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Coping Mechanisms In The Story Of Prophet Ya'qub And Ayyub: A Thematic Interpretation Analysis Of Qs. Yusuf: 86 And Qs. Al-Anbiya: 83 From The Perspective Of Trauma Psychology

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Abstract

This study aims to analyze coping mechanisms in the stories of Prophet Ya'qub and Prophet Ayyub as presented in QS. Yusuf: 86 and QS. Al-Anbiya: 83 through a thematic exegesis approach, and to examine their relevance to trauma psychology theories. This research is a qualitative library study employing an interdisciplinary approach that integrates classical Qur'anic exegesis with the coping theory of Lazarus and Folkman. The findings reveal that QS. Yusuf: 86 represents emotion-focused coping through constructive emotional expression and the act of turning to God as a form of spiritual emotion regulation. Meanwhile, QS. Al-Anbiya: 83 reflects spiritual coping, characterized by supplication, reliance on God (tawakkul), and psychological resilience in the face of prolonged suffering. These findings indicate that the Qur'an offers an integrative coping model that encompasses not only emotional aspects but also spiritual dimensions as a primary source of resilience and meaning-making in traumatic experiences. Therefore, this study contributes to the development of a Qur'anic coping framework that is more holistic and relevant to contemporary psychological discourse.

Keywords: Qur'anic coping, thematic exegesis, trauma psychology, spiritual coping, emotion-focused coping.

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INTRODUCTION

In recent decades, mental health issues have become a global concern, particularly in relation to the increasing cases of psychological trauma due to various factors such as social conflict, natural disasters, loss, and the pressures of modern life. (Zafila & Purnairawan, 2024). Trauma not only impacts an individual's emotional condition, but also affects cognitive, behavioral and spiritual aspects. (Syifa & Nurjannah, 2024). From the perspective of Trauma Psychology, trauma is understood as a psychological response to events that exceed an individual's capacity to cope, which often gives rise to symptoms such as anxiety, depression, and post-traumatic stress disorder (PTSD).(Loho, 2025).

Approaches to trauma management in modern psychology are generally based on a secular paradigm that emphasizes empirical and rational aspects. Various methods such as cognitive-behavioral therapy (CBT), exposure therapy, and pharmacological approaches have proven effective in many cases. (Mawaddah, 2024). However, this approach is often considered to have limitations, particularly in addressing the spiritual dimension of humankind. Yet, for religious individuals, spirituality is often a primary source of strength in coping with suffering and building psychological resilience.(D. M. Rahman, 2025).

In this context, Islam offers an alternative, integrative perspective. The Qur'an, as the primary source of Islamic teachings, serves not only as theological guidance but also contains psychological values relevant to human life. (Ismail et al., 2025). Many verses in the Quran describe human emotional experiences, including sadness, fear, loss, and suffering. Furthermore, the Quran also offers various responses or coping mechanisms for these conditions, which can be understood as coping strategies in psychological terms. (Amanah, 2025).

The stories of the prophets in the Quran are an important source for understanding the psychological dynamics of humans facing life's trials. The Prophet Jacob, for example, is depicted as experiencing profound grief over the loss of his son, while the Prophet Job faced severe physical and psychological suffering over a long period.(Amanah, 2025). Their responses to these trials not only reflect a steadfastness of faith, but also demonstrate forms of coping that can be analyzed psychologically.

Therefore, examining Quranic verses related to the experience of trauma and responses to it is important, not only to enrich the body of exegetical knowledge but also to contribute to the development of a more holistic and integrative approach to psychology. In this regard, thematic exegesis (maudhu'i) can be used as a method to systematically identify and analyze

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relevant verses.

Many scholars have studied the Quran from the perspective of thematic interpretation, both in classical and contemporary contexts. These studies generally focus on specific themes such as patience, trust in God, or trials in human life. However, most of these studies remain descriptive and normative, without directly linking them to modern psychological theories. On the other hand, studies in the field of trauma psychology have developed rapidly, particularly in understanding coping mechanisms, resilience, and the individual recovery process from traumatic experiences. (Rakhmat, 2021). Experts such as Lazarus and Folkman suggest that coping is a cognitive and behavioral effort made by individuals to manage internal and external demands that are considered to exceed their capacity.(Maryam, 2017). This approach is widely used in empirical research, but generally does not consider religious or spiritual dimensions in depth.

