



Tawhid as a Framework for Psychological Resilience in the Crisis of Meaning: A Double Movement Hermeneutic Study of Surah Al-Baqarah 2:38 and 2:286

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Abstract

The rising prevalence of depression in modern society is not only driven by biological, psychological, and social factors, but also by a growing crisis of meaning shaped by secular culture and materialistic life orientations. This loss of existential purpose intensifies psychological vulnerability and contributes to anxiety and depressive conditions. From an Islamic perspective, tawhid offers a transcendental, stable, and comprehensive foundation of meaning for human existence. This study aims to reconstruct tawhid as a meaning-based framework for psychological resilience through Fazlur Rahman's Double Movement hermeneutic analysis of Qur'an 2:38 and 2:286, integrated with contemporary theories of meaning psychology. The findings demonstrate that tawhid functions as a meaning-making system that shapes life orientation, fosters hope, reduces existential anxiety, and promotes acceptance of human limitations. The principle of divine guidance in Qur'an 2:38 and the concept of proportional divine justice in Qur'an 2:286 form a structure of psychological resilience capable of addressing the modern crisis of meaning. This study argues that tawhid should be understood not merely as a theological doctrine, but as a meaning-based psychological resilience framework. However, this research remains limited to a conceptual and literature-based approach focusing on two Qur'anic verses, thus requiring further empirical validation in future studies.

Double Movement; Tawhid; Meaning Crisis; Qur'an Analysis; Psychological Resilience

Abstrak

Peningkatan kasus depresi dalam masyarakat modern tidak hanya dipengaruhi oleh faktor biologis, psikologis, dan sosial, tetapi juga oleh krisis makna yang muncul akibat dominasi budaya sekuler dan orientasi hidup materialistik. Kehilangan makna eksistensial ini memperkuat kerentanan psikologis serta memicu kecemasan dan depresi. Dalam perspektif Islam, tauhid menawarkan fondasi makna yang bersifat transendental, stabil, dan komprehensif bagi kehidupan manusia. Penelitian ini bertujuan untuk merekonstruksi tauhid sebagai kerangka makna (*meaning-based framework*) bagi resiliensi psikologis melalui analisis hermeneutika Double Movement Fazlur Rahman terhadap QS. Al-Baqarah ayat 38 dan 286, yang dipadukan dengan teori psikologi makna kontemporer. Hasil penelitian menunjukkan bahwa tauhid berfungsi sebagai sistem pembentuk makna yang mengarahkan orientasi hidup, menumbuhkan harapan, mengurangi kecemasan eksistensial, serta mendorong penerimaan terhadap keterbatasan manusia. Prinsip hidayah dalam QS. 2:38 dan keadilan proporsional Ilahi dalam QS. 2:286 membentuk struktur resiliensi psikologis yang mampu merespons krisis makna dalam kehidupan modern. Studi ini menegaskan bahwa tauhid tidak hanya merupakan doktrin teologis, tetapi juga dapat dipahami sebagai kerangka resiliensi psikologis berbasis makna. Namun demikian, penelitian ini masih terbatas pada kajian konseptual berbasis literatur dan analisis dua ayat Al-Qur'an, sehingga memerlukan pengembangan empiris pada penelitian selanjutnya.

Kata Kunci: Tauhid; Prevensi Depresi; Meaningful; Analisis Quran

INTRODUCTION

The prevalence of depression in modern society has shown a significant increase in recent decades and has become one of the most common mental health disorders across various age groups (Faridah et al., 2025). Data released by the WHO indicates that in 2022, more than 25% of adolescents and young adults experienced anxiety and depression as the digital era has rapidly expanded (WHO, 2025).

Depression is no longer understood as a simple emotional disorder, but as a multidimensional condition influenced by various interrelated factors. These factors include biological aspects, such as neurotransmitter imbalances and genetic predispositions; psychological aspects, such as negative thought patterns, past trauma, and poor emotional regulation; as well as social factors, such as environmental pressures, unhealthy interpersonal relationships, and economic conditions. Additionally, spiritual and existential factors also play a significant role, particularly regarding crises of life's meaning, loss of purpose, and weak connection to transcendental values. The complex interplay among these factors indicates that depression is a condition that cannot be explained by a single factor but must be understood holistically within a biopsychosocial-spiritual framework (Ramadani et al., 2024). Biologically, depression is associated with neurotransmitter imbalances, genetic vulnerability, and excessive stress responses. However, the causes do not stop at biological aspects alone; psychological factors such as trauma, life stressors, negative thought patterns, and personality vulnerabilities also play a significant role in triggering depressive symptoms (Anissa & Abdullah, 2025).

