et al., 2024), peace, and resilience in the face of difficulties form “Spiritual Emotion Regulation.” Meanwhile, concepts of brotherhood, cooperation, empathy, family relationships, and forgiveness form “Social Relationships and Human Ethics.” Concepts of self-purification, self-transformation, spiritual awareness, and heart cultivation form “*Tazkiyat al-Nafs*.” Furthermore, the concepts of moral responsibility, agency, existential accountability, and meaningful action form “Self-Development and Existential Responsibility.” At the selective coding stage, these five categories revealed a single integrative pattern, namely “*Tawhid Spirituality*.” This category is not positioned as a sixth category on par with the other five, but rather as a core category that provides orientation for the entire construct.

Reconstructing a Model of Psychological Well-Being from the Perspective of the Qur’an

The selective coding stage revealed that psychological well-being from the Qur’anic perspective consists of five interrelated dimensions: Meaning in Life and Transcendental Orientation, Spiritual Emotion Regulation, Social Relationships and Human Ethics, *Tazkiyat al-Nafs*, and Self-Development and Existential Responsibility. These five dimensions do not stand alone but are interconnected through Spiritual Tawhid as the core category. The findings of this study do not view psychological well-being merely as an emotional state but as a condition that encompasses life orientation, self-management, social relationships, spiritual refinement, and human responsibility toward Allah.

Table 5. Dimensions of the Qur’anic Psychological Well-Being Model

Dimensi	Konsep utama hasil coding	Ayat representatif	Lafaz kunci
Meaning in Life and Transcendental Orientation	purposeful worship, ultimate goal, meaning awareness, existence, orientation, orientation, awareness	<i>QS Adz-Dzāriyāt [51]:56; QS Al-An'am [6]:162</i>	إِلَّا لِيَعْبُدُونِ
Spiritual Emotion Regulation	sabr, dhikr, tawakkul, gratitude, inner peace, resilience	<i>QS Ar-Ra'd [13]:28; QS Al-Baqarah [2]:153</i>	أَلَا يَذْكُرُ اللَّهُ تَظْمِنُ الْقُلُوبُ
Social Relationships and Human Ethics	brotherhood, empathy, forgiveness, responsibility, compassion, cooperation, social	<i>QS Al-Ma'idah [5]:2; QS Al-Hujurat [49]:10</i>	وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى
Tazkiyat al-Nafs	self-purification, reflection, transformation, mindfulness, self-reflection, spiritual	<i>QS Ayy-Syams [91]:9; QS Al-A'la [87]:14</i>	قَدْ أَفْلَحَ مَنْ زَكَّاهَا
Self-Development and Existential Responsibility	moral responsibility, agency, existential purposeful action, moral self-change, accountability,	<i>QS Ar-Ra'd [13]:11; QS Al-Ahzab [33]:72</i>	إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ

Table 5 shows that these five dimensions were derived from the grouping of concepts during the open and axial coding stages, and were subsequently integrated through selective coding. In other words, the verses in the corpus were not directly labeled as these five dimensions. Each verse was first read to identify relevant meanings, which were then formulated into open codes. Codes with similar meanings were then grouped into categories, ultimately forming the five main dimensions. Therefore, this table represents the final outcome of the preceding analytical process, not categories predetermined from the outset. The dimensions of “Meaning in Life” and “Transcendental Orientation” indicate that Qur’anic psychological well-being begins with the existence of a purpose in life. Surah Adz-Dzāriyāt [51]:56 states:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

“And I did not create the jinn and mankind except to worship Me.”

The phrase *إِلَّا لِيَعْبُدُونِ* (*illā liya'budūn*) forms the basis for the “worship orientation” and “ultimate goal orientation” codes. This verse indicates that human life has a purpose that transcends worldly achievements, namely devotion to Allah (Rofiqul, 2025). This aligns with the concept of “purpose in life” in Ryff’s model but is grounded in a different foundation. While Ryff

situates the purpose of life within a framework of psychological functioning, the Qur'an links this purpose to the purpose of human creation. Thus, the meaning of life in the Qur'anic model is theocentric, not merely shaped by personal goals. The second dimension, Spiritual Emotion Regulation, indicates that well-being is also related to the ability to maintain inner stability when facing life's challenges. QS Ar-Ra'd [13]:28 states:

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

"Surely in the remembrance of Allah do hearts find comfort."

The phrase تَطْمَئِنُّ الْقُلُوبُ (taṭma'innu al-qulūb) forms the basis for the concept of inner peace, while *dhikr* is positioned as a spiritual mechanism related to peace of mind (Rahmawati et al., 2024). This concept is reinforced by Quranic verse Al-Baqarah [2]:153:

اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

"Seek help through patience and prayer. Indeed, Allah is with the patient."