Several contemporary studies have begun to try to integrate religious aspects into psychological studies, including the concept of spiritual coping. (Asih et al., 2025). However, this integration remains general in nature and has not specifically explored religious textual sources, particularly the Qur'an, through a systematic interpretive approach. In other words, there remains a gap between Qur'anic interpretation studies and modern psychological theory, particularly in the context of trauma and coping.

Based on this review, a significant research gap can be identified. Although there has been much research on the themes of patience, trials, and steadfastness of faith in the Qur'an, as well as research on coping in modern psychology, there is little research that specifically examines coping mechanisms based on interpretations of specific Qur'anic verses. In particular, analysis of Surah Yusuf: 86, which describes the Prophet Jacob's expression of grief, and Surah Al-Anbiya: 83, which contains the Prophet Ayyub's prayer during his suffering, has not been widely studied integratively using the theoretical framework of trauma psychology. Yet, both verses contain rich emotional and spiritual dimensions that can be analyzed as a response to traumatic experiences.

Thus, this study attempts to fill this gap by integrating the thematic interpretation approach and coping theory in psychology, thereby producing a more comprehensive understanding of coping mechanisms from the perspective of the Qur'an.

RESEARCH FORMULATION

Based on the background and research gaps outlined above, the research questions are as follows:

1. How is QS. Yusuf: 86 and QS. Al-Anbiya: 83 interpreted in the tafsir literature?

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2. What forms of coping mechanisms can be identified from these verses?
3. How are these coping mechanisms relevant to concepts in Trauma Psychology?

THEORITICAL REVIEW

Thematic Interpretation (Maudhu'i)

Thematic interpretation (maudhu'i) is a method of interpreting the Qur'an which focuses on studying a particular theme by collecting all related verses, then analyzing them comprehensively to obtain a complete understanding (Nazhifah & Karimah, 2021). In contrast to the tahlili interpretation method which interprets verses sequentially according to the arrangement of the mushaf, thematic interpretation places more emphasis on the integration of meaning based on the chosen theme (Akbar, 2025). Terminologically, maudhu'i interpretation can be defined as a systematic effort to study a particular topic in the Qur'an by collecting relevant verses, understanding their context, and drawing conceptual conclusions (Nazhifah & Karimah, 2021). This method is developing rapidly in contemporary interpretation studies because it is considered capable of answering current problems in a more applicable manner.

The steps in thematic interpretation generally include: (1) determining the theme or topic of study, (2) collecting verses related to the theme, (3) examining the context in which the verses were revealed (asbāb al-nuzūl) and their correlation (munāsabah), (4) analyzing the interpretations of both classical and contemporary commentators, and (5) synthesizing meaning to produce a concept that is complete and relevant to the current context (Manshur, 2026).

The main characteristics of the thematic interpretation method include its holistic, integrative, and contextual nature. Holistic means encompassing all relevant verses to achieve a comprehensive understanding. Integrative means connecting various verses and interpretive perspectives. Meanwhile, contextual means the interpretation is directed toward addressing the needs and issues of the times. In this study, the thematic interpretation method was used to examine verses related to trauma and psychological responses in the stories of the prophets.

Trauma in Trauma Psychology

From a psychological perspective, trauma refers to a very intense emotional experience resulting from an event that threatens an individual's physical or psychological safety (Saputra, 2025). Trauma can be caused by various factors, such as the loss of a loved one, chronic illness, violence, or natural disasters. Individuals who experience trauma often exhibit complex and prolonged psychological responses (A. Rahman & Ali, 2026). By definition, trauma is understood as a condition in which an individual experiences an inability to process a highly stressful

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experience, resulting in disruptions in normal psychological functioning. Trauma is not only related to the event itself, but also to how the individual interprets and responds to it.

The psychological impacts of trauma are diverse, including emotional disturbances such as anxiety, profound sadness, and excessive fear. Trauma can also affect cognitive aspects, such as recurring negative thoughts, and behavioral aspects, such as social withdrawal (Muslikhah, 2024). In more severe cases, trauma can develop into post-traumatic stress disorder (PTSD) which is characterized by flashbacks, nightmares, and hypervigilance (Mardiyah et al., 2026).

The process of recovering from trauma involves various stages, from acknowledging the traumatic experience, managing emotions, to reconstructing the meaning of life. In this context, the concept of healing does not only mean eliminating symptoms, but also includes efforts to rebuild psychological balance and find new meaning from the experience. Factors such as social support, psychological therapy, and spiritual beliefs play a crucial role in this recovery process.