At the same time, the development of the digital age over the past two decades has served as a key catalyst in transforming patterns of social interaction, lifestyles, and the way people perceive themselves. This era is characterized by the presence of information technology that is increasingly integrated into daily activities, ranging from the use of mobile devices and social media to algorithmic systems that influence the public's information consumption patterns. This digital transformation has had ambivalent effects: on the one hand, it provides easy access to information and global connectivity, but on the other hand, it creates excessive exposure to content that triggers psychological stress, anxiety, and identity disorders (Nugroho & Putri, 2024).

A digital environment dominated by speed, hyperreality, and demands for performativity makes individuals vulnerable to mental exhaustion due to information overload, digital fatigue, and reactive attitudes toward uncontrolled information flows. Furthermore, on the social front, the instability of interpersonal relationships, increasing social isolation, and a decline in emotional support are social factors that further exacerbate the mental health of the population (Putra et al., 2025). It is these conditions that further increase vulnerability to depression, particularly among adolescents and young adults who are growing up in an intense digital culture (Salnabila et al., 2025).

From a spiritual dimension, modern society also experiences a disconnection from meaning and a loss of life orientation. Shifts in values due to secularization, materialism, and hedonism cause many individuals to feel inner emptiness, deep anxiety, and a loss of existential purpose (Amalia, 2024). One of the most fundamental psychological factors in the rising rates of depression in modern society is the phenomenon of a "meaning crisis" or a crisis of life's meaning. This

condition arises when individuals lose their life orientation, existential purpose, and the fundamental reasons that give direction to their daily actions and experiences (Anggoro et al., 2024). Furthermore, contemporary research indicates that individuals lacking a solid spiritual foundation tend to be more vulnerable to stress, anxiety, and depression (Asih et al., 2025; Nugraheni & Hayati, 2025). This leads to feelings of emptiness, worthlessness, and a loss of direction, which serve as key triggers for psychological disorders (Damayanti & Herdiana, 2024). Thus, modern depression is not merely a psychological issue but the result of a complex interplay of biological, psychological, social, and spiritual factors that reinforce one another (Koli et al., 2025).

In the modern paradigm, religion is often positioned as a private matter, so that transcendental values no longer serve as a guiding principle in social and cultural life. Consequently, many individuals lose the spiritual foundation that inherently provides direction and inner peace (Hosen et al., 2025). When moral orientation and religious values no longer serve as guidelines, humans become more vulnerable to moral confusion, inner conflict, and prolonged psychological stress. This spiritual void leaves people without a stable anchor when facing life's difficulties, making them more prone to despair and depression (Rifki et al., 2025). Viktor Frankl, a figure in existential psychology, asserts that the suffering of modern humans is not only caused by psychological wounds but also by the inability to find a life purpose that gives meaning to their existence (Frankl, 1997).

It is at this point that the Qur'an offers a transcendental foundation for understanding the contemporary crisis of meaning and for formulating a framework of psychological resilience. Qur'an 2:38 affirms that humanity is never left without divine guidance, as those who follow it "will neither fear nor grieve," indicating a spiritual basis for overcoming anxiety and existential distress. Similarly, Qur'an 2:286 emphasizes that God does not burden any soul beyond its capacity, while encouraging supplication, self-reflection, and reliance on divine support as mechanisms for coping with life's pressures. Together, these verses articulate not only a model of inner resilience but also a tawhidic framework that situates human existence within a meaningful and God-centered orientation.

Building on this perspective, depression in the modern era can be understood as a multidimensional phenomenon rooted not only in psychological and social factors but also in a deeper existential and spiritual crisis of meaning. In this context, tawhid offers more than a theological doctrine; it provides a comprehensive meaning-making system that integrates transcendental awareness with psychological stability. This study therefore proposes tawhid as a meaning-based psychological resilience framework, through a double movement hermeneutic analysis of Qur'an 2:38 and 2:286, aimed at addressing the modern crisis of meaning and its implications for mental health.

METHOD

This study is a qualitative study based on library research, employing an interdisciplinary approach that combines the study of Qur'anic exegesis and existential psychology. The approach used is Fazlur Rahman's hermeneutics through the Double Movement model (Rahman, 1982). This method was chosen because it is capable of connecting the understanding of Quranic verses,

particularly Surah al-Baqarah verses 38 and 286, with contemporary issues such as meaninglessness and depression in the era of digital disruption. The primary data sources for this study include the Qur'an and Ibn Kathir's Tafsir al-Qur'an al-'Azim as a representative of authoritative classical exegesis (1998), as well as Frankl's theory of meaning (Frankl, 1997). Secondary sources include psychological literature, scientific journals, and studies on digital society related to the research theme.

