

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.



**SELF IMPROVEMENT IN FACING SELF IDENTITY
FROM THE PERSPECTIVE OF MUFASSIR
THESIS**

Submitted as partial fulfillment of the requirements for getting the Bachelor of Religion in Qur'an and Exegesis Sciences Departement



Written By:

**RIA NANDA SAFITRI
NIM: 12130223853**

Supervisor I

Lukmanul Hakim, S.Ud, MIRKH., Ph.D.

Supervisor II

Dr. Fatmah Taufik Hidayat, Lc., MA

**FACULTY OF USHULUDDIN
STATE ISLAMIC UNIVERSITY
SULTAN SYARIF KASIM OF RIAU
2025 M/1446 H**



© Hak cipta milik UIN Suska Riau
State Islamic University of Sultan Syarif Kasim Riau

Hak Cipta Dilindungi Undang-Undang

1. Diarangi mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Diarangi mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

Lukmanul Hakim, S.Ud, MIRKH, Ph.D

DEKAN FAKULTAS USHULUDDIN

UNIVERSITAS ISLAM NEGERI SULTAN SYARIF KASIM RIAU

RIAU DINAS

Perihal : Pengajuan Skripsi

Kepada Yth :

Dekan Fakultas Ushuluddin

UIN Sultan Syarif Kasim Riau

Pekanbaru

Assalamu'alaikum Warahmatullahi Wabarakatuh

Setelah kami membaca, meneliti, mengoreksi dan mengadakan perbaikan terhadap isi skripsi saudara :

Nama : Ria Nanda Safitri

NIM : 12130223853

Program Studi : Ilmu Al Qur'an dan Tafsir

Judul : Self Improvement in Facing Self Identity Perspective Mufassir

Maka dengan ini dapat disetujui untuk diuji dan diberikan penilaian, dalam sidang ujian Munaqasyah Skripsi Fakultas Ushuluddin UIN Suska Riau.

Demikianlah kami sampaikan dan atas perhatiannya diucapkan terima kasih.

Pekanbaru, 24 Januari 2025

Pembimbing I

UIN SUSKA RIAU

Lukmanul Hakim, S.Ud, MIRKH, Ph.D

NIP:198905022023211016



© Hak cipta dimiliki UIN Suska Riau

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

Fatmah Taufik Hidayat, Lc., MA
Dosen FAKULTAS USHULUDDIN
UNIVERSITAS ISLAM NEGERI SULTAN SYARIF KASIM RIAU

RIANDA DENAS

Perihal : Pengajuan Skripsi

Kepada Yth :

Dekan Fakultas Ushuluddin
UIN Sultan Syarif Kasim Riau
Pekanbaru

Assalamu'alaikum Warahmatullahi Wabarakatuh

Setelah kami membaca, meneliti, mengoreksi dan mengadakan perbaikan terhadap isi skripsi saudara :

Nama	: Ria Nanda Safitri
NIM	: 12130223853
Program Studi	: Ilmu Al Qur'an dan Tafsir
Judul	: Self Improvement in Facing Self Identity Perspective Mufassir

Maka dengan ini dapat disetujui untuk diuji dan diberikan penilaian, dalam rangka ujian Munaqasyah Skripsi Fakultas Ushuluddin UIN Suska Riau.

Demikianlah kami sampaikan dan atas perhatiannya diucapkan terima kasih.

Pekanbaru, 24 Januari 2025
Pembimbing II

UIN SUSKA RIAU

Dr. Fatmah Taufik Hidayat, Lc., MA
NIK. 130 321 005



PENGESAHAN

Skripsi yang berjudul: Self Improvement in Facing Self Identity Perspective of

Mufassir

Nama : Ria Nanda Safitri

NIM : 12130223853

Program Studi : Ilmu Al-Qur'an dan Tafsir

Telah dimunaqasyahkan dalam sidang panitia Ujian Sarjana Fakultas Ushuluddin

Universitas Islam Negeri Sultan Syarif Kasim Riau, pada:

Hari : Selasa

Tanggal : 21 Januari 2025

Sehingga skripsi ini dapat diterima sebagai syarat untuk memperoleh gelar Sarjana

Agama (S.Ag) dalam Program Studi Ilmu Al-Qur'an dan Tafsir Fakultas Ushuluddin

Universitas Islam Negeri Sultan Syarif Kasim Riau.