Coping Theory (Lazarus & Folkman)

The coping theory developed by Richard Lazarus and Susan Folkman is one of the main theoretical frameworks in understanding how individuals respond to stress and psychological pressure (Syarifah, 2019). Coping is defined as a continuously changing cognitive and behavioral effort to manage internal and external demands that are judged to exceed an individual's resources (Maryam, 2017).

Lazarus and Folkman classify coping into two main categories, namely problem-focused coping and emotion-focused coping (Pitaloka & Mamahit, 2021). Problem-focused coping is a problem-solving strategy in which individuals attempt to directly change or address the source of stress. This strategy includes actions such as seeking information, planning solution steps, and taking concrete actions to reduce stress.

Meanwhile, emotion-focused coping focuses more on managing emotional responses to situations that cannot be changed. (Pitaloka & Mamahit, 2021). These strategies include various forms of emotional regulation, such as accepting the situation, seeking emotional support, and engaging in activities that reduce psychological stress. In many cases, both types of coping are used simultaneously, depending on the characteristics of the situation and the individual.

In subsequent developments, researchers also identified other forms of coping related to the spiritual dimension, often referred to as spiritual coping. This form involves religious practices such as prayer, trust in God, and surrender to God as a way to deal with life's pressures. This concept is relevant in the context of this research, as the Quran contains many teachings related

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to spiritual strengthening in the face of trials.

RESEARCH METHODOLOGY

Types of research

This research is a qualitative research with the type of library research (Sugiyono, 2019). A qualitative approach was chosen because this research focuses on the analysis of meaning, textual understanding, and interpretation of Quranic verses related to trauma experiences and coping mechanisms. Library research was used because all data analyzed came from written literature, including classical commentaries, scientific books, and relevant journal articles.

In this context, the research does not involve field data collection, but rather relies on in-depth exploration of textual sources. This aligns with the nature of tafsir studies, which emphasize textual analysis and dialogue with the thinking of scholars and scientists(Mustaqim, 2017). Thus, this study seeks to produce a conceptual understanding of coping mechanisms from the perspective of the Qur'an through a systematic and critical literature review.

Research Approach

This study uses a thematic interpretation approach (maudhu'i), which is an interpretation method that compiles verses of the Qur'an based on a specific theme, then analyzes them comprehensively to obtain a complete understanding. The theme raised in this study is coping mechanisms in dealing with trauma, with a focus on QS. Yusuf: 86 and QS. Al-Anbiya: 83.

The thematic interpretation approach allows researchers to examine verses in a more focused and contextual manner, connecting them to current issues, in this case, psychological trauma. Furthermore, this approach also provides space for synthesizing various interpretations by scholars, both classical and contemporary.

In addition, this research also uses an interdisciplinary approach by integrating interpretive studies with theories in Trauma Psychology (Nashori & Ancok, 2002). This approach aims to bridge the gap between Islamic science and psychology, resulting in a more comprehensive analysis. This integration is achieved by identifying psychological concepts within Quranic verses and then comparing them with coping theories developed in modern psychology.

Data source

The data sources in this study consist of primary and secondary data. The primary data in this study include: first, the Qur'an as the main source that is the object of study, especially QS.

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Yusuf: 86 and QS. Al-Anbiya: 83. Second, Tafsir Ibn Kathir as one of the classical tafsir references that provides explanations based on history (bi al-ma'tsūr). Third, Tafsir al-Tabari which is one of the authoritative tafsir works with a history approach and in-depth language analysis. The use of these two classical tafsir books aims to gain a comprehensive understanding of verse interpretation, as well as a basis for conducting comparative analysis.

Secondary data includes various supporting literature relevant to the research topic, including: scientific journal articles discussing trauma, coping, and mental health, and books on coping theory, particularly those referring to the thinking of Lazarus and Folkman, as well as literature on the integration of psychology and spirituality. This secondary data is used to enrich the analysis and provide a theoretical foundation in connecting the interpretation results with concepts in psychology.

