



The Concept of Raja' in Tafsir Al-Misbah and Its Relevance for Contemporary Psychospirituality

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Abstract

This study is motivated by the tendency to understand the concept of hope (raja') in modern life as mere psychological optimism, without considering its theological and spiritual dimensions in the Qur'anic framework. The aim of this research is to examine the concept of hope (raja') in Tafsir Al-Misbah by M. Quraish Shihab and its relevance in shaping contemporary spiritual character. This study employs a qualitative method with a library research approach and thematic interpretation (tafsir maudhū'i) of Qur'anic verses related to hope. The findings show that hope in Tafsir Al-Misbah is not only optimism, but a spiritual awareness that balances reliance on Allah's mercy with human responsibility. Quraish Shihab emphasizes that true hope must be accompanied by real effort. The novelty of this study lies in positioning raja' as an integrated psycho-spiritual Qur'anic concept. Its implication is a more holistic understanding of hope in forming balanced religious character.

Keywords: Al-Misbah, Hope, Psycho-spiritual, Raja', Tafsir

Abstrak

Penelitian ini dilatarbelakangi oleh kecenderungan untuk memahami konsep harapan (raja') dalam kehidupan modern semata-mata sebagai optimisme psikologis, tanpa mempertimbangkan dimensi teologis dan spiritualnya dalam kerangka Al-Qur'an. Tujuan penelitian ini adalah untuk mengkaji konsep harapan (raja') dalam Tafsir Al-Misbah karya M. Quraish Shihab serta relevansinya dalam membentuk karakter spiritual kontemporer. Penelitian ini menggunakan metode kualitatif dengan pendekatan penelitian pustaka dan tafsir tematik (tafsir maudhū'i) terhadap ayat-ayat Al-Qur'an yang berkaitan dengan harapan. Hasil penelitian menunjukkan bahwa harapan dalam Tafsir Al-Misbah bukan sekadar optimisme, melainkan kesadaran spiritual yang menyeimbangkan ketergantungan pada rahmat Allah dengan tanggung jawab manusia. Quraish Shihab menekankan bahwa harapan sejati harus disertai dengan usaha nyata. Keunikan penelitian ini terletak pada penempatan raja' sebagai konsep Al-Qur'an yang terintegrasi secara psikologis dan spiritual. Implikasinya adalah pemahaman yang lebih holistik tentang harapan dalam membentuk karakter keagamaan yang seimbang.

Keywords: Al-Misbah, Harapan, Psikospiritual, Raja', Tafsir

A. INTRODUCTION



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In the context of modern life, the concept of hope (*king'*) is often understood through the framework of psychological optimism and motivation to achieve life goals, while its theological and spiritual dimensions have not always received adequate attention. In the perspective of the Qur'an, hope is not only related to a positive attitude towards the future, but is also part of the spiritual relationship of humanity with Allah SWT. which is based on belief in His mercy and is manifested through real efforts and deeds. As noted . raja' has a broader dimension than just optimism, because it involves the connection between beliefs, inner orientation, and human actions (Shihab, 2002) (Al-Ghazali, 2005) . This view is in line with (Niemi, 2026) discussion on *hope in Islam* which places *rajā'* as a form of hope in the Islamic tradition related to faith, hope for goodness, and the urge to do good deeds. Therefore, a more comprehensive study of the concept of *raja'* in the interpretation of the Qur'an is needed to understand how hope is constructed as a spiritual consciousness that is relevant to the formation of human character in the context of contemporary life.

In contemporary self-development discourse, the concept of *hope* is often placed in the framework of *positive thinking*, optimism, and motivation for personal achievement, whereas contemporary psychological studies show that *hope* is a more complex construct than just expectations of positive outcomes. (Leshem & Halperin, 2024) explains that hope is formed through the interaction between the desire for an outcome and the assessment of the possibility of achieving that outcome, so that *hope* is not only related to what the individual wants, but also how they view the possibilities of the future and position themselves against those possibilities. In the perspective of Islam, especially the Qur'an, hope (*raja'*) has a wider scope because it is not solely directed at the achievement of personal goals, but is rooted in hope for the mercy, forgiveness, help, and reward of Allah SWT. (Adi Anggara et al., 2023) shows that the concept of *al-raja'* in the Qur'an has a meaning related to the hope of goodness. In certain contexts, *al-raja'* also contains an element of caution and hope for something that wants to be realized. Thus, *raja'* can not only be understood as passive hope, but has an orientation related to the inner state and direction of human life. These findings are reinforced by studies on hope and spirituality. Synder (2002) explains that hope are related to an individual's ability to set goals, find a pathway to achieve them, and have the drive to act. This view shows that hope is not only in the form of desire, but also has an element of effort and

orientation towards goals. In the context of spirituality, Emmons (1999) places spiritual purpose and motivation as an important part of human life, so that hope can be related to the search for higher meaning and purpose. Meanwhile, Pasha-Zaidi (2021) shows that the Islamic positive psychology perspective pays attention to spirituality, struggle, and the meaning of life as part of human development. (Snyder, 2002) (Pasha-Zaidi, 2021)

When associated with the findings of this study, *raja'* has similarities with the concept of *hope* in terms of hope for something to be achieved and the drive to move towards a goal. However, *raja'* has a more distinct dimension because it is based on man's relationship with God. Thus, *raja'* can be understood as a concept of hope that brings together inner orientation, spiritual beliefs, and human actions. This places *raja'* not only as a hope for results, but as a spiritual consciousness that encourages individuals to keep trying, improve themselves, and direct their lives to the values they believe in.

The meaning of hope in the perspective of the Qur'an can be studied not only from a normative aspect, but also through an approach that pays attention to its relationship with psychological conditions and human life. This kind of approach allows the concept of *raja'* to be understood more comprehensively by connecting the dimensions of belief, inner state, and human action. Following the framework for contextualizing Qur'anic moral messages with human life. On that basis, the study of *raja'* (Fazlur Rahman, 1982) should be directed at uncovering how hope in the Qur'an does not stop at belief in Allah's mercy, but also forms an inner orientation and encourages real action. This perspective is important to see the relevance of the *concept of kings in* the formation of spiritual character in contemporary life.