Pekanbaru, 23 Januari 2025



Dekan,

Edi Jamaluddin, M.Ush

NIP. 19670423 199303 1 004

Panitia Ujian Sarjana

Ketua

Lukmanul Hakim, S.Ud., M.IRKH., Ph.D

NIP. 19890502 202321 1 016

Sekretaris

Edi Hermanto, M.Pd.I

NIP. 19860718 202321 1 025

UIN SUSKA RIAU

MENGETAHUI

Penguji III

Dr. Masyhuri Putra, Lc., M.Ag

NIP. 19710422 200701 1 019

Penguji IV

Drs. Saifullah, M.Us

NIP. 19660402 199203 1 002

© Hak cipta milik UIN Suska Riau

State Islamic University of Sultan Syarif Kasim Riau

Hak Cipta Dilindungi Undang-Undang

1. Diarangi mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
- a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
- b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.



Lampiran Surat :
 Nomor : Nomor 25/2021
 Tanggal : 10 September 2021

SURAT PERNYATAAN

Saya yang bertandatangan di bawah ini:

Nama : RIA NARDA SAFITRI
 NIM : 12130223853
 Tgl. Lahir : BUKIT KEMUNING, 27 JANUARI 2001
 Fakultas/Pascasarjana : USTHULUDDIN
 Prodi : ILMU ALQUR'AN DAN TAFSIR
 Disertasi/Thesis/Skripsi/Karya Ilmiah lainnya*:

SELF IMPROVEMENTS IN FACING SELF IDENTITY PERSPECTIVE
 OF MUFASSIR

Menyatakan dengan sebenar-benarnya bahwa :

1. Penulisan Disertasi/Thesis/Skripsi/Karya Ilmiah lainnya* dengan judul sebagaimana tersebut di atas adalah hasil pemikiran dan penelitian saya sendiri.
2. Semua kutipan pada karya tulis saya ini sudah disebutkan sumbernya.
3. Oleh karena itu Disertasi/Thesis/Skripsi/Karya Ilmiah lainnya* saya ini, saya nyatakan bebas dari plagiat.
4. Apa bila dikemudian hari terbukti terdapat plagiat dalam penulisan Disertasi/Thesis/Skripsi/(Karya Ilmiah lainnya)* saya tersebut, maka saya bersedia menerima sanksi sesuai peraturan perundang-undangan.

Ditandatanganilah Surat Pernyataan ini saya buat dengan penuh kesadaran dan tanpa paksaan dari pihak manapun juga.

Pekanbaru, 27 JANUARI 2025
 Yang membuat pernyataan



RIA NARDA SAFITRI

NIM : 12130223853

*pilih salah satu sesuai jenis karya tulis

Hak Cipta Dilindungi Undang-Undang
 1. Diarangi mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
 2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

© Hak Cipta milik UIN Suska Riau
 State Islamic University of Sultan Syarif Kasim Riau

MOTTO

“Stop overthinking, a piece of iron rusts because of its own rust. Don't let yourself be ruined by your own thoughts. There's no need to worry too much, because the story of your life has already been written by the best scriptwriter”

-Habib Umar bin hafidz-

A winner is not someone who never fails, but someone who never gives up

-Ria Nanda Winata-



UIN SUSKA RIAU

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.



Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

FOREWORD

Alhamdulillah, all praise to Allah Swt. who has bestowed his grace so that the author can complete the proposal entitled “*Contextualization of Self-Improvement in Facing Identity Crisis from the Perspective of Mufassir*”. Shalawat and greetings were also conveyed to the Prophet Muhammad Saw. who has guided humanity from the dark ages to the era full of science like today.

This proposal is prepared to fulfill the requirements for a thesis research in order to obtain a Bachelor of Religion (S. Ag) degree. In preparing this proposal, the author conducted a study through literature studies and various reading sources from other electronic media to support the required materials.

The author realizes that this proposal may have shortcomings, both in writing procedures, material relevance, and use of diction. Therefore, constructive criticism and suggestions are highly expected to increase the author's insight and improve this proposal in the future. May Allah Swt. send down His mercy and blessings to us all. Amen.

As a form of gratitude and appreciation for all the assistance, guidance, and support, both morally and materially, I would like to express my sincere thanks to:

1. My parents who have given birth, educated, and raised me, my younger siblings who always support me, as well as the extended family of my parents, especially those who helped me a lot in financing my tuition and life during the study period, as well as to friends, friends, coworkers, and people who know my parents, who also provide assistance both materially and morally.
2. To all the teachers at DAR EL HIKMAH Islamic Boarding School in Pekanbaru who have educated me with love and a sense of kinship, as well as fostering broad religious insights for six years.
3. Prof. Khoirunnas Rajab, M. Ag., Rector of UIN Sultan Syarif Kasim Riau, who has always provided support.

