

ISLAMIC MINDFULNESS MODEL BASED ON *TADABBUR* OF
QS. AL-ISRĀ': 70 FOR MANAGING INSECURITY AMONG STUDENTS

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Abstract

Feelings of insecurity have become increasingly prevalent among students and may negatively affect their self-confidence, psychological well-being, and personal development. While studies on insecurity are largely grounded in contemporary psychological perspectives, the integration of Islamic mindfulness and Qur'anic teachings remains relatively underexplored. This study aims to formulate an Islamic Mindfulness Model based on the *tadabbur* of QS. al-Isrā': 70 as an alternative framework for managing insecurity among students. This study adopts a qualitative library research design employing comparative exegesis and conceptual analysis. Data were collected from classical and contemporary tafsir works, relevant books, and scholarly articles, and were analyzed using content analysis techniques. The findings reveal that the proposed Islamic Mindfulness Model consists of three interconnected dimensions: (1) self-awareness grounded in *muraqabah*, (2) self-acceptance rooted in the values of *riḍā* and *tawakkal*, and (3) awareness of human dignity (*karāmah al-insān*) as emphasized in QS.

al-Isrā': 70. These dimensions contribute to the development of a positive self-concept, strengthen self-worth, reduce excessive social comparison, and enhance emotional and spiritual resilience among students. The study argues that the integration of Qur'anic reflection and Islamic mindfulness offers a holistic approach to addressing insecurity by combining psychological insights with Islamic values. Therefore, this model may serve as a conceptual framework for promoting students' mental well-being and personal growth within an Islamic educational context.

Keywords: insecurity, Islamic mindfulness, *tadabbur* al-Qur'an, human dignity, QS. Al-Isrā': 70.

Abstrak

Perasaan *insecurity* semakin banyak dialami oleh mahasiswa dan dapat berdampak negatif terhadap kepercayaan diri, kesejahteraan psikologis, serta perkembangan pribadi mereka. Meskipun kajian mengenai *insecurity* umumnya didasarkan pada perspektif psikologi kontemporer, integrasi antara konsep *Islamic mindfulness* dan ajaran Al-Qur'an masih relatif kurang mendapat perhatian. Penelitian ini bertujuan untuk merumuskan Model *Islamic Mindfulness* berbasis *tadabbur* QS. al-Isrā': 70 sebagai kerangka alternatif dalam mengelola *insecurity* pada mahasiswa. Penelitian ini menggunakan desain penelitian kualitatif berbasis studi kepustakaan dengan pendekatan tafsir komparatif, dan analisis konseptual. Data diperoleh dari kitab-kitab tafsir klasik dan kontemporer, buku-buku yang relevan, serta artikel ilmiah, kemudian dianalisis menggunakan teknik analisis isi. Hasil penelitian menunjukkan bahwa Model *Islamic Mindfulness* yang dirumuskan terdiri atas tiga dimensi yang saling berkaitan, yaitu: (1) kesadaran diri (*self-awareness*) yang berlandaskan *muraqabah*, (2) penerimaan diri (*self-acceptance*) yang berakar pada nilai *ridā* dan *tawakkal*, serta (3) kesadaran akan martabat manusia (*karamah al-insān*) sebagaimana ditegaskan dalam QS. al-Isrā': 70. Ketiga dimensi tersebut berkontribusi dalam membangun konsep diri yang positif, memperkuat penghargaan diri, mengurangi kecenderungan perbandingan sosial yang berlebihan, serta meningkatkan resiliensi emosional dan spiritual mahasiswa. Penelitian ini menegaskan bahwa integrasi refleksi Qur'ani dan *Islamic mindfulness* menawarkan pendekatan yang holistik dalam mengatasi *insecurity* melalui perpaduan antara wawasan psikologis dan nilai-nilai Islam. Oleh karena itu, model ini dapat menjadi kerangka konseptual untuk mendukung kesejahteraan mental dan pengembangan diri mahasiswa dalam konteks pendidikan Islam.

Kata Kunci: *insecurity*, *islamic mindfulness*, *tadabbur* Al-Qur'an, martabat manusia, QS. Al-Isrā': 70.

Introduction

Feelings of uneasiness or deficiency of self-confidence has emerged as a prevalent difficulty encountered by nearly all pupils. This sentiment emerges from a sense of worthlessness, a perception of being left behind in comparison to others, and an overwhelming anxiety regarding others' evaluations.¹ Insecurity is inherently a human emotion.² This issue of insecurity frequently undermines an individual's self-worth, impedes their potential, upsets their mental health, and adversely affects their social and spiritual interactions.

According to Pancarani's 2022 research, as cited by Rahmadyani, 50% of the 110 respondents aged 17 to 20 years in Indonesia reported feelings of insecurity. During adolescence, individuals often experience a decline in self-confidence.³ Adolescents frequently overwhelmed by anxiety or persistent uneasiness may suffer adverse effects, as these factors might undermine their psychological well-being. Students experience feelings of insecurity as they navigate self-discovery, pursue academic and career objectives, fulfill growing social needs, and strive for excellence in their various domains. Research undertaken by Wijaya confirms that students typically experience a range of emotions, including anxiety, dread, feelings of inferiority, perceptions of inadequacy in task completion, and insecurity.⁴

Research conducted in Finland indicates that family relationships, particularly the parent-child dynamic, significantly influence an individual's sense of security. The family environment acts as the primary basis for an individual's emotional and psychological growth. In addition to family, social relationships and friendship networks significantly influence the feelings of insecurity that individuals experience. The social environment has the potential to provide psychological support and a sense of security; however, it can simultaneously contribute to feelings of insecurity.⁵

The prevailing lifestyle standards disseminated through social media platforms compel students to modify their behaviours in response to the content they consume.⁶

¹ Muhammad Rafi Rizaldi, Vemas Satria, And Edy Pratama, "al-Wasathiyah : Journal Of Islamic Studies Menyikapi Perasaan *Insecure* Dan Overthinking Dalam Perspektif Al-Quran Al-Wasathiyah : Journal Of Islamic Studies," *Journal Of Islamic Studies* 3, No. 1 (2024): 14–28, <https://doi.org/10.56672/Alwasathiyah.V3i1.100>.

² Sherly Shobur, "*Insecure* In Adolescent : Study Literature," *International Journal Scientific And Professional (Ij-Chiprof)* 1, No. 3 (2022): 160–66, <https://doi.org/10.56988/Chiprof.V1i3.30>.

³ Cahya Galuh Rahmadyani, Abdal Rohim, And Nur Wulan, "Hubungan Antara Rasa Syukur Dengan Tingkat *Insecure* Pada Remaja Di Sma Negeri 1 Kuningan Tahun 2023," *National Nursing Conference* 1, No. 2 (2023): 243–52, <https://doi.org/10.34305/Nnc.V1i2.893>.

⁴ Margaretha Hermanto Wijaya And Marchelina Febe Sumbaga, "Pengaruh Perasaan Takut Gagal (Fear Of Failure) Dan Perasaan *Insecure* Terhadap Kesuksesan Mahasiswa Tingkat Akhir Yang Sedang Mengerjakan Tugas Akhir Di Dki Jakarta," *Prosiding Senantias: Seminar Nasional Hasil Penelitian Dan Pkm* 4, No. 1 (2023): 2774–4833.