This research is limited to the study of the concept of hope (*raja'*) in the perspective of Tafsir Al-Misbah by M. Quraish Shihab. The selection of this interpretation is based on its interpretation pattern that is contextual and relevant to the problems of modern life, especially in understanding the spiritual values of the Qur'an in an applicative manner. The focus of the study is directed to how Tafsir Al-Misbah interprets hope as part of the formation of human spiritual character. (Shihab, 2002).

The study of the concept of hope (*raja'*) from the perspective of the Qur'an has been carried out through various approaches. Research on the role (Fuadi & Apriliawati, 2023) of *hope (al-raja')* on *grit* in students who memorize the Qur'an, it is shown that *al-*

raja' is linked to individual psychological dimensions. The findings show that hope from an Islamic perspective is not only oriented toward future achievements, but can also be part of psychological strength in dealing with life's processes and challenges. This research provides a foundational basis that *raja'* can be studied at the intersection of the religious dimension and the human psychological condition. However, that study did not specifically examine the construction of *raja'* through the interpretation of M. Quraish Shihab in Tafsir Al-Misbah.

Other studies have begun to link Tafsir Al-Misbah with psychological issue and character formation. Specifically, research on character formation through the habituation of happiness based on Tafsir Al-Misbah shows that the interpretation of Quraish Shihab can be associated with the concepts of *self-concept*, moral habituation, and *psychological well-being* (Mila & Ghofur, 2025). These findings demonstrate the potential of Tafsir Al-Misbah in explaining the relationship between Quranic values and the human psychological state. However, their research focuses primarily on happiness and character building, rather than the concept of *raja'* as a psychospiritual construct.

Furthermore, through research on the concept of *tazkiyatun nafs* in Tafsir Al-Misbah (Renilda & Vivi, 2025), it shows the relevance of Quraish Shihab's interpretation in responding to contemporary human psychological problems, especially the phenomenon of inner turmoil and the need for inner peace. Meanwhile, another research examined the concepts of patience and prayer in Tafsir Al-Misbah as a form of *self-healing* and found that these values have relevance to anxiety management and the achievement of peace of mind (Qasanah & Thohir, 2024). Both studies reinforce the use of Tafsir Al-Misbah to read contemporary psychospiritual issues, but have not specifically addressed how the concept of hope (*raja'*) is constructed through the interpretation of Quraish Shihab.

More recent studies on mental well-being and religious values among Sunni Muslims demonstrate that hope, piety, resilience, and goal-orientation are some of the constructs related to *mental well-being* (Hisham et al., 2022). Their findings show that hope is not only related to future orientation, but also strongly correlated with the state of individual mental well-being. In line with this, Mohammed (2024) highlights that the Qur'an is directly relevant to mental well-being through spiritual values that provide hope, psychological resilience, and inner peace. Additionally, a research found a positive

relationship between Islamic religiosity and *mental well-being* among students (Pauline Hapsari & Darodjat, 2025). These three studies reinforce the understanding that spiritual and religious values play a vital role in fostering a positive psychological state.

Based on these studies, it is evident that the study of *raja'* has developed in relation to mental health conditions, while Tafsir Al-Misbah has also been used to study various psychological, moral, and spiritual human issues. However, a research gap remains in bringing these two tendencies together through a dedicated analysis of the concept of *raja'* in Tafsir Al-Misbah. This study focuses on verses related to hope and analyzes the interpretation of M. Quraish Shihab to identify *the construction of raja'* which includes confidence in Allah's mercy, positive mental orientation, the drive to repent and ask for forgiveness, and the attachment of hope to real efforts and deeds.

The novelty of this research lies in the conceptualization of the concept of *raja'* in Tafsir Al-Misbah as a psychospiritual construct of the Qur'an that integrates the theological dimension (belief in Allah's mercy and forgiveness), the psychological dimension (an optimistic inner orientation and determination to face life), and the ethical dimension (an encouragement to exert effort and perform righteous deeds). With such construction, *raja'* is not positioned as passive optimism or mere hope for worldly results, but as a spiritual consciousness that connects beliefs, mental states, and human actions. Consequently, this research expands the application of Tafsir Al-Misbah in analyzing contemporary psychospiritual issues, especially in the context of the formation of religious character formation.

Based on prior research studies, a distinct research gap exists regarding limited studies that specifically construct the concept of *'raja'* as a psychospiritual concept of the Qur'an from the perspective of Tafsir Al-Misbah. Therefore, this study offers novelty by formulating *the concept of 'raja'* from the perspective of Tafsir Al-Misbah as a psychospiritual construction of the Qur'an that integrates belief in Allah's mercy and forgiveness, a positive inner orientation, and an encouragement towards concrete efforts and righteous deeds. This framework offers conceptual relevance for fostering optimistic awareness, emotional regulation, and motivation for self-improvement in navigating contemporary life. Thus, this study does not place *raja'* merely as a hope for desired outcomes, but as a spiritual consciousness that connects the theological, psychological, and ethical dimensions of human life. The implications of this research are

primarily conceptual, expanding the understanding of the psychospiritual values of the Qur'an through the study of contemporary interpretation.

The purpose of this research is to examine the concept of hope (*raja'*) in the perspective of Tafsir Al-Misbah and analyze its conceptual relevance to the development of contemporary spiritual character. This research is expected to make a scientific contribution to the development of thematic interpretation studies by connecting the Qur'anic message and contemporary interpretation with human psychospiritual issues, as well as enriching the treasures of Islamic scholarship in the study of Islamic interpretation and psychology. In particular, this study is directed to identify the construction of *raja'* in the interpretation of M. Quraish Shihab and explain its relationship with optimistic awareness, emotional control, and self-improvement motivation as psychospiritual values relevant within the context of contemporary life.

1. RESEARCH METHODOLOGY

This research uses a qualitative design with a library research approach, utilizing written sources for data collection and analysis. The primary method used is *maudhū'i* (thematic) interpretation, which involves collecting, grouping, and systematically analyzing Qur'anic verses related to a certain theme to obtain a holistic understanding. This approach was chosen because the research focuses on single concept, namely (Latifah & Fatchiatuzahro, 2025) *raja'*, whose meaning is spread across a number of verses with different contexts. Through this approach, the verses related to *raja'* can be studied comprehensively so as to produce a more comprehensive understanding of the form, meaning, and context of its use in the Qur'an.