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

© Hak cipta milik UIN Suska Riau

State Islamic University of Sultan Syarif Kasim Riau

4. Dr. H. Jamaluddin, M. Us, Dean of the Faculty of Ushuluddin UIN Sultan Syarif Kasim Riau, along with the Vice Deans of the Faculty of Ushuluddin UIN Sultan Syarif Kasim Riau: Dr. Rina Rehayati, M.A. (Vice Dean I), Dr. Afrizal Nur, M.Is. (Vice Dean II), and Muhammad Ridwan Hasbi, Lc, M.Ag. (Vice Dean III).
5. Head of the Study Program of the Department of Al-Qur'an and Tafsir Science, Al-Ustadz Agus Firdaus Chandra, Lc, MA, who always provides direction, support, and convenience in completing the thesis.
6. Thank you to the lecturers of the Faculty of Ushuluddin, academic staff, and general staff who always provide convenience in various matters, as well as to the university library and the head of the faculty library for the facilities provided to assist students in completing assignments, including the thesis.
7. Thank you to the first and second supervisors, Ustadz Lukmanul Hakim, S.Ud., M.IRKH., Ph.D., and Ustadzah Dr. Fatmah Taufik Hidayat, Lc., MA., for their meaningful guidance and advice, which not only helped me complete my thesis but also prepared my next steps after completing my studies at UIN Sultan Syarif Kasim Riau.
8. Thank you to my beloved friends: Khopipah, Widya, Caca, Amel, Ulfi, Silvi, who always provide encouragement in completing this thesis. I consider all of you as brothers, as Rasulullah *Shalallahu'alaihi Wasallam* considered his friends as brothers.
9. Thank you to my friends from the Bilingual Class 2021 who have provided inspiration and new colors in lectures, as well as to my classmates from the Faculty of Ushuluddin 2021, IAT 2021, who have also colored my journey in the world of lectures.
10. Thank you to Suska TV friends in the Reporter Presenter Division who always provide positive support and valuable experiences. Hopefully I can continue to be a journalist and presenter who can make Suska TV proud as a campus media partner.

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

11. Thank you to my friends who are involved in organizations, seminars, training, and other activities, both on and off campus. May every activity we carry out be blessed by Allah Subhanahu Wa Ta'ala.
12. Finally, I would also like to thank all those who cannot be mentioned one by one. May Allah Subhanahu Wa Ta'ala always give blessings, make us all die in good condition, in sincere repentance, in a state of Islam, and success in this world and the hereafter. *Aamiin ya Rabbal'alamin.*

Pekanbaru, 27 September 2024

Author

UIN SUSKA RIAU

TRANSLITERATION GUIDELINES

Transliteration in writing this thesis refers to the thesis writing guideline book (revised edition) of the Faculty of Ushuluddin UIN Suska Riau and the translation of Arabic-Indonesian letters in this manuscript is based on the Joint Decree (SKB) of the Minister of Religion and the Minister of Education and Culture of the Republic of Indonesia, dated January 22, 1988, No. 158/1987 and 0543.b/U/1987, as stated in the book A Guide to Arabic Tranliteration, INIS Fellow 1992.

A. Consonant

Arab	Latin	Arab	Latin
ا	A	ط	Th
ب	B	ظ	Zh
ت	T	ع	'
ث	Ts	غ	Gh
ج	J	ف	F
ح	H	ق	Q
خ	Kh	ك	K
د	D	ل	L
ذ	Dz	م	M
ر	R	ن	N
ز	Z	و	W
س	S	هـ	H
ش	Sy	أ	'
ص	Sh	ي	Y

- Hak Cipta Dilindungi Undang-Undang**
1. Diarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
 2. Diarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

Hak Cipta Dilindungi Undang-Undang

1. Diarangi mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Diarangi mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

ي	Dh		
---	----	--	--

Vowels, Length and Diphthongs

Every Arabic writing in the Latin form of the Fathah vowel is written with "a" kasrah with "i", dlommah with "u", while each long reading is written in the following way:

Long vowel (a) = for example	قال	become qâla
Long vowel (i) = Î for example	قيل	become qîla
Long vowel (u) = Û for example	دون	become dûna

Especially for the ya' nisbat reading, it should not be replaced with "i", but should still be written with "iy" so that it can describe the ya' nisbat at the end. Likewise, the diphthong sounds, wawu and ya' after the fathah are written with "aw" and "ay". Consider the following example:

Diphthong (aw) = —و—	for example	قول	menjadi qawlun
Diphthong (ay) = —ي—	for example	خير	menjadi khayrun

C. Ta' Marbûthah (ة)

Ta' marbûthah is transliterated with "t" if it is in the middle of a sentence, but if the ta' marbûthah is at the end of a sentence, it is transliterated using "h" for example مدرسة الرسالة becomes al-risalah li al mudarrisah, or if it is in the middle of a sentence consisting of mudhaf and mudhaf ilayh, then it is transliterated using t which is connected to the next sentence, for example هلا رحمة في becomes firrahmatillah.

