



**Al-Dzikra: Jurnal Studi Ilmu Al-Qur'an dan al-Hadits**

P-ISSN: 1978-0893, E-ISSN: 2714-7916

<http://ejournal.radenintan.ac.id/index.php/al-dzikra>

Volume 20, Number 1, June 2026, Page 105 - 124

DOI: [10.24042/al-dzikra.v20i1.30615](https://doi.org/10.24042/al-dzikra.v20i1.30615)

## **The Phenomenon of Recharging the Soul: An Analysis of Tafsir Al-Mishbah on the Spiritual Needs of Gen Z**

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Received: 12-02-2026

Revised: 27-03-2026

Accepted: 10-04-2026

### **Abstract**

*Generation Z, having grown up in the digital age, faces significant psychological challenges, including increased anxiety, depression, and identity crises. While contemporary psychological frameworks address these issues, they often lack the spiritual dimension crucial for holistic well-being among Muslim youth. Therefore, this study investigates the integration of Tafsir Al-Mishbah by M. Quraish Shihab with the recovery theory by Sonnentag and Fritz (2007), specifically focusing on the mental and spiritual well-being of Generation Z. By using a qualitative approach with descriptive-interpretative analysis, this study illustrates how Shihab's contextual interpretation of the Qur'an provides a robust spiritual framework for managing modern psychological pressures. The research demonstrates that the four dimensions of recovery—psychological detachment, relaxation, mastery, and control—can be deeply aligned with*

*Islamic practices. Specifically, these dimensions correspond to prayer (sholat), remembrance of Allah (dhikr), the obligation to seek knowledge, and managing leisure time according to Sharia principles. The findings suggest that integrating spiritual practices with contemporary recovery theory can significantly foster emotional resilience, offering a comprehensive approach to mental health recovery that encompasses both psychological and spiritual dimensions.*

**Keywords:** *Generation Z; Islamic spirituality; Mental health; Recovery theory; Tafsir Al-Mishbah.*

### **Abstrak**

*Generasi Z, yang tumbuh di era digital, menghadapi tantangan psikologis yang signifikan, termasuk peningkatan kecemasan, depresi, dan krisis identitas. Meskipun kerangka psikologis kontemporer berupaya mengatasi masalah ini, pendekatan tersebut sering kali kehilangan dimensi spiritual yang sangat penting bagi kesejahteraan holistik pemuda Muslim. Oleh karena itu, penelitian ini menyelidiki integrasi Tafsir Al-Mishbah karya M. Quraish Shihab dengan teori recovery oleh Sonnentag dan Fritz (2007), dengan fokus khusus pada kesejahteraan mental dan spiritual Generasi Z. Dengan menggunakan pendekatan kualitatif dan analisis deskriptif-interpretatif, studi ini menggambarkan bagaimana tafsir kontekstual Shihab terhadap Al-Qur'an memberikan kerangka spiritual yang kuat untuk mengelola tekanan psikologis modern. Penelitian ini menunjukkan bahwa empat dimensi pemulihan—psychological detachment, relaksasi, mastery, dan kontrol—dapat diselaraskan secara mendalam dengan praktik Islam. Secara spesifik, dimensi-dimensi tersebut berkorespondensi dengan ibadah shalat, dzikir (mengingat Allah), kewajiban menuntut ilmu, dan pengelolaan waktu luang yang sesuai dengan prinsip syariah. Temuan penelitian ini menunjukkan bahwa mengintegrasikan praktik spiritual dengan teori recovery kontemporer dapat meningkatkan ketahanan emosional secara signifikan, serta menawarkan pendekatan pemulihan kesehatan mental yang komprehensif mencakup dimensi psikologis dan spiritual.*

**Kata Kunci:** *Generasi Z; Kesehatan mental; Spiritualitas Islam; Tafsir Al-Mishbah; Teori recovery.*

## A. Introduction

Recharging the Soul is a contemporary concept that has emerged prominently within Generation Z, representing the process of revitalizing one's inner self. Popularized as a thematic concept for religious transformation (often referred to as hijrah), this trend acts as a crucial response to social pressures and mental health challenges exacerbated by the digital age. Generation Z represents the largest demographic group in Indonesia, making up 27.94% of the total population. Their pervasive use of social media makes them particularly vulnerable to issues such as cyberbullying, fear of missing out (FoMO), and identity crises. With the national depression prevalence reported at 1.4% and a 25% increase in adolescent anxiety cases, maintaining mental well-being has become an essential practice.