Research data are categorized into primary sources and secondary sources. The primary source is Tafsir Al-Misbah: The Message, Effect, and Compatibility of the Qur'an by M. Quraish Shihab which serves as the main reference to analyze the interpretation of the selected verses. Secondary sources consist of scientific journal articles, supporting commentary books, as well as academic literature relevant to the concept of *raja'*, *maudhū'i interpretation methods*, Islamic psychology, and psychospirituality. This division ensures that substantive interpretive sources are conceptually distinguished from methodological frameworks.

Data collection was executed yusing documentation techniques, comprising searching,, reading, recording, grouping, and analyzing relevant sources. Verse selection occurred in two stages: initial identification and thematic selection. In the initial identification stage, verses containing derivative forms of the root ر ج و (*ra-jā-wāw*) were identified, alongside verses substantively related to having hope in Allah's mercy and forgiveness, prohibition against despairing of His mercy, hope for an encounter with God, and the link between hope with faith and righteous deeds. This procedure aligns with the thematic approach in analyzing the pronunciation of (Amri & Dumilah, 2022) *al-raja'* and *al-tamanni* in the Qur'an. The research was carried out by collecting verses related to the two sayings and analyzing their context and interpretation, which systematically examines textual contexts and exegesis to map lexical variations and meaning across Qur'anic verses.

Based on initial surveys , verses connected to the concept of *raja'* were identified in several contexts, including Q.S. Al-Baqarah [2]: 218, Q.S. Al-Isra' [17]: 57, Q.S. Al-Kahf [18]: 110, Q.S. Al-'Ankabut [29]: 5, Q.S. Al-Ahzab [33]: 21, Q.S. Fatir [35]: 29, Q.S. Al-Mumtahanah [60]: 6, as well as conceptually linked verses regarding hope for Allah's mercy and the prohibition of despair, such as Q.S. Az-Zumar [39]: 53. An examination of the lexical variations of *raja'* reveals that the concept manifests across diverse contexts, such as seeking deivine grace, preparing for an encounter with God, anticipating divine reward, and demonstrating religious obedience. This is in line with explaining that (Al-Daghistani, 2023) *rajā'* is one of the important concepts in the Islamic spiritual tradition that is related to hope in Allah and has a close relationship with *tawakkul*. Thus, *raja'* signifies far more than passive desire for an outcome, it constitutes a spiritual dimension governing human, attitude, worldvie, and relationship with God.

Furthermore, sample selection was carried out based on specific inclusion and exclusion criteria. The inclusion criteria include: (1) verses that contain words or derivatives of the root ر ج و with the meaning of hoping or wanting something related to spiritual orientation; (2) a verse that describes the hope for mercy, forgiveness, or an encounter with Allah; and (3) verses that connect hope with faith, piety, or righteous deeds. The exclusion criteria include verses that use the word form of the same root but do not represent the concept of *the king'* as a spiritual hope, as well as verses that only show hope for worldly interests without adequate connection to the focus of the research.

Based on these criteria, the research focused the analysis on five verses, namely Q.S. Al-Baqarah [2]: 218, Q.S. Al-Isra' [17]: 57, Q.S. Al-Kahf [18]: 110, Q.S. Al-'Ankabut [29]: 5, and Q.S. Az-Zumar [39]: 53. The five verses were chosen because they represent the main dimensions of the concept of *raja'* that are the focus of the research, namely the hope for Allah's mercy and help, the orientation to Allah, the hope for an encounter with Him accompanied by righteous deeds, and the hope for Allah's forgiveness and mercy. Q.S. Al-Kahf [18]:110 explicitly connects the hope of an encounter with Allah with the command to do righteous deeds, so it is relevant to analyze the relationship between expectations and actions.

The selection of these five verses does not imply that no other Qur'anic passages pertain to *raja'*, rather it serves to delineate the scope of research based on the thematic criteria that have been set. Other verses found at the initial identification stage are not analyzed in depth if their context does not directly support the focus of the study, has a more dominant meaning in other contexts, or does not contribute adequately to the *construction of kings as a psychospiritual concept*.

The analysis stage was conducted using a dual approach of qualitative content analysis and thematic analysis. Content analysis was used to identify the textual meaning of *raja'*, the context of the verse, as well as the explanation of M. Quraish Shihab in Tafsir Al-Misbah. Furthermore, thematic analysis was used to group findings based on the patterns of meaning that emerged from the five verses. The analysis does not aim to empirically measure the psychological impact of *raja' or human behavior*, rather it clarifies the conceptual interconnections among spiritual expectations, theological beliefs, inner orientation, and human actions. Thus, terms such as optimism, emotional control, and motivation for self-improvement are analyzed strictly as conceptual parallels, rather than empirically verified psychological effects.

The analysis is carried out through several stages, namely data reduction, data grouping based on theme, descriptive-analytical presentation of data, interpretation of Quraish Shihab interpretation, and drawing conclusions. At the interpretation stage, the interpretation in Tafsir Al-Misbah is compared in a limited way with supporting interpretations and relevant scientific literature to obtain a more contextual understanding. The comparison is used to strengthen the interpretation, not to change the Tafsir of Al-Misbah as the main source of interpretation of the research.

The validity of the data is maintained through source triangulation by cross-referencing Quraish Shihab's commentary with supporting classical or modern sources of interpretation and relevant academic literature. Methodological consistency was ensured by strictly applying identical selection criteria across all data, maintaining systematic citation logging, and ensuring coherence between raw textual data, exegesis, analytical findings and conclusions. Through these procedures, this study aims to establish a robust conceptual framework of *raja'* in *Tafsir Al-Misbah* as a Qur'anic psychospiritual construct bridging theological, psychological, and ethical-spiritual dimensions.

