

## INSECURE ON THE PERSPECTIVE OF *TAFSĪR AL-JAYLĀNĪ*

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**Abstract:** *Insecurity has now become a common thing that affects many people. Many people worry about their future or feel inferior when facing reality or interacting with others. Excessive worry can prevent someone from doing activities or doing something. Insecurity can be a disease that disrupts people's mental health. If not handled well, anxiety, low self-esteem, and feeling unable to accept oneself completely, including feeling inferior, can make someone prefer to be alone and what is most worrying is that when insecurity is not handled well, there is a risk of increasing cases of suicide. Insecurity can be caused by many things, including changes in the environment and times. Materialism results in the loss of the essence of life, which leads to a crisis of meaning, values, and spirituality. Spiritual values can help someone avoid insecurity. A spiritual crisis and mental well-being can trigger emotional anxiety. This research aims to explore the Al-Qur'an's views regarding the phenomenon of insecurity in Tafsīr al-Jaylānī. From an Islamic perspective, the solution to overcoming insecurity includes obedience to Allah, humility, and patience. This research method is qualitative with a character thematic approach. Although al-Jaylānī does not discuss insecurity explicitly, he emphasizes the importance of repentance and returning to spiritual values. The implications of the interpretation show that the Qur'an provides solutions through obedience, patience, and strengthening self-confidence.*

**Keywords:** *Insecure, Mental Health, Sheikh 'Abd al-Qādir al-Jaylānī, Tafsīr al-Jaylānī.*

**Abstrak:** *Insecure* kini menjadi hal umum yang menimpa banyak kalangan. Ada banyak orang khawatir akan masa depan mereka atau merasa rendah diri menghadapi realita atau saat berinteraksi dengan orang lain. Kekhawatiran yang berlebih pada dasarnya bisa menghambat seseorang untuk beraktivitas atau melakukan sesuatu. *Insecure* bisa menjadi penyakit yang mengganggu kesehatan mental manusia. Jika tidak ditangani dengan baik, kecemasan, rendah diri, dan merasa tidak bisa menerima diri seutuhnya termasuk merasa minder bisa membuat seseorang lebih suka menyendiri dan yang paling dikhawatirkan saat *insecure* tidak ditangani dengan baik bisa berisiko meningkatnya

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kasus bunuh diri. *Insecure* bisa disebabkan banyak hal termasuk perubahan lingkungan dan zaman. Materialisme mengakibatkan hilangnya esensi hidup, yang berujung pada krisis makna, nilai, dan spiritualitas. Padahal, nilai-nilai spiritualitas bisa membantu seseorang untuk terhindar dari *insecure*. Kegelisahan emosional dapat dipicu oleh krisis spiritual dan kesejahteraan jiwa. Penelitian ini bertujuan untuk mengeksplorasi pandangan Al-Qur'an mengenai fenomena *insecure* dalam *Tafsir al-Jaylani*. Dalam perspektif Islam, solusi untuk mengatasi *insecure* mencakup ketaatan kepada Allah, rendah hati, dan kesabaran. Metode penelitian ini bersifat kualitatif dengan pendekatan tematik tokoh. Meskipun al-Jaylani tidak membahas *insecure* secara eksplisit, ia menekankan pentingnya tobat dan kembali pada nilai spiritual. Implikasi penafsirannya menunjukkan bahwa Al-Qur'an memberikan solusi melalui ketaatan, kesabaran, dan penguatan keyakinan diri.

**Kata-kata Kunci:** *Insecure, Kesehatan Mental, Sheikh 'Abd al-Qādir al-Jaylānī, Tafsir al-Jaylānī.*

## Introduction

Insecure is an unpleasant feeling a person experiences when they are worried and unsure about themselves. In other words, people who experience it always feel insecure and afraid in all circumstances. These feelings can occur when the person feels guilty, embarrassed, isolated, or out of control. As a result, the person may be afraid of interacting with other people.<sup>1</sup> This is a branch of mental illness that results from feelings.<sup>2</sup>

In humans, self-confidence is an added value that is very important for actualizing one's potential. Confidence can make someone more courageous in showing themselves, not feeling embarrassed or awkward because they have accepted their situation as it is. Without self-confidence, humans can have problems that arise within themselves.<sup>3</sup> However, there are still many people feeling insecure<sup>4</sup> Greenberg believes that every human being will experience feelings *insecure* (not safe). However, there are a few feelings of *insecurity* that also include good for someone. To a certain extent, *insecurity* can support personal growth and make individuals aware of changes in their qualities from time to time. *Insecurity* will be a problem for many people who experience it continuously, thus interfering with their daily activities.<sup>5</sup>

1 Jihan Insyirah Qatrunnada et al., "Fenomena Insecurity di Kalangan Remaja dan Hubungannya dengan Pemahaman Aqidah Islam," *IQ (Ilmu Al-Qur'an): Jurnal Pendidikan Islam* 5, no. 02 (November 23, 2022): 140, <https://doi.org/10.37542/iq.v5i02.655>.

2 Zahratul Laila, Wahyunengsih Wahyunengsih, and Andri Febrian Nugraha, "The Role of Religious Instructors at Jami' Bintaro Jaya Mosque in Overcoming Insecurity Among Teenagers in The Pondok Betung Village," *Indonesian Journal of Learning Studies (IJLS)* 2, no. 1 (April 30, 2022): 32.

3 Achmad Suhaili, "Konsep Percaya Diri dalam Al Qur'an dan Implikasinya Terhadap Kehidupan Manusia," *Al-Bayan: Jurnal Ilmu al-Qur'an dan Hadist* 2, no. 1 (March 11, 2019): 68, <https://doi.org/10.35132/albayan.v2i1.55>.