⁵ Pinja Kokkonen Et Al., "Adolescents' Difficulties, Strengths And Feelings Of Insecurity: A Cross-Sectional Descriptive Survey In Finland," *Discover Mental Health* 3, No. 1 (2023), <https://doi.org/10.1007/S44192-023-00043-4>.

⁶ Isna Maulida Abidah And Effy Wardati Maryam, "Intensitas Penggunaan Media Sosial, Loneliness, Dan *Insecure* Pada Remaja," *Jurnal Psikologi : Jurnal Ilmiah Fakultas Psikologi Universitas Yudharta Pasuruan* 11, No. 1 (2024): 193–210, <https://doi.org/10.35891/Jip.V11i1.4911>.

The proliferation of social media platforms, including Instagram, TikTok, and Twitter, has emerged as a significant factor contributing to feelings of insecurity. These platforms highlight diverse aspects of individuals' lives and accomplishments, diminishing the boundaries of privacy.⁷ This era of globalization reveals that social media significantly impacts social relationships, leading individuals to compare themselves with other users in real life. The prominence, accomplishments, and opulent way of living of an individual often inspire others to seek similar experiences. Such elements can serve as effective motivation; however, they become detrimental when employed for self-comparison. Using others as a benchmark for personal evaluation can result in emotions such as shame, feelings of inferiority, restlessness, fear, and anxiety, particularly when engaging in new activities or endeavors. The emergence of this insecurity leads to diminished self-worth and a significant decline in confidence regarding one's potential.

Mental health issues like insecurity cannot be addressed exclusively through modern psychology; they also necessitate a spiritual approach, particularly one rooted in Islamic principles. An essential concept within Islam that may serve as a solution is Islamic mindfulness. Islamic mindfulness involves a comprehensive understanding of Allah SWT's presence and oversight, alongside a recognition of the values and objectives inherent to human existence and servitude to Allah SWT.⁸

The Qur'an serves not only as a guide for human life but also functions as *al-shifa*, or a healer. Surah al-Isra, verse 70, articulates that humans are endowed with numerous privileges, highlighting that Allah honors them, supplies them with sustenance, and grants them significant advantages. Upon analyzing the message of this verse, it becomes evident that we, as humans created by Allah SWT, each possess dignity, sustenance, and unique advantages, despite the variations among individuals. This awareness fosters gratitude and can mitigate feelings of insecurity and the inclination to engage in comparisons with others. Furthermore, by thoroughly analyzing the message of this verse, individuals ought to concentrate more on their personal development in light of the potential they hold.

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَهُمْ فِي الْوَجْرِ وَالْبَحْرِ وَرَزَقْنَهُم مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا

Translation: “*Indeed, We have honored the children of Adam and carried them on land and sea. We have also provided them with good sustenance and preferred them over many of Our creatures with a marked preference.*” (QS. al-Isrā’: 70)

This article seeks to analyze Islamic mindfulness through the contemplation of QS. Al-Isrā’: 70, focusing on its potential to address feelings of insecurity among students in contemporary society. This study employs a library research method,

⁷ Sean P Collins Et Al., “Fenomena *Insecure* Remaja Perempuan Dalam Penggunaan Media Sosial Instagram,” Institutional Repository, 2021, 167–86.

⁸ Jaenuri, Ali Hamidi, And Riana Febrianti, “*Mindfulness*: Sebuah Pendekatan Pendidikan Spiritual Islam (Studi Kasus Di Padepokan Patrap Surakarta),” Jurnal Pemikiran Dan Pendidikan Islam 15, No. 5 (2025): 105–24, <https://doi.org/10.54180/Elbanat.2025.15.1.105-124>.

concentrating on the systematic collection and analysis of data derived from diverse scientific literature. Wahyunan defines library research as a research method that employs written data gathered through a literature review, including scientific articles, books, and various academic sources.⁹

The data collection technique employed in this research involved a literature study, which included the review, identification, and examination of various sources pertinent to the research theme. The sources of data were derived from tafsir books, scientific articles, academic texts, and other scholarly writings pertinent to Islamic mindfulness, the notion of insecurity, and the examination of QS. al-Isrā': 70. The content analysis technique was employed for data analysis, serving as a systematic and objective method to scrutinize the meaning, message, and substance of texts, ultimately facilitating the drawing of research conclusions. This research utilizes a qualitative descriptive approach, focusing on the detailed description and interpretation of data in narrative form to achieve a comprehensive understanding of the phenomena and research topics.

The Meaning of Insecure

The term "insecure" derives from the root word "secure," which signifies safety. The prefix "in" in English functions to convey a negative connotation. Insecurity represents a condition in which individuals perceive themselves as vulnerable and fragile, often accompanied by diminished self-confidence and feelings of despair.¹⁰ Abraham Maslow, a renowned American psychologist, offered insights into the concept of insecurity, defining it as a psychological state marked by feelings of fear, a perception of the world as threatening,¹¹ and the belief that individuals are primarily self-interested.¹² This apprehension arises from a feeling of discontent and ambiguity concerning one's own attributes.¹³ Individuals experiencing insecurity often report feelings of alienation, rejection in their environments, a pessimistic outlook, and a persistent sense of guilt. Understanding insecurity represents a crucial initial step towards overcoming it and identifying effective solutions.

⁹ Megatro Thathit Wahyunan Widhi Et Al., "Analisis Keterampilan Argumentasi Ilmiah Peserta Didik Pada Model Pembelajaran Berbasis Toulmin's Argumentation Pattern (Tap) Dalam Memahami Konsep Fisika Dengan Metode Library Research," *Pendipa Journal Of Science Education* 5, No. 1 (2021): 79–91, <https://doi.org/10.33369/Pendipa.5.1.79-91>.

¹⁰ Cherryes Patricia, Lusia Savitri, And Setyo Utami, "Makna Insecurity , Video Klip, Dan Generasi Z," 2024, 112–21.

¹¹ Nazwa Alya Putri Nanaz Et Al., "Perbandingan Sosial Dan Rasa *Insecure* Pada Remaja Wanita Di Salah Satu Pesantren Kota Bandung," *Jurnal Bimbingan Dan Konseling Borneo* 7, No. 1 (2025): 89–99, <https://doi.org/10.35334/Jbkb.V7i1.207>.

¹² Lukman Hakim, Ali Sajjad Baaly, And Abu Bakar Yamani, "Syukur Sebagai Pencegah *Insecure* Perspektif Abu Hamid Al-Ghazali," *Jurnal Ilmu-Ilmu Ushuluddin* 26, No. April (2024): 26–43, <https://doi.org/10.22373/Substantia.V26i1.22711>.

¹³ Faradila Putri Et Al., "Self Love Untuk Mengurangi Insecurity Terhadap Negative Body Image Perception," *Jurnal Ilmiah Zona Psikologi* 5 (2023): 14–19, <http://ejurnal.univbatam.ac.id/index.php/Zonapsikologi>.