Data were collected through documentation of relevant religious and scientific texts. Data analysis was conducted following the steps of the Double Movement hermeneutics, which include: (1) historical-textual analysis to understand the verse within the context of revelation (Rahman, 1982); (2) content analysis of various exegeses; (3) abstraction of universal moral values contained within the verse; (4) the re-actualization of these values into a modern context through an examination of the phenomena of meaninglessness, depression, and the dynamics of the digital age (Frankl, 1997); and (5) a hermeneutic synthesis to formulate the relevance of the verse in building a meaning-oriented perspective and psychological resilience grounded in tawhid. Data validity is ensured through source triangulation, theoretical triangulation, and hermeneutic consistency between textual meaning and contemporary context. Thus, this method enables the research to produce interpretations of the Quran rooted in the tradition of exegesis, yet relevant to the mental and spiritual challenges of modern society

RESULTS AND DISCUSSION

First Movement: Historical-Textual Analysis of the Verse

1. Divine Guidance and Existential Security in Qur'an 2:38

Surah al-Baqarah, verse 38, is part of the opening narrative of humanity's relationship with divine guidance following Adam's expulsion from Paradise. This verse affirms the continuity of God's guidance to humanity even after humanity has committed transgressions. According to Fazlur Rahman, this narrative cannot be understood in a fatalistic manner as mere punishment, but rather as the beginning of human moral history marked by ethical responsibility and the need for divine guidance (Rahman, 1982).

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا ۖ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبَعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

"We said, "Come down, all of you, from heaven! Then, when My guidance comes to you, whoever follows My guidance will have no fear, nor will they grieve." (Al-Baqarah: 38)

Ibn Kathir's commentary explains that the phrase اهْبِطُوا مِنْهَا جَمِيعًا (ihbiṭū minhā jamī'an) signifies humanity's transition from an ideal state to the reality of worldly life, which is full of trials, yet remains accompanied by the assurance of guidance from Allah (Kasir, 2000). In this context, guidance is not merely understood as normative rules but as an existential compass guiding humanity in navigating life's complexities (Damayanti et al., 2024). The divine assurance expressed through the phrase فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (falā khawfun 'alayhim wa lā hum yaḥzanūn) indicates a stable psychological state, namely freedom from anxiety about the future and sorrow over the past (Kasir, 2000).

Historically and textually, this verse represents a theological foundation regarding the relationship between obedience to God’s guidance and human inner peace. Al-Ṭabari interprets that this sense of security and peace is not merely an eschatological promise but also reflects the inner state of a person living in harmony with God’s will (Al-Tabari, 1989). Thus, QS. al-Baqarah verse 38 positions guidance as the orientation of life’s meaning that protects humanity from existential anxiety arising from separation from divine values (Hidayah, 2025).

Furthermore, the use of the phrase *تَبِعْ هُدَايَ* (*tabi’a hudāya*) (follow My guidance) in Surah al-Baqarah, verse 38, indicates that the inner peace promised by the Qur’an is not automatic but is linked to human moral consciousness and existential choices. Divine guidance in this verse demands an active response in the form of obedience and ethical commitment, positioning humanity as moral agents rather than mere deterministic objects of fate (Kasir, 2000). Fazlur Rahman emphasizes that within the framework of the Qur’an, humans are viewed as moral agents responsible for shaping their lives through a conscious relationship with revelation (Rahman, 2009).

From this perspective, the phrase *lā khaḥfun ‘alayhim wa lā hum yaḥzanūn* carries profound psychological significance. Al-Rāzī explains that “no fear” refers to humanity’s freedom from anxiety about the future, while “no sorrow” indicates humanity’s freedom from regret and sadness over the past. This interpretation demonstrates that the Qur’an has, from the very beginning, affirmed humanity’s need for emotional stability and inner peace as integral to a meaningful life (Rahman, 2009). Furthermore, the context of the revelation of this verse also indicates that worldly life, though filled with trials, is not intended to be a space of meaningless suffering (Faizal et al., 2025). The Qur’an, in fact, affirms that the world is an arena for the actualization of moral and spiritual values through Divine guidance. Sayyid Qutb emphasizes that guidance (*hidayah*) in Surah al-Baqarah, verse 38, functions as a “compass of values” that prevents humans from becoming lost in existential anxiety resulting from separation from God (Qutb, 2018).

