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### Rethinking Self-Love: A Qur'anic Interpretation through Hamka's Tafsir

*Meninjau Ulang Konsep Self-Love: Interpretasi Qur'ani melalui  
Tafsir Hamka*

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#### Abstract

This article aims to examine the concept of self-love from the perspective of Buya Hamka's exegesis through his work Tafsir al-Azhar. Using a qualitative approach and content analysis method, this study explores Hamka's interpretation of the verses Q.S. Al-Isra (17): 70, Q.S. Al-Baqarah (2): 286, Q.S. Az-Zumar (39): 53, Q.S. Ibrahim (14): 7, and Q.S. Al-Insyirah (94): 5-6. The findings indicate that Buya Hamka understands the teachings of the Qur'an as an invitation to love oneself proportionately, encompassing self-acceptance, patience, self-forgiveness, inner resilience, and spiritual awareness. Hamka's interpretation demonstrates strong relevance to the concept of self-love in contemporary psychology, although he places greater emphasis on transcendence and moral responsibility. This article concludes that Hamka's perspective functions not only as a religious exegesis but also as a psychological and moral guide for modern individuals seeking a balanced understanding of self-love.

**Keywords:** Buya Hamka; Islamic Psychology; Self-love; Spirituality; Tafsir al-Azhar

#### Abstrak

Artikel ini bertujuan untuk mengkaji konsep self-love (cinta diri) dalam perspektif tafsir Buya Hamka melalui karyanya Tafsir al-Azhar. Dengan menggunakan pendekatan kualitatif dan metode analisis isi (content analysis), penelitian ini menelusuri penafsiran Hamka atas ayat-ayat Q.S. Al-Isra ayat 70, Q.S. Al-Baqarah ayat 286, Q.S. Az-Zumar ayat 53, Q.S. Ibrahim ayat 7, dan Q.S. Al-Insyirah ayat 5-6. Hasil kajian menunjukkan bahwa Buya Hamka memaknai ajaran Al-Qur'an sebagai ajakan untuk mencintai diri secara proporsional, yang mencakup penerimaan diri, kesabaran, pengampunan diri, ketahanan batin, serta kesadaran spiritual. Tafsir Hamka terbukti memiliki relevansi yang tinggi dengan konsep self-love dalam psikologi kontemporer, meskipun Hamka memberikan penekanan lebih pada aspek transendensi dan tanggung jawab moral. Artikel ini menyimpulkan bahwa pandangan Hamka tidak hanya berperan sebagai tafsir religius, tetapi juga sebagai panduan psikologis dan moral bagi manusia modern yang mencari makna cinta diri yang seimbang.

**Kata Kunci:** Buya Hamka; Psikologi Islam; Self-love; Spiritualitas; Tafsir al-Azhar



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## INTRODUCTION

The phenomenon of self-love has evolved into one of the main focuses in modern psychological studies, particularly in the fields of positive psychology and mental health. This concept is no longer understood merely as self-appreciation, but as a multidimensional construct encompassing self-compassion, self-acceptance, emotional regulation, and the ability to maintain psychological balance. Various empirical studies indicate that self-compassion has a significant relationship with improved mental health, including reductions in depression, anxiety, and psychological distress, as well as increases in individuals' subjective well-being. In a clinical context, self-compassion has been found to have a strong positive correlation with mental health in individuals with chronic conditions.<sup>1</sup> In addition, recent developments show that the concept of self-love is also connected to the practice of self-healing, namely efforts toward psychological recovery carried out independently through strengthening internal aspects of the individual. This practice involves self-reflection, emotional regulation, and the reinforcement of life meaning, all of which have been shown to enhance resilience and emotional stability.<sup>2</sup>

From a broader perspective, the integration of psychology and spirituality has begun to gain attention in contemporary academic studies. Some studies indicate that spiritual values, particularly those derived from the Qur'an, make a significant contribution to building mental health and psychological resilience. Interaction with the Qur'an, such as reading and understanding its meaning, is associated with reduced levels of anxiety and depression, as well as improved emotional well-being.<sup>3</sup> Furthermore, thematic studies of the Qur'an reveal that although the term self-love is not explicitly mentioned, the text contains concepts that are aligned with modern psychology, such as emotional balance, self-acceptance, resilience, and optimism.<sup>4</sup> Values such as *ṣabr* (patience), *shukr* (gratitude), *du'ā'* (supplication), and *muhāsabah* (self-reflection) function as psychological and spiritual mechanisms in maintaining mental stability. Thus, both in modern psychology and in the Qur'anic perspective, self-love can be understood as an important foundation for building holistic mental health amidst the complexities of contemporary life.

Despite the rapid development of research on self-love, self-compassion, and mental health, existing research remains fragmented, both conceptually and methodologically. In empirical psychological studies by Astuti (2015) and Permatasari and Meilita (2022), self-compassion is significantly related to mental health and individual resilience.<sup>5</sup> Studies show that individuals

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- 1 Astuti, Lia Hest y Tri. "Hubungan Self-Compassion dengan Mental Health pada Individu Penyintas Gagal Ginjal Kronis." 2015. <http://lib.unnes.ac.id/21931/1/1511411141%2Ds.pdf>
  - 2 Nabila, Putri Hudani, dan Muhammad Alif. "Self-Healing dalam Perspektif Al-Qur'an: Studi Qur'an Tematik." *Al-Tarbiyah* 3, no. 3 (2025). <https://doi.org/10.59059/al-tarbiyah.v3i3.2617>
  - 3 Malkan, Siti Norma Aisyah. "Curbing the Mental Illness: Does Al-Qur'an Play Roles?" 2024. <https://doi.org/10.5281/zenodo.13940211>; Muhammad Yusuf Pratama, M. Sihabudin, Mokh. Sya'roni, and Saepudin. 2025. "Living the Qur'an: Exploring Dalā'il Al-Khairāt in Indonesia As a Bridge Between Devotional Tradition and Emotional Experience". *Millati: Journal of Islamic Studies and Humanities* 9 (2). <https://doi.org/10.18326/millati.v9i2.3944>.
  - 4 Nazirah, Annida, Nadia Nurpadilah, Hanifatul Azizah, dan Muhammad Alif. "Wawasan Al-Qur'an tentang Mental Health: Studi Al-Qur'an Tematik dengan Pendekatan Grounded Theory." *IHSANIKA : Jurnal Pendidikan Agama Islam* 3, no. 3 (2025). <https://doi.org/10.59841/ihsanika.v3i3.3076>
  - 5 Astuti. "Hubungan Self-Compassion dengan Mental Health pada Individu Penyintas Gagal Ginjal Kronis."; Permatasari, Ambarwati Dia, and Zuhriya Meilita. "The Relationship Of Self Compassion And Resilience In Final Level Students At The Faculty Of Health Sciences As-Syafi'iyah Islamic University Mahasiswa Tingkat Akhir Di Fakultas Ilmu Kesehatan Universitas Islam As-Syafi'iyah." *Jurnal AFLAT Kesehatan Dan Anak* 8, no. 1 (2022): 73-82. <https://doi.org/10.34005/afiat.v8i1.1065>