The Words Sandang And Lafdh Al-Jalalah

The article “al” (ال) is written with a lowercase letter, unless it is located at the beginning of a sentence, while the “al” in lafadh jalalah which is in the middle of a sentence that is referred to (idhafah) is omitted. Consider the following examples:

1. Al-Imam al-Bukhariy said....
2. Al-Bukhary in the muqaddimah of his book explains....
3. Masha'Allah ka'na wa ma'lam yasya'lam yakun.

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.



UIN SUSKA RIAU

ABSTRAK

Penelitian ini bertujuan untuk mengkaji konsep self-improvement dalam membangun self-identity melalui perspektif tafsir, dengan menekankan pentingnya konsep Tazkiyah, Taghyir, dan Muhasabah dalam pengembangan diri. Dengan menggunakan pendekatan kualitatif berbasis penelitian pustaka (library research), penelitian ini mengumpulkan, menganalisis, dan mendalami sumber-sumber ilmiah, terutama kitab-kitab tafsir untuk menggali pemahaman tentang bagaimana ajaran Islam terkait dengan proses peningkatan kualitas diri. Metode analisis deskriptif digunakan untuk menggali hubungan antara konsep-konsep pengembangan diri dalam Islam, seperti penyucian jiwa (*Tazkiyah*), perubahan diri (*Taghyir*), dan introspeksi diri (*Muhasabah*), yang semuanya saling berkaitan dalam pembentukan self-identity yang lebih baik. Hasil penelitian menunjukkan bahwa dalam tafsir, Tazkiyah mengacu pada proses penyucian diri dan peningkatan kualitas spiritual melalui amal saleh dan ketaatan kepada Allah. Taghyir merupakan perubahan positif yang terjadi pada individu dan masyarakat yang berpegang teguh pada ajaran-Nya, sedangkan Muhasabah mengajarkan introspeksi untuk memperbaiki diri. Ketiga konsep ini sejalan dengan prinsip-prinsip self-improvement dalam menghadapi tantangan modern, seperti growth mindset, yang menekankan pentingnya usaha dan tekad dalam berkembang, serta capacity building yang fokus pada peningkatan keterampilan praktis. Melalui prinsip-prinsip ini individu dapat menemukan jati diri mereka yang sejati, mengembangkan kemampuan diri secara berkelanjutan, dan menghadapi krisis identitas dengan lebih baik. Penelitian ini mengkontekstualisasikan pengajaran Islam mengenai self-improvement dalam rangka memperkuat self-identity dalam kehidupan sehari-hari.

Kata Kunci: *Self-Improvement, Self Identity, Mufassir*

- Hak Cipta Dilindungi Undang-Undang**
1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
 2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.


Hak Cipta Dilindungi Undang-Undang

1. Diarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Diarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

ABSTRACT

This study aims to examine the concept of self-improvement in building self-identity through the perspective of tafsir, by emphasizing the importance of the concepts of *Tazkiyah*, *Taghyir*, and *Muhasabah* in self-Improvement. By using a qualitative approach based on library research, this research collects, analyzes, and explores scientific sources, especially books of tafsir to explore the understanding of how Islamic teachings are related to the process of self-improvement. The descriptive analysis method is used to explore the relationship between the concepts of self-development in Islam, such as purification of the soul (*Tazkiyah*), self-change (*Taghyir*), and self-introspection (*Muhasabah*), all of which are interrelated in the formation of a better self-identity. The results show that in tafsir, *Tazkiyah* refers to the process of self-purification and improvement of spiritual quality through good deeds and obedience to Allah. *Taghyir* is a positive change that occurs in individuals and societies that adhere to His teachings, while *Muhasabah* teaches introspection to improve oneself. These three concepts are in line with the principles of self-improvement in facing modern challenges, such as growth mindset, which emphasizes the importance of effort and determination in developing, and capacity building, which focuses on improving practical skills. Through these principles, individuals can discover their true selves, develop their abilities sustainably, and better deal with identity crises. This research contextualizes Islamic teaching on self-improvement in order to strengthen self-identity in daily life.