Thus, from a historical-textual perspective, Surah al-Baqarah verse 38 not only conveys a theological message about obedience but also establishes an anthropological and psychological framework regarding humanity as beings in search of meaning. This verse affirms that inner peace and a sense of security do not arise from the absence of trials, but rather from a life oriented toward Divine guidance. It is within this context that guidance is positioned as the foundation of life’s meaning, preventing humanity from falling into existential emptiness, anxiety, and profound sorrow.

2. Divine Justice and Human Capacity in Qur’an 2:286

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَأَرْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

“Allah does not burden a person beyond their capacity. They will be rewarded for the good they do and punished for the evil they commit. (They pray), “O our Lord, do not punish us if we forget or make a mistake. O our Lord, do not burden us with a burden as You burdened those before us. O our Lord, do not place upon us what we have

no strength to bear. Forgive us, pardon us, and have mercy upon us. You are our Protector, so help us against the disbelievers.” (Al-Baqarah: 286)

Surah al-Baqarah, verse 286, which concludes Surah al-Baqarah, affirms the fundamental principle of Allah’s justice and mercy in His relationship with humanity. In terms of exegesis, the phrase *لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا* affirms the principle of proportional *taklif* (legal obligation) in Islam, namely that every religious duty is always in line with human capacity, both physically and psychologically. In Ibn Kathir’s exegesis, this verse indicates that Allah does not burden His servants with anything beyond their capabilities, while also serving as the basis for leniency (*rukhsah*) in various circumstances such as forgetfulness, compulsion, or incapacity (Kasir, 2000). This verse was revealed in the context of affirming that religious obligations are not intended to burden humans excessively (Kiarash & Rafiei, 2025).

Furthermore, al-Ṭabari explains that the concept of *wus* (capacity) in this verse encompasses the entirety of human physical, mental, and spiritual capabilities. Thus, every divine obligation always remains within the bounds of what is realistically and proportionally within human capacity (Al-Tabari, 1989). This interpretation demonstrates that the Quran has, from the very beginning, taken into account the psychological condition of human beings, so as not to place them under moral pressure that exceeds their capacity.

The structure of the verse containing the series of prayers of repentance: رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا (ربنا لا تؤاخذنا إن نسينا أو أخطأنا) (*rabbana lā tu’ākhiḍnā in nasīnā aw akhṭa’na*), a plea for leniency: “Our Lord, do not burden us with a burden” (*rabbana wa lā taḥmil ‘alaynā iṣran*), and a request for help: “Forgive us, pardon us, and have mercy on us” (*wa’fu ‘annā, waghfir lanā, warḥamnā*) demonstrate an integral spiritual mechanism for coping with life’s pressures. This series of prayers serves as a means of spiritual education so that humans can manage guilt, limitations, and fear in a healthy way through transcendental communication with God (Farisy, 2025).

Al-Rāzī adds that the acknowledgment of weakness in this verse is not a form of pessimism, but rather an expression of self-awareness that actually strengthens the soul. By acknowledging limitations, humans are freed from the demands of excessive perfectionism and guided toward a constructive attitude of *tawakal*. In this context, QS. al-Baqarah verse 286 establishes a balance between moral responsibility and acceptance of human limitations (Khuluq et al., 2024).

From Fazlur Rahman’s perspective, the principle of divine justice contained in this verse reflects a universal moral value regarding the balance between ethical demands and human capacity. Rahman asserts that the Qur’an never intends for humans to fall into despair due to disproportionate moral burdens, but rather encourages realistic and sustainable moral growth (Rahman, 1982). Therefore, from a historical-textual perspective, Surah al-Baqarah verse 286 serves as a theological foundation for human psychological resilience, as it instills the belief that every trial is within one’s capacity and is always accompanied by the possibility of divine assistance.

Furthermore, QS. al-Baqarah verse 286 also reveals a unique relationship between divine law and human psychological conditions. The Quran not only establishes norms but

simultaneously provides an affective space for humans to interact with those norms through prayer. The combination of command, acknowledgment of error, and plea for forgiveness within a single verse indicates that Sharia is never detached from the dimensions of Divine mercy and empathy toward human frailty (Phan et al., 2025). Thus, the structure of this verse reflects a holistic approach to spiritual education.