with high levels of self-compassion tend to have more stable psychological conditions, even in situations of health crises. However, these studies are generally quantitative in nature and operate within a secular framework of modern psychology, thus not yet integrating the spiritual dimension, particularly the Qur'anic perspective, as a primary conceptual source. On the other hand, Islamic-based studies have begun to examine the relationship between the Qur'an and mental health. Several studies show that Qur'anic values such as *ṣabr* (patience), *shukr* (gratitude), *dhikr* (remembrance of God), and *tawakkul* (trust in God) play an important role in increasing inner peace, reducing anxiety, and strengthening individual resilience.<sup>6</sup> In addition, thematic studies of the Qur'an also reveal that concepts such as self-acceptance, emotional balance, and optimism are implicitly contained within the sacred text.<sup>7</sup> However, these studies still tend to be descriptive-thematic and have not yet developed a specific conceptual construction, particularly regarding self-love as the main analytical framework.

Furthermore, research that explicitly discusses self-love from an Islamic perspective remains limited and is generally conceptual in nature without in-depth analysis of Qur'anic texts or their exegesis. For example, the study by Husna and Sa'adah (2023) identified that self-love in Islamic psychology includes self-appreciation, forgiveness, and one's relationship with God, but it is not based on textual analysis of verses or specific exegetical approaches.<sup>8</sup> As a result, there is an epistemological gap in explaining how the concept of self-love is constructed directly from the primary source of Islam, namely the Qur'an, and how it is understood within the exegetical tradition. Based on this, there is a clear research gap, namely the absence of a systematic integration between the concept of self-love in modern psychology and Qur'anic interpretation based on specific exegetical works. Moreover, there has been no study that specifically constructs self-love through a Nusantara exegetical approach, such as Tafsir al-Azhar by Buya Hamka, which is known for its contextual and humanistic approach. In fact, this approach has the potential to bridge psychological and spiritual dimensions in a more applicable manner.

Therefore, this study aims to: (1) identify Qur'anic verses that represent the values of self-love; (2) analyze the construction of the meaning of self-love in Tafsir al-Azhar by Buya Hamka (1908–1981); and (3) integrate the concept of self-love in modern psychology with the perspective of Qur'anic exegesis to produce a more comprehensive conceptual framework. Thus, this study is expected to fill the gap in the literature while offering a new integrative approach between psychology and Qur'anic exegesis.

This study is based on the assumption that the concept of self-love is not merely a modern psychological construct that is individualistic in nature, but also has normative and conceptual foundations in the Qur'an that can be traced through comprehensive interpretation. The Qur'an, as the primary source of Islamic teachings, is believed to contain values related to self-acceptance, emotional regulation, optimism, and respect for human dignity, even though it does not explicitly use the term self-love. Furthermore, Tafsir al-Azhar by Buya Hamka is assumed to have interpretative potential capable of reconstructing these values in a contextual manner that is relevant to modern psychological problems. Thus, this study assumes that the integration between the concept of self-love in modern psychology and Qur'anic interpretation through Hamka's perspective will produce a more holistic understanding—namely, a concept of self-love that is not only self-centered but also connected to spiritual (God-centered) and social dimensions.

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6 Malkan, Siti Norma Aisyah. "Curbing the Mental Illness: Does Al-Qur'an Play Roles?"; Nabila and Alif. "Self-Healing dalam Perspektif Al-Qur'an: Studi Qur'an Tematik."

7 Nazirah, Nurpadilah, Azizah, and Alif. "*Wawasan Al-Qur'an tentang Mental Health: Studi Al-Qur'an Tematik dengan Pendekatan Grounded Theory.*"

8 Husna, Raras Rahcmatul, dan Nurus Sa'adah. "Self-Love dalam Perspektif Islami: Menjaga Kesehatan Mental dan Mengoptimalkan Potensi." *Nuansa: Jurnal Studi Islam dan Kemasyarakatan* 16, no. 1 (2023). <https://doi.org/10.29300/nuansa.v16i1.4047>

## Method

This study is a qualitative research employing a library research approach, which involves examining and analyzing relevant written sources, particularly *Tafsir al-Azhar* by Buya Hamka.<sup>9</sup> This method is used to explore Hamka's thoughts on concepts related to self-love based on the Qur'anic verses he interpreted. The approach used is the thematic (*maḥdū'ī*) approach, which is a method in Qur'anic exegesis that collects and analyzes verses related to a particular theme—in this case, the theme of self-love.<sup>10</sup> This approach allows the researcher to comprehensively understand the unity of the Qur'anic message dispersed across different chapters.

The data sources in this study are divided into two types: the primary source is *Tafsir al-Azhar* by Buya Hamka, while the secondary sources include books, scientific journals, and articles related to the themes of self-love, thematic exegesis, and mental health in Islam.<sup>11</sup> The data collection technique is carried out by selecting Qur'anic verses related to the concept of self-love, such as verses concerning: patience (*ṣabr*), gratitude (*shukr*), optimism (*rajā'*), self-forgiveness (*maḥfirah*), and human values and self-worth (*ḥaramah insāniyyah*). Each of these verses is analyzed based on Buya Hamka's interpretation in *Tafsir al-Azhar*. Data analysis is conducted using the content analysis method, which involves reading, understanding, and interpreting the text in depth to uncover moral and psychological messages within the exegesis.<sup>12</sup> In the process, the researcher integrates exegetical analysis with contemporary psychological literature on self-love to identify points of relevance between classical-modern exegesis and the problems faced by modern humans.