Factors Contributing to Insecurity

Numerous factors contribute to feelings of insecurity, such as:

- a. Insecurity stemming from experiences of failure or rejection.¹⁴ Experiencing failures and rejections significantly influences mood and emotions, potentially leading to a detrimental effect on self-confidence. The relationship between success and failure illustrates an individual's endeavors in achieving life objectives, which can impact the evolution of one's self-image.¹⁵ When students struggle to self-motivate following a failure, it may result in a negative self-perception and an increased awareness of their perceived shortcomings.
- b. Social anxiety can lead to feelings of insecurity.¹⁶ The fear of being judged and evaluated by others often triggers anxiety, which may result in individuals avoiding social interactions due to discomfort. This condition stems from inaccurate and skewed perceptions regarding one's own self-worth.
- c. Insecure due to perfectionism.¹⁷ It is a well-observed phenomenon that numerous students maintain elevated standards of living. When an event occurs that deviates from prior expectations, aspirations, or desires, it is common for feelings of disappointment to emerge, often accompanied by self-blame. Individuals with perfectionist tendencies often experience apprehension regarding criticism, opinions, and judgments from others concerning their personal attributes.
- d. Insecurity stemming from social media influence.¹⁸ A significant negative effect of social media is the tendency for users to engage in comparisons with others across multiple dimensions, including body shape, lifestyle, achievements, abilities, and numerous other factors. The phenomenon of social comparison leads students to experience feelings of inferiority and dissatisfaction with their self-perception.

The Influence of Insecurity on Personality

Several adverse effects of experiencing insecurity include:

¹⁴ Vinni Nelwan, Juwinner Dedy Kasingku, And Winda Novita Warouw, "Pengaruh *Insecure* Terhadap Kesadaran Akan Kualitas Diri Dalam Memimpin: Perspektif Pendidikan," Jurnal Pendidikan Tambusai 7, No. 2 (2023): 4442–49.

¹⁵ Pijar Suciati Et Al., "Year: 2024 Issn: 2682-9193 Introduction The Association Of Indonesian Internet Service Providers (Apjii) Published The Findings Of Their 2017 Internet User Survey," *Journal Of Media And Society* 7, No. 1 (2024): 82–96.

¹⁶ Bety Agustina; Agustiningsih; Norra Hendarni Wijaya Rahayu, "Perawat Mengabdikan (Jurnal Pengabdian Kepada Masyarakat) Meningkatkan Harga Diri Remaja Dengan Mengenal Dan Menyikapi Insecurity," Jurnal Pengabdian Kepada Masyarakat 3, No. 2 (2024): 66–77.

¹⁷ Lathifah Khairiyyah And Nofha Rina, "Komunikasi Keluarga Dalam Pemaknaan *Insecure* Pada Diri Remaja Akhir," Jurnal Ilmu Komunikasi Vii, No. I (2024): 2024.

¹⁸ Agresta Armando Harnata, Berta Esti, And Ari Prasetya, "Gambaran Perasaan *Insecure* Di Kalangan Mahasiswa Yang Mengalami Kecanduan Media Sosial Tiktok," Journal Kurasinstitute 4, No. 3 (2023): 823–30.

- a. Students who experience insecurity often become more withdrawn and tend to avoid engaging in social interactions.¹⁹ This situation may lead students to develop a tendency for excessive rumination and negative thinking, often without a solid foundation or rationale, even regarding hypothetical scenarios. Additionally, their apprehension towards crowds can result in a more limited social network.
- b. Hesitant to embrace risks in the face of a challenge.²⁰ This results from insufficient confidence in personal capabilities and an apprehension of failure, which hinders the ability to seize opportunities for growth and the realization of potential.
- c. The impact on mental health can be significant, leading to borderline disturbances characterized by emotional instability. This may result in heightened anxiety levels and diminished self-confidence, particularly concerning body image.²¹ Additionally, it can contribute to irregular eating patterns stemming from excessive overthinking.²²
- d. The presence of social comparison.²³ Students frequently engage in comparisons of their intellectual capabilities, whether overtly or subtly. In the academic realm, there is a notable sense of dissatisfaction among students regarding their capabilities, encompassing areas such as intelligence, reasoning, academic performance, and problem-solving abilities.

Islamic Mindfulness Based on QS. al-Isrā': 70

Islam is a religion that highlights the significance of mindfulness across different dimensions of life, including the execution of worship, social engagements, and spiritual connections with Allah SWT.²⁴ From a psychological standpoint, mindfulness is defined as a state of individual awareness that is entirely concentrated on the present moment, characterized by an accepting attitude and devoid of excessive judgment or

¹⁹ Saidah Tunnoor Et Al., "Problematika *Insecure* Pada Remaja Di Kelas X Sma PGRI 2 Banjarbaru Problematic Insecurity In Adolescents In Class X Sma PGRI 2 Banjarbaru," *Anterior Journal Umpalangkaraya* 23, No. 01 (2021): 34–42.

²⁰ Khairiyah And Rina, "Komunikasi Keluarga Dalam Pemaknaan *Insecure* Pada Diri Remaja Akhir," *Jurnal Ilmu Komunikasi* 7, No. 1 (2024): 55–64

²¹ Sherina Miranti Putri, M Adi, And Sukma Nalendra, "Perancangan Kampanye Sosial Tentang Penanggulangan Bahaya Penderita *Insecure* Pada Umur 18-25 Tahun," *Jurnal Rupa Matra* 01, No. 02 (2022): 58–74, <https://journal.iteba.ac.id/index.php/jurnalrupamatra>.

²² Khansa Reggina Ardine And Diana Rahmasari, "*Insecure* Akademik Pada Mahasiswa Gap Year," *Character Jurnal Penelitian Psikologi* 11, No. 2 (2024): 1295–1312, <https://ejournal.unesa.ac.id/index.php/character/article/view/62507>.

²³ Nanaz Et Al., "Perbandingan Sosial Dan Rasa *Insecure* Pada Remaja Wanita Di Salah Satu Pesantren Kota Bandung," *Jurnal Bimbingan Dan Konseling Borneo* 7, No. 1, (2025): 89–99.

²⁴ Aamer Aldbyani, "Exploring Islamic *Mindfulness*: Cultural Practices And Their Impact On Public Health Outcomes," *Mindfulness* 16, No. 3 (2025): 695–701, <https://doi.org/10.1007/s12671-024-02485-5>.

disproportionate emotional reactions.²⁵ Moreover, Sajodin in his research elucidates that Islamic mindfulness serves as an adaptive strategy aimed at mitigating various negative psychological responses, while concurrently fostering *self-awareness* directed toward Allah SWT.²⁶ Through mindfulness, individuals are encouraged to recognize the reality of their current situation, avoiding entrapment in past regrets or overwhelming anxiety regarding the future.²⁷

The concept is consistent with the values presented in the Qur'an, which underscores the dignity of humans as creations of Allah SWT. In QS. al-Isrā': 70, it is stated:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْوَرْدِ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا

Translation: "Indeed, We have honored the children of Adam, carried them on land and sea, provided them with good and pure sustenance, and preferred them over many of Our creatures with a marked preference." (QS. al-Isrā': 70)

This verse illustrates that each individual possesses inherent value and dignity, which can act as a foundational element for fostering *self-acceptance*, enhancing *self-esteem*, and developing psychological resilience.