Keywords: *Self-Improvement, Self Identity, Mufassir*

UIN SUSKA RIAU

الملخص

تهدف هذه الدراسة إلى دراسة مفهوم تحسين الذات في بناء الهوية الذاتية من خلال منظور التفسير، مع التركيز على أهمية مفاهيم التزكية، التغيير، والمحاسبة في تطوير الذات. باستخدام نهج نوعي يعتمد على البحث المكتبي (البحث في المكتبات)، تقوم هذه الدراسة بجمع وتحليل وتفسير المصادر العلمية، خاصة كتب التفسير، لفهم كيفية ارتباط تعاليم الإسلام بعملية تحسين جودة الذات. تم استخدام أسلوب التحليل الوصفي لاستخلاص العلاقة بين مفاهيم تطوير الذات في الإسلام مثل تطهير النفس (التزكية)، التغيير (التغيير)، والمحاسبة (المحاسبة)، وهي مفاهيم مترابطة في تشكيل الهوية الذاتية بشكل أفضل. أظهرت نتائج الدراسة أن التزكية تشير إلى عملية تطهير النفس وتحسين الجودة الروحية من خلال الأعمال الصالحة والطاعة لله تعالى. أما التغيير فهو التحول الإيجابي الذي يحدث في الأفراد والمجتمعات التي تتمسك بتعاليمه، في حين أن المحاسبة تعلم التفكير في الذات لتحسينها. تتماشى هذه المفاهيم مع مبادئ تحسين الذات في مواجهة التحديات المعاصرة مثل عقلية النمو التي تؤكد على أهمية الجهد والعزيمة في التطور، وبناء القدرات التي تركز على تحسين المهارات العملية. من خلال هذه المبادئ، يمكن للفرد أن يكتشف هويته الحقيقية، ويطور قدراته بشكل مستمر، ويواجه أزمة الهوية بشكل أفضل. تسعى هذه الدراسة إلى توظيف تعليمات الإسلام حول تحسين الذات لتقوية الهوية الذاتية في الحياة اليومية.

الكلمات المفتاحية: تحسين الذات، الهوية الذاتية، مفسر

Hak Cipta Dilindungi Undang-Undang

1. Diarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Diarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.



Hak Cipta Dilindungi Undang-Undang

1. Diarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Diarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

TABLE OF CONTENTS

MOTTO	i
FOREWORD	ii
TRANSLITERATION GUIDELINES	v
ABSTRAK	viii
TABLE OF CONTENTS	xi
CHAPTER I	1
INTRODUCTION	1
A. Background of the Problem	1
B. Affirmation of Terms	6
1. Self-Improvement	6
2. Self Identity	6
3. The Interpreter's Perspective	7
C. The problem	7
1. Identification of Problems	7
2. Limitation Problem	8
3. Formulation Problem	8
D. Objectives and Benefits of Research	9
1. Research Purposes	9
2. Benefits of Research	9
E. Writing System	10
CHAPTER II	12
THEORETICAL FRAMEWORK	12
A. Theoretical Basis	12
1. Self-Improvement	12
2. Identity Crisis	20
CHAPTER III	28
RESEARCH METHODOLOGY	28
A. Types of Research	28
B. Research Approach	29
C. Data Source	30
D. Data Collection Technique	30

© Hak Cipta dan Hak Moral UIN Suska Riau		
	Data Analysis Techniques	32
	Relevant Studies	34
	CHAPTER IV	39
	RESEARCH RESULTS AND ANALYSIS	39
	A. Verses of the Qur'an and its Interpretation on Contextualization of Self Improvement in Facing Identity Crisis	39
	1. <i>Tazkiyah</i> (Purification)	39
	2. <i>Taghyir</i> (Change)	47
	3. <i>Muhasabah</i> (Maintenance)	54
	B. Contextualization of Self-Improvement in Facing Identity Crisis	62
	1. <i>Growth Mindset</i>	63
	2. <i>Capacity Building</i>	66
	3. <i>Self-Control</i>	68
	CHAPTER V	70
	CLOSING	70
	A. Conclusion	70
	B. Suggestion	71
	BIBLIOGRAPHY	72

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

Hak Cipta Dilindungi Undang-Undang

1. Diarangi mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Diarangi mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

CHAPTER I INTRODUCTION

A. Background of the Problem

In facing with life in this adult age. Only by making great goals and ideals for the young generation can opportunities appear in the tide of the development of the times. The growth mindset habits are important to become a generation with ambitions in their life goals, so a supporter in achieving dreams must always have their part in the direction of goodness.¹ and one of them is self-improvement.²