## RESULTS AND DISCUSSION

### Self-Love in the Perspective of the Qur'an

The concept of self-love, or loving oneself, is one of the important themes in modern psychological discourse. However, within the framework of Islamic teachings, this term is not explicitly recognized as it is in Western discourse. Glenn R. Schiraldi states that self-love is not merely a matter of self-confidence but also encompasses complete self-acceptance, forgiveness of personal mistakes, and compassion toward oneself.<sup>13</sup> Islam more often uses terms or values that point toward a positive attitude toward the self,<sup>14</sup> such as patience (*ṣabr*), gratitude (*shukr*), self-forgiveness (*istighfār*), optimism (*rajā'*), and respect for human dignity (*ḥaramah insāniyyah*).<sup>15</sup> These values, in fact, form a strong foundation for the presence of balanced self-love—namely, a form of self-love that does not fall into arrogance (*'ujb*) or narcissism, but also does not end in self-hatred or self-rejection.

In the Qur'an, teachings about loving and valuing oneself positively are not formulated using the term self-love, but can be found in various moral values, such as *ṣabr* (patience), *shukr*

9 Malik Abdul Karim Amrullah, *Tafsir al-Azhar* (Singapura: Pustaka Nasional, 1990), 10.

10 M. Amin Abdullah, *Tafsir Maudhu'i dan Aplikasinya dalam Studi Al-Qur'an* (Yogyakarta: UII Press, 2002), 24.

11 Tya Shofarina M. Nur dkk., "Self-love atau Selfish: Relevansi Konsep Tarbiyah dalam QS. al-Isra' [17]: 24 dengan Hubungan Anak dan Orang Tua," *Jurnal Semiotika-Q: Kajian Ilmu al-Quran dan Tafsir* 4, no. 2 (Desember 2024): 848–62, <https://doi.org/10.19109/jsq.v4i2.25097>.

12 Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 2007), 180.

13 Glenn R. Schiraldi, *The Self-Esteem Workbook* (Oakland: New Harbinger Publications, 2001), 15.

14 M. Agus Yusron, "Al-Qur'an Dan Psikologi; Memahami Kepribadian Manusia Perspektif Al-Qur'an," *TAFAKKUR: Jurnal Ilmu Al-Qur'an dan Tafsir* 3, no. 1 (Januari 2023): 82–99, <https://doi.org/10.62359/tafakkur.v3i1.96>.

15 Shihab, *Wawasan Al-Qur'an: Tafsir Maudhu'i atas Pelbagai Persoalan Umat*, 213.

(gratitude), self-forgiveness, optimism, and awareness of human dignity.<sup>16</sup> These values serve as the foundation for individuals to build a healthy relationship with themselves.<sup>17</sup> The Qur'an provides theological and moral grounding for developing a healthy relationship between human beings and themselves.<sup>18</sup>

Buya Hamka, in *Tafsir al-Azhar*, interprets these verses in a highly humanistic manner that is closely connected to the realities of everyday life.<sup>19</sup> He does not merely present textual meanings, but also offers moral reflections that encourage readers to understand Qur'anic values within their lives, including in developing a positive attitude toward themselves.<sup>20</sup>

### Verses on Self-Love in *Tafsir al-Azhar*

Although the term self-love is not explicitly mentioned in the Qur'an, various verses contain principles related to self-acceptance, respect for human dignity, emotional regulation, and optimism in facing life. Within this framework, Hamka's interpretation becomes important due to his contextual and humanistic approach, which emphasizes not only theological aspects but also the psychological and social dimensions of human beings. Therefore, the analysis of the following verses is focused on how Hamka constructs meanings that are relevant to the concept of self-love, thereby providing a more comprehensive understanding of the human relationship with oneself from a Qur'anic perspective.

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَهُمْ فِي الْوَجْرِ وَالْبَحْرِ وَرَزَقْنَهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا﴾<sup>٧٠</sup>

“Indeed, We have dignified the children of Adam, carried them on land and sea, granted them good and lawful provisions, and privileged them far above many of Our creatures.. [70]” – Surah Al-Isra' [17]

According to Buya Hamka in *Tafsir al-Azhar*, this verse is one of the Qur'anic statements that affirms the nobility of human beings (*karāmah al-insān*) as creations of Allah. Hamka begins his interpretation by explaining that human dignity is a direct gift from Allah, not merely the result of human effort. It is a fundamental honor granted by Allah to all descendants of Adam regardless of race, nation, social status, or religion.<sup>21</sup>

Hamka interprets the phrase “*laqad karramnā bani Ādam*” (indeed, We have honored the children of Adam) as a divine recognition of the unique position of human beings among other creations. This honor arises not only from their upright, beautiful, and proportional physical form, but also from their intellect, their hearts that can distinguish between right and wrong, and their spiritual capacity to know God. This becomes the foundation for humans to live with dignity, to respect one another, and not to degrade themselves or others. The phrase “*hamalnāhum fī al-*

16 Asifa Nuriah Marganingrum dan Faqih Purnomosidi, “Menumbuhkan Self-Love pada Remaja di MAN 2 Surakarta,” *ARDHI: Jurnal Pengabdian Dalam Negeri* 3, no. 1 (Februari 2025): 30–35, <https://doi.org/10.61132/ardhi.v3i1.1033>.

17 Raras Rahmatul Husna dan Nurus Sa'adah, “Self-Love dalam Perspektif Islami: Menjaga Kesehatan Mental dan Mengoptimalkan Potensi,” *Nuansa: Jurnal Studi Islam dan Masyarakat* 16, no. 1 (Juni 2023), <https://doi.org/10.29300/nuansa.v16i1.4047>.

18 Amanda, Bayu, and Dian Erwanto. “Philosophical Insights into Taqwa and Ghafrah in Surah Maryam 59-63: As-Sya'rawi's Tafsir.” *Dirasat Qur'aniyyah wa Hadithiyyah* 1, no. 1 (2026): 89-107.