This verse serves as the foundation for the concept of *sabr* in the coding process. Thus, it can be seen that emotional regulation in the Qur'anic model does not merely mean controlling emotional responses but also channeling those responses through patience, prayer, remembrance of Allah, and reliance on Allah. This finding aligns with (Syafii & Azhari, 2024), which highlights the importance of patience in maintaining inner stability when facing difficulties. The difference from contemporary emotional regulation models lies in their orientation: the Qur'anic model of emotional regulation possesses a spiritual dimension that connects one's inner state to one's relationship with Allah. The third dimension is Social Relationships and Human Ethics. The coding results reveal the emergence of the concepts of brotherhood, cooperation, empathy, compassion, and forgiveness. One of the textual foundations for this is found in Surah Al-Mā'idah [5]:2:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

"Cooperate with one another in righteousness and piety, and do not cooperate in sin and hostility."

The phrase وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ (*wa ta'āwanū 'ala al-birri wa al-taqwā*) forms the basis for the concepts of social cooperation and social responsibility. Social relationships from a Qur'anic perspective are therefore evaluated not only based on interpersonal closeness but also on the underlying moral values (Nur, 2021). This is also evident in Surah Al-Hujurat [49]:10:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

"The believers are but one brotherhood."

This verse reinforces the concept of brotherhood that emerged during the coding process. It also shares similarities with the "positive relations with others" dimension in Ryff's model, as both acknowledge the importance of social relationships for well-being. However, the Qur'anic model adds an ethical and spiritual foundation: relationships with others are not only important

for psychological well-being but are also part of humanity's moral responsibility to Allah (Khodayarifard et al., 2022). The fourth dimension, Tazkiyat al-Nafs, indicates that psychological well-being is also linked to the process of self-formation and purification. QS Asy-Syams [91]:9 states:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا

"Successful indeed is the one who purifies the soul."

The phrase زَكَّاهَا (*zakkaahā*) forms the basis for the concept of self-purification in the coding process. This verse links the purification of the soul to human success. Therefore, well-being from a Qur'anic perspective does not stop at a sense of comfort but also encompasses the process of self-improvement, controlling negative tendencies, and cultivating inner qualities (Keskin, 2026). This finding is closely related to the concept of personal growth in Ryff's model, but *tazkiyat al-nafs* provides a stronger moral and spiritual direction. Self-development is directed not only toward realizing one's personal potential but also toward the purification of the soul and the enhancement of one's relationship with Allah (Arifin, 2025). The fifth dimension is Self-Development and Existential Responsibility. This dimension encompasses self-transformation, moral agency, responsibility, and meaningful action. QS Ar-Ra'd [13]:11 states:

إِنَّ اللَّهَ لَا يَغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

"Indeed, Allah does not change the condition of a people until they change what is in themselves."

The phrase يَغَيِّرُوا مَا بِأَنْفُسِهِمْ (*yughayyirū mā bi-anfusihim*) forms the basis for the concept of self-change and highlights the active role of human beings in the process of change. At the same time, QS *Al-Aḥzāb* [33]:72 highlights the dimension of responsibility through the concept of *amānah*. Thus, self-development in the Qur'anic model does not merely mean becoming a better person psychologically, but also becoming a human being capable of making choices, taking action, and being accountable for one's actions. This dimension broadens the concept of self-development because personal growth is situated alongside moral and existential responsibility. When these five dimensions are considered as a whole, a mutually complementary relationship becomes apparent. "Meaning in life and transcendental orientation" provides direction in life; "spiritual emotion regulation" helps maintain inner stability; "social relationships and human ethics" governs relationships with others; "*tazkiyat al-nafs*" guides the process of self-formation; while "self-development and existential responsibility" directs individuals to grow and act responsibly (Furman, 2020).

Thus, these five dimensions form a single structure of well-being that encompasses life orientation, inner state, social relations, self-development, and human action. These five dimensions then converge on *Spiritual Tawhid* as the core category. In this model, Tawhid is not merely one of the dimensions, but rather the guiding principle for all of them. The purpose of life is directed toward Allah; inner peace is built through a relationship with Allah; social relationships are conducted based on Allah-oriented values; the purification of the soul is carried out as a process of drawing closer to Him; and self-development is directed toward fulfilling human responsibilities

before Allah. This finding aligns with the view that spirituality within the framework of Islamic psychology can serve as a foundation linking psychological functions to a transcendental orientation (Pasha-Zaidi, 2022).