Recently, more and more young people have fire in self-improvement, or the so called self quality. Self-help has become trendy these days and is without a doubt one of the hottest topics among your average millennial. Self-improvement books are just one type of product available in today's self-help marketplace, which also includes videos, podcasts, and after-hours messages. People are so deep in the self-improvement industry that they go to any length to attend various sessions and seminars, hire coaches, spend money on resources, etc. Millennials and Gen Z predominantly dominate these activities.³

Self-improvement is a basic element that must be possessed by young people who want to achieve success and luck in life. As we all know, if life is hard. So to face the hardness of life, strategy, self-awareness, knowledge and self-experience are needed. Self-improvement in the younger generation is very large and sustainable, playing an important role in forming individuals who are more self-aware, empowered, and contribute to society positively. Not infrequently we find, there are some individuals who focus more on their weaknesses, so they forget to

¹ M. Miftah, "Teori Habit Perspektif Psikologi Dan Pendidikan Islam," *Ri'ayah* 7, no. NO 01 2022: hlm. 1–13.

² Agus Supriyanto, "Jurnal Teori Pertumbuhan Pikiran (Growth Mindset Teori0)," *Jurnal Kejuruan dan Ilmu Pendidikan* 3, no. No 2 (2018):hlm. 1–71

³ Marmawi, "persamaan gender dalam pengembangan diri," hlm. 173–179, 2012.

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

improve their potential. Weaknesses and shortcomings can actually be covered by improving self-quality.⁴ individuals need to believe in doing something in order to succeed.

Self-Improvement is an important part of the human life process in facing an identity crisis.⁵ Without it, humans will not be able to reach their maximum potential. Through self-development, humans can achieve greater perfection. This process begins with individual efforts to optimize their potential. In addition, self-development is also a form of devotion to Allah Swt, by serving and spreading Islamic preaching.

Self-Improvement in the context of Islamic teachings is not only about increasing one's capacity, but also has a broader dimension. This involves spiritual, moral, and intellectual development as part of the obligation as Allah's caliph on earth. Self-Improvement in Islam emphasizes the importance of living a balanced life between worshipping Allah Swt and benefiting others. This process is not only for the good of the individual personally, but also for the positive contribution that can be made to society and the surrounding environment. Thus, self-development in Islam is not only about increasing individual abilities, but also a way to respond to the duties and responsibilities as humans who are entrusted to maintain and utilize this earth in the best possible way.⁶

The aspect of self-development in the context of Islamic education can be seen from the urgency and objectives of Islamic education. The objectives of Islamic education include two main things. First, the objective of physical education, which means preparation to prepare humans psychologically and physically to be strong in carrying out the mandate as caliphs on earth. Second, the objective of spiritual education, which aims to improve the human soul with the principle of *tazkiyah*

⁴ Annisa Alicia hendratmo, penerapan self improvement guna meningkatkan kualitas diri melalui penggunaan tools pipinya of you, *jurnal pengabdian masyarakat*, v1o.2, No.2,2021 hlm. 151

⁵Muhammad Alpin Hascan, "Konsep Serta Solusi Pengembangan Diri Dalam Islam," *Muntaz: Jurnal Pendidikan Agama Islam* 1, no. 1 ,2021:hlm. 22–34.Ibid.

⁶M. Ghozali, "Menuntut ilmu sarana pengembangan diri dalam persepektif islam," vol. 2, no. 1, 2021

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:

- a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
- b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.

2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

Self-improvement involves a combination of personal change with community service and social justice. Specifically, the Qur'an does not mention self-improvement. However, the Qur'an as the main guide for Muslims in general provides principles and values that are relevant to the concept of self-improvement. The stages shown in life, namely *tazkiyah* (purification), *Taghyir* (Change), *Muhasabah* (Maintenance)

This is all contained in the word of Allah Subhanahu Wata'ala. *QS Al-Hasyr* Verse 18:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

Meaning: "O you who have believed, fear Allah and let everyone consider what he has done for tomorrow (hereafter), and fear Allah. Indeed, Allah is Exhaustive of what you do."¹¹

Self-improvement in the context of Islam refers to efforts to develop oneself spiritually, morally, and socially to be closer to Allah Swt and be useful to others. Although the term "self-improvement" is not directly mentioned in the Qur'an. However, the underlying concepts are strongly emphasized. To form Self Improvement, there are tips that build the concept, namely, First, the concept of *tazkiyah* (purification) of the soul is the main basis for self-improvement. This involves efforts to cleanse the heart and mind from deviations and sins, so that a person can achieve higher piety.¹² gratitude is when the human soul is cleansed from physical and spiritual impurities. The narration of At-Tirmidhi and his colleagues from the Prophet states that he said, "When light enters a person's heart, his heart will become bright and spacious" The Companions asked, "What are the signs, O Messenger of Allah?" He replied, "Getting closer to eternity, distancing oneself

¹¹ Kementerian Agama Republik Indonesia, "Qur'an Digital," *Qur'an Kemenag*.
<https://quran.kemenag.go.id/>.