Data Analysis Techniques

Data analysis in this study was conducted through several stages, as follows:

1. Interpretation of Verses. The first stage is to interpret the verses that are the object of study, namely Surah Yusuf: 86 and Surah Al-Anbiya: 83. Interpretation is carried out by taking into account the context of the verses, both in terms of language, asbab al-nuzūl (the reasons for the revelation of the verses), and their relationship to other verses. The interpretations of the exegetes serve as the primary reference for understanding the verses' meanings in depth.
2. Comparison of Interpretations. The next stage is to compare the interpretations contained in the Tafsir Ibn Kathir and Tafsir al-Tabari. This comparison aims to identify similarities and differences in understanding the verses and to gain a richer perspective. Through this comparison, researchers can critically analyze the various existing opinions.
3. Categorization of Coping. The final stage is to categorize the forms of response contained in the verses within the framework of coping theory in psychology. The responses of the Prophets Jacob and Ayyub are analyzed to identify whether they fall into the category of problem-focused coping, emotion-focused coping, or other forms of coping such as spiritual coping. This categorization process is carried out by linking the results of the interpretation with concepts in Trauma Psychology. Thus, the analysis goes beyond simply understanding the text but also generates conceptual constructions relevant to modern psychological studies.

   With these methodological stages, this research is expected to produce a systematic,

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comprehensive analysis that will make a scientific contribution to the development of integrated interpretation studies with psychology.

RESULTS AND DISCUSSION

Coping Mechanisms in the Story of the Prophet Ya'qub as in QS. Joseph: 86

قَالَ اِنَّمَآ اَشْكُوْا بَثِّيْ وَحُزْنِيْٓ اِلَى اللّٰهِ وَاَعْلَمُ مِنَ اللّٰهِ مَا لَا تَعْلَمُوْنَ

He (Ya'qub) replied, "I only complain of my trouble and grief to Allah. I know from Allah what you do not know.

Interpretation of the Verse

Surah Yusuf: 86 is an integral part of the long narrative of the story of the Prophet Yusuf, contained in Surah Yusuf. This verse appears at the emotional climax of the Prophet Jacob's life, when he faces multiple losses: the disappearance of Joseph as a child and the imprisonment of Benjamin in Egypt. The accumulation of these events creates profound and ongoing psychological stress. The Prophet Jacob's condition in this verse can be understood as a representation of the experience of traumatic loss (Imasakin, 2026). This is the loss of a loved one that has a significant impact on an individual's emotional balance. From a trauma psychology perspective, this type of loss often elicits intense emotional responses such as prolonged sadness, longing, and even potential psychological dysfunction if not managed properly.

However, the Qur'an describes that the Prophet Jacob did not fall into despair (Shihab, n.d.). Instead, he expressed his grief in a unique way, as reflected in the phrase: "I only complain of my grief and sorrow to Allah..." This statement is crucial in understanding how the Qur'an represents the human response to suffering. This verse shows that grief is not something to be suppressed or completely eliminated, but rather something that can be cultivated and directed constructively (Shihab, n.d.). In this context, the Prophet Jacob did not deny the emotional reality he experienced, but he also did not allow himself to drown in directionless sadness. This demonstrates a balance between emotional acceptance and self-control.

Classical commentators paid particular attention to the emotional and spiritual dimensions of this verse. In Ibn Kathir's Tafsir, it is explained that the Prophet Jacob's expression reflects a high degree of patience (ṣabr jamīl), namely patience without complaint toward fellow human beings (Kathir, n.d.). According to Ibn Kathir, complaining to Allah is not included in the category of reprehensible complaints, but is a form of worship and servitude. Furthermore, Ibn Kathir emphasized that the crying of the Prophet Ya'qub which even caused his eyes to turn white (as

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mentioned in another verse) did not conflict with the principle of patience (Kathir, n.d.). This shows that emotional expressions such as crying are part of human nature which is recognized in Islam.

Meanwhile, Tafsir al-Tabari emphasizes the aspect of recognizing human weakness. Al-Tabari interprets the Prophet Jacob's statement as demonstrating an awareness that humans have limitations in facing trials, yet must still rely entirely on Allah (Al-Tabari, n.d.). In this case, sadness is not understood as a form of weakness of faith, but as a natural response that remains within the corridor of faith (Al-Tabari, n.d.). From these two interpretations, it can be concluded that Islam allows for the expression of emotions, as long as they do not lead to despair or rejection of destiny. Instead, emotions are directed toward strengthening one's relationship with God.