In the book *Tafsir al-Misbah*, Quraish Shihab elucidates that this verse illustrates Allah SWT's use of the term "*qad*" as an oath, signifying the honor bestowed upon humans, the descendants of Adam. This honor encompasses a well-formed physical appearance, cognitive abilities, the capacity for speech, insight, knowledge, and the autonomy to make choices. Allah SWT has established various means for travel on land and at sea, creating modes of transportation that serve humanity, enabling exploration of the earth. Furthermore, Allah SWT offers sustenance that is not only good and delicious but also nutritious, contributing positively to human growth and development. Humans possess a distinct advantage over numerous other beings endowed with intellect and thought, which positions them as accountable entities. Furthermore, it can be argued that obedient humans possess a greater nobility than angels, as their obedience is the result of a conscious effort to resist and combat the temptations posed by the devil, in contrast to angels who fulfill their duties without encountering significant challenges.²⁸

This verse represents a significant basis for understanding the Islamic viewpoint on Human Rights. All individuals possess rights that require respect without any form of discrimination. These include the right to life, the right to freedom of speech and expression, the right to practice one's religion, the right to seek employment, and the

²⁵ Anggraeni Putri Et Al., "Penerapan Teknik *Mindfulness* Dalam Proses Pembelajaran Di Sekolah Menengah Atas," Jurnal Praktik Baik Pembelajaran Sekolah Dan Pesantren 3, No. 03 (2024): 152–62, <https://doi.org/10.56741/Pbpsp.V3i03.733>.

²⁶ Sajodin Sajodin, Rodiah Surya, And Inggriane Puspita Dewi, "Efektifitas *Mindfulness* Islami Terhadap Intensitas Mual Pada Pasien Tuberkulosis," Faletchan Health Journal 11, No. 01 (2024): 59–66, <https://doi.org/10.33746/Fhj.V11i01.618>.

²⁷ Tengku Mohd Et Al., "The Concept Of *Mindfulness* In Islam," *Journal Of Islamic, Social, Economics, And Development (Jised)* 9, No. 63 (2024): 94–101, <https://doi.org/10.55573/Jised.096306>.

²⁸ Muhammad Quraish Shihab, "Tafsir Al-Misbah: Kesan Dan Kescerasian Al-Qur'an," In *Lentera Hati*, Vol. VII (Jakarta: Lentera Hati, 2002), 667.

right to associate, as outlined in the declaration of human rights. It is important to highlight that these rights are bestowed by Allah SWT, as suggested by the term *karramnā* (We honored). Consequently, human rights cannot conflict with the rights of Allah SWT and must consistently align with His religious guidance.²⁹

Sayyid Quṭub in *Tafsīr Fī Zilāl al-Qurʾān* articulates that the phrase "Indeed, We have honored the children of Adam" serves as a confirmation of the inherent dignity of humans, highlighting the unique attributes bestowed upon them by Allah SWT. This dignity is perceived as an intrinsic aspect of divine grace present within human existence. Moreover, the expression "We carried them on land and sea" can be understood as a manifestation of the facilitation that Allah SWT provides to humanity, enabling movement, participation in various activities, and the utilization of natural resources in alignment with their needs and inherent traits of life. The statement "We provided them with sustenance from the good things" reflects the assurance of sustenance offered by Allah SWT to humanity in multiple dimensions. This encompasses not just material provisions but also the blessings of life, including health, intellect, senses, air, water, food, and a range of other potentials and natural resources. The phrase "We have preferred them over many of Our creatures with a marked preference" highlights the unique position of humans as entities equipped to govern life on earth and undertake the responsibilities of vicegerency. Humans possess a range of inherent potentials that contribute to their uniqueness and individuality, thereby positioning them in a distinguished role relative to other species.³⁰

This perspective is supported by Buya Hamka in *Tafsir al-Azhar*, highlighting that human dignity stems from the will of Allah SWT. It is not solely based on physical attributes, but rather on the presence of intellect and spiritual dimensions. The capacity of the mind and spirit is what qualifies humans to assume the responsibility of stewardship on earth. Hamka posits that the nobility of humans should be perceived not merely as a bestowed gift but also as an inherent moral obligation. Consequently, if humans fail to effectively utilize their intellect and spiritual potential, their standing may diminish to a level below that of other beings.³¹

Comparison of the Mufasssir's Exegesis on QS. al-Isrā': 70

The three interpreters collectively emphasize the dignity of humans in their perspectives. When analyzed in comparison, their interpretative orientations reveal distinct differences. Quraish Shihab focuses on examining the linguistic dimension and its significance in relation to humanitarian social aspects. This is articulated in his clarification concerning the difference in meaning between the terms *karramnā* and *faḍḍalnā*. This interpretative method leads to the conclusion that human dignity is a

²⁹ Muhammad Quraish Shihab, "Tafsir al-Misbah: Pesan, Kesan Dan Keserasian Al-Quran," In 7 (Jakarta: Lentera Hati, 2005), 270–271.

³⁰ Sayyid Quthub, *Tafsir Fi Zhalal al-Quran: Di Bawah Naungan Al-Qur'an*, Ed. Abdul Aziz, 7th Ed. (Jakarta: Gema Insani Press, 2003).

³¹ Buya Hamka, *Tafsir al-Azhar*, 6th Ed. (Jakarta: Pustaka Nasional Pte Ltd, 1989).

universal concept. This viewpoint considers human rights as a manifestation of a divine endowment.

In contrast to that approach, Sayyid Quṭub highlights the theological dimension, the concept of monotheism, and various elements of human civilization. He posits that the dignity of humans is perceived as a manifestation of Allah's mercy towards His servants. The focus is on the capacity of humans to harness nature and effectively fulfill their responsibilities as caretakers of life. In contrast, Buya Hamka's interpretation is approached from a moral and spiritual perspective. He highlighted that the essence of human nobility is not found in physical attributes, but in the capabilities of the mind and spirit. He highlighted that the benefits afforded to humans represent both a trust and an obligation.

This distinction illustrates that a single verse of the Qur'an can yield a range of complementary interpretations based on the perspectives of the interpreters. In the context of Islamic mindfulness, the conceptual synthesis of QS. al-Isrā': 70, as interpreted by the three figures mentioned, encompasses three primary dimensions. These dimensions illustrate that human dignity serves as the foundation for developing a comprehensive awareness of various aspects, specifically:

- a. **Dimension of Human Nature** Islamic mindfulness emphasizes the inherent dignity bestowed upon every human being by Allah SWT, a dignity that is universal and not contingent upon distinctions of tribe, race, religion, or social status. Recognizing this can help avoid self-criticism and the belittlement of others. This concept establishes a crucial basis for upholding human values.
- b. **Functional Dimension** Islamic mindfulness involves a comprehensive awareness of being present in gratitude and appreciating all that Allah SWT has provided, approached in a balanced and moderate way. Each individual has been provided with sustenance that is both beneficial and permissible, as ordained by Allah SWT. Humans possess the capacity to govern the earth through rational thought and acquired knowledge. Allah SWT has made natural resources accessible for human use, enabling the preservation of nature and the development of civilization.
- c. **Ethical and Spiritual Aspects** The dignity and honor of humans should be viewed not only as rights but also as a responsibility entrusted by Allah SWT. The presence of dignity should not lead to a sense of superiority in oneself. In this context, Islamic mindfulness highlights the importance of spiritual awareness and ethical standards in daily living. This awareness cultivates a reflective mindset, emphasizing that individuals bear the responsibility for the trust placed in them.