B. RESULTS AND DISCUSSION

Results

This study presents findings on the concept of *raja'* (hope) in *Tafsir Al-Misbah* by M. Quraish Shihab through a literature study of verses that are directly and substantively related to *raja'*, including the word form from the root ر ج و, hope for Allah's mercy and forgiveness, and the relationship of hope with faith, charity, and orientation to Allah. The selection of verses uses *the maudhū'ī* tafsir approach which gathers verses based on themes and comprehensively analyzes their meanings (Nazhifah & Karimah, 2021). Therefore, the research not only traces the emergence of the word *raja'*, but also the network of meanings that form the concept of hope in the Qur'an, as the research of Husna and Ni'mah (2024) shows the relationship of *al-raja'* with hope in Allah, prayer, tawakal, forgiveness, retribution, obedience, and guidance.

The data is then reduced and classified into main and supporting verses. QS Ar-Ra'd [13]:11, for example, is placed as a supporting verse because it explains the relationship of hope to the effort to self-change, not as the *main verse of raja'*. This distinction prevents the arbitrary expansion of meaning and is in line with the principle of thematic interpretation that pays attention to context and interverse relationships (Kusroni & Zamzami, 2021). In reading *Tafsir Al-Misbah*, the study also considers the character of the interpretation of Quraish Shihab which is rational, contextual, social, and pays attention to *the munāsabah* between verses (Fatih, 2021; Setiawan, 2023). Thus, the meaning of *raja'* is determined through the dialogue between the structure of the

language, the context of the verses, the relationship between the people, and the interpretation of the Quraish Shihab.

The results of the analysis are then constructed into four dimensions, namely theological, ethical, eschatological, and psychospiritual. The theological dimension relates to the hope for God's grace, forgiveness, and help; the ethical dimension connects hope with faith, obedience, effort, and charity; the eschatological dimension leads to an encounter with God and the afterlife; While the psychospiritual dimension is an interpretation of *the implications of the raja'* for the mental condition and orientation of life. This construction is in line with the findings of Husna and Ni'mah (2024) and can be dialogized with *hope theory* which views hope as a dynamic process, not just optimism or positive expectations (Colla et al., 2022). However, these four dimensions are the researcher's analytical construction, not the explicit classification of Quraish Shihab, so the study still distinguishes between the meaning in the Tafsir Al-Misbah and the conceptual synthesis of the researcher.

Table 1. The Discovery of the Concept *of the King'* in Tafsir Al-Misbah

No.	Verses of the Qur'an	Status of Verse	Focus Concept Raja'	Dimensions of Analysis	Summary of Quraish Shihab's Interpretation	Psychospiritual Implications According to Researchers
1	QS Az-Zumar [39]: 53	Substantive main sentences	Hope for Allah's mercy and forgiveness	Theological	The verse shows the breadth of Allah's mercy and forgiveness and the prohibition of despair for people who realize their mistakes and want to return to Him.	It has conceptual relevance to the growth of hope, acceptance of the possibility of self-change, and the drive to repent.
2	QS Al-Hijr [15]: 49–50	Supporting sentences	The balance between Allah's mercy	Theological–spiritual	The interpretation of Quraish Shihab shows that the news of Allah's forgiveness and	It has conceptual relevance to a balanced spiritual attitude between hope and moral vigilance.

			and threat		mercy goes hand in hand with the affirmation of His punishment. Both form a balance of a believer's attitude.	
3	QS Al-Baqarah [2]: 218	Main sentence	Hope for Allah's mercy accompanied by faith and effort	Etis-teologis	The verse connects those who believe, migrate, and wage jihad in the hope of obtaining Allah's mercy. Such hope is in relation to action and sacrifice.	It has conceptual relevance with an expectation orientation accompanied by responsibility, effort, and charity.
4	QS Al-Kahf [18]: 110	Main sentence	Hope of meeting Allah and righteous deeds	Eskatologis-etis	The hope of meeting God is placed with the command to do righteous deeds and not to associate with Him in worship.	It has conceptual relevance to a transcendent life orientation and an impulse to direct action toward a spiritual goal.
5	QS Ar-Ra'd [13]: 11	Supporting sentences	Hope and self-change	Psychospiritual	The verse affirms that the change in human circumstances is related to the changes contained in them. This verse does not directly use the concept of <i>king'</i> and is not placed as the main verse about hope.	It is used as a supporting implication that hope in the perspective of this study is not understood as a passive attitude, but can be conceptually associated with effort and self-change.

Source: The results of the researcher are based on Tafsir Al-Misbah by M. Quraish Shihab and relevant supporting sources.

Based on the table, it is found that the concept of *king'* in Tafsir Al-Misbah has several interrelated characteristics. First, *raja'* is related to the belief in Allah's mercy and forgiveness, as reflected in QS Az-Zumar [39]: 53. Hope in this context is not only in the form of a desire to gain something, but it is related to the attitude of man when faced with mistakes and opportunities to return to God. The study of the *spiritual dimension of raja'* shows that hope in God can be part of a spiritual orientation that encourages people to face difficulties, improve themselves, and build a better relationship with God. This is in line with studies that show that religious values can play a role in the formation of individual spiritual and social attitudes through the learning of Akidah Akhlak. (Syauqi et al., 2025)

Thus, *the raja'* has a theological foundation in the form of belief in the vastness of Allah's mercy while opening up space for change and self-improvement.

Second, *the raja'* is related to the balance between hope and fear of Allah. QS Al-Hijr [15]: 49–50 shows that the proclamation of Allah's forgiveness and mercy goes hand in hand with the warning of His punishment. In the context of religion, the dimension of *khauf* or fear of Allah can be related to awareness of moral consequences and encourages individuals to maintain their behavior. In (Darsih & Fadhilah Suralaga, 2024) this study, this balance is understood as a spiritual character that prevents hope from developing into an attitude of feeling excessively secure from moral responsibility. These findings are the result of a synthesis of the interpretation of the verse and are not intended as a claim that the Quraish uses the term "moderate spiritual character" explicitly.

Third, *the raja'* has a connection with faith and charity. QS Al-Baqarah [2]: 218 shows the relationship between faith, hijrah, struggle, and hope for Allah's mercy. This shows that hope in the Qur'an does not stand apart from human action. Hope has an orientation to Allah while at the same time walking with effort and sacrifice. This finding is in line with contemporary studies that place religious expectations as part of religious orientation related to the meaning of life and the involvement of individuals in carrying out their religious values. Based on these findings, this study interprets (Fatima et al., 2024) *raja'* as a hope that has an ethical dimension because it encourages humans to actualize their beliefs through actions.

