
The Concept of Happiness and Peace in Life in Surah Al-Insyirah Perspective of Quraish Shihab and Buya Hamka

Sabilla¹, Siti Nurrahmi Azizah², Naiya Laisya Amalia³

¹IAIN Syaikh Abdurrahman Siddik Bangka Belitung

²IAIN Syaikh Abdurrahman Siddik Bangka Belitung

³IAIN Syaikh Abdurrahman Siddik Bangka Belitung

Corresponding Email: sabillabilla0704@gmail.com

Received: 2025-11-14 / Accepted: 2025-12-01 / Doi:

ABSTRACT

This research discusses the concept of happiness and peace of life in surah Al-Insyirah according to the views of Quraish Shihab and Buya Hamka. Life in the modern era today has experienced rapid progress which presents competition and challenges that are so difficult, not a few people experience anxiety, stress, and inner pressure in facing life's problems. As a guide for life for Muslims, the Qur'an contains one of the surahs that can be an antidote to calm in facing life's problems, which is found in the 94th surah Al-Insyirah in the Qur'an. In Tafsir Al-Misbah, Quraish Shihab emphasizes that the essence of happiness does not only come from the external or material aspect, but from a heart that is sincere, calm, and close to Allah SWT. Meanwhile, in Tafsir Al-Azhar Buya Hamka emphasizes the importance of solid faith and spiritual struggle. Hamka argues that difficulties are part of Sunnatullah and the path to glory, while bad experiences can be a source of spiritual wealth if faced and addressed with gratitude. Quraish Shihab and Buya Hamka agree that surah Al-Insyirah is used as a spiritual guideline that strengthens humans to continue to try, be confident, and not give up in facing life's problems, especially in today's era. Through a library research approach, this article can analyze the content of each verse in the surah and conclude that the values in surah Al-Insyirah are very relevant to be used as a guideline in achieving happiness and peace of life in the modern era.

Keywords: *Happiness, Peace of Life, Surah Al-Insyirah, Quraish Shihab, Buya Hamka*

1. Introduction

No human being in their lifetime always feels happiness without ever experiencing trials. Trials in human life are a natural part of the process of maturing. Allah SWT presents trials in many forms, such as anxiety, fear, worry, and even sadness, solely to test the faith of His servants. However, in reality, there are many things in life that can hurt the heart, create sadness, and cause disappointment from various problems that arise in life (An'am, 2024: 1). In today's modern life, every human being has their own problems, ranging from economic and social issues to

many others. When these problems arise without any preparation, they will certainly create anxiety, restlessness, and even continuous stress. However, behind every problem or issue, there will certainly be a solution. Solutions and resolutions do not simply appear out of nowhere; they arise from effort and the intervention of a higher power. However, humans often forget their inherent weakness as creatures. This leads them to feel anxiety and stress when facing the problems or challenges that arise (Basid & Ghani, 2023:14).

For those who are unable to overcome their life problems, their souls will inevitably experience mental stress. However, no matter how big the problems they face, if they are able to overcome them, their souls will remain strong and free from stress. (Ardiyanna, 2018:2). Therefore, in Islamic teachings, Allah SWT has given His people a wonderful gift in the form of the Qur'an, which serves as a guide and refuge from all things that cause anxiety and disturb the mind. This is explained in the words of Allah SWT as follows:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾

Meaning: "O mankind, indeed there has come to you a lesson from your Lord, a healing for what is in the breasts, and guidance and mercy for the believers." (QS. Yunus [10]: 57)

The above verse shows that the Qur'an has many functions for its followers. In fact, even if we only read it without understanding its meaning at all, the Qur'an will be able to bring peace to our hearts. This is especially true if we are willing to study and learn the verses contained within it. (An'am, 2024).

One of the surahs in the Qur'an that has beautiful meanings and contents as an effort to heal all of life's problems and provide peace of mind is Q.S. Al-Insyirah. Surah Al-Insyirah is a surah that is generally known because it is short and easy to memorize. The uniqueness found within it requires a deep understanding to achieve inner peace in practicing it. Surah Al-Insyirah, which contains elements of broad-mindedness, was not intentionally revealed to the Prophet Muhammad SAW, but the meaning contained within it can be used as a guide for Muslims in facing the various dynamics and difficulties of life. (Zulkifli & Abdullah, 2024:131).