Therefore, QS. al-Isrā': 70 addresses the dignity and uniqueness of humans while also highlighting the importance of recognizing rights, potential, trust, and responsibility.

How QS. al-Isrā': 70 Affects *Self-Concept*

Self-concept refers to an individual's perception of themselves or the manner in which their mind consistently interprets their identity.³² Self-concept is frequently linked to several indicators of well-being, such as elevated self-esteem, reduced stress levels, resilience, and the development of a positive identity.³³ Individuals possessing a positive self-concept will exhibit greater emotional stability, thereby enhancing overall psychological well-being.

This verse elucidates an individual's self-concept, positing that people are intrinsically noble beings. Quraish Shihab underscores the inherent dignity of humanity, which can enhance a constructive self-image. This idea significantly impacts human self-evaluation. Individuals perceive themselves as possessing equal dignity to others, so enhancing their confidence and self-assurance in social interactions and fostering more regard for the rights of their fellow human beings. Consequently, individuals should not derive their self-worth from the evaluations of others or societal norms. This might mitigate feelings of uneasiness by recognising the equal value of all individuals without prejudice.

Furthermore, Sayyid Quṭub underscores the unity of God and the human function, which can cultivate a self-concept rooted in spirituality. Self-identity is perceived as integral to Allah's goal, leading individuals to find more significance in their lives and to recognise their purpose. This understanding can assist individuals in developing a robust self-identity and fostering optimism over their future. This comprehension helps alleviate feelings of uneasiness, as individuals perceive themselves as valued and competent in fulfilling their duties in the world, having been bestowed several benefits by Allah. Simultaneously, Hamka emphasises intellect, spirituality, and ethical accountability. This viewpoint elucidates that an individual's worth is not derived from physical or material aspects, hence cultivating an ethical and introspective self-concept. This can motivate individuals to diminish feelings of uncertainty, as they perceive themselves as entrusted with a mandate, so fostering greater integrity, gratitude, and self-regulation against negative influences.

The notion of human dignity in Qs.al-Isra verse 70 profoundly influences the development of a healthy, affirmative, and spiritually grounded self-concept. Consequently, it can act as a basis for alleviating insecurity by fostering *self-awareness* that human dignity is inherent and a divine gift from Allah SWT.

The relevance of QS. al-Isrā': 70 with QS. al-Tīn: 4

Ibn Kaṣīr, in the Book of *Tafsīr Qur'ān al-'Azīm*, underscores the coherence of meaning among the Qur'anic verses that address human dignity and the excellence of human creation.

³² Sarah Schneider Et Al., "How Self-Concept, Competence, And Their Fit Or Misfit Predict Educational Achievement, Well-Being, And Social Relationships In The School Context," *Collabra: Psychology* 8, No. 1 (2022): 1–29, <https://doi.org/10.1525/Collabra.37154>.

³³ Schneider Et Al.

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

Translation; “*Indeed, We have truly created man in the best of stature.*” (QS. al-Tīn: 4)

Ibn Kaṣīr interprets this passage as an affirmation of Allah's oath regarding the creation of man in optimal physical and psychological form. The expression 'ahsani taqwiim' signifies not merely physical perfection but also includes the spiritual and intellectual potential inherent in humanity. Humans possess cognition, enabling them to autonomously develop knowledge, while their five senses facilitate the application of that knowledge, resulting in the continuous advancement of technology each year.³⁴

Sayyid Quṭub in *Fī Zilāl al-Qurān* underscores that this verse illustrates the magnitude of Allah's concern for humanity. From its inception, humans were designed with an aesthetically pleasing look and structure. In *Tafsir al-Azhar*, Buya Hamka asserts that Allah SWT states in the Qur'an that humans are formed 'in the best form'; yet, when they repudiate their inherent nature, they 'shall be sent to the lowest location (hell)'.³⁵

From the standpoint of Islamic mindfulness, this link fosters a Self-awareness that is both affirming and transforming. The recognition that humans are fashioned in an optimal manner can engender healthy self-acceptance, whereas the acknowledgement of human dignity and privileges can cultivate thankfulness, accountability, and a prudent approach to actions. The notion of mindfulness is effectively applied as individuals intentionally present themselves before Allah, acknowledging their strengths and limits, and interpreting each life experience as integral to the realisation of the grandeur conferred upon them. This context establishes QS. al-Tīn: 4 as the basis of self-identity and QS. al-Isrā': 70 as the affirmation of the significance of human being in their spiritual journey.

The aforementioned verse articulates the essential notion of human dignity.³⁶ Dignity is intrinsically inherent to humanity and cannot be dissociated from it.³⁷ Human dignity is not contingent upon gender, race, or social standing, but is intrinsically linked to the fundamental nature of mankind. This comprehension can cultivate the recognition that upholding language, conduct, and interpersonal connections is important to safeguarding the human dignity granted by Allah SWT. This can also augment self-esteem, which is the regard an individual has for themselves or the degree to which one cherishes, respects, and values their own being.³⁸

³⁴ Lajnah Pentashihan Mushaf al-Quran, *al-Qur'an Dan Tafsirnya*, 10th Ed. (Jakarta: Departemen Agama, 2011).

³⁵ Hamka, *Tafsir al-Azhar*.

³⁶ Hiroshi Bando Et Al., “Human Dignity Consisted With Internal And External Dignity In Mental Healthcare,” 2025, 52–54.

³⁷ Roxana Alhnaity, Matthijs Bal, And John Mendy, “A Human Dignity Perspective On Sustainable Human Resource Management: From Utilitarian To Dignified Approaches,” *Sustainability (Switzerland)* 18, No. 7 (2026): 1–22, <https://doi.org/10.3390/Su18073385>.

³⁸ Doğan Güneş Temli And Esat Şanlı, “Investigation Of The Relationships Between Contingent Self-Worth And Aggression Tendencies Of University Students,” *Turkish Psychological Counseling And Guidance Journal* 15, No. 79 (2025): 854–71, <https://doi.org/10.17066/Tpdrd.1579191>.

In Islam, self-worth is derived not from physical appearance, material wealth, fame, or external validation, but from the recognition that humans are esteemed creatures of Allah SWT. Recognition of human dignity positively influences psychological well-being. Individuals who recognise their dignity in the sight of Allah SWT will exhibit enhanced self-acceptance and self-worth, consequently diminishing feelings of insecurity and avoiding excessive social comparison.