Fourth, *raja'* has an eschatological orientation. QS Al-Kahf [18]: 110 connects the hope of meeting Allah with righteous deeds and purification of worship. In this context, hope is directed not only to the success of earthly life, but also to transcendent goals. Contemporary studies of spirituality and transcendent orientation show that religious orientations that direct life to goals that go beyond material interests are related to the meaning of life and the formation of a more meaningful direction of life. In this study, the orientation is understood conceptually as one of the (Jafari et al., 2024) *characteristics of raja'* which can be a framework for humans in determining the direction of life and considering the spiritual consequences of their actions.

Fifth, effort and self-change can be understood as a supporting dimension in the construction of *raja'*. Qur'an Ar-Ra'd [13]:11 is not placed as the main verse about *the king'* because it does not directly use the term or discuss the concept of hope. This verse is used in a limited way as a supporting verse to explain that a positive orientation towards change cannot be separated from human effort. Therefore, the relationship of QS Ar-Ra'd [13]:11 with *raja'* in this study is a conceptual interpretation of the researcher, not a claim that the Quraish Shihab explicitly interprets the verse as a discussion of *the raja'*.

Based on the overall findings, this study constructs the *raja'* in Tafsir Al-Misbah as a hope based on belief in Allah's mercy and forgiveness, accompanied by spiritual balance, attachment to faith and charity, and orientation to transcendent goals. From this construction, *raja'* has conceptual relevance for the development of optimistic awareness, emotional control, meaningful life orientation, and motivation for self-change. However, this relevance is conceptual based on the results of the analysis of interpretation and is not intended as empirical evidence of the influence of *raja'* on the psychological condition of humans.

Discussion

This discussion examines the concept of *raja'* (hope) in the perspective of Tafsir Al-Misbah by M. Quraish Shihab by placing it as a Qur'anic psychospiritual concept that has relevance to modern human life. The analysis is not only directed at explaining the meaning of the verses, but also examining the pattern of the construction of the *raja'*, its theological, psychological, social, and spiritual dimensions, as well as its contribution to

the development of the study of thematic interpretation and contemporary Islamic psychology. This approach shows that raja' in the Qur'an is not just an abstract mental attitude, but a spiritual energy that is able to form optimism, mental resilience, emotional balance, and human self-transformation.

This study also shows that Tafsir Al-Misbah presents a contextual and humanist pattern of interpretation. Quraish Shihab not only interprets the verse normatively-theologically, but also connects it to the psychological and social realities of modern society. The pattern of adabi-ijtima'i used in Tafsir Al-Misbah makes the concept of raja' more applicable and relevant in answering contemporary humanitarian problems, such as anxiety, hopelessness, burnout, identity crisis, and loss of meaning in life due to the weakness of modern human spirituality.

The main results of this study show that the concept of raja' in Tafsir Al-Misbah has three main constructions, namely: (1) raja' as a theological foundation that prevents humans from despair; (2) the raja' as a mechanism of spiritual balance through his relationship with khauf; and (3) Raja' as a transformational energy that drives self-change and real action. These three constructions show that the raja' has a multidisciplinary dimension that can be studied through the perspectives of interpretation, Sufism, spiritual psychology, and contemporary mental health studies.

1. Raja' as a Theological Foundation and Spiritual Restoration

The concept of raja' in the Qur'an is rooted in the prohibition of giving up on Allah's mercy as explained in QS Az-Zumar: 53:

Say, "O Ibadi al-Dhiyah, we are the most merciful, and the Messenger of Allah (peace and blessings of Allaah be upon him) is the Messenger of Allaah (peace and blessings of Allaah be upon him).

"Say: O My servants who have exceeded the limits of themselves, do not despair of the mercy of Allah."

In Tafsir Al-Misbah, Quraish Shihab explains that this verse affirms the breadth of Allah's grace that is not limited by human sin. The prohibition of despair is understood as a fundamental principle in man's relationship with God. Despair is seen not only as an emotional condition, but also as a form of weak confidence in God's love. This interpretation shows that hope is the main foundation in building the spirituality of a believer. (Shihab, 2002).

Quraish Shihab's interpretation of this verse emphasizes the breadth of Allah's mercy and forgiveness while opening up space for people to return to Him. Hope is not placed as a passive attitude, but has to do with human awareness of mistakes and the drive to improve oneself. Thus, the interpretation shows that *raja'* has a theological as well as an ethical dimension, namely a belief in the grace of Allah that goes hand in hand with the awareness to make changes and return to the right path. In the context of contemporary life, such construction has conceptual relevance for the development of an optimistic attitude and orientation to self-change without relinquishing the foundation of divinity.

The findings of the study show that *the raja'* in Tafsir Al-Misbah can be constructed as a form of spiritual hope based on belief in Allah's mercy and forgiveness. The hope does not stop at inner confidence, but is related to the awareness to return to God, improve oneself, and direct action to good.

In another study, it was shown that the interpretation of Quraish Shihab in Tafsir Al-Misbah can be associated with (Mundiatul Mila & Abdul Ghofur, 2025) *self-concept*, character building, and *psychological well-being*. The findings show that there is a conceptual space to connect the values of the Qur'an in Tafsir Al-Misbah with the psychological dimension of the human being, although the study does not specifically address *raja'*. Meanwhile, it shows the relevance of the concept (Renilda & Vivi, 2025) *of tazkiyatun nafs* in Tafsir Al-Misbah with the problem of anxiety and inner peace, while studying patience and prayer in Tafsir Al-Misbah as values relevant to (Qasanah & Thohir, 2024) *self-healing* and peace of mind.

Based on these findings, *raja'* in this study is understood not as a therapeutic mechanism that has been empirically proven, but as a psychospiritual construct that has conceptual relevance for strengthening positive orientation, managing the inner response to mistakes and failures, and the drive to make self-changes. Hope in God's grace provides a transcendent orientation that allows man to view mistakes and difficulties not as the end, but as conditions that still open the possibility of repentance, self-improvement, and return to God. Thus, the contribution of this research lies in the formulation of *raja'* as a hope that integrates theological beliefs, inner orientation, and ethical action.