4 Genoveva Aslikdeana, "Perancangan Video Campaign 'This Is Me' (Sebuah Eksperimen Sosial Mengenai Insecurity)" (Skripsi, Tangerang, Universitas Multimedia Nusantara, 2021), 1, <https://kc.umn.ac.id/id/eprint/17973/>.

5 Melanie Greenberg, "The 3 Most Common Causes of Insecurity and How to Beat Them," *Psychology Today*, 2015, <https://www.psychologytoday.com/us/blog/the-mindful-self->

In the era of social media, this phenomenon is increasingly prominent. Many people tend to compare themselves with other users they meet on *platforms* such as Instagram, Facebook, or TikTok. They see photos that have often been edited and positioned in such a way as to show a picture of life that seems ideal and a person's strengths. When someone sees posts of other people who appear successful and happy, feelings of jealousy and low self-esteem often arise. These posts only reflect a small part of the lives of individuals who also have imperfections. This mindset can produce negative emotions and hurt mental well-being. So, it is important for people to better understand this phenomenon, increase awareness, and learn to respect themselves as the first step in maintaining mental well-being.<sup>6</sup>

If we read Islamic teachings, we will find that every human being is born with their potential and strengths. Allah created man with all perfection and entrusted him completely to become a caliph who would bring a better civilization.<sup>7</sup> The Qur'an as the holy book of muslims not only contains spiritual and moral guidance but also offers insight into human life, including feelings of *insecure* that everyone experiences. Al-Qur'an explains in detail and depth about aspects of *insecurity* that humans face about God, themselves, and others. The verses of the Qur'an are not only believed to be facts that happened but also a guide to achieving eternal happiness. Therefore, it is important to contextualize the meanings of the Qur'an to solve contemporary human problems. In Q.S. Al-Baqarah [2]: 45:

وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ<sup>٧</sup>

*"Ask for help (from Allah) with patience and prayer. Very (prayer) is truly difficult, except for those who are devout."*

It is suggested to overcome feelings of fear, anxiety, and anxiety by getting closer to Allah through worshipping Him. This verse shows that asking for help from him and carrying out worship sincerely can help us overcome difficulties and feelings of fear. Therefore, as muslims, we can refer to the Qur'an for guidance in dealing with feelings.<sup>8</sup> In Q.S. Āli 'Imrān [3]: 139 it is also explained about self-confidence clearly:

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

*"Do not be weak and do not (also) be sad, even though you are the highest (rank), if you are believers."*

The verse above can be classified as a verse that discusses the issue of self-

[express/201512/the-3-most-common-causes-of-insecurity-and-how-to-beat-them](https://express/201512/the-3-most-common-causes-of-insecurity-and-how-to-beat-them).

6 Fachri Syauqii, "Pengaruh Media Sosial Terhadap Keberadaan Insecure: Sebuah Analisis," *Communication & Social Media* 2, no. 2 (2022): 74, <https://doi.org/10.57251/csm.v2i2.978>.

7 Febri Indrawan, *Pemuda dalam Genggaman Al-Qur'an* (Tangerang: Guepedia, 2021), 13.

8 Purahman Purahman, "Salat Khusyuk dalam Perspektif Alquran dan Sains" (Skripsi, Surabaya, UIN Sunan Ampel Surabaya, 2018), 20, <http://digilib.uinsa.ac.id/26357/>.

confidence because it relates to the character and behavior of a believer who shows a positive assessment of himself and has firm beliefs.<sup>9</sup> This research tries to see how *Tafsīr al-Jaylānī* work responds to verses that are related to the theme being studied. This comprehensive *tafsīr* discusses 114 surahs in the Qur'an, starting from Q.S. Al-Fātiḥah to An-Nās.<sup>10</sup> In this research, the research focus is aimed at exploring the response of the Qur'an to phenomena *insecure* through the interpretation of verses related to this concept. Several verses of the Qur'an that will be studied are relevant to the idea of *insecurity*. The verses are found in Q.S. Al-Baqarah [2]: 38, Q.S. Āli 'Imrān [3]: 139, Al-Ma'ārij [70]: 19–23.

### The Concept of Insecure

Literally, *insecure* has the root word *secure*, which reflects the concepts of security, confidence, and protection. However, with the addition of the prefix *in* that word, the meaning changes to negative, which characterizes the feeling of insecurity, lack of confidence, anxiety, insecurity, restlessness, and doubt about the actions taken.<sup>11</sup> At first, said *insecure* has origins in Latin, *insecurus* which first appeared in the Middle Ages, namely in the 1640s. The word *insecurus* is used to describe a generally unsafe situation. After that, around 1917, the term *insecurus* or *insecure* began to be used in the context of psychology to refer to an unsafe state of mind. Over time, this term has become increasingly well-known and popular, especially with the increasing interest in the field of psychology, especially emotional security.<sup>12</sup>

Insecure feeling is a psychological condition that can have an impact on a person's mental health, giving rise to various problems such as anxiety, depression, and low self-esteem. Therefore, it is important to remember that this can be a normal part of human experience, as long as it is not excessive or constant. Understanding the complexity and dynamics of these insecurities can help individuals better understand themselves, undergo a process of personal growth, and seek support when needed to maintain emotional balance and mental health.<sup>13</sup>

*Insecure* Feeling is often associated with several factors, including interpersonal relationships with oneself, within the framework of partner relationships, social interactions, aspects of physical appearance, as well as in the work context. When we discuss the feeling of *insecure* relating to oneself, various characteristics can be identified:

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9 Nur Huda, "Konsep Percaya Diri dalam Al-Qur'an Sebagai Upaya Pembentukan Karakter Bangsa," *INOVATIF: Jurnal Penelitian Pendidikan, Agama, dan Kebudayaan* 2, no. 2 (September 11, 2016): 77.