Relationship Between QS. al-Isrā': 70 and QS. al-Baqarah: 30

In *Fī Zilāl al-Qur'an*, Sayyid Qutub connects QS. al-Isrā': 70 and QS. al-Baqarah: 30 through the concept of human dignity and the responsibility of the caliphate on earth.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

Translation: “Remember when your Lord said to the angels, ‘I am creating a vicegerent on earth.’ They said, ‘Will You place therein one who causes corruption and sheds blood, while we glorify You with praise and sanctify You?’ He said, ‘Indeed, I know that which you do not know.’” (QS. al-Baqarah: 30)

It is emphasised by Sayyid Qutub that this verse provides an explanation for the extraordinary position that humans hold in the order of the cosmos on the huge planet that Allah SWT possesses. A direct will of the Most Glorious Creator, who has bestowed upon mankind a variety of potentials and given them the authority to control the land, has bestowed this honour upon each and every one of them. With the faith that has been placed in them to create advances, protect the environment, and develop everything that is contained within it, people are able to act as caliphs because of the nature that Allah SWT has bestowed upon them. Thus, human beings make a contribution to the process of bringing the life of the world closer to perfection in accordance with the decree of Allah. The fact that people have subjugated all of the natural forces in order to ensure the continuation of their life is another indication of the grandeur of the human race. Humanity has been accorded such a high level of regard by Allah SWT from the very beginning of its creation; in fact, Allah SWT has commanded the angels to bow themselves before it.³⁹

The relationship between these two passages is about the faith that is placed in vice-presidency and the nobility that characterises human beings. In the name of Allah SWT, humans are honoured with a variety of potentials and advantages. This honour is not only a gift, but it also comes with the trust and duty of carrying out its duties as a caliph on earth. The trust that is being shown is a manifestation of the honour that Allah SWT has bestowed upon individuals. This relevance highlights the base of total *self-awareness* in the context of Islamic mindfulness. This foundation includes the understanding of who one is (as a being honoured by Allah SWT) and what the purpose

³⁹ Sayyid Quthub, *Tafsir Fi Zhilal Al-Quran: Di Bawah Naungan Al-Qur'an*.

of existence is (since one is a caliph on earth). As a result of this understanding, the characteristic of monotheism is developed. The consciousness of the presence of Allah SWT, the awareness of one's potential, and the awareness of responsibility for one's life in this world and in the hereafter are the three aspects that are being discussed here. Therefore, it is reasonable to say that these two verses constitute a framework of Islamic mindfulness that is relaxing, uplifting, and affirming of human identity as a being that is valuable, significant, and purposeful.

Islamic Mindfulness for Addressing Insecurity: Insights from QS. al-Isrā': 70

QS. al-Isrā': 70 provides a crucial basis for addressing feelings of fear and comprehending human rights within an Islamic framework. This verse explicitly indicates that every human being has been esteemed by Allah SWT from the inception of their creation, without any discrimination. The honour is expressed through intellect, enabling humans to discern what is virtuous and just, a potential that can be refined and cultivated, along with the lawful and beneficial sustenance that Allah SWT has assured to each of His creations. This verse exemplifies the notion of global equality, asserting that all individuals possess equal respect and honour in the eyes of Allah, with the sole distinction being their acts of devotion and piety towards Him.

Islamic mindfulness encourages individuals to live with awareness, devotion, and confidence in Allah SWT in all facets of their existence. The practice of mindfulness engenders a heightened awareness in individuals and is helpful in thinking management and emotional regulation. The stages in implementing Islamic mindfulness principles to address insecurity comprise:

1. The Self-awareness Process Informed by *Muraqabah*, which entails the capacity to observe, contemplate, reflect upon, and assess oneself⁴⁰

In "From Self-awareness to Greatness," as cited by *Tarwiyah*, Self-awareness is defined as an individual's capacity to identify their strengths and comprehend their inherent inclinations or impulses to act.⁴¹ Self-awareness comprises two dimensions: subjective and objective Self-awareness. Subjective Self-awareness pertains to external events, but objective Self-awareness pertains to the self.⁴² The Self-awareness mentioned here relates to an individual's comprehension of themselves, particularly about emotions, actions, and cognition. This Self-awareness encompasses negative ideas

⁴⁰ Ruzika Hafizha, "Profil *Self-awareness* Remaja," *Journal Of Education And Counseling* 2, No. 1 (2021).

⁴¹ Hanik Lailatut Tarwiyyah, "Pengaruh Religiusitas Dalam Membangun *Self-awareness*," *Jurnal Psimawa Diskursus Ilmu Psikologi Dan Pendidikan* 5, No. 2 (2022): 79–85.

⁴² Julia Carden, Rebecca J Jones, And Jonathan Passmore, "Defining *Self-awareness* In The Context Of Adult Development : A Systematic Literature Review," *Journal Of Management Education*, 2021, 1–38, <https://doi.org/10.1177/1052562921990065>.

and elements that induce feelings of insecurity. Thus, the individual is fully capable of self-regulation and self-monitoring.⁴³

Muraqabah refers to the awareness, recognition, and complete focus on the concept that Allah SWT is perpetually seeing and comprehending all matters at all times.⁴⁴ *Muraqabah* cultivates an individual's mental disposition to be consistently alert to every thought, emotion, and action they do. Because Allah SWT is perpetually present and observes every action he undertakes.

Given the prevailing issue of student uncertainty, cultivating and augmenting Self-awareness through *muraqabah* is crucial, as it may serve as the cornerstone for self-regulation, decision-making, creativity enhancement, and the development of human potential. Self-awareness functions as a psychological basis for introspection, whilst the concept of *muraqabah* acts as a spiritual foundation for cultivating one's relationship with Allah SWT. These two notions heighten pupils' awareness of their vulnerabilities and insecurities, subsequently converting such flaws into strengths under the conviction that Allah SWT venerates every individual.

Students can engage in specific behaviours, such as cultivating the practice of conscious self-reflection through:

- a. *Muhasabah* or daily evaluation, which entails assessing thoughts, feelings, and self-responses to social, intellectual, or non-academic situations.
- b. When feelings of uncertainty emerge, the learner should pause their activity momentarily to regain composure and reinforce the conviction that Allah SWT observes the endeavours of His servant. This practice can also be performed through contemplative *dhikr* pronounced with profound comprehension of its significance.
- c. Aim to perform an action as an expression of devotion, encompassing study.
- d. Train your heart to remain present and attentive throughout worship.

Muraqabah based self-awareness seeks to foster spiritual and moral accountability in all facets of life. Furthermore, it assists pupils in managing negative thoughts and fostering a deeper spiritual connection with Allah SWT.

2. Self-acceptance within the Framework of Islam In psychology

Self-acceptance denotes an individual's ability to unconditionally embrace themselves. Aina defines self-acceptance in her research as an individual's affirmative disposition towards themselves across past, present, and future contexts.⁴⁵ This acceptance involves recognising our strengths and shortcomings without judgement and comprehending that self-worth is independent of external validation or metrics of

⁴³ Hanik Lailatut Tarwiyyah, "Pengaruh Religiusitas Dalam Membangun *Self-awareness*," *Jurnal Psimawa Diskursus Ilmu Psikologi Dan Pendidikan* 5, No. 2 (2022): 79–85.