This view is in line with Al-Ghazali who explains that the *raja'* is the hope of Allah's mercy built on faith and charity, not just empty wishful thinking. Al-Qusyairi also states that *raja'* is born from a deep belief in Allah's love and promise to His servants. In the perspective of Sufism, *raja'* is positioned as one of the spiritual *maqām* that protects people from *qunūt* (despair) and spiritual alienation. (Al-Ghazali, 2005). (Al-Qusyairi, 2007)

The study of contemporary religious psychology also strengthens these findings. explains that spirituality is closely related to mental health and an individual's ability to cope with life's stresses. through Hope Theory, it is stated that hope is an important element in building resilience, motivation, and a person's future orientation. (Koenig et al., 2012) (Snyder, 2002)

In the context of modern society, the increasing phenomenon of anxiety, depression, burnout, and spiritual emptiness shows that humans need a system of meaning that is able to rebuild life expectancy. *Raja'* in Tafsir Al-Misbah is present as a Qur'anic psychospiritual concept that not only provides theological calm, but also shapes the existential optimism of modern humans.

Analysis of the research shows that *raja'* in Tafsir Al-Misbah is not built through a frightening dogmatic approach, but rather through a humanist and transformative spiritual approach. This pattern shows that the Qur'an not only serves as a source of normative teachings, but also as a source of human psychological recovery. The findings contribute to the development of thematic interpretation studies by presenting multidisciplinary readings that connect the Qur'an, Sufism, spiritual psychology, and contemporary mental health issues.

2. The Balance of Raja' and Khauf as a Construction of Spiritual Stability

The concept *of raja'* in the Qur'an does not stand alone, but in some verses it is juxtaposed with *khauf* (fear), as seen in QS Al-Hijr [15]: 49–50. The juxtaposition of hope for God's mercy and forgiveness with the warning of punishment shows a balance in man's spiritual attitude. In the perspective of Tafsir Al-Misbah, this balance can be understood as an encouragement so that people do not get trapped in despair or excessive security towards sin. Thus, *raja'* is not directed to unlimited optimism, but to a fixed hope accompanied by moral awareness and responsibility to God.

The Prophet (peace and blessings of Allaah be upon him) said: "The Messenger of Allaah (peace and blessings of Allaah be upon him) said:

"Tell My servants that I am the Most Forgiving and the Most Merciful, and that My punishment is a very painful punishment."

In Tafsir Al-Misbah, Quraish Shihab explains that the juxtaposition between grace and punishment shows the importance of spiritual balance in human life. Hope without fear has the potential to give birth to moral negligence, while fear without hope can lead to despair. This interpretation shows that the Qur'an builds a moderate, proportional, and non-extreme spirituality. (Shihab, 2002).

The findings of the study show that the main pattern of the concept of *raja'* and *khauf* in Tafsir Al-Misbah lies in their balance function. *Raja'* serves as a source of optimism and inner peace, while the *khauf* serves as moral control and ethical awareness. Both form a complementary spiritual construction in maintaining the stability of the human soul.

In the Sufism tradition, this balance is seen as the core of a believer's spiritual journey. Al-Ghazali stated that the heart of a servant must be between hope and fear in order to remain on the straight path, Al-Qusyairi likened *king'* and *khauf* to two wings that bring man to closeness to Allah. This analogy suggests that the loss of one aspect will lead to a spiritual imbalance. (Al-Ghazali, 2005). (Al-Qusyairi, 2007)

The study of contemporary religious psychology also strengthens these findings. Through a systematic review of quantitative research, it is shown that religiosity and spirituality are related to the regulation of emotions, particularly through the use of adaptive strategies such as (Brandon, 2025) *cognitive reappraisal*. Emotion regulation has also been found to play a role in linking religiosity and spirituality to a number of psychological conditions, such as resilience, anxiety, depression, and life satisfaction. In line with that, it shows that (Graça & Brandão, 2024) *religious/spiritual coping* is related to emotion regulation, *psychological well-being*, and life satisfaction, although these relationships are influenced by an individual's ability to manage their emotions.

The findings provide conceptual support for the results of this study that *raja'* can be understood as a spiritual orientation that has the potential to be related to how humans respond to difficulties and manage mental states. However, the relationship in

this study remains placed as conceptual relevance, not as evidence that raja' empirically improve emotional regulation or psychological well-being.

These findings obtain supporting context from the study of contemporary religious psychology. It shows that (Wnuk, 2024) *religious coping* is related to the psychological state of individuals, especially in relation to *hopelessness* and *meaning in life*. The findings show that the religious dimension can be one of the resources used by individuals in dealing with life pressures while helping to build meaning for the experiences they face.

In line with that, it was found that religiosity and spirituality have a relationship with (Rida Tahir et al., 2024) *psychological well-being* in students. These results provide context that spiritual and religious orientation may be related to psychological well-being conditions, although these relationships remain influenced by individual context and characteristics.

In relation to this study, the findings were not used to prove that raja's *directly* produce certain psychological conditions. The results of this study remain at the level of conceptual interpretation, namely that the balance between *raja'* and *khauf* can be understood as a spiritual orientation that provides space for humans to continue to hope in Allah's mercy while maintaining an awareness of moral responsibility. Thus, raja' can be understood as an inseparable hope from awareness, effort, and accountability for actions.

3. Raja' as Transformational Energy and Active Hope

Although Qur'an Ar-Ra'd [13]:11 does not directly address the concept *of raja'*, this verse can be used as a reinforcement in the conceptual synthesis of the research that hope in Islam does not simply stop at the inner attitude, but relates to man's efforts to improve his or her condition. The interpretation of this verse emphasizes that the change in human circumstances is related to the changes that humans make to themselves. In this context, the relationship between QS Ar-Ra'd [13]:11 and (Hamka, 2015) *the raja'* is the result of the researcher's interpretation based on the relationship between the orientation of hope and the principle of self-change affirmed in the verse. Thus, this verse serves as a supporting verse, not as the main basis for establishing the concept *of king'* in Tafsir Al-Misbah.