19 Howard M. Federspiel, *Popular Indonesian Literature of the Qur'an* (Ithaca, 1994), 108.

20 Munir Mulkhan, *Hamka: Guru Bangsa dan Teladan Umat* (Yogyakarta: Bentang, 2013), 85.

21 Amrullah, *Tafsir al-Azhar*, 4093.

*barri wa al-baḥr*” (We carried them on land and sea), according to Hamka, indicates the human ability to explore the world, whether by foot, vehicles, ships, or other means of transportation. This ability is not only a sign of human power but also a trust (*amānah*) that carries responsibility to prosper the earth, protect the environment, and avoid causing destruction.

Furthermore, in the phrase “*razaqñābum min al-ṭayyibāt*” (We provided them with good sustenance), Hamka explains that Allah provides various blessings such as food, drink, air, shelter, and health. However, he emphasizes that these blessings are not merely for hedonistic enjoyment but must be appreciated, preserved, and used for good purposes. In the closing part of the verse, “*faddalnāhum ‘alā kathīrin mimman kbalaqnā tafḍīlā*” (We favored them above many of those We created with a perfect distinction), Hamka interprets this as the peak of Allah’s acknowledgment of the special position of human beings above other creatures such as animals, plants, and even some angels, in worldly matters. However, Hamka also reminds us that this superiority is not a reason for arrogance, but rather a motivation to do good and draw closer to Allah. Humans who misuse their advantages will fall to a level even lower than animals.

Hamka interprets that human beings possess honor and dignity granted by Allah, which distinguishes them from other creatures.<sup>22</sup> This becomes the theological foundation for self-respect in Islamic teachings. By realizing this nobility, humans are encouraged to value themselves, develop their potential, and avoid actions that degrade their self-worth.

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ  
 أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا  
 بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ٢٨٦

“Allah does not require of any soul more than what it can afford. All good will be for its own benefit, and all evil will be to its own loss. (The believers pray,) ‘Our Lord! Do not punish us if we forget or make a mistake. Our Lord! Do not place a burden on us like the one you placed on those before us. Our Lord! Do not burden us with what we cannot bear. Pardon us, forgive us, and have mercy on us. You are our (only) Guardian. So grant us victory over the disbelieving people.’ [286] “ – Surah Al-Baqarah [2]

According to Buya Hamka in *Tafsir al-Azhar*, this verse is full of comfort and reassurance for human beings, especially in facing life’s difficulties. Hamka emphasizes that Allah is the Most Just and the Most Compassionate. Allah never burdens a person beyond their capacity; every trial, difficulty, and command given is always in accordance with each individual’s ability and potential. Hamka explains that this verse emerged in the context of affirming that religious obligations are not meant to burden, but rather to facilitate humans in achieving both worldly and spiritual well-being.<sup>23</sup> A person who understands this meaning will not easily fall into despair when facing trials. Instead, they will strive to the best of their ability and entrust the outcome to Allah. For Hamka, this is the true meaning of *ikhtiyār* (effort) combined with *tawakkul* (trust in God).

Hamka also highlights the phrase “*lahā mā kasabat wa ‘alayhā mā iktasabat*” (for it is what it has earned [of good], and against it is what it has committed [of evil]). According to Hamka, this reflects the principle of divine justice: every individual is accountable only for their own actions, not for the sins of others. This concept teaches people to focus on self-improvement rather than blaming their environment or inheriting the burden of others’ mistakes. From the perspective of self-love, this carries an important message: individuals should take full

22 Amrullah, *Tafsir al-Azhar*, 4094.

23 Amrullah, *Tafsir al-Azhar*, 693.

responsibility for themselves while also forgiving themselves when they make mistakes, as long as there is an effort to improve. The supplications contained in this verse, according to Hamka, represent human acknowledgment of their weakness and limitations.<sup>24</sup> The prayers asking Allah not to punish for forgetfulness or mistakes, not to impose heavy burdens, and not to assign what is beyond one's capacity reflect the awareness that humans are inherently fragile beings. Yet, it is precisely this awareness that brings humans closer to Allah and strengthens them in facing life. Hamka states that this verse teaches a positive mental attitude—humility, willingness to admit mistakes, and at the same time maintaining strong hope in God's forgiveness and mercy.

In general, Hamka explains that this verse provides reassurance so that humans do not fall into despair or feel inferior when facing trials. According to him, Allah knows the limits of His servants' abilities; therefore, humans need to realize that difficulties are not meant to destroy them, but to strengthen them.<sup>25</sup> This value aligns with the concept of self-acceptance in self-love, namely, accepting one's limitations as a natural part of life.<sup>26</sup>

﴿ قُلْ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا ۗ اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ﴿٥٣﴾

“Say, (O Prophet, that Allah says,) ‘O My servants who have exceeded the limits against their souls! Do not lose hope in Allah’s mercy, for Allah certainly forgives all sins. He is indeed the All-Forgiving, Most Merciful. [53] “ – Surah Az-Zumar [39]

In *Tafsir al-Azhar*, Hamka explains that this verse is one of the most hope-inspiring (*arja' ayah*) verses in the Qur'an. It serves as consolation and comfort for human hearts burdened by sin, mistakes, and despair. According to Hamka, the Qur'an is not only a book of law but also a book of compassion that awakens optimism. Hamka specifically highlights the phrase “*ya' ibadiyya alladhina asrafu 'ala anfusihim*” (O My servants who have transgressed against themselves). According to him, the word “transgressed” (*israf*) does not only refer to major sins such as shirk, adultery, murder, or corruption, but also includes all forms of negligence, such as neglecting prayer, disobeying parents, or failing in social responsibilities. By addressing them as “My servants,” Allah demonstrates His love and care, as if saying: “You still belong to Me; even though you have sinned, I do not abandon you.” This is a call filled with divine tenderness and love.

Hamka emphasizes that what is most condemned in this verse is not merely the sin itself, but the attitude of despair from Allah's mercy (*la taqnatu min rahmatillah*).<sup>27</sup> In Hamka's view, despair is a grave sin because it reflects a lack of trust in Allah's forgiving nature and destroys hope in life. He cites several hadiths and narrations that demonstrate the vastness of Allah's mercy, including the story of a man who killed one hundred people but was ultimately granted forgiveness. Thus, Hamka calls on Muslims not to fall into spiritual pessimism, but to always keep the door of repentance open. Hamka also emphasizes the meaning of “*innalaha yaghfiru al-dhunuba jami'a*” (indeed, Allah forgives all sins). The word “all” (*jami'a*), according to Hamka, is a remarkable affirmation that no matter how great a person's sins may be, Allah's forgiveness is always greater. However, he reminds that this forgiveness applies to those who truly repent, regret their mistakes, cease committing sins, and strive to improve themselves. Repentance is not merely a verbal expression, but a real transformation in behavior.