Furthermore, the use of the word *nafs* in the phrase *lā yukallifullāhu nafsan illā wus'ahā* indicates that the divine burden is not merely related to the outward aspects of actions but also takes into account the inner condition of the human being. Al-Baghawi explains that “*nafs*” in this verse encompasses the entirety of human existence, including emotional capacity, intention, and inner resilience (Sitorus et al., 2025). This interpretation reinforces the understanding that Islam has, from the very beginning, acknowledged the psychological complexity of humanity and does not demand obedience that disregards this inner reality.

In the historical context of revelation, this verse also serves as an affirmation for the early Muslim community facing various social, political, and spiritual pressures. According to al-Zamakhsyari, this verse serves as a soothing conclusion, as it affirms that the entire series of laws in Surah al-Baqarah is framed within compassion rather than oppression. Thus, this verse functions as a theological climax that balances the demands of sharia with the assurance of mercy (Sitorus et al., 2025).

From an anthropological perspective, QS. al-Baqarah verse 286 portrays humanity as beings not required to be absolutely perfect, but rather to strive optimally according to their capacity. This awareness prevents humans from becoming trapped in pathological guilt and existential despair (Wirawan et al., 2025). Al-Rāghib al-Aṣḥānī emphasizes that the concept of *wus* in the Qur'an is always related to human actual capacity, not an ideal demand that is impossible to achieve (Chandra, 2024). Therefore, this verse forms a theological foundation for inner balance and spiritual resilience.

Thus, from a historical-textual perspective, QS. al-Baqarah verse 286 not only structurally concludes Surah al-Baqarah but also perfects the Qur'an's vision of the relationship between God and humanity. This verse affirms that religious life is built upon a balance between responsibility, acknowledgment of limitations, and hope for Divine assistance (Mustang, 2024). This framework serves as the normative foundation for the development of human inner resilience in facing life's burdens without losing a sense of security and meaning.

Based on a historical-textual analysis of Quranic Surah al-Baqarah, verses 38 and 286, it is evident that the Quran establishes a theological foundation regarding the relationship between divine guidance, human limitations, and inner peace. These two verses affirm that human life is always situated within the framework of Allah's guidance, justice, and mercy, and that humanity's moral and existential burdens are always commensurate with its capacity. From the perspective of Fazlur Rahman's hermeneutics, this historical-textual understanding is not the ultimate goal but rather a starting point for extracting the universal moral values contained within it. Therefore, the subsequent discussion focuses on the Second Movement, namely the abstraction and re-actualization of these Qur'anic values to make them relevant in addressing the crisis of meaning and human psychological resilience in the context of modern life.

Second Movement: Abstraction of Universal Moral Values

Within the framework of Fazlur Rahman's Double Movement hermeneutics, the initial stage of the Second Movement focuses on the process of abstracting universal moral values contained within the Quranic text. This process involves extracting transhistorical normative principles from the context of revelation, thereby enabling these values to be applied meaningfully across time and space (Rahman, 2009). Based on a historical-textual analysis of Quranic Surah al-Baqarah, verse 38, a fundamental value can be abstracted: that humanity requires a life orientation rooted in transcendental guidance (Ningsih et al., 2024). Hidayah in this verse is not merely a normative rule but an existential guiding principle that structures human relations with God, the self, and the reality of life. The universal moral value contained within it is that the orientation of life toward divine values is a prerequisite for the attainment of inner peace and psychological stability.

Furthermore, the phrase *lā khabfun 'alayhim wa lā hum yahzanūn* embodies a universal principle regarding the integration of moral dimensions and inner well-being. This verse affirms that a life in harmony with divine values produces a psychological state relatively free from anxiety about the future and sorrow over the past. Thus, the moral value that can be abstracted is the close connection between ethical compliance, the meaning of life, and peace of mind (Katsir, 1990). Meanwhile, QS. al-Baqarah verse 286 presents a universal moral principle regarding proportional justice and the acknowledgment of human limitations. The phrase *lā yukallifullāhu nafsan illā wus'ahā* affirms that every moral demand must realistically consider human capacity. This value rejects oppressive and inhumane moral views, and affirms that ethical responsibility always lies within the bounds of an individual's actual capacity (Katsir, 1990).

Furthermore, the structure of the supplication in verse 286 contains a universal moral value regarding the importance of self-awareness, humility, and reliance on God in facing life's burdens. Admitting mistakes and seeking help are not signs of weakness, but rather expressions of moral and spiritual maturity. This value affirms that inner resilience is not built through denial of limitations, but through acceptance accompanied by hope for transcendental assistance (Katsir, 1990). Overall, the moral abstraction from QS. al-Baqarah verses 38 and 286 yields a normative framework that positions guidance as the orientation of life's meaning, divine justice as the foundation of ethical relations, and the acknowledgment of human limitations as the foundation of psychological resilience. It is these universal values that serve as the conceptual basis for their re-actualization in the context of modern life, particularly in confronting the crisis of meaning and human mental vulnerability. Reactualizing moral values in the context of the crisis of meaning and modern depression.