Several studies conducted in Indonesia highlight the significant role of spiritual practices in supporting mental health. A substantial body of previous research highlights the significant role of spiritual practices in supporting mental health. Studies have found that religious commitment and gratitude have a positive impact on the mental health of students. Similarly, spiritual mindfulness therapy has been shown to significantly reduce depressive symptoms in young adults aged 18–22. Furthermore, community-based mental health services rooted in spirituality foster psychological well-being and aid in mental recovery. In the context of Islamic textual studies, Tafsir Al-Mishbah has been identified as a valuable resource; previous researchers emphasized the importance of patience, prayer, and worship in fostering tranquility and serving as mechanisms for strengthening the soul. International research also corroborates that spiritual tourism and meditation practices play a key role in improving well-being and resilience. Collectively, these studies underline that religiosity and Islamic mindfulness are vital in supporting the mental health of young individuals.<sup>1</sup>

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<sup>1</sup> Yulia Sholichatun et al., "Religious Commitment and Gratitude as a Strategy for Promoting Student Mental Health," *Journal An-Nafs: Kajian Penelitian Psikologi* 8, no. 2 (2023): 170–81, <https://doi.org/10.33367/psi.v8i2.3758>.

Similarly, research by Nurhayati and Rahayu (2025) demonstrated that spiritual mindfulness therapy significantly reduced depressive symptoms in students aged 18–22, illustrating that spiritual practices can effectively aid in mental recovery.<sup>2</sup> Furthermore, Moordiningsih et al. (2024) reinforced the idea that mental health services based on spirituality and community, particularly within pesantren for children with special needs, foster psychological well-being and aid in mental recovery through social and religious support.<sup>3</sup> These studies underline that religiosity, Islamic mindfulness, and community-based spiritual services are vital in supporting the mental health of young Indonesians.

Moreover, studies focusing on Islamic spiritual texts have suggested their relevance in enhancing self-healing practices. Tafsir Al-Mishbah has been identified as a valuable resource in understanding how spiritual practices, such as patience and prayer, contribute to inner peace. Qasanah emphasized the importance of patience and prayer in fostering tranquility<sup>4</sup>, while Nurmala discussed how worship can serve as a mechanism for strengthening the soul.<sup>5</sup> International research has also underscored that spiritual tourism and meditation practices play a key role in improving well-being and resilience.<sup>6</sup> Despite the extensive literature affirming the

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<sup>2</sup> Novia Solichah et al., “Spiritual Mindfulness Therapy: An Intervention to Reduce Depression Symptoms,” *Psikohumaniora: Jurnal Penelitian Psikologi* 10, no. 1 (2025): 59–78, <https://doi.org/10.21580/pjpp.v10i1.23690>.

<sup>3</sup> Moordiningsih Moordiningsih et al., “Spiritual and Community-Based Mental Health Services for Children with Special Needs in Islamic Boarding School,” *Jurnal Psikologi* 51, no. 1 (2024): 103, <https://doi.org/10.22146/jpsi.89346>.

<sup>4</sup> Anistiawati Bulandari Qasanah and Umar Faruq Thohir, “Konsep Sabar dan Shalat Perspektif Tafsir Al-Misbah Sebagai Self-Healing,” *At-Tafasir: Journal of Quranic Studies and Contextual Tafsir* 1, no. 1 (2024): 103–19, <https://doi.org/10.21154/tafasir.v1i1.9534>; Faiz Musthofa, “Studi Tafsir Kontemporer: Telaah Buku ‘Al-Qur’an Kitab Sastra Terbesar,’” *TSAQAFATUNA: Jurnal Ilmu Pendidikan Islam* 1, no. 2 (2019): 80–88, <https://doi.org/10.54213/tsaqafatuna.v1i2.42>.

<sup>5</sup> Renata Uska Nurmala et al., “Praktik Ibadah Dalam Menghasilkan Kecerdasan Spiritual Dan Ketenangan Jiwa,” *Proceeding Conference on Da’wah and Communication Studies*, iii (2024): 12–19.