24 Amrullah, *Tafsir al-Azhar*, 695.

25 Amrullah, *Tafsir al-Azhar*, 697.

26 Abd. Basid dan Nazilatul Maghfiroh, “The Role of Body Positivity in Mental Health and Self-Acceptance: A Qur'anic Perspective,” *TAFSE: Journal of Qur'anic Studies* 10, no. 1 (Juni 2025): 18–32, <https://doi.org/10.22373/tafse.v10i1.30287>.

27 Amrullah, *Tafsir al-Azhar*, 6305.

In conclusion, Hamka closes his interpretation with the reflection that this verse is a lesson about the boundless love and mercy of Allah. Humans are invited not only to believe in Allah's justice, but also in His mercy and forgiveness. Therefore, Hamka describes this verse as one that should be memorized by every preacher, teacher, and parent, so that they can strengthen those who are struggling with sin. Hamka strongly emphasizes the importance of self-forgiveness. In his interpretation, he stresses that even though humans commit sins, they should not excessively hate themselves to the point of despair.<sup>28</sup> Allah opens the door of repentance as a manifestation of His mercy, which should be responded to through self-improvement—not through paralyzing guilt or self-hatred. This is closely related to the concept of self-compassion in psychology.<sup>29</sup>

وَأَذِّتَادَن رَّبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٧﴾

“And (remember) when your Lord proclaimed, ‘If you are grateful, I will certainly give you more. But if you are ungrateful, surely My punishment is severe.’ [7]” – Surah Ibrahim [14]

In *Tafsir al-Azhar*, Buya Hamka begins his interpretation of this verse by emphasizing that gratitude (*shukr*) is one of the core teachings of Islam and a key factor in the استمرار (continuity) of blessings in human life. Allah Himself “proclaims” (*ta’adhbana rabbukum*) that gratitude will bring an increase in blessings, while ingratitude (*kufur*, or denying blessings) will lead to severe punishment. Hamka interprets gratitude not merely as the verbal expression *al-hamdu lillah*, but as concrete actions that preserve, improve, and utilize blessings in the right way. For example, being grateful for health means protecting the body from illness and immoral acts; being grateful for wealth means using it for good rather than for greed. Gratitude expressed only verbally without corresponding actions, according to Hamka, is a form of spiritual falsehood.<sup>30</sup>

In the phrase “*la’in shakartum la-azidannakum*” (if you are grateful, I will surely increase you), Hamka explains that Allah’s promise encompasses all forms of blessings: health, sustenance, knowledge, the blessing of time, and even inner peace. According to Hamka, one sign of increased blessings is the granting of a content and expansive heart, which allows a person to feel sufficient and happy even without abundant material wealth. This distinguishes true happiness from illusory happiness that depends solely on material possessions. Conversely, in the phrase “*la’in kafartum inna ‘adhabī lashadīd*” (if you are ungrateful, indeed My punishment is severe), Hamka explains that ingratitude is not merely the absence of verbal thanks, but also includes misusing blessings, failing to appreciate Allah’s gifts, and becoming arrogant as if all achievements are solely the result of personal effort. In this context, Hamka reminds readers that Allah’s punishment is not always manifested in the Hereafter; it may also take the form of the loss of blessings, the absence of inner peace, or the breakdown of social relationships in this world.

Hamka provides concrete examples from the history of past communities, such as the people of Saba’, who lived in prosperity but, when they became ungrateful, Allah transformed their fertile gardens into barren lands. He also emphasizes that nations or communities that are grateful will continue to progress and flourish, while those who are ungrateful will be destroyed by their own actions. Hamka interprets gratitude not merely as an expression, but as a positive attitude toward all circumstances. According to him, gratitude trains individuals to see the good

28 Amrullah, *Tafsir al-Azhar*, 6306.

29 Risky Amelia dkk., “Psikoedukasi Self Love Dan Self Compassion Pada Remaja Di Mts Tawang Rejosari Kota Semarang,” *Jurnal Pengabdian Kolaborasi dan Inovasi IPTEKS* 2, no. 6 (Desember 2024): 1867–74, <https://doi.org/10.59407/jpki2.v2i6.1616>.

30 Amrullah, *Tafsir al-Azhar*, 3791.

in life and to accept themselves without excessive complaint.<sup>31</sup> This attitude of gratitude is closely related to positive self-regard, which refers to how individuals view themselves in a positive way.

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾ إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾

“So, surely with hardship comes ease. [5] Surely with (that) hardship comes (more) ease. [6] “  
– Surah Al-Insyirah [94]

In *Tafsir al-Azhar*, Buya Hamka elaborates on this verse as a statement of profound meaning, one that not only comforted the Prophet Muhammad (peace be upon him) during times of intense hardship but also serves as a universal principle for all human beings.<sup>32</sup> Hamka explains that this verse was revealed when the Prophet Muhammad was facing immense pressure from the Quraysh while carrying out his mission. Rejection, insults, and even threats of death came repeatedly. In such circumstances, Allah revealed His promise: “Indeed, with hardship comes ease.” This verse applies not only to the Prophet but to all believers throughout time. Hamka emphasizes that the repetition of the verse is not without purpose. It signifies Allah’s intention to strengthen the heart of the Prophet and his community, affirming that every hardship is always accompanied by ease—not after it, but alongside it. In other words, ease does not arrive only after the storm has passed, but is already embedded within the storm itself.

According to Hamka, the word *‘usr* (hardship) in this verse is mentioned with the definite article (*al-*), indicating a specific hardship, whereas *yusr* (ease) is mentioned without the definite article, implying general, multiple, and varied forms of ease. This means that one hardship is accompanied by many forms of ease. Hamka cites an Arabic proverb: “One hardship will not overcome two eases.” Hamka also provides a psychological explanation: if a person faces adversity with patience (*ṣabr*) and an open heart, they will discover hidden ease in the form of inner strength, creativity in finding solutions, unexpected support from others, and even unforeseen sustenance. Conversely, if a person fixates solely on the problem without seeking meaning or lessons from it, they will be trapped in distress.<sup>33</sup> Hamka describes this verse as a universal source of motivation. Every hardship, according to him, will inevitably be followed—or rather accompanied—by ease, and humans must remain optimistic and not give up easily. This aligns with the concept of resilience in positive psychology, namely the ability to recover and rise again after experiencing failure or disappointment.