The Qur'an also emphasizes that true happiness in life is only for those who believe and do good deeds. As Allah SWT says. (Umami, 2020: 4) as follows:

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَىٰ لَهُمْ وَحُسْنُ مَآبٍ ﴿٢٩﴾

Meaning: "Those who believe and do righteous deeds, for them is happiness and a good place to return to." (QS. Ar-Ra'd [13]: 29)

Therefore, if we want to attain happiness and peace in this world and the hereafter, we are encouraged to read and practice Surah Al-Insyirah. Thus, through Surah Al-Insyirah, one can find peace in life and guidance in facing various trials. (Amri & Dkk, 2024:30).

2. Research Methods

This study uses a qualitative approach with a literature review, focusing primarily on analyzing the concepts of happiness and peace of mind based on the interpretations of two major Indonesian exegetes, Quraish Shihab and Buya Hamka, of Surah Al-Insyirah. This approach was chosen because this study does not involve direct field data collection, but rather relies on analysis of relevant literature and exegetical works.

The data collection technique used was a documentation study, which involved examining and analyzing documents related to the object of study (Mardawani, 2020:52). The documents analyzed include Tafsir Al-Misbah by Quraish Shihab, Tafsir Al-Azhar by Buya Hamka, the Qur'an and its translation, as well as other literature such as scientific articles, books, and relevant reference sources. Furthermore, the data analysis technique used was tafsir tahlili analysis, which involves interpreting the verses of the Qur'an in depth by explaining the meaning of each word, the relationship between the verses, and the relationship between the chapters. (Badrudin & Anwar, 2024:58).

3. Result

Surah Al-Insyirah in Arabic literally means spaciousness. The name is taken from the first verse of the surah, which confirms that one of the blessings bestowed by Allah SWT upon the Prophet Muhammad SAW was the spaciousness of heart that He gave him, as a form of relief from the heavy burden he bore, especially in carrying out his prophetic duties. Allah then lightened that burden and strengthened him with faith and guidance, enabling him to carry out his duties with unwavering resolve, patience, and high optimism. (Nurkhaeriyah & Aji, 2021:82). Surah Al-Insyirah is classified as a Makki surah, meaning it was revealed in Mecca before the Prophet's migration to Medina. This surah consists of 8 verses, contains 101 letters, and is the 94th surah in the order of the mushaf. Meanwhile, based on the order of revelation of the Qur'an, this surah is the 11th surah revealed to the Prophet Muhammad SAW. (Jumala & Junaidanur, 2022:36).

According to one account narrated by Ibn 'Abbas, may Allah be pleased with him, Surah Al-Insyirah was revealed when the Muslims were experiencing psychological pressure due to the insults and ridicule of the polytheists in Mecca, especially because of the poverty they were experiencing. In light of this situation, Allah the Almighty revealed the verse meaning, "*Indeed, with hardship comes ease.*" (QS. Al-Insyirah: 6). As narrated by Imam Ibn Jarir through al-Hasan, when this verse was revealed, the Prophet Muhammad SAW said, "*Rejoice (O believers), for ease will come to you, because one hardship will never overcome two ease.*" (Uswah, 2020:125).

According to some scholars, this surah is a continuation of Surah adh-Dhuha. This can be seen from its placement in the mushaf as well as from the language and message conveyed. However, this reason is not sufficient to support the opinion that Surah adh-Dhuha and Al-Insyirah are essentially one surah, even though it is supported by a narration attributed to Umar Ibn Abdul Aziz, who stated that he used to read both surahs in one rakaat of prayer without inserting the Basmalah between them. This shows that there is a close connection between one surah and another, both in terms of meaning and their placement in the mushaf. However, this connection cannot be used as a basis to confirm that the two surahs were revealed simultaneously at the same time. Although the two surahs are related in terms of

meaning, this relationship is not sufficient to establish the unity of the two surahs (Shihab, 2009:352).

3.1. The Virtues of Surah Al-Insyirah

Surah Al-Insyirah means to expand the chest, which contains confirmation from Allah SWT that one of the blessings bestowed upon the Prophet Muhammad SAW is a spacious heart filled with guidance and direction. Surah Al-Insyirah itself has special virtues, namely:

3.1.1. First Verse

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

Meaning: *“Have We not expanded your chest (Muhammad)?” (QS. Al-Insyirah [94]: 1)*

This verse discusses generosity of spirit, which will certainly result in the ability to accept, discover, and forgive the mistakes of others. This verse teaches and reminds us how Allah SWT gave peace and generosity of spirit to the Prophet Muhammad SAW in facing trials and tribulations. As Muslims, it is only fitting that we learn to believe in and instill the generosity of spirit from Allah SWT in facing the difficulties and pressures of life. One Muslim scholar, Quraish Shihab, in his Tafsir Al-Misbah, also explains that the first verse of Surah Al-Insyirah relates to the spaciousness of the heart, which will certainly result in the ability to accept and discover the truth, as well as the ability to tolerate and forgive the mistakes of others. (Zulfi, 2022:63).