<sup>6</sup> Christine N. Buzinde, “The Oretical Linkages Between Well-Being and Tourism: The Case of Self-Ddetermination Theory and Spiritual Tourism,”

close relationship between Islamic spirituality and mental health, there remains a notable gap in understanding how modern psychological recovery dimensions specifically intersect with contextual Qur'anic interpretation to address the unique pressures of the digital generation. Generation Z often turns to popular healing practices that may be disconnected from their Islamic spirituality (worship). Current research has yet to fully explore the Recharging the Soul phenomenon by systematically bridging contemporary psychological frameworks with progressive, socio-literary exegesis, leaving a theoretical and practical void in Islamic communication studies concerning youth well-being.

In light of these phenomena and the existing literature, this study aims to delve deeper into how Recharging the Soul is understood through the integration of Tafsir Al-Mishbah and the recovery theory. By bridging these concepts, this research seeks to enrich the study of Islamic communication and broadcasting within the context of mental health and well-being among young people. The author argues that worship can be seen as a form of intrapersonal communication, functioning as an integrated approach that blends contemporary recovery theories with Islamic spiritual practices to foster holistic well-being. The author argues that worship can be seen as a form of intrapersonal communication, where individuals engage in a dialogue with themselves while simultaneously communicating with God. This perspective offers a potential solution for Generation Z, who often turn to popular healing practices that may be disconnected from their Islamic spirituality (worship). By bridging these concepts, this research seeks to enrich the study of Islamic communication and broadcasting within the context of mental health and well-being among young people.

Through this exploration, the study aims to provide a comprehensive and spiritual framework for addressing the mental health challenges faced by Generation Z, advocating for an integrated approach that blends contemporary recovery theories with Islamic spiritual practices to foster holistic well-being.

To achieve this, the study employs a qualitative, library research approach with a descriptive-interpretative analysis. Using documentation techniques, this research will thematically analyze verses related to the concept of Recharging the Soul in M. Quraish Shihab's Tafsir Al-Mishbah alongside literature on Gen Z's mental health. The analysis is conducted by describing relevant concepts, comparing the tafsir with current literature, and relating the findings to the psychological context of Generation Z, thereby providing a comprehensive spiritual framework for modern mental health challenges. A qualitative approach is chosen because the focus of this research is to understand the deeper meaning of a phenomenon, rather than merely measuring or testing relationships quantitatively.<sup>7</sup>

The type of research used is library research, with a descriptive-interpretative analysis approach. The documentation technique is employed to thematically analyze the tafsir of verses related to the concept of Recharging the Soul in the Tafsir Al-Mishbah by M. Quraish Shihab<sup>8</sup>, as well as journals and reports related to the mental health of Generation Z. This library research is highly relevant for exploring theoretical concepts and religious interpretations that provide a deeper understanding of the topic being studied.

The collected data will be analyzed using qualitative analysis methods, with the following stages: first, *Describe* to depict the concepts in the tafsir that are relevant to Recharging the Soul; second, *Compare* to examine the similarities and differences in the tafsir and literature related to the mental health of Generation Z; and third, *Relate* to connect the findings in the tafsir with the context of psychology and mental well-being of Generation Z. This approach allows for a deeper understanding of

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<sup>7</sup> John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Sage publications, 2017).

<sup>8</sup> Yuyun Affandi, "Respon Politisi Perempuan Muslim Jawa Tengah Terhadap Tafsir Jilbab M. Quraish Shihab Dalam Tafsir Al-Misbah," *Lembaga Penelitian dan Pengabdian Kepada Masyarakat* (IAIN Wali Songo, Semarang), 2013.

the relationship between Islamic spirituality and mental health in the context of Generation Z.<sup>9</sup>

## **B. Recovery Theory and Tafsir Al-Misbah**

### **1. Recovery Theory**

The Recovery Theory was developed by Sonnentag and Fritz to explain how individuals recover psychological energy after facing work pressures and stress. This theory divides the recovery experience into four dimensions: psychological detachment, relaxation, mastery, and control. Detachment refers to releasing thoughts from burdens, while relaxation is achieving emotional calmness. Mastery refers to engagement in new activities that foster skills, and control refers to the ability to manage leisure time according to personal preferences. Therefore, this theory provides an analytical framework to understand how Generation Z engages in recharging the soul in the face of mental crises.<sup>10</sup>