### Analysis of the Meaning of Self-Love in *Tafsir al-Azhar*

In Q.S. Al-Isrā’ [17]: 70, Hamka’s interpretation carries rich moral and spiritual meanings. Among them is self-worth, as this verse teaches that every human being possesses inherent dignity and value from birth. In the context of self-love, individuals need to recognize and respect their own dignity, not degrade themselves, let alone harm themselves physically or mentally.<sup>34</sup> It also contains the meaning of gratitude and responsibility. Hamka emphasizes that this honor must be appreciated. Islamic self-love is not merely about indulging oneself, but about fostering responsibility to care for oneself, develop one’s potential, and avoid things that are harmful. Furthermore, it includes the meaning of maintaining social relations. The awareness that all human beings are honored by Allah fosters respect for others. One should not belittle

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31 Amrullah, *Tafsir al-Azhar*, 3792.

32 Amrullah, *Tafsir al-Azhar*, 8042.

33 Amrullah, *Tafsir al-Azhar*, 8043.

34 Elsa Nadia Rani dkk., “Pentingnya Self Love Serta Cara Menerapkannya Dalam Diri,” *Science and Education Journal (SICEDU)* 1, no. 2 (Oktober 2022): 480–86, <https://doi.org/10.31004/sicedu.v1i2.70>.

anyone, because in essence every human being is a “noble creation” in the sight of God. Lastly, there is ecological awareness: by being given authority over land and sea, humans are entrusted with the responsibility to care for the earth. Hamka stresses that being a “noble being” does not mean being free to act as one pleases, but rather to act with ecological responsibility.<sup>35</sup>

Within the framework of self-love, Hamka’s interpretation of this verse provides several key points: valuing oneself as a trust (*amānah*) from Allah, not merely as an object of the world; maintaining physical, mental, and spiritual health as a form of gratitude; rejecting false standards of achievement that make individuals feel inadequate; and freeing oneself from negative thoughts of being “worthless”.<sup>36</sup> Hamka even states that humans who forget their own dignity and engage in disgraceful acts are, in essence, degrading themselves. Therefore, loving oneself is part of worship, not egoism. In Q.S. Al-Baqarah [2]: 286, Hamka’s interpretation also offers several important points that are highly relevant to the concept of self-love. Among them is self-acceptance, where the awareness that Allah does not burden a soul beyond its capacity represents a healthy acceptance of oneself. Humans learn to acknowledge their limitations without torturing themselves with excessive demands.<sup>37</sup>

Another aspect is self-forgiveness. Through the supplications in this verse, humans learn to seek forgiveness from Allah while also forgiving themselves, avoiding destructive regret and instead focusing on improvement. There is also optimism and hope. Hamka emphasizes that although humans are fragile, Allah always provides space for forgiveness and mercy. This fosters the belief that anyone can change for the better. Lastly, there is personal responsibility. With the principle “*for it is what it has earned [of good] and against it is what it has committed [of evil]*,” humans are guided to take full responsibility for their actions without blaming others—this is part of loving and honoring oneself in an Islamic sense.<sup>38</sup>

Hamka’s interpretation of Q.S. Az-Zumar [39]: 53 also contains profound moral and spiritual meanings. The first is hope and optimism, as this verse builds an optimistic attitude within individuals. In the context of self-love, one should not hate oneself because of past mistakes; rather, one deserves the opportunity to begin again with a renewed heart. The second is self-acceptance and self-forgiveness. Hamka encourages individuals not to dwell in destructive guilt, but to have the courage to forgive themselves, repent, and move forward. The third is fostering compassion and empathy toward others. Those who have experienced falling and being forgiven will find it easier to understand others who are struggling. This verse teaches the importance of becoming a compassionate person rather than a judgmental one. The fourth is recognizing Allah’s attributes as the Most Forgiving (*al-Ghaffūr*) and the Most Merciful (*ar-Rahīm*). A deep understanding of these attributes nurtures love for Allah, which becomes the spiritual foundation for loving and honoring oneself according to Islamic teachings.<sup>39</sup>

The moral and spiritual messages contained in Q.S. Ibrāhīm [14]: 7, according to Hamka’s interpretation, include several important meanings. One of them is the concept of complete gratitude: gratitude is not merely an expression, but a way of life. It teaches individuals to value themselves, their environment, and others, rather than viewing life only from the perspective of shortcomings. There is also the relationship between gratitude and self-love. From a self-love

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35 Amrullah, *Tafsir al-Azhar*, 4093.

36 Faradila Putri dkk., *Self Love Untuk Mengurangi Insecurity Terhadap Negative Body Image Perception*, t.t.

37 Fitriyani, Eka, Putri Miftahul Jannah, Hijriyati Cucuani, and Suwanda Priyadi. “Pengaruh Malu dan Religiusitas terhadap Self-Disclosure di Media Sosial Melalui Self-Control pada Muslim di Pekanbaru.” *Psikobuletin: Buletin Ilmiah Psikologi* 5, no. 2: 185-194. <https://doi.org/10.24014/pib.v5i2.25423>

38 Amrullah, *Tafsir al-Azhar*, 694.

39 Amrullah, *Tafsir al-Azhar*, 6305.

perspective, a grateful person is someone who healthily loves themselves: they care for themselves, develop their potential, and avoid self-destructive behaviors.<sup>40</sup> They see their strengths as blessings rather than something to be ignored. Furthermore, Hamka warns against ingratitude (*kufri al-ni' mah*), reminding people not to underestimate even small blessings in life. Often, individuals fall into stress, envy, and arrogance because they fail to appreciate what they already have—this is a form of ingratitude that can destroy inner happiness.

Lastly, Allah's promise is certain. Hamka emphasizes that Allah's promise in this verse is definite (*la-aẓidannakum* = surely I will increase you). Therefore, gratitude is one of the practices that directly impacts a person's quality of life.<sup>41</sup> In relation to self-love, Q.S. Ibrāhīm [14]: 7 teaches several practical lessons: appreciate both strengths and weaknesses instead of focusing solely on shortcomings; use blessings for good by caring for the body, mind, and heart; cultivate inner peace, as grateful individuals tend to be more stable and resilient; and avoid ingratitude by excessively comparing oneself to others.