The universal moral values abstracted from Surah al-Baqarah, verses 38 and 286, gain strong relevance when confronted with the phenomena of the crisis of meaning and the rising prevalence of depressive disorders in modern society. Contemporary life, characterized by technological acceleration, identity fragmentation, and the pressure of performativity, has caused many individuals to lose a stable sense of life's direction. In this context, mental disorders stem not only from psychological stress but also from existential emptiness resulting from the severing of ties with transcendental values (Frankl, 1997).

The principle of guidance as a life-meaning orientation, as contained in Surah al-Baqarah verse 38, can be re-actualized as the modern human's need for a value framework that provides direction and purpose in life. When life's orientation relies solely on material achievements and social validation, individuals tend to experience a instability of meaning that leads to inner emptiness. Frankl refers to this condition as the "existential vacuum" a psychological state characterized by feelings of emptiness, meaninglessness, and a loss of life's purpose, which often contributes to depression and anxiety (Frankl, 1997). In this context, Qur'anic guidance functions as a source of meaning that is transcendental and stable, transcending the fluctuations of human social and psychological conditions.

Furthermore, the Qur'anic verse "*lā khabṣun ‘alayhim wa lā hum yahzanūn*" can be reinterpreted as a framework for inner peace in the face of modern anxiety. Contemporary society lives in a state of high uncertainty, marked by economic pressures, social competition, and intense exposure to digital media. These conditions intensify anxiety about the future and regret over the past. This Qur'anic value offers an alternative paradigm: psychological peace does not stem from total control over life, but rather from aligning one's life with divine values that provide existential security.

Meanwhile, the principle of *lā yukallifullāhu nafsan illā wus'abā* in Surah al-Baqarah, verse 286, holds significant relevance in addressing the phenomena of burnout, mental exhaustion, and perfectionism prevalent in the modern era. A culture of extreme productivity and unrealistic standards of success often pushes individuals beyond the limits of their psychological capacity, ultimately increasing the risk of depression and anxiety disorders. This Qur'anic value of proportional justice can be reinterpreted as an ethical critique of inhumane life demands and as a foundation for developing a healthy life balance.

Furthermore, the structure of the prayer in Surah al-Baqarah, verse 286, provides a constructive model for spiritual coping. Acknowledging mistakes, accepting limitations, and seeking divine assistance function as emotional regulation mechanisms that help individuals manage guilt, stress, and despair. Research in the psychology of religion indicates that spiritual practices involving prayer, self-surrender, and transcendental meaning contribute positively to psychological resilience and a reduction in depressive symptoms

Thus, the re-actualization of Qur'anic values from Surah al-Baqarah, verses 38 and 286, demonstrates that the modern crisis of meaning and depression cannot be understood solely as an individual psychological issue, but also as a crisis of value orientation. Tawhid, as the core of Qur'anic values, affirms humanity's connection with God, acknowledgment of one's limitations, and a meaningful orientation toward life. This framework offers a comprehensive preventive approach to building psychological resilience in modern humans amidst the complexities of contemporary life (Rahman, 1982).

Tawhid as a Framework for Psychological Resilience

The hermeneutical synthesis within Fazlur Rahman's Double Movement framework aims to formulate an integrative relationship between the universal moral values of the Qur'an and the realities of contemporary human life. Following historical-textual analysis (First Movement) and the re-actualization of values (Second Movement), this synthesis stage seeks to construct a coherent and applicable conceptual framework (Rahman, 1982). In this context, tawhid is not

merely understood as a normative theological doctrine, but as a comprehensive worldview that shapes human life orientation, value structure, and psychological resilience (Toto et al., 2024)

Tawhid affirms humanity's existential connection with God as the center of meaning and the highest source of value (Sasono, 2025). From this perspective, human life is not random or aimless but exists within a meaningful divine order. QS. al-Baqarah verse 38 indicates that aligning one's life with divine guidance results in an inner state relatively free from anxiety and sorrow, while QS. al-Baqarah verse 286 affirms that this relationship is established within the framework of God's justice and compassion, which takes human limitations into account. A synthesis of these two verses yields the understanding that Tawhid provides the ontological and psychological foundation for human existential security.