In a religious context, this theory can be integrated with worship practices that serve a similar function to the recovery dimensions. For instance, prayer (sholat) and dhikr (remembrance of God) can provide relaxation and psychological detachment, while tadabbur (contemplation) of the Qur'an provides mastery in spiritual understanding. Research by Newman and Graham has shown that spiritual practices can enhance well-being in ways similar to recovery experiences. This affirms that worship is not just a ritual obligation but also an effective strategy for mental health recovery.<sup>11</sup>

### **2. Tafsir Al-Mishbah (M. Quraish Shihab)**

M. Quraish Shihab is an Indonesian mufassir, scholar, and academician born in Rappang, South Sulawesi, in 1944. He pursued his education at Al-Azhar University in Egypt, earning a doctoral

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<sup>9</sup> Creswell and Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*.

<sup>10</sup> Sabine Sonnentag and Charlotte Fritz, "The Recovery Experience Questionnaire: Development and Validation of a Measure for Assessing Recuperation and Unwinding from Work," *Journal of Occupational Health Psychology*, 12, no. 3 (2007): 204.

<sup>11</sup> David B. Newman and Jesse Graham, 'Religion and Well-Being', *Handbook of Well-Being*, (DEF Publishers, 2018).

degree in the field of tafsir (1982), and has served as the Rector of IAIN Syarif Hidayatullah as well as the Minister of Religious Affairs of Indonesia. His monumental work is *Tafsir Al-Mishbah: Pesan, Kesan, dan Keserasian Al-Qur'an*. In this tafsir, Quraish Shihab emphasizes a *bi al-ra'y al-maqāṣidī* approach (rational-contextual with consideration of the objectives of Sharia), making his tafsir easily understood by modern society. His tafsir model differs from classical tafsir, which is more textual, as he always connects the verses to contemporary social phenomena.<sup>12</sup>

M. Quraish Shihab employs the Tahlily (Analytical) and Maudlu'I methods of interpretation. The Tahlily method involves interpreting the verses of the Qur'an by elaborating on all aspects within a verse according to the capabilities of the mufassir.<sup>13</sup> The Maudlu'I method, on the other hand, is an interpretative approach that gathers verses based on themes or issues that have been applied previously. The style of *Tafsir Al-Mishbah* is *adabi-ijtima'i*, which emphasizes literary (linguistic) and social aspects. This is in line with the tafsir style of Muhammad Abduh and Rasyid Ridha, but Quraish Shihab places more emphasis on the Indonesian context.<sup>14</sup> Unlike classical mufassirs such as al-Ṭabarī, who focuses on narrations, or al-Qurṭubī, who emphasizes legal aspects, Shihab focuses more on ethics, morality, and spirituality to address modern problems. By understanding the methods and styles of his interpretation, the author uses both, as *Tafsir Al-Mishbah* consists of 15 volumes using the Tahlily method, while his work *Wawasan Al-Qur'an* employs the Maudhu'I method. Both methods play a significant role as contemporary mufassirs bridging the Qur'anic text with the needs of modern generations, including Generation Z.<sup>15</sup>

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<sup>12</sup> Mauluddin Anwar et al., *Cahaya, Cinta Dan Canda: Biografi M Quraish Shihab* (Jakarta: Lentera Hati Group, 2015).

<sup>13</sup> Hadi Yasin, "Mengenal Metode Penafsiran Al-Qur'an," *Tahdzib Al-Akhlaq: Jurnal Pendidikan Islam* 3, no. 1 (2020): 34–51, <https://doi.org/10.34005/tahdzib.v3i1.826>.

<sup>14</sup> Fuji Nur Iman, "Wawasan Alquran Karya M. Quraish Shihab (Sebuah Kajian Intertekstualitas Tafsir di Nusantara)," *Nun: Jurnal Studi Alquran dan Tafsir di Nusantara* 5, no. 1 (2020): 95–115, <https://doi.org/10.32495/nun.v5i1.102>.

<sup>15</sup> Yasin, "Mengenal Metode Penafsiran Al-Qur'an."