In Q.S. Al-Insyirāh [94]: 5–6, Hamka's interpretation also conveys several important messages. One of them is optimism and steadfastness. Hamka views this verse as a lesson not to fall into despair. Life's challenges are part of the test, but Allah does not leave His servants without help. Facing problems with optimism is a form of faith. Another is active patience. For Hamka, patience (*ṣabr*) does not mean remaining passive without effort. Rather, it is an active process of seeking solutions while maintaining hope in Allah. Furthermore, there is the idea of discovering one's potential during crises. Hamka explains that it is often in times of pressure that individuals uncover their best qualities—courage, creativity, and resilience that were previously hidden. This is where the “ease” promised by Allah is found.

Finally, there is the importance of appreciating small moments within hardship. Hamka invites readers to notice often-overlooked details: a friend's smile in times of sorrow, a parent's prayer, or a spark of inspiration in moments of despair. All of these are forms of *yusr* (ease) that accompany *'usr* (hardship).<sup>42</sup> From the perspective of self-love, Hamka's interpretation of Q.S. Al-Insyirāh [94]: 5–6 is highly relevant for several reasons. It fosters self-compassion, reminding individuals not to judge themselves harshly when facing failure or trials, but to understand that failure is part of the growth process. It also develops resilience, as Hamka emphasizes that hardship is a means of character formation. Thus, loving oneself means training oneself to become strong, not merely seeking instant comfort. Most importantly, it encourages the appreciation of small achievements. Often, people overlook that ease comes in simple forms; acknowledging and celebrating little progress is also part of healthy self-love.<sup>43</sup>

As a reflection on this interpretation, it is as if Hamka concludes his exegesis by inviting readers to realize that Allah never creates suffering without purpose or lesson. In his interpretation, Hamka reminds us: “*A long and difficult journey matures you.*” This is a form of divine education intended to elevate human beings to a higher spiritual level.

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40 Nur Afni Safarina dkk., “Self Love: Strategi Menjaga Kesehatan Mental Pada Santri Dayah Madinatuddiniyah Jabal Nur Aceh Utara,” *Jurnal Abdi Anjani* 2, no. 2 (November 2024): 175–79, <https://doi.org/10.29303/anjani.v2i2.1439>.

41 Amrullah, *Tafsir al-Azhar*, 3791.

42 Amrullah, *Tafsir al-Azhar*, 8042.

43 Ana Firdatul Maslachah dan Fadjrul Hakam Chozin, “Integrasi Nilai Tawakal dalam Al-Qur'an sebagai Metode Penguatan Diri bagi Penderita Insecure: Studi Maudhu'ī,” *AT-TAISIR: Journal of Indonesian Tafsir Studies* 5, no. 01 (Juni 2024): 41–56, <https://doi.org/10.51875/attaisir.v5i01.312>.

## The Relevance of Hamka's Exegesis to the Contemporary Concept of Self-Love

Buya Hamka, in his interpretations—particularly through his monumental work *Tafsir al-Azhar*—presents a style of exegesis that is not merely legalistic or theological, but also engages deeply with the psychological, moral, and spiritual dimensions of human beings. This becomes highly relevant when connected to the discourse of self-love, which is widely discussed in contemporary literature, especially in the fields of positive psychology and moral philosophy.<sup>44</sup> As seen in his interpretations of verses such as Q.S. Al-Isrā' [17]: 70, Q.S. Al-Baqarah [2]: 286, Q.S. Az-Zumar [39]: 53, Q.S. Ibrāhīm [14]: 7, and Q.S. Al-Insyirāh [94]: 5–6, Hamka consistently emphasizes that religion is not meant to burden human beings excessively, but rather to provide tranquility, hope, and optimism. In Hamka's view, religion is a source of inner healing, not a source of fear that leads to despair.<sup>45</sup>

When compared with contemporary self-love theories—particularly those articulated by figures such as Kristin Neff, Barbara Fredrickson, and Jordan Peterson—there are several notable points of convergence.<sup>46</sup> First, self-acceptance, a key concept in positive psychology, emphasizes that individuals should acknowledge both their strengths and weaknesses without diminishing their self-worth.<sup>47</sup> In Hamka's exegesis, for example, when interpreting “*lā yukallifullāhu nafsan illā wus'ahā*” (Allah does not burden a soul beyond its capacity), he affirms that divine expectations are always aligned with human ability.<sup>48</sup> This message allows individuals to reconcile with their limitations, a principle that aligns closely with self-acceptance in modern psychology.<sup>49</sup> Second, hope and self-forgiveness, in his interpretation of “*lā taqnaṭū min raḥmatillāh*” (do not despair of Allah's mercy), Hamka stresses the importance of maintaining hope and avoiding despair.<sup>50</sup> In psychological terms, this parallels the ability to practice self-forgiveness and sustain hope during crises. Contemporary psychological literature often identifies self-forgiveness as a key factor in reducing stress, guilt, and anxiety.<sup>51</sup>

Third, resilience, in his interpretation of Q.S. Al-Insyirāh [94]: 5–6, Hamka discusses active patience (*ṣabr*), optimism, and the belief that ease always accompanies hardship.<sup>52</sup> In modern psychology, this capacity to recover from adversity is known as resilience, one of the core pillars in developing healthy self-love.<sup>53</sup> Fourth, spiritual awareness, Hamka views human beings as spiritual entities whose self-love should not be directed solely inward, but also toward the transcendent—namely, toward Allah.<sup>54</sup> In contemporary psychology, spirituality is likewise recognized as an important component in fostering subjective well-being and a form of self-love that does not devolve into narcissism.<sup>55</sup>

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44 Supriadi Supriadi, “Kepribadian Manusia Perpektif Al-Quran (Pendekatan Tafsir dan Ilmu Psikologi),” *Jurnal Asy-Syukriyyah* 19, no. 1 (Februari 2018): 110–29, <https://doi.org/10.36769/asy.v19i1.27>.