3.1.2. Second Verse

وَوَضَعْنَا عَنْكَ وِزْرَكَ

Meaning: *“And We have removed your burden from you?” (QS. Al-Insyirah [94]: 2)*

From the translation of the second verse, which tells of “...has removed from your burden...,” there are several different opinions. One of them, in Tafsir Al-Misbah, is that it refers to the gift of ease that will be obtained by the Prophet Muhammad SAW. This second verse is a continuation of the first verse. If one learns to open one's heart, the result of that openness is the resolution obtained from the efforts and prayers that have been made, and perhaps that resolution comes directly from Allah SWT. Verses 1 and 2 explain the decree of Allah SWT, who has broadened the chest of the Prophet Muhammad SAW with prophetic qualities and so on. In the second verse, Allah SWT has removed the sins of the Prophet Muhammad SAW, showing that Allah always protects his purity and glory. (Sutarman, 2020:104).

3.1.3. Third Verse

الَّذِي أَنْقَضَ ظَهْرَكَ

Meaning: *“that weighs heavily on your back” (QS. Al-Insyirah [94]: 3)*

This verse refers to Allah SWT, who has removed the burden from the shoulders of the Prophet Muhammad SAW in the form of the hardships and difficulties he endured while carrying out his prophetic duties. Therefore, this

verse teaches us that Allah SWT truly understands the burdens borne by each of His followers and will certainly provide solutions or resolutions if His followers are patient. (Sutarman, 2020).

3.1.4. Fourth Verse

وَرَفَعْنَا لَكَ ذِكْرَكَ ۝٤

Meaning: *“and We have exalted your name for you” (QS. Al-Insyirah [94]: 4)*

In this verse, Allah SWT exalts the name of the Prophet Muhammad SAW along with the other good names of Allah SWT. Therefore, this verse also teaches and affirms that Allah SWT will exalt the status and dignity of His servants who follow His path. (Zulfi, 2022).

3.1.5. The Fifth and Sixth Verses

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۝٥ إِنَّ مَعَ الْعُسْرِ يُسْرًا ۝٦

Meaning: *“So, indeed, with hardship comes ease. Indeed, with hardship comes ease” (QS. Al-Insyirah [94]: 5-6)*

In the interpretation of the Holy Qur'an, it is stated that every hardship will be followed by ease. As was the case with the Prophet Muhammad (peace be upon him), who constantly faced difficulties both before and after becoming a prophet. However, he remained steadfast and persistent in his struggle against polytheism. In the Tafsir Al-Misbah, these two verses state that once one knows and realizes the blessings of Allah SWT, it is not difficult to believe that every difficulty will be followed by great ease. (Zulfi, 2022: 68–69).

3.1.6. Seventh Verse

فَإِذَا فَرَغْتَ فَانصَبْ ۝٧

Meaning: *“So when you have finished (one task), continue working hard (on another task)” (QS. Al-Insyirah [94]: 7)*

This verse means that when all matters have been completed, do not relax, but rather work on other matters. Thus, this verse encourages Muslims to continue striving and working hard to overcome obstacles so that they do not easily become discouraged and complacent about something. (Zulfi, 2022).

3.1.7. Eighth Verse

وَالْإِلَىٰ رَبِّكَ فَارْغَبْ ۝٨

Meaning: *“and you hope only in your Lord” (QS. Al-Insyirah [94]: 8)*

This verse encourages Muslims, as servants of Allah SWT, to be gentle and humble when praying. The last verse of Surah Al-Insyirah reminds all Muslims to always place their hope in Allah SWT alone, because truly, the helper of all helpers is Allah SWT. (Sutarman, 2020).

The virtue of Surah Al-Insyirah certainly has its own essence, especially as a

spiritual guide for humanity. However, the essence of this surah will not be fully understood if it is only known and read superficially. Therefore, there is a method that can be used to explore and absorb the essence of Surah Al-Insyirah, namely the tadabbur method. The method of tadabbur of the Qur'an is a way of thinking by paying attention to the verses of the Qur'an to understand them, know their meanings, and use them as material for moral or spiritual lessons. Thus, using the method of tadabbur of the Qur'an can be one of the ways that can be used to explore the essence of a surah that you want to learn and explore in more detail and specificity (Ansyah et al., 2019:11).