Coping Mechanisms in the Story of the Prophet Ya'qub

QS. Yusuf: 86 contains two main, intertwined emotional dimensions: sadness (ḥuzn) and hope (raja'). Sadness is clearly evident through the Prophet Jacob's profound expression of suffering, while hope is reflected in his belief that God possesses knowledge and a plan unknown to humans. The sadness in this verse is not destructive, but rather productive, that is, sadness that is accompanied by hope and faith. From a psychological perspective, the presence of hope is an important factor in the trauma recovery process (Sudirman, 2024). Hope functions as a protective mechanism that protects individuals from conditions of despair that can worsen psychological conditions.

Furthermore, this verse also shows that sadness does not have to be instantly eliminated. Instead, sadness can be part of a healthy psychological adaptation process, as long as the individual has the right way to manage it. The Prophet Jacob provides an example of how sadness can be expressed honestly without losing spiritual orientation. Based on an analysis of the context and interpretation of the verse, several forms of coping mechanisms demonstrated by the Prophet Jacob can be identified:

a. Coping Emosional (*Emotion-Focused Coping*)

Prophet Jacob demonstrated emotional coping through open expressions of grief, such as crying and expressing his suffering. In modern coping theory, emotion-focused coping refers to strategies used to manage emotional responses to unchangeable situations. Emotional expressions such as crying are often considered a sign of weakness in some cultures. However, from a psychological perspective, healthy emotional expression actually helps individuals release internal stress (emotional catharsis). Thus, Prophet Jacob's actions can be understood as a form

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of adaptive emotional regulation. Furthermore, acknowledging one's emotions is also a crucial step in the healing process. Prophet Jacob did not suppress or deny his grief, but rather acknowledged it honestly. This aligns with modern psychological approaches that emphasize the importance of emotional awareness in maintaining mental health.

b. Regulasi Emosi Spiritual

In addition to emotional coping, the Prophet Jacob also demonstrated a form of spiritually based emotional regulation. This is evident in his choice to express his grief to God, rather than to humans. This action demonstrates that a relationship with God serves as the primary means of managing psychological distress. In this context, spirituality serves not merely as a supplement, but as the core of the coping mechanism. Complaining to God can be understood as a form of spiritual coping, namely the use of religious faith to face life's difficulties. Spiritual emotional regulation has several important functions. First, it provides a sense of calm because individuals feel they are not alone in facing suffering. Second, it helps individuals construct meaning from their experiences. Third, it strengthens hope and optimism for the future. Unlike secular psychological approaches, which emphasize cognitive and behavioral aspects, a spiritual approach provides a transcendental dimension that can deepen the healing process. In this regard, the Prophet Jacob demonstrates that closeness to God can be a primary source of strength in dealing with trauma.

Relevance to Contemporary Psychology

When linked to the study of trauma psychology, the Prophet Jacob's coping model aligns with the concepts of emotion regulation and meaning-making. However, the Quran provides an additional dimension in the form of a relationship with God that is not found in secular psychological theories. This demonstrates that the Quran is not only relevant as a religious text but also as a source of inspiration for the development of more holistic psychological theories. Thus, Surah Yusuf: 86 can be understood as a representation of a coping model that integrates emotional and spiritual aspects in a balanced manner.

Coping Mechanisms in the Story of the Prophet Ayyub in QS. Al-Anbiya: 83

۞ وَاَيُّوْبَ اِذْ نَادٰى رَبَّهٗٓ اَنِّيْ مَسَّنِيَ الضُّرُّ وَاَنْتَ اَرْحَمُ الرّٰحِمِيْنَ ۚ

(Remember) Ayyub when he prayed to his Lord, “(O my Lord,) indeed, a disease has afflicted me,

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and You are the Most Merciful of all those who show mercy."

Interpretation of the Verse

QS. Al-Anbiya: 83 presents a portrait of the Prophet Ayyub's steadfastness in the face of extraordinary suffering, both physical, social, and psychological. The story of Prophet Ayyub is one of the most powerful representations in the Quran of the totality of life's trials. In various narrations, it is mentioned that Prophet Ayyub lost his wealth, family, and health over a long period of time (Shihab, n.d.). This situation placed him in a situation that, from a trauma psychology perspective, can be categorized as complex trauma, a traumatic experience that occurs repeatedly and over a long period of time. Unlike acute forms of trauma, complex trauma tends to have a broader impact on an individual's personality and emotional stability (Soliha & Karlina, 2025). In such conditions, individuals can potentially experience psychological exhaustion, a loss of meaning in life, and decreased mental resilience. However, the Quranic narrative demonstrates that the Prophet Job was able to maintain his spiritual balance amidst extreme suffering. What is interesting about this verse is the way Job expresses his suffering. He does not complain explicitly, but conveys his condition in a prayer filled with dignity and submission. This expression reflects both self-awareness and a deep faith in God's mercy.