Based on this synthesis, *raja'* can be understood conceptually as a non-passive hope. Hope for Allah's grace goes hand in hand with human consciousness to make efforts, improve oneself, and realize the values of faith in action. This understanding strengthens the finding that the construction of *the raja'* in this study has a relationship between the theological dimension and the ethical-practical dimension. However, the terms "active" and "transformational" are the result of the researcher's analytical construction, not the terms that Quraish Shihab directly uses in interpreting QS Ar-Ra'd [13]: 11.

Indeed, Allah, may He be glorified and exalted, does not be deceived by the soul of the soul.

"Verily, Allah will not change the condition of a people until they change their own condition."

In Tafsir Al-Misbah, Quraish Shihab explains that changes in human life are closely related to internal efforts made by individuals and society. Allah's help is not present without the efforts and seriousness of humans in improving themselves. This interpretation shows that the king' in the Qur'an is not just an inner conviction, but a spiritual impulse that moves real action. (Shihab, 2002)

The findings of the study show that the main pattern of the concept of *raja'* in Tafsir Al-Misbah lies in its transformational dimension. *Raja'* is constructed as a spiritual energy that forms motivation, fighting power, self-awareness, and the spirit of change. Hope in this context does not give birth to a passive or fatalistic attitude, but instead builds a progressive and productive mentality.

This view is in line with Al-Ghazali's thought that hope without charity is only a *tamanni* or an empty illusion. Al-Qusyairi also explained that the king' must be realized through earnestness in doing good deeds and avoiding laziness. Thus, the Islamic spiritual tradition places hope as an active force that encourages self-transformation. (Al-Ghazali, 2005) (Al-Qusyairi, 2007).

Positive psychological studies show that hope is closely related to self-efficacy, resilience, and an individual's ability to achieve life goals. Individuals who have hope tend to be better able to deal with life's pressures and maintain motivation when experiencing failure. Research also shows that spirituality contributes to an individual's ability to deal with crises and life changes. (Snyder, 2002) (Aflakseir & Coleman, 2011)

In the context of modern life, the concept of the *raja'* as an active hope has enormous relevance. Contemporary society faces various problems such as social pessimism, instant culture, motivation crisis, and a weak spirit of struggle. *Raja'* in Tafsir Al-Misbah offers a spiritual approach that encourages people to remain optimistic while actively trying to improve their lives.

The analysis of the research shows that the concept of *raja'* in Tafsir Al-Misbah has not only a spiritual dimension, but also a strong social and psychological dimension. The king' becomes the moral energy that shapes the work ethic, mental resilience, and spirit of social change. These findings contribute to the development of Qur'anic psychology through a dialogical reading of the Qur'an with modern theories of motivation and behavior change.

4. The Integration of Raja', Faith, and Charity

QS Al-Baqarah [2]: 218 is one of the main verses in this study because it explicitly links hope for Allah's mercy with faith and charity. Allah SWT. said:

Indeed, those who believe, and those who emigrate, and strive hard in the way of Allah, are the first of those who seek Allah's mercy, and Allah, the Oft-Forgiving, the Most Merciful.

"Indeed, those who believe, those who emigrate, and wage jihad in the cause of Allah, they hope for Allah's mercy. God is Forgiving and Merciful." (QS Al-Baqarah [2]: 218).

The verse shows that *the raja'* or hope for Allah's mercy is present after the mention of faith, hijrah, and jihad. This arrangement shows that hope in God's grace is inseparable from human commitment to faith and action. This shows that the values of faith in the Qur'an do not stop at the aspect of belief, but are also related to the formation of attitudes and behaviors in human life. This view is in line with studies that affirm the importance of theological values derived from the Qur'an and hadith in shaping human character and integrity. (Fatimah et al., 2025)

In Tafsir Al-Misbah, Quraish Shihab explains that those who believe, migrate, and wage jihad have hope for Allah's mercy. Such hope is related to their faith and the sacrifices they make. Thus, *the raja'* in this verse is not understood as waiting without effort, but is in the series of human faith and deeds (Shihab, 2002).

The relationship between faith, charity, and hope also finds support from contemporary studies of the concept *of raja'*. Research on *al-raja'* and *al-tamannī* shows that *raja'* has the character of hope accompanied by the possibility of achievement and effort, while *tamannī* indicates more desire for something that is difficult or impossible to achieve. This distinction reinforces the reading that hope in Islam is not synonymous with passive wishful thinking. (Amri & Dumilah, 2022)

In this study, the relationship is then structured as a conceptual pattern of faith → charity and sacrifice of the raja's → to the mercy of Allah. The pattern is the result of a researcher's synthesis based on the structure of the verses and interpretation of the Quraish Shihab. Thus, raja's *have* both theological and ethical consequences, because the expectation of God's mercy is related to man's willingness to exercise faith and do charity.

The study of *al-raja'* in the Qur'an shows that the concept of hope is not only related to the desire to obtain something, but also to the orientation of man to Allah and the willingness to carry out religious guidance. This interpretation shows that rajas' have a broader theological and ethical dimension than mere psychological optimism (Adi Anggara et al., 2023)

Based on this analysis, this study found that the integration of raja', faith, and charity is one of the main characters of the concept of hope in Tafsir Al-Misbah. Raja' not only shows man's orientation to the grace of Allah, but also relates to the quality of faith and sincerity in doing charity. In the psychospiritual context, this construction has conceptual relevance for the development of responsible hope, that is, hope that remains oriented towards God as well as effort and self-improvement.

5. The Relevance of the Concept of Raja' in Contemporary Life

The findings of the study show that the concept *of raja'* in Tafsir Al-Misbah has relevance to the spiritual needs of contemporary humans, especially in building hope that remains grounded in a relationship with Allah. In this case, raja' not only shows the hope of something good, but also directs people to remain confident in Allah's mercy in living life.

These findings are in line with research that shows the relationship between (Dewi et al., 2024) *hope*, religiosity, and *subjective well-being* in students in Islamic boarding schools. The similarity lies in the importance of religious expectations and orientation in the lives of individuals. However, the study uses an empirical approach by

involving respondents, while this study examines the concept (Dewi et al., 2024) of '*raja'*' through a literature analysis of Qur'anic verses and interpretation of Quraish Shihab. These differences show that this study does not place *raja'* as a measured psychological variable, but as a spiritual concept that has a theological basis.