## C. Mental Health and Its Relevance to the Recovery Theory

### 1. Mental Health Issues in Generation Z

The phenomenon of mental health issues among Generation Z has become a serious concern in global psychology and health studies. This generation, born between 1997 and 2012, grew up in a highly digital environment. The presence of social media, the internet, and technology integrated into daily life has shaped their mindset and interactions. However, alongside the opportunities offered by the digital era, serious challenges have emerged, such as increased psychological pressure, stress, and symptoms of depression and anxiety.<sup>16</sup> A meta-analysis study found that the prevalence of depression and anxiety among university students, most of whom belong to Generation Z, reached 33.6% and 39%, respectively. This data indicates that the mental health of Generation Z requires serious attention.

In addition to internal factors, external conditions also greatly impact the mental health of Generation Z. Increasing academic competition, job market demands, and family expectations create layers of pressure. According to Matilda, the greatest pressures on Generation Z come from four aspects: digital overload, academic and career pressure, global uncertainty, and isolation and loneliness.<sup>17</sup> These challenges make them vulnerable to burnout, anxiety, and even identity disorders.

One of the most common phenomena experienced by Generation Z is fear of missing out (FOMO) and cyberbullying. Both of these often trap them in a cycle of anxiety and the need for social validation. A survey by McKinsey Health Institute found that Generation Z is more influenced by social media than previous generations, particularly in terms of body image, self-esteem, and

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<sup>16</sup> Wenzhen Li et al., “Prevalence and Associated Factors of Depression and Anxiety Symptoms among College Students: A Systematic Review and Meta-analysis,” *Journal of Child Psychology and Psychiatry* 63, no. 11 (2022): 1222–30, <https://doi.org/10.1111/jcpp.13606>.

<sup>17</sup> Arthagina Muktifada Matilda et al., “Understanding Gen Z’S Mental Health Challenges,” *PHENOMENON: Multidisciplinary Journal Of Sciences and Research* 3, no. 1 (2025): 38–52, <https://doi.org/10.62668/phenomenon.v3i1.1402>.

mental health.<sup>18</sup> The pressure to always appear perfect online often generates chronic social anxiety.

The tendency to seek external validation through likes and followers has become a characteristic that shapes Generation Z's self-esteem. When they do not receive the expected recognition, feelings of worthlessness emerge, which can trigger depression. This condition aligns with the findings of Gunawan, who emphasized that social media addiction directly affects productivity and increases psychological stress.<sup>19</sup> Therefore, the mental health of Generation Z is not only related to personal factors but also to the digital pressures they face daily.

Moreover, the phenomenon of doomscrolling—habitually accessing negative news continuously—also worsens Generation Z's mental state. Exposure to repetitive negative information makes it difficult for them to manage emotions and disrupts sleep quality. This contributes to increased anxiety and a decreased ability to maintain life balance. As emphasized in Matilda's research, digital overload is one of the biggest contributors to the decline in mental health in this generation.<sup>20</sup>

Internal factors such as low emotional management skills and resilience also make Generation Z more vulnerable to life pressures. They grew up in an instant culture that often neglects the processes of patience and self-control. When faced with failure, many of them experience deep frustration. In this context, the lack of spiritual support exacerbates their vulnerability to stress.

From a family perspective, parenting styles and communication also play a critical role. Many Generation Z individuals do not have a healthy dialogue space with their parents, so they express their distress on social media. Instead of finding solutions, they feel even more isolated. This phenomenon is reinforced by the findings of Malika Salsabila and others, who

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<sup>18</sup> Erica Coe et al., “Gen Z Mental Health: The Impact of Tech and Social Media,” *McKinsey Health Institute*, 2023, <https://www.mckinsey.com/Mhi/Our-Insights/Gen-z-Mental-Health-the-Impact-of-Tech-and-Social-Media>.

<sup>19</sup> Nadia Khairani Gunawan and Abdurrahman Hakim, “Reassessing Productivity in the Digital Age: The Impact of Social Media Addiction and Job Stress,” *Jurnal Kewirausahaan dan Inovasi* 4, no. 1 (2025): 101–11, <https://doi.org/10.21776/jki.2025.04.1.09>.

<sup>20</sup> Matilda et al., “Understanding Gen Z'S Mental Health Challenges.”

stated that work pressure and mental burdens without social support lead to burnout in young people.<sup>21</sup> The strengthening of individualism also makes Generation Z feel lonelier. Reduced face-to-face interactions due to the dominance of technology hinder the development of empathy and social skills. This condition results in increased social isolation, which is ultimately related to symptoms of depression and anxiety.