The use of the tadabbur method in Surah Al-Insyirah will then produce moral values that are naturally present and embedded in a person. These moral values include point (1) Sincerity, the word sincerity comes from the word khalasa which means clean or pure, while in the Big Indonesian Dictionary, the term sincerity is defined as a willing, voluntary, and sincere attitude. Surah Al-Insyirah contains several verses that contain the meaning of sincerity, namely in verses 1-3 and verses 7-8.

In verses 1-3, it says, "Have We not expanded your chest for you? And We have lifted from you your burden, which weighed heavily on your back?" The meaning of verses 1-3 contains an implied meaning that all the struggles and burdens embraced by the Prophet Muhammad SAW were lifted by Allah SWT as proof of His attention and love. Thus, these verses illustrate that those who learn to be patient and sincere in facing life's difficulties or in their path of preaching will be given help from Allah SWT. The meaning of sincerity is also found in verses 7-8, which mean, "So when you have finished (one matter), continue to work hard (in another matter), and it is only to your Lord that you should hope." The meaning of verses 7-8 implies that the only place for humanity to place their hopes is in Allah SWT alone, and not in other creatures. This can then be said to be pure sincerity.

Point (2) patience: etymologically, the word "patience" is defined as steadfastness without complaint even when faced with disaster. From an Islamic perspective, patience is defined as endurance in facing something unpleasant by relying on acceptance and sincerity and surrendering to Allah SWT. The verses that contain the meaning of patience in Surah Al-Insyirah are found in verses 5-6, which mean "*Indeed, with hardship comes ease.*" Verses 5-6 refer to the attitude of patience, which is emphasized twice, thus indicating that no matter how difficult and burdensome something may seem, it will ultimately be followed by ease if there is a desire to be patient and ask for Allah SWT's help.

Point (3) hard work, the word hard work itself can be defined as an activity that is carried out earnestly. In Surah Al-Insyirah, the verse that contains the meaning of hard work is found in verse 7, which means "*So when you have finished (one task), continue to work hard (on another task)*". Verse 7 refers to the attitude of hard work that must be carried out with perseverance, precision, and discipline in order to achieve perfect results (Rahma, Rusydi, & Suhendrik, 2024:77-79).

3.2. Quraish Shihab's View on the Concept of Happiness and Peace in Life in Al-Insyirah

Quraish Shihab, whose full name is Prof. Dr. H. Muhammad Quraish Shihab, Lc., M.A., was born in Rappang, South Sulawesi, on February 16, 1944, to Abdurrahman Shihab and Asma Aburisyi. He is an Indonesian Muslim scholar who is an expert in the field of Quranic exegesis. During his career, Quraish Shihab served as Rector of

IAIN Syarif Hidayatullah and Minister of Religious Affairs in the Seventh Development Cabinet. In addition, he is also the founder of the Quran Study Center (PSQ) in Jakarta and the author of various monumental works. Through his works, Quraish Shihab is known for his humorous, contemplative approach to interpretation, which is in line with the context of modern life. One of his famous works is Tafsir Al-Misbah, which is a complete interpretation of the first 30 Juz of the Qur'an over the last 30 years (Sibramalisi, 2024:46).

In Tafsir Al-Misbah, Quraish Shihab emphasizes that Surah Al-Insyirah provides guidance to humans in facing life's challenges. This surah shows that ease always accompanies every difficulty, not coming afterwards, but present simultaneously. (Nurkhaeriyah & Aji, 2021). This inspires optimism and enthusiasm to never give up in life. According to Quraish Shihab, happiness is closely related to one's relationship with Allah. For him, happiness is not only in the form of worldly or material pleasures, but also inner peace that comes from closeness to Allah SWT, as well as gratitude and patience in facing various trials in life. (Sakinatunnisaa, 2021: 61).

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۗ

Meaning: “*Have We not expanded your chest (Muhammad)?*” (QS. Al-Insyirah [94]: 1)

The verse above seems to confirm the evidence of God's presence: “*Have We not, God Almighty, directly and together with those whom He has appointed, made room for you, O Prophet Muhammad, in your heart, so that you should feel at ease with Our presence?*” The word *nasyah* is derived from the word *syaraha*, which means to expand, to provide space, both in a physical and non-physical context. When related to physical matters, this word can be interpreted as cutting or dissecting. However, in a non-physical context, its meaning includes broadening one's horizons, providing understanding, bringing peace, and similar meanings.