⁴⁴ Mohd Et Al., "The Concept Of *Mindfulness* In Islam."

⁴⁵ N Ainia, "Konsep Diri Dan *Self-acceptance* Pada Perempuan (Studi Fenomenologi Pada Imperfectbeauty By Elsheskin," *The Commmercium* 7, No. 02 (2023): 17–27.

achievement.⁴⁶ When an individual completely embraces self-acceptance, they will not be constrained by their own deficiencies or past experiences.

From the viewpoint of Islamic mindfulness, self-acceptance transcends passive acknowledgement of one's condition and is fundamentally rooted in spiritual awareness. In practice, self-acceptance is demonstrated by the attitudes of *rida* and *tawakkal*. The sensation of contentment enables individuals to embrace their reality and life circumstances without repudiation and adverse self-evaluation. *Tawakkal* cultivates confidence and conviction that all of Allah's decrees include inherent wisdom.⁴⁷ By embracing their true selves, students can perceive failure or personal limitations not as indicators of worthlessness, but as integral components of the learning process. This self-acceptance also contributes to the good regulation of emotions. Students who can embrace self-acceptance are less likely to attribute blame to themselves when confronted with academic stress or social criticism. Feelings of worthlessness and the need to compare oneself with others can be transformed into a sense of self-worth, recognised as being esteemed and favoured by Allah SWT, enabling pupils to cultivate a realistic yet affirmative self-perception.

Students can engage in self-acceptance by:

- a. concentrating on the process rather than the outcome. Exert your utmost effort, then place your trust in or relinquish the outcome to Allah SWT. Recall that Allah SWT consistently observes the endeavours of His servants.
- b. Embracing one's skills and flaws with equanimity and authenticity, and utilising them as a means of personal growth.
- c. Refraining from self-comparison with others. Because each individual possesses a distinct life trajectory.
- d. Refrain from undue self-reproach for past occurrences.
- e. Recognising one's skills and limitations as integral to His command.

The objective is to foster inner tranquillity, diminish tension, and enhance confidence in Allah's designs and circumstances.

3. Reflecting on QS. al-Isrā': 70 and Comprehending Its Meaning

Hudan li an-nās, which literally translates to "guidance for all of humanity in the universe," is the reason why the Qur'an was revealed to the world. It is necessary to read the Qur'an in order to demonstrate one's affection for it in a real way. In a hadith, the Prophet Muhammad (peace be upon him) shared the good news that reading even a single letter of a verse from the Qur'an is sufficient to earn ten rewards in the eyes of Allah SWT. Reading the Qur'an, on the other hand, is not sufficient for a Muslim since there

⁴⁶ Lydia Sotiriou, Floriana Nakhleh, And Fyllia Papanastasiou, "The Power Of *Self-acceptance*," *Open Schools Journal For Open Science* 8, No. 2 (2025): 2–5, <https://doi.org/10.12681/Osj.43785>.

⁴⁷ Hajjah Radhiah, "Penanaman Sikap Tawakkal Melalui Pendidikan Islam," *Siddiq: Jurnal Pendidikan, Riset Dan Teknologi* 6, No. 1 (2021): 1–13.

is another essential component that must be included in addition to that, and that is the ability to reflect on the Qur'an.⁴⁸

The practice of thoroughly contemplating the meanings of the verses in the Qur'an and putting those meanings into practice in one's daily life is known as the "*Tadabbur* of the Qur'an."⁴⁹ In addition, the meaning of *tadabbur* includes the act of adhering to and putting into practice the meanings that are included in the verses of the Qur'an, regardless of whether they are commandments or prohibitions. As a result of reflecting, the human heart should be occupied with analysing the meaning of the verse that is being read. This will allow the heart to comprehend the lessons that are being communicated by the verse and then put them into practice.

Comprehending the spiritual lesson that is communicated in verse 70 of the Qur'an of Israel is the result of reflecting on this passage. The verse makes reference to a number of different forms of honour that are bestowed upon humanity as a result of their status as servants of Allah SWT. These forms of honour include being awarded the ability to think, being made easier in life (both on land and at sea), being given good nutrition, and being granted complete superiority. Students receive instruction to acquire a thorough understanding of their identity as noble creatures, rather than as beings deficient in worth, through the process of meditating and diving into the meaning of this passage for the purpose of training. On the other hand, if Allah has honoured humanity, then human failures and validations are not a source of shame and deficiency, but rather a process of learning that leads to improvement. Every individual possesses a one-of-a-kind set of characteristics and capabilities, which are not intended to be compared to one another but rather are a gift from the Creator to His creation.

Within the framework of Islamic Mindfulness, reflecting on this verse helps students are able to recognise their divine value, accept themselves without societal comparison, regulate unpleasant emotions that are caused by insecurity, and act more mindfully and with better self-respect when they meditate on this passage within the context of Islamic mindfulness. In addition, this verse requires students to take responsibility for themselves, ensuring that they take the best possible care of themselves, that they develop their potential, that they do not degrade themselves, and that they do not oppress their souls.

There are many ways to realize the contemplation of the Qur'an, among which are practices that students can do, namely:

- a. Reading the verses of the Qur'an with an open mind and heart and thinking on what you know about them.
- b. Being aware of the fact that Allah venerates them and has bestowed upon them intelligence as well as a variety of potentials or capabilities.
- c. Gaining knowledge or lessons from each and every incident in one's past.

⁴⁸ Nor Khalim, "Integrasi Iman , Islam , Dan Ihsan : Sebuah Pendekatan Tafsir Tematik Dan Tadabbur Al-Qur ' An" 4, No. 2 (2025): 11705–14.

⁴⁹ Mohd Faizulamri Et Al., "Kaedah Penerapan Tadabbur Untuk Huffaz Al-Quran", Tinta Artikulasi Membina Ummah 6, No. 2 (2020): 15-23.

- d. Making each day a practice of reciting positive affirmations.

Implications of Adopting Islamic Mindfulness Informed by the Reflection on QS. al-Isrā': 70 for Students

This application has profound consequences for the holistic development of students' mental resilience, encompassing both psychological and spiritual dimensions. The ramifications are as follows:

- a. Enhancing students' self-identity. The recognition that humans are esteemed by Allah SWT aids pupils in developing a resilient self-concept that remains unaffected by comparisons, social status, academic setbacks, or external benchmarks established by social media.
- b. Assisting in the regulation, acceptance, and conscious management of negative emotions through the principles of *muraqabah*, *riḍa*, and *tawakkal* to Allah SWT.
- c. The cultivation of self-responsibility to sustain, value, and enhance inherent potential, while refraining from undermining oneself with abrupt negative thoughts.
- d. Regarding others as possessing equal worth to oneself. Students come to understand that, just as they are esteemed by Allah SWT, so too are others. This awareness prevents self-deprecation and the inflation of one's own importance relative to others. Therefore, social interactions are established more robustly and in accordance with the humane principles espoused in Islam.