However, not all of these phenomena lead to pessimism. Awareness of the importance of mental health is actually more open among Generation Z compared to previous generations. They are more willing to discuss mental health issues in public spaces and on social media. Additionally, the emergence of support groups and access to counseling services has become a positive effort in seeking solutions.

Thus, the mental health issues of Generation Z represent a complex reality influenced by digital, social, cultural, and personal factors. As such, the solutions offered must be comprehensive, not only medical but also spiritual and cultural. In this context, the concept of *recharging the soul* in *Tafsir Al-Mishbah* is relevant as an alternative strategy for rebalancing the mental and spiritual health of this generation.

## 2. The Relevance of Tafsir Al-Mishbah to Recovery Theory in the Context of Generation Z

The Recovery Theory, formulated by Sonnentag and Fritz (2007), postulates four essential dimensions for individuals to recover from psychological distress.<sup>22</sup> Psychological Detachment, Relaxation, Mastery, and Control. From an Islamic perspective, these four dimensions transcend mere secular concepts, as they are profoundly integrated into spiritual practices. Through an *adabi-ijtima'i* (socio-literary) approach, *Tafsir Al-Mishbah* by M. Quraish Shihab provides a highly relevant theological framework for

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<sup>21</sup> Malika Salsabila et al., "Koheresi Sosial Antar Jamaah Masjid Hidayatul Islam di Desa Margamukti," *Arus Jurnal Sosial dan Humaniora* 4, no. 3 (2024): 1880–88, <https://doi.org/10.57250/ajsh.v4i3.789>.

<sup>22</sup> Sonnentag and Fritz, "The Recovery Experience Questionnaire: Development and Validation of a Measure for Assessing Recuperation and Unwinding from Work."

contextualizing these recovery dimensions to mitigate the mental health crisis among Generation Z.

a. Psychological Detachment through Patience (Sabar) and Prayer (Salat)

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

“O you who have believed, seek help through patience and prayer. Indeed, Allāh is with the patient”. (QS. Al-Baqarah: 153).

M. Quraish Shihab interprets sabar (patience) in this verse not as a weak resignation, but rather as the capacity to restrain oneself from worldly preoccupations to attain the pleasure of Allah. Concurrently, salat (prayer) is positioned as a medium of mi'raj (spiritual ascension) for a believer to temporarily sever the exhausting chains of worldly attachments, thereby facilitating a direct dialogue with the Creator.<sup>23</sup>

For Generation Z, paramount psychological pressure stems from information overload and relentless virtual hyperconnectedness. The five daily prayers, grounded in patience, serve as an optimal mechanism for psychological detachment.<sup>24</sup> Gen Z is physically and mentally compelled to "disconnect" (e.g., putting down gadgets, disabling notifications) and engage in a mindful pause. This detachment from burnout-inducing digital interactions toward spiritual engagement provides the psyche with the vital space to breathe and restore its energy.

b. Relaxation through Dhikr (Remembrance of Allah) and Spiritual Mindfulness

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

“Those who have believed and whose hearts are assured by the remembrance of Allāh. Unquestionably, by the remembrance of Allāh hearts are assured”. (QS. Ar-Ra'd: 28).

Quraish Shihab places specific emphasis on the term tathma'innu (tranquility). In Tafsir Al-Mishbah, this tranquility is

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<sup>23</sup> M. Quraish Shihab, *Tafsir Al-Misbah*, (Jakarta: Lentera Hati, 2002).

<sup>24</sup> Mohamad Nuryansah and Muhammad Izzul Haq, “Konsep Ummatan Wasathan dalam Perspektif Tafsir Nusantara (Tafsir An-Nur, Tafsir Al-Azhar, dan Tafsir Al-Misbah),” *Al-Dzikra: Jurnal Studi Ilmu al-Qur'an dan al-Hadits* 16, no. 2 (2022): 269–96, <https://doi.org/10.24042/al-dzikra.v16i2.13113>.

construed not merely as the cessation of external noise, but as the eradication of internal anxiety and psychological turmoil. Dhikr is not a meaningless muttering; rather, it constitutes mindfulness regarding Allah's presence, His omnipotence, and the assurance of His mercy in every life circumstance.<sup>25</sup>