45 Amrullah, *Tafsir al-Azhar*.

46 Kristin D. Neff, “The Role of Self-Compassion in Development: A Healthier Way to Relate to Oneself,” *Human Development* 52, no. 4 (2009): 211–14, <https://doi.org/10.1159/000215071>.

47 Barbara L. Fredrickson, *Positivity* (New York: Crown, 2009), 45.

48 Amrullah, *Tafsir al-Azhar*, 695.

49 Neff, “The Role of Self-Compassion in Development.”

50 Amrullah, *Tafsir al-Azhar*, 6305.

51 Everett Worthington, *Forgiving and Reconciling* (Downers Grove: IVP Academic, 2003), 78.

52 Amrullah, *Tafsir al-Azhar*, 8042.

53 Martin Seligman, *Flourish* (New York: Free Press, 2011), 156.

54 Amrullah, *Tafsir al-Azhar*, 4093.

55 Harold G. Koenig, *Spirituality and Health Research* (West Conshohocken: Templeton Press, 2012), 47.

Despite these similarities, Hamka's exegesis also offers a corrective to modern self-love perspectives that tend to be secular and centered on individualism. In some of its forms, contemporary self-love can become vulnerable to narcissism, egocentrism, and hedonism.<sup>56</sup> Hamka reminds us that healthy self-love must be balanced with love for God and for others.<sup>57</sup> Thus, his interpretation situates self-love within a more comprehensive moral and social framework. Moreover, Hamka rejects forms of self-love that weaken one's drive for growth. For instance, in his interpretation of Q.S. Ibrāhīm [14]: 7, he emphasizes gratitude expressed through hard work and the constructive use of blessings.<sup>58</sup> This aligns with modern psychological critiques of self-love that focus solely on comfort without personal development.<sup>59</sup>

For people living in the pressures of the modern era, Hamka's exegesis offers a balanced path: to love oneself with compassion while remaining aware of one's limitations and moral responsibilities. Some practical applications include: cultivating inner peace through prayer, dhikr, and spiritual reflection; practicing daily gratitude to avoid falling into consumerist culture; forgiving oneself after failure while continuing to improve; maintaining self-confidence in all circumstances; developing active patience in facing difficulties; and sustaining the belief that ease will always accompany hardship.<sup>60</sup>

Buya Hamka's interpretation of the above verses demonstrates his sensitivity to human psychological struggles. He not only conveys normative meanings but also offers functional insights that shape a positive mindset, inner peace, and self-respect. In a contemporary context, Hamka's exegesis can contribute to the development of mental health, particularly in fostering a balanced form of self-love—one that avoids narcissism and remains grounded in spiritual values.<sup>61</sup> Thus, Hamka's work stands as evidence that local exegetical traditions such as *Tafsīr al-Azhar* possess the vitality to address the challenges of modern times, including issues of psychology and mental health that have become global concerns.

## CONCLUSION

Buya Hamka's interpretation in *Tafsīr al-Azhar* demonstrates a rich exegetical style, encompassing not only theological and legal aspects but also psychological and spiritual dimensions. This study shows that Hamka interprets verses such as Q.S. Al-Isrā' [17]: 70, Q.S. Al-Baqarah [2]: 286, Q.S. Az-Zumar [39]: 53, Q.S. Ibrāhīm [14]: 7, and Q.S. Al-Insyirāh [94]: 5–6 as divine messages that encourage individuals to love themselves in a balanced manner, accept their weaknesses, avoid despair, and continue striving while remaining grateful for Allah's blessings. Hamka emphasizes that healthy self-love does not mean egoism or narcissism, but rather an attitude grounded in spiritual awareness, gratitude (*shukr*), patience (*ṣabr*), and hope in Allah's mercy. Within Hamka's exegetical framework, self-love is closely connected to moral and spiritual responsibility, which ultimately liberates individuals from the traps of despair, inferiority, or even false superiority.

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56 Jian Twenge dan Keith Campbell, *The Narcissism Epidemic* (New York: Free Press, 2009), 15.

57 Amrullah, *Tafsīr al-Azhar*, 4094.

58 Amrullah, *Tafsīr al-Azhar*, 3791.

59 Seligman, *Flourish*, 41.

60 Yenti Arsini, Alifah Dini, dan Nerisa Sa, "Mengembangkan Sikap Self Love Melalui Konten Media Sosial Terhadap Mentalitas Kalangan Remaja," *Journal of Student Research* 1, no. 1 (Januari 2023): 271–81, <https://doi.org/10.55606/jsr.v1i1.1779>; Shinta Hartini Putri dkk., "Sikap Percaya Diri dalam Bentuk Self-love di Kalangan Ambassador UNIBI," *ArtComm* 7, no. 2 (November 2024): 247–55, <https://doi.org/10.37278/artcomm.v7i2.993>; Nur Ainy Aisyah, Sinta Indah Sari, dan Herliyana Isnaeni, *Fenomena Healing Dan Self-Love Generasi Z Dalam Tinjauan Psikoterapi Tasawuf*, 3, no. 11 (2025): 1–16.

61 Tirenia Thesalonica Kuway, *Upaya Penerapan Self Love Untuk Membangun Karakter Positif Pada Remaja Di Era Revolusi Society 5.0*, 2, no. 7 (2024): 193–204.

A comparative analysis with contemporary self-love concepts shows that Hamka's perspective holds strong relevance, particularly in terms of self-acceptance, self-forgiveness and hope, resilience in facing challenges, and spiritual awareness. However, Hamka also offers an important critique of modern self-love tendencies that often fall into hedonism and individualism. Thus, Buya Hamka's perspective in *Tafsir al-Azhar* is not only relevant for Muslims in his time, but also provides significant contributions for modern society, which is seeking a balance between self-love and social as well as spiritual responsibility. This interpretation offers a renewed understanding for Muslims to develop inner resilience, optimism, and self-empowerment without losing their transcendental orientation.

Future research is recommended to develop this study in a more empirical and applicative direction, for example by testing the relevance of Qur'an-based self-love concepts within contemporary psychology through quantitative or mixed-method approaches. In addition, further studies may expand by comparing various classical and contemporary exegetical works to explore the dynamics of self-love interpretation within the broader Islamic intellectual tradition. Interdisciplinary studies integrating psychology, Qur'anic exegesis, and mental health research are also important in order to produce more contextual and spiritually grounded intervention models.

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