¹² Muhammad Habib Fathuddin and Fachrur Razi Amir, "Konsep Tazkiyatun Nafs Menurut Ibnu Qoyyim Al Jauziyah Dalam Kitab Madarijus Shalikin Serta Implikasinya Terhadap Pendidikan," *Ta'dibi* 5, no. 2 (2016): hlm. 117–127.

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:

- a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
- b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.

2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

from the mortal world, and preparing oneself before death." From this statement, the light that enters the heart refers to the light of Allah Swt, so that the heart becomes bright and open.¹³Second *Taghyir* (Change) The Qur'an teaches that life is a test and that humans must continually strive to improve themselves. This includes admitting mistakes, correcti wrong actions, and developing better qualities. Third *Muhasabah* (Maintenance) in the context of self-improvement, can be understood as a person's awareness and efforts to continuously improve the quality of themselves in a way that is in line with Islamic values. Taqwa is not only limited to ritual worship, but also includes attitudes, behavior, and daily actions that reflect obedience to Allah.

The Qur'an is a guide to life for people all over the world, especially Muslims. The Qur'an is the main book, the main reference for all references, the source of all sources, the basis for all science and knowledge. The Qur'an is the main book of knowledge, where no matter what is missed (Kartanegara, 2006), everything has been regulated in it, both those related to Allah (*hablum minallah*) or relationships between humans (*hablum minannas*) nature, environment, faith, social sciences, natural sciences, empirical sciences, religious sciences, general and so on.¹⁴

Self-improvement is also in line with the expression of Sayyidina Ali bin Abi Talib ra:

مَنْ كَانَ يَوْمُهُ خَيْرًا مِنْ أَمْسِهِ فَهُوَ رَابِحٌ وَمَنْ كَانَ يَوْمُهُ مِثْلَ أَمْسِهِ فَهُوَ مَعْبُودٌ وَمَنْ كَانَ يَوْمُهُ شَرًّا مِنْ أَمْسِهِ فَهُوَ مَلْعُونٌ

"Whoever's day today is better than yesterday, then he is among the fortunate ones. Whoever's day is the same as yesterday, then he is among the losers. Whoever's day today is worse than yesterday, then he is cursed."

¹³ Al-Jauziyyah, Ibnu Qayyim . 2012. *Terapi Mensucikan Jiwa*. Jakarta : Qisthi Press, hlm.48

¹⁴ Sayid Qutub, *Sumber-sumber Ilmu Pengetahuan Dalam Al-quran dan Hadist*, Jurnal Hanihania, VOL. 2 No. 2, Oktober 2011. hlm.1342

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:

- a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
- b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.

2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

© Hak Cipta dilindungi UIN Suska Riau

State Islamic University of Sultan Syarif Kasim Riau

In today's adult era, many generations feel lost and doubt their own capacity because they focus too much on their shortcomings. This study aims to introduce the Islamic perspective on self-improvement, which provides values on how each individual can change themselves. This study also wants to highlight that Islam not only teaches about religion, but also provides knowledge and guidelines in self-improvement that can provide significant benefits for individuals in achieving positive changes in their lives. Based on the previous statements, the researcher is interested in exploring the concept of Research with the title *Self Improvement in Facing Self Identity Perspective of Mufassir*

B. Affirmation of Terms

To avoid misunderstanding in understanding the terms used in the research entitled *Self-Improvement in Facing Self Identity Perspective of Mufassir* The author needs to explain the following terms:

1. Self-Improvement

Derived from English which literally means self-improvement. This term refers to a conscious effort to improve one's quality of life in various aspects of life, such as spiritual, intellectual, emotional, and physical. The concept of self-improvement includes the development of positive habits, self-mastery, and overall personal growth. In the context of research or study, self-improvement is often studied as a structured and disciplined process to achieve an individual's full potential.¹⁵

2. Self Identity

Self-identity can be defined as an individual's recognition and belief in their personal identity. This process requires deep and complex thinking to make a person feel as an "I" who is different from others around him, with the aim of finding meaning in his life. Self-identity also includes awareness and

¹⁵ Annisa Alifia Hendratmo dkk, "Penerapan Self Improvement Guna Meningkatkan Kualitas Diri Melalui Penggunaan Tools Points of You©," *Pengabdian* 2, no. 2 (2021): hlm. 51–159.