This verse discusses generosity in a non-physical sense, which gives one the ability to understand and accept the truth, attain wisdom and insight, and have the generosity of heart to tolerate and even forgive the mistakes and disturbances of others, including the meaning contained in the word *Syaraha*, which is similar to the prayer offered by the Prophet Musa AS. (Shihab, 2009):

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ۗ وَيَسِّرْ لِي أَمْرِي ۗ وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِي ۗ

Meaning: “*He (Moses) said, ‘O my Lord, expand my chest, ease my task for me, and remove the stiffness from my tongue.’*” (QS. Ta-Ha [20]: 25-27).

This is in line with His words:

أَقَمْنَا شَرَاحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّنْ رَبِّهِ ۗ

Meaning: “*So are those whose hearts Allah has opened to Islam, and who have received light from their Lord, (the same as those whose hearts are hardened)?*” (QS. Az-Zumar [39]: 22).

Surah Al-Insyirah emphasizes the importance of having an open heart in

facing various trials and challenges in life. According to Quraish Shihab, an open heart allows a person to face problems without easily feeling discouraged or anxious. This openness of heart can only be achieved through closeness to Allah SWT, increasing prayers, and staying away from sins that can taint the heart. (Nurkhaeriyah & Aji, 2021). Quraish Shihab describes the human heart as a well, which must be deepened and cleared of all stones and dirt in order to become clear. Similarly, the heart must be cleansed of sinful deeds in order to be able to feel lasting peace and happiness.

فَإِذَا فَرَغْتَ فَانصَبْ

Meaning: *“So when you have finished (one task), keep working hard (on another task).”*(QS. Al-Insyirah [94]: 7)

Quraish Shihab interprets this verse as an encouragement for humans not to stop trying and not to be easily satisfied even after achieving success. As long as one has the strength and ability, one must continue to strive, work, and do good deeds with enthusiasm. According to him, happiness and peace of mind are rooted in an optimistic attitude and strong faith in Allah SWT. When someone fully surrenders to Him, they will obtain *taufiq*, which is harmony between their desires and the will of Allah. It is in this harmony that lies the strength to rise, perseverance in facing trials, and a way out of various difficulties. Therefore, Surah Al-Insyirah is not only a source of tranquility, but also a spiritual guide that strengthens the heart in achieving true happiness, namely happiness that does not solely depend on external conditions, but grows from inner peace, sincerity, and a strong relationship with Allah SWT.(Nurkhaeriyah & Aji, 2021).

3.3. Buya Hamka's View on the Concept of Happiness and Peace in Life in Al-Insyirah

Haji Abdul Malik bin Abdul Karim Amurullah, better known as Hamka, was born in Tanah Sirah, Sungai Batang village, on the shores of Lake Maninjau, West Sumatra, on February 16, 1908, and passed away on July 24, 1981, in Jakarta. He was later given the title “Buya,” an Arabic term meaning “my father” or “Abuya,” which refers to someone who is respected in Minangkabau culture. As an expert in various fields such as religion, history, culture, literature, and politics, Buya Hamka shared his knowledge through his writings. He was known as a prolific writer, with one of his most famous works being *Tafsir al-Azhar*, which covers Juz 1 to 30 (Alfiyah, 2016: 25–28).

In *Tafsir Al-Azhar*, verse (1) emphasizes, *“Have We not expanded your chest? Previously, it felt constricted because you felt difficult or insincere, or your heart felt constricted because you felt there was no way out of the problem.”* So, with Allah expanding your chest, a sense of wisdom and fair judgment will be present within you to open your mind to be more open and broad. In verse (2), *“And We have removed from you your heavy burden.”* Some exegetes say that the heavy burden referred to is the sins that afflicted the feelings of the Prophet Muhammad (peace be upon him). Al-Qurtubi, in his exegesis, mentions that the meaning of *Wirzaka* is the sins of the Jahiliyyah era, even though during the Jahiliyyah era he never once worshipped idols. One interpretation narrated by Abdul Aziz bin Yahya and Abu 'Ubaidah explains the meaning of the verse *“And We have relieved you of your heavy*

burden" as meaning that Allah SWT has lightened the responsibility of prophethood (*nubuwwah*), which is a very heavy and difficult task to carry out.