Gen Z is highly susceptible to anxiety and the Fear of Missing Out (FOMO) induced by the illusion of perfection portrayed on social media. Secular relaxation mechanisms, such as binge-watching or hedonistic entertainment, frequently yield only pseudo-tranquility. Through dhikr, Gen Z is encouraged to practice authentic relaxation: neutralizing feelings of insecurity by realizing that genuine validation and peace emanate from the Creator, rather than from the quantification of likes, followers, or material achievements flaunted by peers

c. Mastery (Competence Acquisition) through Sustainable Productivity

فَإِذَا فَرَغْتَ فَانصَبْ (٧) وَإِلَىٰ رَبِّكَ فَارْغَبْ (٨)

“(7) So when you have finished [your duties], then stand up [for worship], (8) And to your Lord direct [your] longing. (QS. Al-Insyirah: 7-8).

Quraish Shihab interprets this verse as Islam's repudiation of indolence and the squandering of time. The term fanshab (work hard/exert effort) implies that upon the completion of one obligation, a Muslim is mandated to promptly transition to master another virtue or skill with earnestness. This aligns with the Prophet Muhammad's (PBUH) recommendation in the Hadith narrated by Ibn Majah regarding the urgency of seeking knowledge as a fundamental form of self-capacity enhancement.<sup>26</sup>

In recovery psychology, mastery is achieved when individuals engage in off-job activities that are challenging yet skill-enriching, thereby fostering feelings of competence and self-worth.<sup>27</sup> Instead of expending leisure time on depression-

<sup>25</sup> Shihab, *Tafsir Al-Misbah*,.

<sup>26</sup> Shihab, *Tafsir Al-Misbah*,.

<sup>27</sup> Beko Hendro et al., “Pemimpin Ideal Perspektif Hadis: Refleksi Menyongsong Pemilihan Umum Tahun 2024,” *Al-Dzikra: Jurnal Studi Ilmu al-*

inducing doomscrolling, Gen Z can redirect their cognitive energy toward acquiring new skills, reading, or participating in academic forums. This positive productivity cultivates both intellectual and spiritual autonomy, serving as a formidable shield against identity crises.

d. Control (Self and Time Management) to Attain a Tranquil Soul

وَالْعَصْرِ (١) إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (٢) إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ (٣)

"(1) By time, (2) indeed, mankind is in loss, (3) except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience." (QS. Al-Asr: 1-3)

Shihab elucidates that time (Al-'Asr) is intrinsically neutral. Humans are categorized as being in a state of loss (khusr) if they relinquish control over their time and allow it to elapse devoid of faith and righteous deeds. True control is the manifestation of human capability to subdue personal desires to safeguard the trust of time bestowed by Allah.<sup>28</sup> The Hadith warning individuals to utilize "five matters before five other matters" (HR. Al-Hakim)<sup>29</sup> further corroborates the exigency of this self-management.

The digital generation is profoundly vulnerable to losing self-autonomy, a condition wherein social media algorithms frequently dictate their time and attention. The control dimension in recovery theory emphasizes the significance of individual autonomy in managing leisure time. By internalizing the exegesis of Surah Al-'Asr, Gen Z is impelled to reclaim absolute control over their lives—such as consciously delineating screen time and filtering information consumption. Robust self-control prevents mental exhaustion, ultimately leading them to the pinnacle phase of recovery: the attainment of Nafs Muthmainnah (the tranquil soul).

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*Qur'an dan al-Hadits* 17, no. 2 (2023): 247, <https://doi.org/10.24042/002023171930200>.

<sup>28</sup> Shihab, *Tafsir Al-Misbah*.

<sup>29</sup> Muhammad ibn Abdullah Al-Hakim, *Al-Mustadrak 'ala Ash-Shohihain* (Dar Al-Minjah Al-Qawim, 2018).

### 3. The Epistemological and Teleological Transformation of Recovery Theory in the Islamic Context

The application of Recovery Theory<sup>30</sup> within Islamic studies necessitates a philosophical deconstruction and reconstruction. Epistemologically, this theory originated from Western industrial-organizational psychology, which is inherently anthropocentric and utilitarian. According to Karabinski's research, recovery is positioned merely as a mechanism for the restoration of cognitive and affective energy to prevent burnout and restore work productivity within a capitalistic system.<sup>31</sup>

However, when articulated within a religious (Islamic) context, a teleological transformation (a shift in the ultimate goal) occurs, transitioning from a secular-materialistic paradigm to a theocentric-transcendental one.