Thus, the model developed in this study can be formulated as “*Qur’anic Psychological Well-Being*” that is, psychological well-being centered on Tawhid Spirituality and manifested through five dimensions: meaning in life and transcendental orientation, spiritual emotion regulation, social relationships and human ethics, *tazkiyat al-nafs*, and self-development and existential responsibility. This model demonstrates that Qur’anic well-being is not merely related to an individual’s psychological functioning but represents an integration of psychological states, spiritual connections, moral qualities, social relationships, and existential responsibility. With these characteristics, this model offers a conception of well-being that does not merely adapt Western psychological models but is built upon the orientation of tawhid as its epistemological and ontological foundation (Kader, 2021). The conceptual structure resulting from this study is presented in the Figure 1 below:

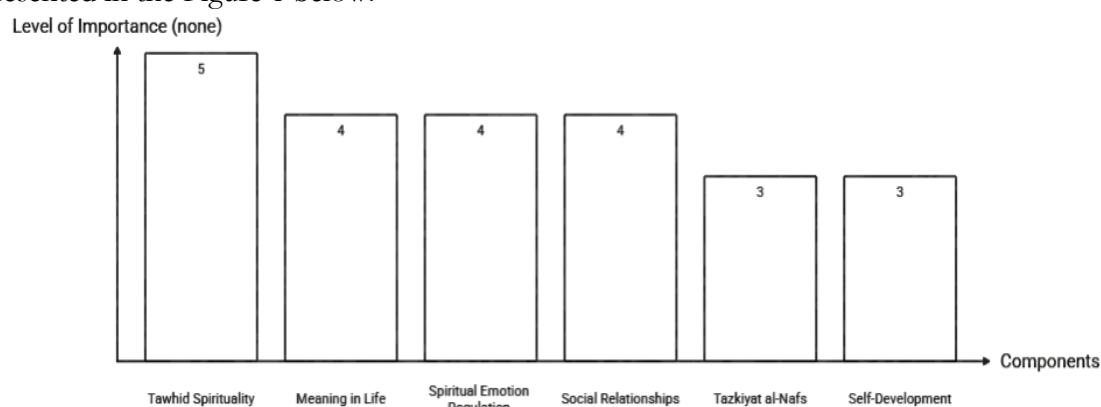


Figure 1. Conceptual Model of Qur’anic Psychological Well-Being

Figure 1 illustrates the levels of importance of the five dimensions within the Qur’anic Psychological Well-Being model: *Tawhid Spirituality* holds the highest level (5), while Meaning in Life and Transcendental Orientation, Spiritual Emotion Regulation, and Social Relationships and Human Ethics are at level 4. Meanwhile, *Tazkiyat al-Nafs* and Self-Development and Existential Responsibility are at level 3. This pattern indicates that Tawhid Spirituality occupies the most fundamental position, serving as the integrative principle that connects all dimensions of Qur’anic psychological well-being, whereas the other five dimensions represent forms or manifestations of well-being regarding meaning in life, emotion regulation, social relationships, self-purification, and human development and responsibility.

CONCLUSION

The Qur’anic perspective is an integrative, transcendental, and process-oriented construct. Based on an analysis of 25 verses using open coding, axial coding, and selective coding, five main dimensions were identified: Meaning in Life and Transcendental Orientation, Spiritual Emotion Regulation, Social Relationships and Human Ethics, *Tazkiyat al-Nafs*, and Self-Development and Existential Responsibility. These five dimensions are integrated within Spiritual Tawhid as a core category that provides a fundamental orientation for the entire construct. These findings indicate that Qur’anic well-being is not only related to an individual’s psychological state but also

encompasses one's relationship with Allah, self-management, social relationships, the purification of the soul, and moral and existential responsibility.

Thus, the model of Qur'anic Psychological Well-Being developed in this study offers a framework for well-being grounded in a Tawhid-oriented perspective and does not merely frame well-being within the context of individual psychological functions. This study has limitations regarding the use of a corpus restricted to 25 purposefully selected verses; consequently, the findings cannot yet represent the entirety of the Qur'anic verses related to human well-being. Additionally, this study focuses on conceptual reconstruction based on textual analysis and has not yet empirically tested the model on Muslim individuals or communities. Future research could expand the corpus, incorporate more sources of exegesis and scholarly perspectives, and test the resulting model through empirical research to determine its relevance and applicability in the context of psychology and contemporary Muslim life.

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DECLARATION OF USING AI

In writing this article, the author made limited use of artificial intelligence tools, including ChatGPT, to help refine the language, clarity, coherence, and structure of the manuscript. The author has reviewed and edited all AI-generated content and assumes full responsibility for the originality, accuracy, validity, and integrity of the article.

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