10 Abd Wahid, "Tafsir Isyari dalam Pandangan Imam Ghazali," *Jurnal Ushuluddin* 16, no. 2 (November 1, 2010): 127, <https://doi.org/10.24014/jush.v16i2.669>.

11 Tri Utami, *A Handbook For Insecurity* (Yogyakarta: Brilliant, 2021), 4.

12 Utami, 5.

13 Nurtsalitsa Wahyu Alfiati, "Analisis Wacana Mengatasi Perasaan Insecure dalam Buku *Insecurity Is My Middle Name* Karya Alvi Syahrin" (Skripsi, Jakarta, UIN Syarif Hidayatullah, 2022), 33, <https://repository.uinjkt.ac.id/dspace/handle/123456789/62684>.

## 1. Feeling Inferior

Individuals who experience feelings *insecure* often show symptoms of low self-esteem, a condition that arises as a result of a lack of self-understanding and a deficit in developing self-compassion. Feelings of inferiority can trigger doubts about individual abilities, assessments of self-worth, and self-placement in social interactions. Factors that influence this condition involve past experiences, social norms, and standards accepted in society. Limited self-understanding can be an obstacle to developing self-confidence, potentially impacting mental health and interpersonal relationships.<sup>14</sup> Therefore, increasing self-awareness and compassion for oneself is an important step in overcoming *insecure feelings* and achieving optimal psychological well-being.

## 2. Excessive Fear

Another sign in individuals who feel *insecure* is excessive fear, which includes anxiety about various things, including trivial things that should not be a source of worry. Individuals often carry a burden of anxiety that is disproportionate to the situation at hand, even for routine things that do not carry significant risks or threats. This tendency can become an important obstacle in daily life, disrupting emotional balance, and reducing the individual's capacity to respond to challenges healthily and proportionally. Therefore, this excessive fear is a characteristic of someone who experiences insecure feelings, indicating the need to evaluate and address the underlying root of the problem.<sup>15</sup>

## 3. Feeling anxious (*Anxiety*)

Fear is an emotional state that causes discomfort in individuals and is often accompanied by feelings of loss of control and unease. The emergence of fear can be influenced by various factors, both internal and external. It is important to identify the presence of this fear and manage it optimally.<sup>16</sup>

## 4. Often Comparing Self with Others

The last characteristic of someone who has feelings *insecure* is a person's habit of often comparing themselves with other people.<sup>17</sup> Someone who feels insecure tends to compare their life with others, believing that other people's lives are better. Ironically, this habit can create a negative view of personal life, harm mental

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14 Salsabila Anil Jannah, "Makna Insecure dalam Tafsir Al-Mishbāh Perspektif Dosen Psikologi UIN Malang" (Skripsi, Malang, Universitas Islam Negeri Maulana Malik Ibrahim, 2023), 31, <http://etheses.uin-malang.ac.id/59206/>.

15 Atrup Atrup and Dwi Fatmawati, "Hipnoterapi Teknik Regression Therapy Untuk Menangani Penderita Glossophobia Siswa Sekolah Menengah Pertama," *PINUS: Jurnal Penelitian Inovasi Pembelajaran* 3, no. 2 (February 2, 2018): 142, <https://doi.org/10.29407/pn.v3i2.11791>.

16 Hamim Rosyidi, *Psikologi Kepribadian Paradigma Traits, Kognitif, Hebehavioristik dan Humanistik* (Surabaya: Jaudar Press, 2015), 168.

17 Nur Adilla, "Penanganan Insecurities Menurut Pendekatan Psikoterapi Islam" (Skripsi, Banda Aceh, UIN Ar-Raniry, 2022), 16, <http://repository.ar-raniry.ac.id>.

and emotional well-being, and trigger a negative cycle. It is important for those who experience insecurity to develop a realistic understanding of their lives and implement constructive strategies to overcome such unfavorable comparisons.

### Recognizing Sheikh ‘Abd al-Qādir al-Jaylānī and *Tafsīr al-Jaylānī* Biography

Sheikh ‘Abd al-Qādir bin Abī Šālīḥ Mūsa bin ‘Abdullah al-Jaylī bin Yaḥyā al-Zāhid bin Muḥammad bin Dāwud bin Mūsa bin ‘Abdullah al-Mahdī bin Ḥasan al-Muthannā bin Ḥasan bin ‘Alī bin Abī Ṭālib. There is disagreement among biographers about his lineage. Although there are differences of opinion, he is generally believed to have a lineage that can be traced back to Ḥasan bin ‘Alī ibn Abī Ṭālib, the grandson of the Prophet. However, some other scholars believe that the lineage can continue until Ḥusayn bin ‘Alī.<sup>18</sup>

Sheikh ‘Abd al-Qādir al-Jaylānī explains in his book, *Futūḥ al-Ghayb*, that his mother’s lineage continued back to Ḥusayn ibn ‘Alī r.a. Even so, Sheikh ‘Abd al-Qādir al-Jaylānī himself had never paid much attention to this matter, and he did not like to highlight himself. On the contrary, he tends to be humble and ascetic towards his lineage and title.<sup>19</sup> Meanwhile, from his father’s side, Sheikh ‘Abd al-Qādir al-Jaylānī comes from the descendants of Ḥasan, the grandson of the Prophet Muhammad. He was also born into a family that lived and was full of blessings. His grandfather, ‘Abdullah al-Šawma‘ī al-Zāhid, was known as a leading sufi of his time.<sup>20</sup>