Classical commentators have paid considerable attention to the spiritual dimension of the story of Job. Ibn Kathir's Tafsir explains that Job exemplifies patience (ṣabr) and steadfast faith. Ibn Kathir emphasizes that despite Job's immense suffering, he never complained to humans about his fate. His prayers were not complaints, but rather reverent supplications to God. Furthermore, Ibn Kathir explains that the phrase "anni massaniyadh-dhurr" (indeed, I have been struck with an illness) indicates a gentle and non-demanding form of communication. Job did not directly ask for healing, but completely submitted to God for the decision. This demonstrates a very high level of trust in God.

Meanwhile, Tafsir al-Tabari provides an interpretation that emphasizes the balance between acknowledging suffering and believing in God's mercy. Al-Tabari interprets that the mention of God's attribute as "Arḥam ar-Rāḥimīn" (The Most Merciful of all merciful) indicates a deep hope without having to express an explicit request. (Al-Tabari, n.d.). From these two interpretations, it is clear that the Prophet Job demonstrated not only passive patience but also active spiritual awareness. He acknowledged his suffering but did not lose faith in God's goodness. This provides an important foundation for understanding the coping mechanisms depicted in this verse.

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Coping Mechanisms in the Story of the Prophet Ayyub

When analyzed from a trauma psychology perspective, the story of the Prophet Job demonstrates complex psychological dynamics. The suffering experienced encompasses several key aspects:

1. Social loss: the loss of family and social support
2. Economic loss: the loss of possessions and livelihood
3. Physical suffering: prolonged illness
4. Social isolation: being shunned by society (Saputra, 2025).

In such circumstances, individuals are generally at risk of experiencing serious psychological disorders, such as major depression or a loss of meaning in life. However, the Prophet Job demonstrated remarkable emotional stability. This indicates the presence of a very strong and effective coping mechanism. One important aspect that can be identified is the Prophet Job's ability to maintain meaning-making, namely the ability to continue finding meaning in suffering. In modern psychology, this ability is considered a key factor in the trauma recovery process (Asih et al., 2025).

Based on the analysis of interpretation and psychological context, two main forms of coping mechanisms can be identified in the story of the Prophet Ayyub:

a. Coping Spiritual

Spiritual coping was the primary mechanism demonstrated by the Prophet Job. This is reflected in the form of prayer he offered to God. This prayer serves not only as a request, but also as a means of profound communication between humans and God. In psychology, spiritual coping is defined as the use of religious beliefs and spiritual practices to cope with the pressures of life. This form of coping has several characteristics seen in the story of the Prophet Job: Acknowledgement of one's condition without denial, Surrender to God (tawakal), and Belief in divine compassion. (Asih et al., 2025).

The prayer of the Prophet Job demonstrates that coping doesn't always have to involve active action to change a situation, but can also involve active acceptance. This acceptance doesn't mean giving up, but rather a form of trust that everything is in God's control. Furthermore, prayer also serves as a means of emotional regulation. Through prayer, individuals can channel feelings, reduce anxiety, and build hope. In this context, spiritual coping has a powerful therapeutic dimension.

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b. Resilience

In addition to spiritual coping, the Prophet Ayyub also demonstrated a very high level of psychological resilience. Resilience refers to an individual's ability to survive and continue to function adaptively even when facing severe pressure The Prophet Job's resilience can be seen from several indicators:

1. Consistency in faith: He continued to worship and did not lose faith in God.
2. Emotional stability: He did not show despair or anger.
3. Long-term patience: He was able to endure prolonged suffering.

In modern psychology, resilience is often associated with internal factors such as optimism, as well as external factors such as social support. However, in the case of the Prophet Job, resilience stemmed more from spiritual strength. This demonstrates that faith can serve as a powerful source of resilience.

Relevance to Contemporary Psychology

When compared to theories in trauma psychology, the Prophet Job's coping mechanisms align with several concepts, such as acceptance-based coping, meaning-making, and spiritual resilience. However, the Quran provides an additional dimension in the form of a direct relationship with God, which is not always the focus of secular psychology. This suggests that a Quranic approach can enrich coping theory by incorporating transcendental aspects.