Consequently, the implementation of mindfulness principles from an Islamic viewpoint not only acts as a preventive measure against diverse psychological issues among students but also establishes a crucial basis for developing comprehensive and enduring mental resilience. The amalgamation of spiritual consciousness and psychological regulation allows pupils to perceive themselves more profoundly, embrace emotional complexities judiciously, and cultivate healthy and civilised social interactions. Ultimately, the internalisation of these ideals is anticipated to cultivate students who are safe, balanced in intellect, spirit, and spirituality, so enabling them to confront academic and life obstacles with maturity, dignity, and in alignment with humanitarian principles and Islamic teachings.

The Relationship between Self-Awareness, Self-Acceptance, and Reflection on QS. al-Isrā': 70

The sense of insecurity that students often encounter typically stems from an excessive emphasis on their perceived deficiencies, leading them to believe they fall short in comparison to their peers. Consequently, this is the point at which the concepts of self-awareness, self-acceptance, and Qur'anic contemplation assume a significant and interrelated function. The connection among these three concepts is perceived as a psychological process rooted in spirituality, unfolding progressively and interrelated in shaping the mental health and personal development of students.

The initial phase involves recognising one's own thoughts and feelings. Students with self-awareness can identify their emotions, understand the factors that affect their behaviour, and analyse their reactions to their environment. This awareness serves as a crucial foundation, facilitating effective self-management. The concept of *muraqabah* enhances students' awareness of the continuous observation by their Creator. Thus, the student learns to perceive themselves not through the evaluations of others, but through their own intentions and efforts. Such awareness promotes integrity and diminishes the inclination to measure oneself against the attributes of others.

From that self-awareness, it subsequently evolves into self-acceptance. Once students identify their own condition, the subsequent phase involves embracing themselves with a sense of satisfaction. This acceptance of oneself does not imply surrendering or relinquishing the situation; instead, it reflects the capacity to reconcile with oneself and recognise its value. He places his trust in Allah, surrendering to Him for all that he has diligently worked towards. This perspective has the potential to convert feelings of insecurity into a positive form of self-acceptance. Consequently, students are likely to exhibit greater emotional stability and a reduced tendency to experience feelings of inferiority.

By recognising and embracing one's true self, an individual can create an internal environment conducive to contemplating the insights found in QS. Al-Isrā': 70, facilitating personal growth and improvement. Students come to understand and acknowledge their inherent worth, leading them to perceive failure, pressure, and limitations not as negative occurrences, but rather as opportunities for growth and learning that contribute to the development of a more refined self. Therefore, the connection among self-awareness, self-acceptance, and the reflection on verses is an ongoing process. The three individuals collaborate to enhance self-esteem and bolster self-confidence, thereby addressing feelings of insecurity effectively.

Comparative Analysis of Islamic Mindfulness and Western Mindfulness

Islamic mindfulness shares notable parallels with the mindfulness theory formulated in the West, particularly regarding self-awareness as a mechanism for emotional regulation. Nevertheless, the prevailing focus within Islamic psychology is on the values of monotheism, which position the enhancement of one's relationship with God as the foremost priority. In the West, the notion of mindfulness has evolved to prioritise the individual's capacity to cultivate awareness and direct attention towards the present moment, viewing this as a vital psychotherapeutic endeavour in the quest for life's meaning.⁵⁰ Thus, it is evident that Islamic mindfulness enhances Western mindfulness theory by incorporating a more profound spiritual and transcendental aspect.

⁵⁰ Vicky Purwadi And Putra Sawaludin, "Peran Spiritualitas Dan Religiusitas Dalam Psikopatologi : Studi Komparatif Psikologi Islam Dan Barat" 1, No. 6 (2025): 668–83.

Islamic mindfulness is deeply anchored in spiritual principles through practices like *muraqabah*, *zikr*, prayer, and spiritual reflection. This approach highlights the interconnectedness of the divine, the self, and the surrounding environment as a fundamental means of addressing psychological challenges. The objective extends beyond merely attaining mental well-being; it encompasses fostering an awareness of the divine presence that observes and comprehends the intricacies of one's life circumstances. In the Western context, mindfulness underscores the significance of empirical principles, observation, and experiential learning through diverse methodologies, including cognitive-behavioral therapy and humanistic approaches.⁵¹ Despite their distinct underpinnings, both serve as significant elements in the enhancement of mental well-being, emotional regulation, and cognitive performance.⁵² The distinctions and commonalities between the two offer profound insights into their utilisation as alternatives across diverse societal contexts.

In the realm of addressing insecurity, both concepts serve to assist individuals in identifying detrimental thoughts and mitigating excessive rumination through a comprehensive understanding of their circumstances. The amalgamation of both elements can yield a more holistic approach, as it encompasses not only mental health but also the spiritual and existential requirements of individuals as esteemed beings with a sense of purpose in life.

Conclusion

The findings and discussions indicate that the insecurity felt by students is a multifaceted psychological issue shaped by several factors, including academic failure, social anxiety, perfectionism, and the influence of social media. This syndrome adversely impacts self-confidence and dramatically undermines mental health, social connections, and the development of one's potential.

This research proposes a solution that implements an Islamic mindfulness approach through multiple stages: The initial step is the process of self-awareness grounded in the principle of *muraqabah*. Secondly, self-acceptance is expressed through the principles of *rida* and *tawakkal*, alongside a profound comprehension of human dignity. Third, contemplating the spiritual message in QS. al-Isrā': 70, which elucidates the notion of human dignity. Students are encouraged to perceive themselves as inherently worthwhile individuals, endowed with dignity by Allah SWT, independent of conditions or external validation. This awareness fosters a good self-esteem and enhances the comprehension of human dignity.

⁵¹ Agung Dwi Febriansyah Et Al., "Perbandingan Strategi Konseling Islam Dengan Psikoterapi Barat : Pendekatan Teoritis Dan Praktis Comparison Of Islamic Counseling Strategies With Western Psychotherapy : Theoretical And Practical Pendahuluan" 8, No. 1 (2025): 79–100.

⁵² Sadiq And Muhammad Salman Ahmad, "Islamic *Mindfulness* As Cultural *Mindfulness*: A Conceptual Framework For Decision-Making And Well-Being," *Frontiers In Psychology* 17, No. February (2026), <https://doi.org/10.3389/fpsyg.2026.1715750>.

This essay primarily contributes a conceptual model of Islamic mindfulness aimed at alleviating student fear through the interplay of spiritual principles, Qur'anic exegesis, and contemporary psychological methodologies. This research possesses significant significance for the fields of interpretation and Islamic psychology. This study demonstrates that Qur'anic passages possess both theological significance and psychological relevance to modern mental health concerns, especially with students' sentiments of insecurity. This research enhances the advancement of a psychological framework rooted in Qur'anic ideals by introducing Islamic mindfulness as a tool that amalgamates spiritual and psychological dimensions.

This research has limitations as it is based on literature and has not undergone actual testing in the field. Consequently, the efficacy of the Islamic mindfulness paradigm presented in this study necessitates additional validation using more rigorous research methodologies, including experimental or quantitative approaches.

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