According to Muhammad Fāḍil Jaylānī al-Ḥusaynī, Sheikh ‘Abd al-Qādir al-Jaylānī is a scholar and sufi figure who played an important role in Islamic history, was born in 470 AH and died in 561 AH. If stated in the Gregorian calendar, his age range can be estimated at 88 years, or between 1077 and 1165 AD.<sup>21</sup> ‘Abd al-Qādir al-Jaylānī was born in the Jaelan area, located south of the Kapsia Sea of Iran. The region triggers various naming variations, such as Jilan, Gailan, Gilan, Kailan, and Kilan. The diversity of this term implies geographic and linguistic complexity in describing its birthplace. However, all these naming variations refer to one particular region or area that is geographically included in Iranian territory.<sup>22</sup>

Sheikh ‘Abd al-Qādir al-Jaylānī is known by various nicknames that reflect its position in the world of religious knowledge. One of the nicknames attached to him is *al-imām*, a title that is said to only be given to someone who has extraordinary expertise in a field of science. Apart from that, several other nicknames such as *al-*

18 ‘Abd al-Qādir al-Jaylānī, *Faḥ al-Rabbānī wa al-Fayḍ al-Raḥmān* (Beirut: Dār al-Kuṭub al-‘Ilmiyyah, 2010), 6.

19 Said bin Musfir Al-Qaḥṯhānī, *Buku Putih Syaikh Abdul Qadir Al-Jailani*, trans. Murnir Abidin (Bekasi: Darul Falah, 2011), 14.

20 Muhammad Sholikhin, *17 Jalan Menggapai Mabhkota Sufi Syaikh Abdul Qādir Al-Jailānī* (Yogyakarta: Mutiara Media, 2009), 8.

21 Sunganto, *Kitab Tafsīr Al-Jailānī Menyelami Lautan Hikmah dan Makna Dari Tafsīr Sufi Syaikh Abdul Qādir Al-Jailānī* (Yogyakarta: Araska, 2018), 4.

22 Sunganto, 3.



*bāz al-ashhab* (grey peacock), and many other nicknames. Sheikh ‘Abd al-Qādir al-Jaylānī dedicated himself to the pursuit of knowledge over a period reaching 32 years. During this period, he studied various sharia disciplines before finally involving himself in teaching and providing advice, starting in 520 AH.<sup>23</sup>

On his way to study, Sheikh ‘Abd al-Qādir al-Jaylānī studied various scientific fields, including the science of jurisprudence, the science of interpretation, the science related to disputes between scholars, the science of *uṣūl* (kalam/theology), the science of *naḥwu*, the science of conjunction, the science of *balāghah*, logic, and sufism. At that time, Sheikh ‘Abd al-Qādir al-Jaylānī faced several complex challenges, facing life’s difficulties and overcoming limitations and suffering due to deprivation.<sup>24</sup> Even though he faced these tests, his determination remained strong, and this did not reduce his enthusiasm to face all obstacles in the pursuit of knowledge. After successfully mastering various fields of science, al-Jaylānī began establishing scientific madrasas and holding assemblies aimed at providing advice to students, which began in 520 AH.<sup>25</sup>

### **Book of *Tafsīr al-Jaylānī***

This *tafsīr* is entitled *Tafsīr al-Jaylānī* as seen on the front cover of the print, this shows that this *tafsīr* is attributed to Sheikh ‘Abd al-Qādir al-Jaylānī. However, in the introduction to this *tafsīr* print, the editor notes that the original title of this book is “*Al-Fawātiḥ al-Ilāhiyyah wa al-Mafātiḥ al-Gaybiyyah al-Muwaddiḥah lil-Kalīm al-Qur’āniyyah wa al-Ḥikam al-Furqāniyyah.*” This book was first published in 1998 by Markaz al-Jaylānī lil-Buḥūth al-‘Ilmiyyah in Istanbul, Turkey.<sup>26</sup>

Muḥammad Fāḍil al-Jaylānī, as editor of *Tafsīr al-Jaylānī*, made great efforts to find the manuscripts of *tafsīr* by carrying out search expeditions in 50 official libraries and private libraries in 20 countries, including a visit to the Vatican in Italy.<sup>27</sup> Muḥammad Fāḍil succeeded in tracking down the whereabouts of al-Jaylānī’s manuscript. This search includes searching documents related to al-Jaylānī in the library catalog. A significant discovery occurred in the Vatican, where the titles “*the Philosopher of Islam*” and “*Sheikh al-Islām wa al-Muslimīn*” were found, and these titles are not found anywhere else than the Vatican.<sup>28</sup>

23 Said bin Musfir al-Qathani, *Buku Putih Syaikh Abdul Qādir Al-Jailānī*, 17.

24 Ali Muhammad Ash-Shallabi, *Biografi Imam Al-Ghazali & Syekh Abdul Qadir Jailani*, trans. Imam Mukhtar Ghazali and Ibnu Abdurrahman Fatan Al Maydani (Jakarta: Ummul Qura, 2015), 177.

25 Muhammad Haikal Fadhil, “Penafsiran Simbolik Jihad Perspektif Syaikh ‘Abd Al-Qādir Al-Jailānī” (Skripsi, Jakarta, UIN Syarif Hidayatullah, 2020), 42, <https://repository.uinjkt.ac.id/dspace/handle/123456789/52408>.

26 ‘Abd al-Qādir al-Jaylānī, *Tafsīr al-Jaylānī*, vol. 1 (Istanbul: Markaz al-Jaylānī lil-Buḥūth al-‘Ilmiyyah, 2009), 28.

27 Jaylānī, 1:28.

28 Abdurrohman Azzuhdi, “Tafsīr Al-Jailānī (Telaah Otentisitas Tafsir Sufistik Abd Al-Qādir Al-Jailānī dalam Kitab Tafsīr Al-Jailānī)” (Skripsi, Yogyakarta, UIN Sunan Kalijaga, 2013), 95, <https://digilib.uin-suka.ac.id/id/eprint/7682/>.