Secular Context: Recovery serves as an instrument to achieve worldly efficiency (productivity). Religious Context: Recovery—such as attaining tranquility through salah (prayer)—is not merely a tool to regain productivity; rather, it is an essential instrument for achieving an-nafs al-muthmainnah (a tranquil soul) to optimize human functioning as khalifah fil ardh (vicegerent on earth).

This aligns with the findings of Sholichatun, who asserts that religious commitment acts as a primary strategy in maintaining mental resilience, rather than merely a secondary variable.<sup>32</sup>

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<sup>30</sup> Sonnentag and Fritz, “The Recovery Experience Questionnaire: Development and Validation of a Measure for Assessing Recuperation and Unwinding from Work.”

<sup>31</sup> Karabinski et al., “Interventions for Improving Psychological Detachment from Work: A Meta-Analysis,” *Journal of Occupational Health Psychology* 26, no. 3 (2021): 224.

<sup>32</sup> Sholichatun et al., “Religious Commitment and Gratitude as a Strategy for Promoting Student Mental Health.”

#### 4. The Synergy of Mahdhah and Ghairu Mahdhah Worship in Fulfilling the Dimensions of Recovery

Regarding the adequacy of ritual worship, critical analysis indicates that mahdhah (exclusive/vertical) worship alone is not comprehensive enough to fulfill all four of Sonnentag's recovery dimensions. A holistic recovery resolution demands a synergy between mahdhah worship (vertical submission) and ghairu mahdhah worship (horizontal actualization or mu'amalah). The academic mapping of this concept can be elaborated as follows:

**Psychological Detachment & Relaxation:** These dimensions are effectively facilitated by mahdhah worship. The practices of salah and dhikr serve as spiritual mindfulness interventions that detach individual cognition from worldly stressors.<sup>33</sup> Dhikr shifts brain waves toward a relaxation phase through the internalization of absolute dependence on the Almighty.

**Mastery & Control:** These two dimensions are inherently situated within the domain of ghairu mahdhah worship. The Mastery dimension requires individuals (specifically Generation Z) to explore new competencies outside their primary routines, such as the obligation to seek knowledge (thalabul 'ilm). Meanwhile, the Control dimension necessitates individual autonomy in self-regulation and time management (reflecting the essence of Surah Al-'Asr). For Generation Z, the ability to limit screen time and discipline digital consumption constitutes a form of ghairu mahdhah worship that fulfills the Control criteria.

Therefore, reducing the concept of recovery exclusively to mahdhah rituals would neglect the proactive dimension of human beings in managing their socio-psychological lives.

#### D. Conclusion

This study concludes that the contemporary mental health challenges faced by Generation Z—such as anxiety, digital burnout, and identity crises—can be effectively addressed by integrating Sonnentag and Fritz's (2007) recovery theory with Islamic spiritual practices, as interpreted in M. Quraish Shihab's

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<sup>33</sup> Solichah et al., "Spiritual mindfulness therapy."

Tafsir Al-Mishbah. The findings confirm that the four dimensions of psychological recovery align profoundly with Islamic principles. First, psychological detachment is actualized through patience and the five daily prayers (salat), offering a vital pause from worldly burdens and digital overload. Second, relaxation is achieved via spiritual mindfulness in dhikr, which neutralizes anxiety and the fear of missing out (FOMO) by anchoring the heart to Allah. Third, mastery is fostered through the Islamic obligation to continuously seek knowledge and maintain meaningful productivity, rather than succumbing to indolence. Finally, control is exercised through the mindful management of time and personal desires, as emphasized in Surah Al-'Asr, leading to absolute self-autonomy.

Ultimately, this integration demonstrates that true recovery for Generation Z transcends mere physical or secular psychological interventions; it necessitates a robust spiritual foundation to attain a serene soul (an-nafs al-muthmainnah). This study suggests that future research, as well as youth mental health programs, should incorporate this integrated spiritual-psychological framework to provide holistic and culturally resonant recovery solutions.

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