This is in line with Ibn 'Arafah's interpretation of verse (3) "*Who has burdened your back?*" about the difficulty of carrying out the responsibility of *nubuwwat*, which is to call his people to Islam. In the time of the Prophet, the polytheists were better known as the ruling class, especially in Arabia, and misguidance prevailed in every region without exception. This illustrates that the responsibility of prophethood is a very heavy burden, like a load that can break one's back. In verse (4), "*And We have exalted your mention,*" this verse is a continuation of verse 3, with the heavy burden of prophethood that is like breaking the backbone will be accompanied by the elevation of his degree and honor by Allah SWT. Thus, the parable from the story of the Prophet Muhammad SAW can be used as a reference in facing a problem so that one remains optimistic and confident in the ease that Allah SWT grants to His people.

In verse (5), Allah says, "*Indeed, with hardship comes ease.*" This is Sunnatullah. The Prophet Muhammad himself felt the burden so heavy that it was as if his spine would break from carrying it. However, despite this heavy burden, Allah exalted his status and honored his name. Such is the natural law established by Allah, that every hardship is accompanied by ease. No hardship comes without ease, and conversely, every ease comes with hardship; that is the dynamic of human life. Allah. Reaffirming verse (6), "*Indeed, with hardship comes ease.*" This shows that every hardship is always accompanied by ease; in difficulty there is ease, and in narrowness there is spaciousness. The pressure from danger and hardship drives the human mind to seek a way out. However, this can only be achieved if faith is maintained. Strong faith can turn hardship into a process leading to success. Often, bitter experiences become a source of spiritual wealth, so humans need to express their sincerest and highest gratitude because it turns out that hardship is often the greatest blessing that holds valuable lessons in life.

In verse (7) "*Then when you have finished, stand up.*" This verse states that when you have finished a job or a plan, continue to strive to start another job. This verse illustrates that there must be an awareness that a task that has been completed or is in the process of being completed will inevitably encounter difficulties, but along with difficulties, there will certainly be ease or a way out provided by Allah SWT, as explained in verses (5) and (6), where Allah SWT has informed His people that with difficulty comes ease. However, do not forget verse 8, which states, "*And only to your Lord should you aspire.*" This is the guideline for life that Allah SWT has given to His Messenger and to humanity as His people. Do not be afraid to face difficulties, because behind them there is always ease. Allah SWT will not disappoint anyone who always puts their trust in Him. (Buya Hamka, 2012: 8039-8044).

4. Discussion

The comparative analysis of the interpretations of Quraish Shihab and Buya Hamka regarding Surah Al-Insyirah can be further deepened by situating their views within recent scholarly discussions on Qur'anic concepts of happiness and psychological well-being. Contemporary studies confirm that the Qur'an frames happiness not merely as material satisfaction, but as a multidimensional construct involving spiritual awareness, emotional stability, and ethical conduct (Khoiriyah et al, 2025).

From this perspective, Quraish Shihab's interpretation in Tafsir Al-Misbah demonstrates strong alignment with recent integrative approaches that connect Qur'anic teachings with modern psychological frameworks. His emphasis on inner peace as a result of spiritual openness and gratitude corresponds with findings in contemporary Islamic psychology, which highlight remembrance of God (*dhikr*), patience (*ṣabr*), and trust (*tawakkul*) as key determinants of psychological well-being (Maulana, 2025). In particular, the notion that "ease accompanies hardship" reflects a resilience-based model of coping, where adversity is not viewed as a disruption of well-being but as an inherent component of spiritual growth. This is consistent with recent empirical and theoretical work showing a positive relationship between religiosity and happiness among Muslim populations (Shahama et al, 2022).

Moreover, Shihab's conceptualization of the heart as requiring purification resonates with recent efforts to operationalize Qur'anic-based happiness in measurable psychological constructs. For instance, recent studies have attempted to develop happiness scales grounded in Qur'anic and Hadith values, emphasizing moral integrity, spiritual awareness, and emotional balance as core dimensions of well-being. This demonstrates that Shihab's interpretation is not only theologically grounded but also قابل للتكامل with contemporary scientific discourse, particularly within the emerging field of Islamic psychology.

In contrast, Buya Hamka in Tafsir Al-Azhar places stronger emphasis on existential struggle and spiritual endurance. His interpretation aligns with recent Qur'anic-based therapeutic approaches that view human suffering as a necessary process for moral refinement and النفس development. Contemporary research on Qur'anic therapy highlights that trials and hardships function as mechanisms for strengthening faith, fostering emotional regulation, and developing resilience (Sukandar, 2025:10). In this regard, Hamka's stress on *sunnatullah*—the divine law governing life's trials—parallels modern understandings of adaptive coping, where meaning-making in adversity contributes significantly to long-term well-being.