In the process of publishing the *Tafsīr al-Jaylānī*, Muḥammad Fāḍil used his found texts. Manuscripts of these texts are divided into several types, namely: First, original manuscript al-Jaylānī. Second, a manuscript in India, less than one *juz*, written in 622 AH or 61 years after al-Jaylānī died. Third, the “*alif*” script is the first reference. Fourth, the script “*ba*” is used as a secondary source. Fifth, the script “*jin*” is used as support. Sixth, a manuscript which is a copy of the manuscript “*jin*” in Syria and until now is missing.<sup>29</sup> Then this book was published in six thick volumes, each volume consisting of:

- a). The first volume begins with Q.S. Al-Fāṭīḥah to Q.S. Al-Mā’idah.
- b). The second volume starts from Q.S. Al-An‘ām until the end of Q.S. Ibrāhīm.
- c). The third volume contains Q.S. Al-Ḥijr to Q.S. An-Nūr.
- d). The fourth volume from Q.S. Al-Furqān to Q.S. Yāsīn.
- e). The fifth volume begins with Q.S. Aṣ-Ṣaffāt until Q.S. Al-Wāqī‘ah.
- f). The sixth volume begins with Q.S. Al-Ḥadīd to Q.S. An-Nās.

## 1. Interpretation Method

The term method comes from the Greek word “methodology,” which consists of two words *methodos* and *logos*. Etymologically *methodos* contains the meaning of methods, tips, and all aspects related to efforts to solve a problem. On the other hand, *logos* refers to knowledge, horizons, and insight. Therefore, the concept of methodology includes knowledge about various methods or methods applied in studies or research.<sup>30</sup>

In the contemporary era, the scholars of *tafsīr* make it clear that four methods of interpretation are rooted in the process of analyzing verses of the Qur’an. This process includes solving the meaning of the verse, exploring and unifying the various meanings contained, explanation of the existing legal implications, explanation of the wisdom values contained, and researching the relationship between verses, as well as a comparative analysis of opinions submitted by scholars of *tafsīr*.<sup>31</sup>

In interpreting the Qur’an, al-Jaylānī applies the *tablīlī* method which involves in-depth interpretation of the entire text of the Qur’an. The *tablīlī* approach he applies emphasizes precision and thoroughness in analyzing every aspect of the verse, making it the most detailed method for understanding and interpreting the verses of the Qur’an as a whole, from the beginning to the end. This approach reflects al-Jaylānī’s commitment to exploring and detailing the meanings of the Qur’an carefully, illustrating his seriousness in understanding and conveying the divine messages contained in the holy Qur’an.<sup>32</sup>

In the writing of *Tafsīr al-Jaylānī*, Sheikh ‘Abd al-Qādir al-Jaylānī begins each

29 Jaylānī, *Tafsīr al-Jaylānī*, 1:25.

30 Jamali Sahrodi, *Metodologi Studi Islam* (Bandung: CV Pustaka Setia, 2008), 67–68.

31 M. Quraish Shihab, *Sejarah dan Ulum Al-Qur’an* (Jakarta: Pustaka Firdaus, 2001), 173.

32 Wasilah Nur Kamilah, “Tawādhu’ dalam Perspektif Tafsir Al-Jaylānī karya Syekh Abdul Qādir al-Jaylānī” (Thesis, Institut Ilmu Al-Quran (IIQ) Jakarta, 2017), 58, <http://repository.iiq.ac.id/handle/123456789/710>.



interpretation by stating the name of the surah, followed by an opening to the surah that provides a global overview of the theme of the surah to be interpreted. Then, he compiled the interpretation from the *basmallah* to the last verse by the order of the Ottoman *mushaf*. At the end of each surah, there is a closing letter that summarizes the information that has been explained and is accompanied by a prayer. This systematic approach reflects the attention and rigor of Sheikh ‘Abd al-Qādir al-Jaylānī in providing a deep understanding of the verses of the Qur’an.<sup>33</sup>

## 2. The Nuance of Interpretation

The style of interpretation reflects the orientation of a mufasir which is influenced by various factors, including personal tendencies, intellectual interests, and expertise in a particular field. Each interpreter has a unique style of interpretation, which is a characteristic that differentiates their views in interpreting the holy text of the Qur’an. The process of forming a style of interpretation is also greatly influenced by the *mufasir*’s life, the environment in which he lives, the social conditions of the surrounding community, and events that occur at a certain time. These factors create a unique interpretative framework for each *mufasir*, allowing them to present diverse perspectives in understanding and explaining the verses of the Qur’an.<sup>34</sup>

The style of interpretation applied by al-Jaylānī carries sufistic elements, considering that the resulting interpretation is included in the category of interpretation which has sufistic characteristics among the many types of interpretation that exist. However, this aspect cannot be separated from the thought concepts that have been inherited by al-Jaylānī, who is a significant figure in the world of sufism.<sup>35</sup>

In his noble role as an advisor and teacher, Sheikh ‘Abd al-Qādir al-Jaylānī bestowed various advice to the people around him. His words are not only practical, but also reflect aspirations to achieve peace of mind, closeness to Allah, and a deep understanding of His teachings. The results of his thoughts and outlook on life significantly influenced his mindset and writing style in his *tafsir* books. In compiling interpretations of the holy verses of the Qur’an, Sheikh ‘Abd al-Qādir al-Jaylānī displays nuances that are thick with sufi teachings, emitting a style of interpretation based on sufi understanding *al-ishārī*.<sup>36</sup>

The sufi pattern in the interpretation of Sheikh ‘Abd al-Qādir al-Jaylānī is

33 Jaylānī, *Tafsir al-Jaylānī*, 1:421–23.

34 Yunus Hasan Abidu, *Tafsir Al-Qur’an: Sejarah Tafsir dan Metode Para Mufassir* (Jakarta: Gaya Media Pratama, 2007), 10.