Within the framework of existential psychology, the absence of transcendental meaning often serves as the root of a crisis of meaning and depressive disorders. Frankl asserts that humans who lose their sense of meaning experience an existential vacuum that triggers anxiety, despair, and depression (Frankl, 1997). Tawhid, in this context, functions as a stable source of meaning that transcends situational conditions, as it places the purpose of human life in relation to God, not merely in material achievements or social recognition.

In addition to serving as a source of meaning, tawhid also establishes a framework for self-acceptance and the proportionate management of life's burdens. The principle of *lā yukallifullāhu nafsan illā wus'ahā* affirms that human limitations are theologically acknowledged, so that individuals are not required to meet unrealistic standards of perfection. This has significant psychological implications, as it helps individuals avoid pathological perfectionism, excessive guilt, and mental exhaustion. Research in the psychology of religion shows that religious beliefs emphasizing God's compassion and the meaning of life contribute to increased resilience and reduced symptoms of depression.

Furthermore, Tawhid also provides adaptive spiritual coping mechanisms through the practices of prayer, *tawakkal*, and awareness of humanity's dependence on God. The structure of the prayer in Surah al-Baqarah, verse 286, demonstrates that acknowledging weakness and seeking divine assistance is not a sign of psychological weakness, but rather an expression of healthy emotional regulation. From a contemporary psychological perspective, such spiritual practices function as emotion-focused coping that helps individuals manage stress, anxiety, and life pressures constructively (Verma, 2025).

Thus, this hermeneutic synthesis demonstrates that tawhid can be understood as an integrative framework for psychological resilience, encompassing a sense of life's meaning, acceptance of one's limitations, and the management of life's pressures through a transcendental relationship. Tawhid does not negate modern psychological approaches but complements them with spiritual and existential dimensions that are often overlooked. In the context of modern society marked by a crisis of meaning, identity fragmentation, and rising mental health disorders, the tauhid framework offers a preventive approach with the potential to strengthen human mental health and inner balance.

This study introduces a novelty by formulating tauhid as a meaning-based psychological resilience framework through Fazlur Rahman's Double Movement hermeneutics. Unlike previous

studies that separate theological and psychological analyses, this article integrates the Qur'anic exegesis of Surah al-Baqarah, verses 38 and 286, with an existential psychological perspective to explain the role of tauhid in addressing the crisis of meaning and the mental vulnerability of modern humans. This approach yields a conceptual construction of tauhid that is both preventive and applicable in strengthening mental health.

Tawhid as a Meaning-Based Framework for Psychological Resilience

Based on a hermeneutic synthesis of Quranic verses 38 and 286 of Surah al-Baqarah, this study formulates a conceptual model that positions tawhid as the core of the framework for human psychological resilience. In this model, tauhid functions as an ontological and axiological foundation that structures the orientation of life's meaning, perceptions of life's burdens, and psychological and spiritual coping mechanisms. This approach aligns with current trends in the psychology of religion that emphasize the role of religiosity as a source of meaning-making and resilience (Captari et al., 2022).

At the first level, tauhid establishes the orientation of life's meaning through the principle of divine guidance (QS. al-Baqarah: 38). The orientation of life toward transcendental values provides a sense of stable existential purpose and direction, preventing individuals from easily falling into an existential vacuum. This orientation of meaning serves as an initial shield against existential anxiety and inner emptiness, which often trigger depression (Wintama, 2024).

At the second level, tauhid regulates psychological burdens through the principles of divine justice and proportionality (QS. al-Baqarah: 286). The belief that Allah does not burden humans beyond their capacity fosters self-acceptance and a realistic attitude toward life's demands. This value plays a crucial role in reducing pathological perfectionism, excessive guilt, and mental exhaustion prevalent in modern competitive culture.

At the third level, tauhid provides adaptive spiritual coping mechanisms through prayer, *tawakal*, and awareness of humanity's dependence on God. The structure of prayer in Surah al-Baqarah, verse 286, demonstrates that acknowledging one's weaknesses and seeking divine assistance constitutes a healthy emotional regulation strategy. This practice strengthens psychological resilience by helping individuals manage stress, anxiety, and life's pressures constructively.

These three levels operate in an integrated and dynamic manner. A sense of life's purpose prevents existential crises, the regulation of psychological burdens maintains emotional balance, and spiritual coping strengthens resilience. Thus, tawhid functions not only as a theological belief but as a comprehensive system of meaning and psychological resilience, serving as a preventive measure against depression and mental disorders in modern society.