Classification of Qur'anic Coping

Based on an analysis of QS. Yusuf: 86 and QS. Al-Anbiya: 83, this study found that the Qur'an not only contains narratives of suffering, but also presents patterns of psychological responses that can be categorized as coping mechanisms. In the study of Trauma Psychology, coping is understood as cognitive and behavioral efforts undertaken by individuals to manage pressure or stress that exceeds their capacity. However, the classification of coping in the Qur'an shows broader characteristics compared to conventional coping theories. While classical theories, such as those developed by Richard Lazarus and Susan Folkman, divide coping into two main categories (problem-focused and emotion-focused), the findings of this study indicate the existence of a significant additional dimension, namely spiritual coping. Thus, the classification of Qur'anic coping in this study focuses on two main forms: emotion-focused coping and spiritual coping.

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Emotion-Focused Coping in a Qur'anic Perspective

Emotion-focused coping refers to strategies individuals use to manage emotional responses to situations they cannot directly change. In psychological theory, this form of coping encompasses various mechanisms such as emotional expression, acceptance, and self-soothing efforts. In the context of the Quran, emotion-focused coping can be found in the story of the Prophet Jacob in Surah Yusuf: 86. The expression of sadness shown through crying and acknowledgment of emotions indicates that the Quran recognizes the importance of emotional regulation in dealing with suffering. Based on verse analysis, emotion-focused coping in the Quran has several main forms:

a. Open Expression of Emotions. Prophet Jacob did not suppress his grief, but expressed it honestly. This demonstrates that expressing emotions is part of the healing process.
b. Acknowledgement of Emotional Reality. The Quran does not teach the denial of emotions, but rather a realistic acceptance of the situation.
c. Managing Emotions through Patience. The concept of ṣabr jamīl demonstrates that patience does not mean suppressing emotions repressively, but rather managing them constructively.

From a trauma psychology perspective, emotion-focused coping plays a crucial role in maintaining an individual's psychological stability. Healthy emotional expression can help reduce mental stress and prevent more serious psychological disorders. However, what distinguishes the Quranic concept from modern psychological theory is the direction of emotional expression. In the Quran, emotions are not simply released but also directed toward a spiritual dimension. This serves as a bridge to the next form of coping, namely spiritual coping.

Spiritual Coping: A New Contribution (Novelty)

Spiritual coping in this study is defined as a mechanism for managing psychological stress through a relationship with God, which includes prayer, trust in God, and faith in divine wisdom. This concept developed from an analysis of the responses of the Prophets Jacob and Job, which demonstrates that spirituality is not merely an accessory, but the core of the coping process. Unlike the concept of coping in classical theory, spiritual coping in the Quran has a strong transcendental dimension, namely a direct connection between humans and God as the primary source of psychological strength. Based on verse analysis, spiritual coping in the Quran can be classified into several forms:

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a. Prayer as Emotional Regulation: Prayer serves as a means of expressing feelings and as a mechanism for calming oneself. In Surah Al-Anbiya: 83, the prayer of the Prophet Job reflects a form of deep communication with God.
b. Tawakal as Active Acceptance: Tawakal is not merely resignation, but a form of active acceptance accompanied by the belief that everything is under God's control. This helps individuals reduce anxiety about things that cannot be controlled.
c. Complaining to God. In Surah Yusuf: 86, the Prophet Jacob demonstrates that complaining to God is a legitimate and constructive form of coping. This differs from complaining to humans, which often provides no solution.
d. Spiritual Meaning-Making. Spiritual coping enables individuals to find meaning in suffering. The belief that every trial has a lesson helps individuals develop a more positive perspective on traumatic experiences.

Spiritual coping in the Quran has several characteristics that distinguish it from the concept of coping in modern psychology:

a. Transcendental, meaning it is based on a relationship with God, not just an individual's internal processes.
b. Meaning-Oriented, meaning it emphasizes the search for meaning in suffering.
c. Integrative, meaning it combines emotional, cognitive, and spiritual aspects.
d. Sustainable, meaning it provides long-term resilience, not just a temporary solution.

In the development of modern psychology, the concept of spiritual coping has begun to receive attention, but it has not yet become a central component of coping classifications. Therefore, the findings of this study make an important contribution by placing spiritual coping as a primary category, rather than simply a subcategory. Thus, this study proposes that the coping model needs to be expanded from two categories (problem-focused and emotion-focused) to one that encompasses a third dimension, namely spiritual coping.