35 Nur Hasan, “Tafsir Al-Jailani, Tafsir Sufistik Karya Syekh Abdul Qodir Al-Jilani Yang Pernah Hilang,” *Islami.co*, November 12, 2018, <https://islami.co/tafsir-al-jailani-tafsir-sufistik-karya-syekh-abdul-qodir-al-jilani/>.

36 Interpreting the Qur’an with a meaning that is not limited to its literal meaning, involves an understanding of subtle signals that enable the unification of various meanings with the external meaning that is in line with the purpose of the verse. See, Abidu, *Tafsir Al-Qur’an: Sejarah Tafsir dan Metode Para Mufassir*, 9.

reflected when he elaborates on the verse describing the state of heaven, which is characterized by the flow of various rivers in it. In his interpretation, he did not interpret the rivers literally as streams of water, such as rivers of milk, rivers of honey, or rivers of wine. On the contrary Sheikh ‘Abd al-Qādir al-Jaylānī directs his interpretation more to the inner dimension where these rivers symbolize the inner satisfaction experienced by the inhabitants of heaven when they meet Allah.<sup>37</sup>

### 3. The Characteristics of *Tafsīr al-Jaylānī*

- a). Each interpretation has its characteristics so that it can be differentiated from one another. There are characteristics possessed by *Tafsīr al-Jaylānī*:
- b). Present an introduction that summarizes the general contents of the surah that will be explained and provides a conclusion that includes a brief overview of the surah that is being explained.
- c). In each surah, give an introduction known as “Surah Introduction” (*fātihah al-sūrah*). Which then ends with a closing section called “Concluding Surah” (*khātimah al-sūrah*).
- d). Giving a different interpretation for each *basmallah*, adjusted to the meaning contained in the entire letter at the beginning of each chapter.
- e). Provide a summary of the contents of the surah in question and also include prayers addressed to muslims at the end of each surah interpretation.

In reviewing legal verses, wisdom is also briefly related to the legal issues discussed in the legal verses.

### The Interpretation al-Jaylānī on the Verses Related to *Insecure*

Although the Qur’an does not explicitly discuss the term *insecure*, however, some verses have similarities regarding this theme. These include Q.S. Al-Baqarah [2]: 38, Q.S. Āli ‘Imrān [2]: 139, and Q.S. Al-Ma‘ārij [70]: 19-23. These verses explain the concept of *insecurity* along with practical strategies to overcome these conditions.

#### 1. Overcoming Insecure with Obedience and Harmony

Obedience and harmony are the main elements in forming a person’s spiritual and moral foundation. Obedience includes rules, norms, and values in daily life, the environment, and especially towards God. Living in obedience to ethical and moral values, and building harmony with the universe, forms a strong foundation for a meaningful life. The balance between obedience and harmony has a positive impact not only on the individual but also on society and the surrounding environment, leading to inner peace and moral salvation.

Al-Qur’an also explains obedience and harmony, especially in Q.S. Al-Baqarah [2]: 38:

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37 See Q.S. Al-‘Ankabūt verse 58. Jaylānī, *Tafsīr al-Jaylānī*, 1:250.

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَمَا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

“Come down from heaven! Then if My guidance truly comes to you, whoever follows My guidance, there is no fear for them, nor will they grieve”

Sheikh ‘Abd al-Qādir al-Jaylānī in his *tafsīr* explains that this verse describes teaching and spiritual guidance for someone who regrets their sins and repents. This understanding includes fundamental aspects, such as the importance of deep reflection on sin and the decision to return to spiritual truth. Furthermore, this interpretation highlights liberation from the feelings of hopelessness that often overwhelm individuals when contemplating their sins. The desire to return to heaven is considered integral to sincere repentance, underscoring the importance of establishing a deep spiritual relationship with God. The spiritual direction to return to a better starting position reflects a clear direction in the recovery effort, with staying at the place of descent a symbol of loyalty and obedience. In addition, waiting for Allah’s permission to enter heaven reflects a deep sense of reverence and dependence on the Almighty. Divine guidance which is taken as a sign of His approval and satisfaction shows that spiritual salvation does not only lie in the act of repentance alone, but also in consistent loyalty and devotion to His guidance.<sup>38</sup>

This verse explains that if someone obeys the instructions contained in the Qur’an and follows the instructions of His Messenger, they will not feel anxiety about the events they face, and there will be no sadness in their hearts regarding various world affairs that are not achieved. According to al-Jaylānī in his *tafsīr*, the word *buda* refers to guidance or guidance given by God as a sign of love and mercy towards His servants who strive to return to Him. According to Muḥammad Amīn al-Harārī, those who are guided (*buda*) by Allah are someone who will not experience fear of the challenges they face. In addition, they will not feel anxious about their future and will not feel sad about events that happen to them. Al-Harārī added that someone who follows the path of guidance will accept things with inner calm and fortitude.<sup>39</sup> Meanwhile, according to al-Rāzī, guidance (*hidāyah*) must be obtained through effort and active search. Guidance will not be obtained by someone except through hard work and serious effort.<sup>40</sup>

The interpretation of Sheikh ‘Abd al-Qādir al-Jaylānī above shows the close connection between anxiety (*insecurity*) and spiritual and psychological dimensions. For those who feel *insecure*, repentance and returning to spiritual values are considered the solutions to overcome these feelings. The process of reinvesting in the desire to return to heaven and a better position is interpreted as a step in building self-confidence and hope, which is an important foundation for

38 Jaylānī, 1:100–101.

39 Muḥammad Amīn al-Harārī, *Tafsīr Hadā’iq al-Rūḥ wa al-Rayḥān fī Rawābī ‘Ulūm al-Qur’ān* (Beirut: Dār Ṭawq al-Najāh), 327.