Furthermore, Hamka's perspective reflects a spiritually existential framework in which happiness is achieved through struggle (*jihād al-nafs*) and steadfastness. Recent literature also supports this view, indicating that Islamic teachings conceptualize happiness as a balance between worldly engagement and spiritual transcendence, where challenges are integral to attaining higher levels of faith and self-actualization (Khoiriyah et al, 2025). This suggests that Hamka's approach, though more classical and Sufi-oriented, remains highly relevant in contemporary discussions on meaning-centered well-being.

Importantly, both scholars converge on the fundamental assertion that happiness and peace are intrinsically tied to a relationship with Allah SWT rather than external or material conditions. Recent interdisciplinary studies further reinforce this idea by demonstrating that Islamic conceptions of happiness integrate spiritual, psychological, and ethical dimensions into a unified framework of well-being. This convergence highlights the استمرار relevance of classical tafsir in addressing modern existential and psychological challenges.

However, a key distinction lies in their methodological orientation. Quraish Shihab's contextual and reformist approach enables a direct dialogue with contemporary issues such as mental health, stress, and modern life complexities. His تفسير can thus be seen as bridging classical Islamic thought with modern human sciences. In contrast, Hamka's narrative-driven and spiritually immersive

interpretation offers a more affective and motivational framework, emphasizing the transformative power of hardship and faith in shaping human character.

In conclusion, the discussion demonstrates that both Quraish Shihab and Buya Hamka provide complementary paradigms for understanding happiness and peace in Surah Al-Insyirah. While Shihab emphasizes psychological-spiritual balance and contextual relevance, Hamka underscores existential struggle and spiritual resilience. Recent scholarship supports both perspectives, affirming that Qur'anic teachings on happiness encompass inner tranquility, resilience in adversity, and continuous devotion to Allah. Thus, Surah Al-Insyirah can be understood as a holistic spiritual-psychological guide that remains profoundly relevant in contemporary discourse on human well-being.

5. Conclusion

Surah Al-Insyirah contains important meanings related to how humans deal with life's problems by always being open-minded and trusting in Allah SWT. This surah emphasizes that every difficulty is always accompanied by ease. It also teaches the importance of optimism and surrendering completely to Allah SWT as a form of tawakkal. In comparison with Buya Hamka, it can be seen that both have the same essence, which is to emphasize that happiness and peace come from closeness to Allah. However, from Quraish Shihab's perspective, he focuses more on spiritual reflection and relevance to modern life, while Buya Hamka emphasizes the values of struggle, steadfastness of faith, and a never-give-up attitude.

References

- Al-Qur'an, Y. P. P. (2019). *The Holy Qur'an and Its Translation*. PT. Pantja Cemerlang.
- Alfiyah, A. (2016). Metode Tafsir Buya Hamka dalam Tafsir Al-Azhar. *Jurnal Ilmiah Teologi Islam*, 15(1). <https://doi.org/10.18592/jiiu.v15i1.1063>
- Amri, R. N., & Dkk. (2024). Membangun Ketahanan Emosional: Relevansi Surah Al-Insyirah di Masa Krisis. *Relinesia: Jurnal Kajian Agama Dan Multikulturalisme Indonesia*, 3(6).
- An'am, K. A. (2024). *Self-Healing Dalam Q.S. AL-Insyirah*. UIN Purwokerto.
- Ansyah, E. H., Muassamah, H., & Hadi, C. (2019). Refleksi atas Surat Al-Insyirah untuk Mengurangi Stres Akademik di Kalangan Mahasiswa. *Jurnal Psikologi Islam Dan Budaya*, 2(1). <https://doi.org/10.15575/jpib.v2i1.3949>
- Ardiyanna, D. (2018). Penafsiran Surat Al-Insyirah Menurut Sayyid Quṭb Dan Quraish Shihab (Studi Komparasi Terhadap Tafsir Fī Zilāl Al-Qur'ān Karya Sayyid Quṭb dan Tafsir Al-Mishbah Karya Quraish Shihab). In *Program Studi Ilmu Al-Quran dan Tafsir*. UIN Sunan Kalijaga Yogyakarta.
- Badrudin, & Anwar, E. S. (2024). *Metodologi Penelitian Tafsir dan Aplikasinya*. PT. Nasya Expanding Management.
- Basid, A., & Ghani, A. (2023). Konsep Ketentraman Hidup Perspektif Quraish Shihab (Studi Surah Al-Insyirah dalam Tafsir Al-Misbah). *Syariati*, 9(1). <https://doi.org/10.32699/syariati.v9i1.4561>
- Hamka, B. (2012). *Tafsir Al-Azhar Jilid X*. Pustaka Nasional.
- Jumala, N., & Junaidanur, A. (2022). Struktur Sastra, Bahasa, Dan Amanat Tentang Nilai-Nilai Kehidupan Yang Terkandung Dalam Surat Al Insyirah. *Seulanga*, 1(1), 33–41. <https://doi.org/10.47655/seulanga.v1i1.41>
- Khoiriyah, Miftakhul, Miftarah Ainul Mufid, and Wiwin Ainis Rohtih. "The Concept