The classification of Qur'anic coping produced in this study demonstrates that the Qur'an has great potential as a theoretical source in psychology, particularly in understanding coping mechanisms for trauma. The integration of emotion-focused coping and spiritual coping produces a more holistic, adaptive, and relevant model to the needs of modern humans.

Conceptual Comparison between Qur'anic Coping and Lazarus Theory

In Richard Lazarus' theory, coping is defined as the cognitive and behavioral efforts undertaken by individuals to manage demands perceived as exceeding their resources. The

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primary focus of this theory is on the individual's adaptation to stress through internal mechanisms. Meanwhile, from a Qur'anic perspective, coping is understood not only as a psychological process but also as a spiritual one. Coping involves the relationship between humans and God, so it is oriented not only toward managing stress but also toward creating meaning and strengthening faith. Thus, there is a fundamental difference in conceptual orientation: Lazarus' theory focuses on individual psychological adaptation, while Qur'anic coping focuses on psychological and spiritual integration.

Despite these fundamental differences, there are several important similarities between the two approaches:

1. Recognition of the Role of Emotions. Both Lazarus' theory and the Qur'an acknowledge that emotions are a crucial part of the stress response. The Prophet Jacob expressed his grief openly, which aligns with the concept of emotion-focused coping.
2. The Importance of Emotion Regulation. Both approaches emphasize the need to manage emotions constructively. In Lazarus' theory, emotional regulation is achieved through psychological strategies, while in the Quran, this regulation is guided by a spiritual approach.
3. Active Response to Stress. Neither psychological theory nor the Quran encourages a passive attitude in the face of stress. The Prophets Jacob and Job demonstrated an active response, both through emotional expression and prayer.
4. Adaptation to the Situation. Both approaches recognize that coping is an adaptive process that depends on the situation. In unchangeable circumstances, individuals tend to use emotion-focused coping, as demonstrated in the stories of the prophets.

Besides the similarities, there are significant differences that form the basis of this research's contribution:

1. Transcendental Dimension. The most fundamental difference is the existence of a transcendental dimension in Quranic coping. In the Quran, coping involves not only the individual's internal processes but also a relationship with God. In contrast, Lazarus' theory is secular and does not include spiritual aspects as a central component.
2. Meaning-Making Orientation. Quranic coping places a strong emphasis on finding meaning in suffering. Trials are understood as part of a divine plan that possesses a specific wisdom. In Lazarus' theory, the aspect of meaning is not the primary focus, but rather the functional management of stress.

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3. Sources of Resilience. In modern psychology, resilience is often associated with internal factors (such as personality) and external factors (such as social support). However, in the Quran, resilience is primarily derived from faith and closeness to God. This suggests that Quranic coping has a broader source, namely the spiritual dimension.
4. Goals of Coping. In Lazarus' theory, the primary goal of coping is to reduce stress and achieve psychological balance. Meanwhile, in the Quran, the goal of coping is not limited to psychological balance but also includes improving the quality of faith and closeness to God.

CONCLUSION

A thematic approach to studying Surah Yusuf (verse 86) and Surah Al-Anbiya (verse 83) demonstrates that the Quran does not merely present narratives of the prophets' suffering but also offers a conceptual construction of systematic coping mechanisms relevant to human psychological dynamics. The integration of the perspectives of interpretation and trauma psychology demonstrates that responses to psychological distress in the Quran encompass intertwined emotional and spiritual dimensions.

Surah Yusuf (verse 86) represents emotion-focused coping through the Prophet Jacob's expression of grief, which is not suppressed but rather directed constructively by complaining about his suffering to God. This pattern demonstrates that acknowledging emotions does not conflict with the values of faith, as long as it remains within a framework of patience and hope. Meanwhile, Surah Al-Anbiya (verse 83) presents spiritual coping through the Prophet Ayyub's prayer and trust in God, reflecting his high capacity for psychological resilience in the face of prolonged suffering. Both verses simultaneously emphasize that the Quran acknowledges the complexity of human emotions while directing them toward the transcendental dimension as a source of regulation and meaning.

From this analysis, an integrative Quranic coping model can be formulated that encompasses two main dimensions: emotion-focused coping and spiritual coping. This model demonstrates that emotional management, from a Quranic perspective, is not autonomous, but rather closely connected to a spiritual relationship with God. Thus, coping not only serves to reduce psychological stress but also plays a role in the process of meaning-making, strengthening faith, and fostering an individual's existential resilience.

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