40 Fakhr al-Dīn al-Rāzī, *Tafsīr al-Kabīr Mafātīḥ al-Ghayb* (Beirut: Dār al-Fikr, 1981),

overcoming insecurities and restoring trust in oneself.

Spiritual guidance in this interpretation acts as a guide for individuals who feel *insecure*, guiding them to find direction and meaning in life depending on Divine guidance. Overall, Sheikh ‘Abd al-Qādir al-Jaylānī’s interpretation provides hope and liberation from anxiety through the process of repentance and a return to higher spiritual values. This shows that the concept of repentance is not only a means to get closer to God, but also a solution for individuals who face the challenge of feeling insecure in the spiritual and psychological dimensions.

## 2. Overcoming *Insecure* with Positive Thinking

The Qur’an presents several relevant discussions related to positive thinking (*ḥusn al-ẓan*), one of which is found in the verse of Q.S. Āli ‘Imrān [3]: 139. This verse was revealed during the battle of Uhud, and Ibn ‘Abbās explained that in that battle, the companions suffered defeat. Suddenly, Khālīd bin Walīd and his polytheist horsemen tried to occupy the top of the hill to attack the Islamic troops. Realizing the critical situation, Rasulullah begged Allah, “*O Allah, don’t let them defeat us. O Allah, there is no power for us except with Your permission and will. O Allah, in this land no one worships You except us.*” After that, Allah revealed this verse. Then, a group of muslims immediately moved up the hill and attacked the polytheist cavalry with arrows, which ultimately caused them to lose and retreat.<sup>41</sup>

In his interpretation of Q.S. Āli ‘Imrān verse 139, al-Jaylānī explains that this verse gives orders to muslims not to feel weak or submissive in the face of life’s difficulties. They are asked not to feel humiliated when facing trials and suffering in this world. Al-Jaylānī emphasized the primacy and honor of muslims, referred to as “the people of Muhammad,” who were at the highest level in the order of life. Therefore, muslims are commanded not to feel inferior, because their religion and prophet, namely Islam and the Prophet Muhammad, are the highest, and nothing is higher than the two. Thus, this command contains a message of courage, steadfastness, and high confidence in the teachings of the Islamic religion. Apart from that, al-Jaylānī closes the interpretation that the priority and high position of muslims will not change, by the word of Allah which states that His words do not change. As stated in the verses of the Qur’an, Q.S. Qāf [50]: 29 and Āli ‘Imrān [3]: 139, it is used to strengthen the belief that true faith will bring individuals to a high level in the sight of God.<sup>42</sup>

Sheikh ‘Abd al-Qādir al-Jaylānī’s interpretation is in line with other views, such as Wahbah al-Zuhaylī, which emphasizes the importance of remaining strong and enthusiastic in the face of adversity or war. Al-Zuhaylī in his interpretation of Q.S. Āli ‘Imrān [3]: 139 that in the context of war, believers are reminded not to show weakness and fear, especially considering the experiences and wounds they experienced in the battle of Uhud. They are advised not to mourn the events that occurred, especially the loss of several members of the Islamic forces who died

41 Wahbah Al-Zuhayli, *Tafsir Al-Munir: Aqidah, Shari’ah, dan Manhaj*, trans. Abdul Hayyie al-Kattani, vol. 2 (Jakarta: Gema Insani, 2013), 433.

42 Jaylānī, *Tafsir al-Jaylānī*, 1:308–9.

because their deaths are considered a tribute from Allah that will be recognized on the Day of Judgment. The prohibition against weakness and sadness is interpreted as things that must be avoided, and this command is directed at Muslims to remain strong, persistent in spirit, have faith in Allah, trust in trust, steady belief to achieve victory, and distance themselves from the feeling of loss amid trials and suffering.<sup>43</sup>

Q.S. Āli ‘Imrān [3]: 139 can be understood that belief in oneself is closely related to faith. A person’s positive attitudes and thought patterns will result in positive behavior, and conversely, negative thoughts will result in negative behavior. A person’s condition can experience irregularities and lead to a meaningless life if influenced by bad thoughts and negative attitudes. Having consistent self-confidence without feeling doubt or envy of other people’s success is considered the main key to building strong faith.

This verse in the Qur’an can be a source of encouragement and support for someone who is experiencing self-doubt or *insecurity*. The message contained in these verses summarizes the essence of life, reminding us that life is not only about victory and happiness but also about defeat and sadness. Like the wheel of life that keeps turning, this term reflects the reality of life’s journey, which is always fluctuating. Therefore, the message conveyed is that we should not indulge in sadness for too long and not overdo it in happiness. Life is a journey full of variations, and in facing it, it is important to maintain emotional balance, overcome challenges with fortitude, and celebrate happiness with gratitude. By understanding and embracing the dynamics of life, a person can find the strength and enthusiasm to continue moving forward, face all the twists and turns, and develop into a stronger and wiser person.