This is important because *raja'* in Tafsir Al-Misbah has a wider scope than the notion of hope in the study of psychology. Based on the analysis of QS Al-Zumar [39]: 53, QS Al-Hijr [15]: 49–50, QS Al-Baqarah [2]: 218, and QS Al-Kahfi [18]: 110, *raja'* is related to confidence in Allah's mercy, faith and charity, balance with *khauf*, and orientation towards the hereafter. Thus, the hope in the *concept of raja'* does not stop at the desire to obtain certain results, but also relates to how one goes through the process of life based on faith and moral responsibility.

The relevance of the *concept of raja's* is also seen in studies that found that religiosity is related to (Chui, 2023) *psychological well-being* and has an indirect relationship through *gratitude* and *hope*. The findings are in line with this study in showing that religious orientation may be related to the formation of individual expectations and psychological conditions. The difference is that Chui empirically examines the relationship on students, while this study understands *raja'* as a spiritual concept through the analysis of Qur'anic verses and interpretation of Tafsir Al-Misbah. Thus, this study complements the empirical findings by showing that hope in Islam has a theological basis in the form of an orientation to Allah's grace, faith, and charity. Therefore, the contribution of this research lies in the explanation of the spiritual basis of hope, namely that hope arises not only from the psychological condition of the individual, but also from the belief in God's grace and help.

In this context, *raja'* can be understood as a form of hope that has a transcendent orientation. Hope is directed not only to the achievement of personal goals, but also to the grace of God and a life of spiritual value. This also shows the difference between *raja'* and optimism that only emphasizes the possibility of achieving the desired result. In *raja'*, hope goes hand in hand with faith, charity, and the realization that the end result remains in God's will.

This character is also related to the pattern of interpretation of Tafsir Al-Misbah. Research on the Indonesian context in Tafsir Al-Misbah shows that Quraish Shihab pays attention to the social and psychological conditions of the reader and connects the

message of the Qur'an with the life of the people. The findings are in line with this research because the interpretation of (Siar Nimah et al., 2024). *the verses of raja'* does not stop at the explanation of the meaning of language, but can be understood in relation to human problems. The difference is that the study discusses the Indonesian context and the character of the interpretation of Quraish Shihab more generally, while this study specifically looks at how these characters are used in understanding the concept (Siar Nimah et al., 2024) *of raja'*. Thus, this study shows that the contextual approach of Tafsir Al-Misbah can help explain the relevance of the Qur'anic value of hope to today's human life.

This relevance is increasingly seen in studies on religiosity and mental health. It shows that the relationship between religiosity and mental health has been a concern in various psychological and religious research. These findings are in line with this research in looking at the religious dimension as one of the aspects that can be related to human psychological conditions. The difference is that the study discusses the relationship between religiosity and mental health in general, while this study specifically examines (Papaleontiou-Louca, 2024) *raja'* as a concept of hope that has a theological basis in the Qur'an and the interpretation of Tafsir Al-Misbah.

These findings are in line with current research in terms of looking at the religious dimension as a part that can provide direction to human experiences and psychological conditions. However, the study empirically tested the relationship between variables, while this study did not measure *the influence of raja' on psychological well-being*. Therefore, this study is not intended to prove that *raja' directly* improve mental health, but to explain how the concept offers a spiritual perspective on the meaning of hope.

Based on a comparison with these studies, the concept of *raja'* in Tafsir Al-Misbah can be understood as a construction that brings together hope for Allah's mercy, commitment to faith, and responsibility for action. These three elements are the main differentiators between *raja'* and hope that is only oriented towards achieving goals. Hope in *raja'* still has a direction to God, but at the same time it is manifested through faith, charity, and human effort.

Thus, the contribution of this research is not to empirically prove the influence of *kings* on mental health or behavior, but rather to strengthen the conceptual understanding of expectations in the perspective of the Qur'an. *Raja'* offers a framework

of hope meaning that connects human psychological needs with spiritual orientation to God. The framework can be a meeting point between the study of interpretation, Islamic psychology, religiosity, and human welfare, as well as open up space for further research to empirically test the concept of *raja'* in contemporary life.

D. CONCLUSION

Based on the results of the research, the concept of *raja'* in Tafsir Al-Misbah by M. Quraish Shihab is not only understood as a hope for Allah's mercy, but as a spiritual attitude that has a relationship with faith, charity, effort, and the orientation of the hereafter. An analysis of the selected verses shows that *the raja'* has several main characteristics, namely the hope for the breadth of Allah's mercy and forgiveness, the balance between *the raja'* and *the khauf*, the relationship between hope and faith and charity, and the transcendent orientation to the encounter with Allah.

The main construction found in this study is that *the raja'* is an integrative spiritual hope, that is, a hope that connects belief in God's grace with man's responsibility to believe, to do charity, and to make efforts for self-improvement. Thus, *raja'* differ from optimism that is only oriented towards the achievement of results, because it has theological foundations and ethical consequences. In the context of QS Al-Baqarah [2]: 218, for example, hope for Allah's mercy is present in the series of faith, hijrah, and jihad, thus showing the connection between hope and action.

This research makes a conceptual contribution to the study of thematic and psychospiritual interpretation of Islam by formulating *raja'* as a construction that brings together theological, ethical, and psychospiritual dimensions. Its relevance to contemporary life lies in its ability to offer a framework of hope that does not stop at optimism, but remains God-oriented and accompanied by moral responsibility and human effort. Within the limits of literature research, such relevance is a conceptual finding and not empirical evidence regarding the influence of *raja'* on individual mental health or behavior.

This study has limitations because it focuses on Tafsir Al-Misbah as the primary source and uses a number of verses selected based on certain thematic criteria. This study has also not empirically examined how the concept of *'raja'* is accepted or applied by contemporary Muslim societies. Therefore, further research can develop a comparative

study between Tafsir Al-Misbah and other contemporary interpretations, as well as conduct empirical research to test the relevance of the concept of *raja'* to psychological, spiritual, and social aspects in the life of Muslim society.

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