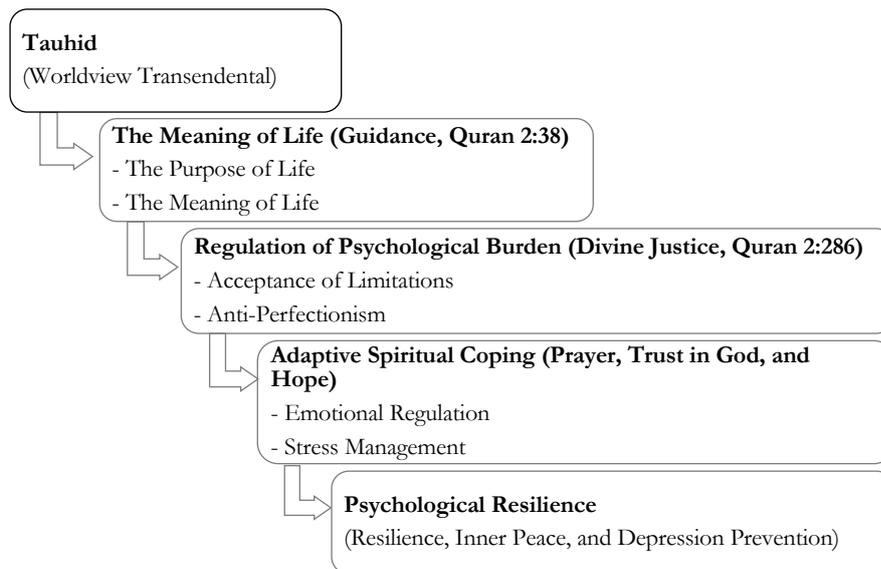


Figure 1: Conceptual Model Diagram

Figure 1 illustrates a conceptual model that positions tawhid as the primary foundation (transcendental worldview) in building human psychological resilience. From this foundation, the first pathway shows that tawhid gives rise to a life orientation rooted in divine guidance (Quran 2:38), which then shapes an individual's life purpose and existential meaning. Furthermore, this orientation continues into the stage of regulating psychological burdens based on the principle of divine justice (QS. al-Baqarah: 286), where individuals develop an attitude of acceptance toward their own limitations and avoid tendencies toward excessive perfectionism. The next stage is adaptive spiritual coping, manifested through the practice of prayer, *tawakal*, and hope in God, which functions in emotional regulation and stress management. This entire process culminates in the formation of psychological resilience, characterized by resilience, inner peace, and the ability to prevent disorders such as depression. Thus, this framework underscores that Tawhid operates in a gradual and integrative manner in building a comprehensive mental resilience system.

CONCLUSION

This study demonstrates that the phenomenon of depression in modern society cannot be adequately understood through a purely reductionist psychological lens, but must be situated within a broader framework encompassing existential, spiritual, and social dimensions. Through the application of Fazlur Rahman's Double Movement hermeneutic approach to Qur'an 2:38 and 2:286, this research reveals that the Qur'an offers a coherent meaning-based framework for psychological resilience grounded in the principle of tawhid. The concept of divine guidance in Qur'an 2:38 provides an existential orientation that alleviates the crisis of meaning, while the principle of proportional divine justice in Qur'an 2:286 establishes a balanced understanding of human capacity, fostering acceptance, reducing anxiety, and countering perfectionistic tendencies. Together, these values construct a tawhid meaning system that integrates transcendental awareness with psychological stability.

Accordingly, this study argues that tawhid should be understood not merely as a theological doctrine, but as a conceptual framework for meaning-making and psychological resilience in addressing the modern crisis of meaning. At the practical level, this framework is reflected in adaptive spiritual coping mechanisms such as prayer, reliance on God, and awareness of human limitations. Nevertheless, this study is limited to a conceptual and literature-based analysis focusing on two Qur'anic verses, and therefore does not claim to represent the entirety of the Qur'anic perspective. Future research is recommended to empirically examine the effectiveness of tawhid-based interventions in enhancing psychological resilience, as well as to expand the scope of analysis to other relevant Qur'anic passages in order to develop a more comprehensive and interdisciplinary model.

DECLARATION OF USING AI

I hereby declare that the use of Artificial Intelligence (AI) tools in the preparation of this manuscript has been limited to supporting the writing process, such as language refinement, structuring ideas, and improving clarity of expression. The core ideas, analysis, interpretation, and conclusions presented in this work are entirely my own and are based on independent research. All sources of information have been properly cited in accordance with academic standards. I take full responsibility for the content of this manuscript, including any errors or inaccuracies that may remain.

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