### 3. Getting Closer to Allah: Healing for Mental Health

Moving closer to Allah is not only considered a spiritual effort but also a healing medicine for mental health. In this process, a person finds inner peace, mental strength, and the meaning of life. Strengthening spiritual connections can heal emotional baggage, anxiety, and worry, creating a foundation for sustainable mental health. One of the verses that discusses this issue is in Q.S. Al-Ma‘ārij [70]: 19–23:

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا إِذَا مَسَّهُ الشَّرُّ جَزُوعًا وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا إِلَّا الْمُصَلِّينَ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ

*“Indeed, humans were created with the nature of complaining and stinginess. When evil (trouble) befalls him, he complains. When he gets good (wealth), he is very stingy, except for those who perform the prayer, who always faithfully performs his prayers.”*

In Q.S. Al-Ma‘ārij [70]: 19, al-Jaylānī explains that humans, according to the word of Allah, were created in conditions marked by deep anxiety and worry. The expression “هلع” describes the restless, anxious, and unstable state of the human

43 Zuhayli, *Tafsir Al-Munir: Aqidab, Shari’ah, dan Manhaj*, 2:435.

soul. This reflects human nature which tends to be hasty, impatient, and have excessive expectations.<sup>44</sup>

In Q.S. Al-Ma'ārij [70]: 20, al-Jaylānī explains that humans tend to become very anxious and worried when they are faced with harm or evil. This excessive reaction is indicated by the expression “جزوعاً” which describes the unease and anxiety that arises when faced with danger or loss. Al-Jaylānī emphasized that in difficult situations, people try hard to avoid or reduce the bad impacts that may occur and try to find a way out of the difficulties or suffering they experience.<sup>45</sup>

In Q.S. Al-Ma'ārij [70]: 21, al-Jaylānī explains in this verse that when humans experience happiness, joy, spaciousness, and the presence of favors, they tend to become stingy. The expression in this verse describes humans' excessive reaction to goodness, where they become too stingy or reluctant to share good luck with others. In this context, al-Jaylānī highlights behavior that reflects stinginess, excessive guarding of wealth, and an unwillingness to give some of the goodness they experience to others. This interpretation concludes that humans tend to be stingy when experiencing goodness, showing a tendency to withhold and not share the blessings they enjoy with others.<sup>46</sup>

In Q.S. Al-Ma'ārij [70]: 22, al-Jaylānī in his interpretation refers to those who continue to pray. They are the people who lean or humble themselves to him. They are satisfied with all the goodness and glory that God has bestowed upon them. They patiently face the test that God gives, give charity in the way of God with the wealth given, both in the form of sustenance, material, and spiritual, as a form of effort to seek God's pleasure, as well as to avoid His wrath. Here there is a question, what kind of prayer is meant? It is explained in verse 23, which takes photos of people who consistently and persistently offer prayers. They reach a level of perfection in their reverence, longing, and obedience to Allah through prayer. “دَائِمُونَ” (continuously) here shows their continuity in carrying out their prayer obligations.<sup>47</sup>

Thus, it can be understood from al-Jaylānī's interpretation that humans, in facing challenges or happiness, tend to show excessive reactions that reflect traits such as restlessness, restlessness, and stinginess. This reflects the condition of the human soul which is often hasty and impatient in facing life's trials, while still having high hopes. However, al-Jaylānī highlighted the importance of prayer as the main foundation in living life. In his interpretation, he emphasized that people who are consistent and persistent in performing prayers show humility, patience, and a strong desire to obey Allah. Prayer is not just a routine of worship but a means to achieve perfection in obedience and devotion to the Creator. By praying continuously, humans can achieve mental stability, calmness in the face of trials, and generosity in the face of happiness. Prayer is the central point that guides humans to absorb God's blessings and be grateful for every test or goodness

44 Jaylānī, *Tafsīr al-Jaylānī*, 1:272.

45 Jaylānī, 1:272.

46 Jaylānī, 1:273.

47 Jaylānī, 1:272–73.



bestowed. Therefore, al-Jaylānī provides an in-depth understanding of how prayer can be the key to perfection in living a life with full obedience, patience, and peace of mind.

Al-Jaylānī emphasized the importance of prayer as an effort to seek mental stability and inner calm, as a spiritual means of overcoming anxiety and strengthening self-confidence. Consistently engaging yourself in prayer is the foundation for building strong personal security, facing life's trials with humility, and patience, and developing self-confidence through obedience to Allah. Thus, al-Jaylānī's understanding of human anxiety and the role of prayer in achieving perfection can be interpreted as an effort to overcome feelings of *insecurity* and to achieve mental stability through spiritual connection.

From the above interpretation, it can be concluded that the word *khawf* (fear), *tabinū* (weak), and *halū'a* (restless) found in the Qur'an gives an overview of a person's emotional state. In the Islamic view, believers should not feel *insecure* or lack confidence. The Qur'an emphasizes that we are all equal before Allah, and the only true difference lies in one's level of piety. Therefore, the concept of personal security should not rely on feelings of uncertainty, but rather on faith and devotion to Allah. This understanding paves the way for a person to overcome fear, weakness, sadness, despair, and anxiety by strengthening spiritual ties and living life with confidence, realizing that the meaning of life lies in obedience to Allah.

From an Islamic perspective, Sheikh 'Abd al-Qādir al-Jaylānī emphasized that solutions to overcome anxiety and insecurity are found through spiritual means, including obedience to Allah, humility, patience, and strengthening self-confidence through obedience. Al-Jaylānī's view shows that the problem of *insecurity* is not only psychological, but also has a spiritual dimension, and offers a holistic approach to mental health.

## Conclusion

Interpretation al-Jaylānī does not directly touch on the concept of *insecurity*. However, his view explains the problem of *insecurity* that the concept of anxiety in the spiritual and psychological dimensions can be overcome through a process of repentance and returning to spiritual values. Al-Jaylānī emphasized the importance of faithfulness and consistent obedience to Allah's guidance as the key to spiritual salvation. In the context of prayer, al-Jaylānī details that prayer is not only a formal ritual, but also a means to achieve mental stability, inner obedience, and strong devotion to Allah. In conclusion, to live a meaningful and devout life, one needs to create a balance between obedience, harmony with the universe, and a deep spiritual connection with God.

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