- of Happiness in the Perspective of the Qur'an and Its Relevance to Modern Muslim Life". *Jurnal Semiotika-Q: Kajian Ilmu al-Quran dan Tafsir* 5, no. 1 (April 21, 2025): 17-33. <https://jurnal.radenfatah.ac.id/index.php/jsq/article/view/27493>.
- Mardawani. (2020). *Praktis Penelitian Kualitatif Teori Dasar Dan Analisis Data Dalam Perspektif Kualitatif*. Deepublish.
- Maulana, K. (2025). The Concept Of Happiness In The Qur'an: An Analytical Study Of Qs. Al-Ra'd: 28 In The Light Of Modern Psychology. *Interdisciplinary Journal of Global and Multidisciplinary*, 1(3), 281-285. <https://jurnal-ijgam.or.id/index.php/IJGAM/article/view/62>
- Nurkhaeriyah, & Aji, T. S. (2021). Konsep Ketenangan Jiwa Dalam Q.S. Al-Insyirah Studi Tafsir Al-Mishbah Karya M. Quraishy Shihab. *Al-Mufasssir*, 3(2), 81-92. <https://doi.org/10.32534/amf.v3i2.2470>
- Rahma, A. N., Rusydi, & Suhendrik. (2024). Nilai-Nilai Pendidikan Akhlak (Tela ' ah Tafsir Al -Mishbah Karya Muhammad Quraish Shihab Dalam Surat Al- Insyirah Ayat 1-8). *Jurnal Islamic Pedagogia*, 4(1). <https://doi.org/10.31943/pedagogia.v4i1.104>
- Sakinatunnisaa, S. A. (2021). Konsep Kebahagiaan Menurut Imam Al-Ghazali dan M. Quraish Shihab. In *Pharmacognosy Magazine*. Universitas Islam Negeri Walisongo Semarang.
- Shahama, A., Patel, A., Carson, J., & Abdel-Khalek, A. M. (2022). The pursuit of happiness within Islam: a systematic review of two decades of research on religiosity and happiness in Islamic groups. *Mental Health, Religion & Culture*, 25(7), 629-651. <https://doi.org/10.1080/13674676.2022.2028748>
- Shihab, M. Q. (2009). *Tafsir Al-Mishbah: Pesan, Kesan dan Keserasian Al-Quran*. Lentera Hati.
- Sibramalisi, A. (2024). *Mengenal Tuhan Bersama M Quraish Shihab*. Nuansa Cendekia.
- Sukandar, W. (2025). Qur'anic Therapy for Happiness: A Psychopathological Analysis and Qur'anic Solutions in Surah Al-Ma'arij Verses 19-35. *Jurnal Psikologi*, 2(4), 13. <https://doi.org/10.47134/pjp.v2i4.4671>
- Sutarman. (2020). *Al-Qur'an Hadis MI Kelas VI*. Direktorat KSKK Madrasah.
- Umami, L. H. (2020). *Kebahagiaan dalam Al-Qur'an Perspektif Buya Hamka dan M. Quraish Shihab (Studi Komparatif Antara Tafsir al-Azhar dengan Tafsir al-Mishbah)*. Institut Agama Islam Negeri Surakarta.
- Uswah, T. P. Al. (2020). *Juz Amma For Kids*. Pustaka Al Uswah.
- Zulfi, M. N. (2022). Resepsi Pembacaan Surat Al-Insyirah Setelah Shalat Subuh dan Maghrib di Masjid BAitul Muttakin Dukuh Gergintung, Rembul, Bojong, Kabupaten Tegal. In *UIN Walisongo Semarang*. UIN Walisongo.
- Zulkifli, A. I., & Abdullah, W. N. W. (2024). Ketenangan Hati menurut Surah Al-Insyirah. *Al-Turath*, 9(2). <https://doi.org/10.17576/turath-2024-0902-04>