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

continuity in recognizing and accepting personal uniqueness, roles, commitments, orientations, and life goals, so that the individual is able to behave in accordance with their needs and society's expectations.¹⁶

3 The Interpreter's Perspective

The views or interpretations of the experts of the interpretation of the Qur'an on the texts of the Qur'an, through the scholars who agree that the Qur'an is a book of guidance for life, not a book that directly contains knowledge. However, to understand the verses of *kauniyah*, in particular, reading the Qur'an which is only intended for worship is not enough. Therefore, interpretation is needed to explore and explain the contents of the Qur'an. Interpretation is a variety of efforts to find the clearest and most accurate meaning of the text of the verses of the Qur'an, using various methods to explain the meanings in the context of Arabic, history, and the life of the Prophet Muhammad Saw and his companions so that it functions as an explanation of the message conveyed by Allah.¹⁷

C. The problem

1 Identification of Problems

Based on the background above, the author can provide an identification of the problems that will be used as research material as follows:

- a. How Lack of understanding of true purpose and values Too strong a focus on self-Improvement can obscure the understanding of a deeper life purpose through Self-Improvement?
- b. What are the imbalances between worldly priorities and the hereafter through various aspects of life? self-improvement that can disrupt the harmony between personal, professional and social life?

¹⁶ Desmita, "Psikologi Perkembangan" (Bandung: PT Remaja Rosdakarya, 2005), 168.

¹⁷ Sauqiyah Musyafa'ah, *Studi Al-Qur'an* (Surabaya: IAIN SA PRESS, 2012). hlm. 359-

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

© Hak cipta milik UIN Suska Riau

State Islamic University of Sultan Syarif Kasim Riau

- c. How Does It Affect Self-Improvement in the human mindset to build self-identity in life?
- d. How to Achievestages of Self-Improvement in facing an identity crisis in accordance with Islamic values through the Al-Quran in today's era?
- e. How to create Giving inspiration for Muslims to form self-improvement through the perspective of the Qur'an in facing the identity crisis holistically towards goodness?

2. Limitation Problem

Based on the problems that have been identified, and avoiding excessive discussionwide Therefore, the author limits the scope of this research. The limitations of the problem are as follows:

- a. The research focuses on tips for achieving self-improvement (improving the quality of self) through relevant stages shown in life, namely *tazkiyah* (self-purification), *Taghyir* (Change) and *Muhasabah* (Maintenance).
- b. This research will link these tips with an analysis of the verses of the Qur'an contained in QS *Asy-Syams* (91:9-10), QS *Ar-Ra'd* (13:11) QS *Al-Hasyr* (59:18), through the interpretation ofthe book Tafsir *Fi Zhilalil Qur'an* by Sayyid Quthub, *Tafsir Al-Munir* by Prof. Dr. Wahbah az-Zuhaili and Tafsir *Al-Misbah* by Prof. Dr. AG. KH Al-Habib Muhammad Quraish Shihab.

3. Formulation Problem

Based on The background to the problem that the author mentioned at the beginning, then there is a problem formulation as follows:

- a. How is the Interpretation of Qur'anic Verses about self-improvement in Facing Self Identity Perspective of Mufasssir?
- b. How to Contextualization Self-Improvement in Facing Identity Crisis from the Perspective of Mufasssir?

Objectives and Benefits of Research

Based on the problem formulation above, this research has the following objectives:

1. Research Purposes

- a. To know and understand verses and interpretations of Self-Improvement according to the mufassir.
- b. To understand the analysis of how to self-improvement in facing the Self Identity Identity through the perspective of the mufassir.

2. Benefits of Research

a. Benefit Theoretical

The development of theories and concepts in science is carried out in accordance with the researcher's field of expertise. The results of this study are expected to increase insight and provide new perspectives on the changes of day and night based on the interpretation of the Qur'an. With this view, it is hoped that we can respond to these changes well and in accordance with the Qur'an as a guide to life. The benefits of this writing are to expand knowledge, especially in the Science of the Qur'an and Tafsir. The author also hopes that this research can contribute to Islamic studies, especially in the field of interpretation, as well as enrich the scientific treasury in the field of scientific thought and Tafsir of the Qur'an.

b. Benefit Practical

The results of this study are expected to provide motivation to researchers and readers to consistently read, study, and practice the Qur'an. In addition, this study can also be an additional source of reference for further research, especially for students at UIN SUSKA RIAU. This study also aims to fulfill the academic requirements to obtain a Bachelor's degree in Ushuluddin Science at the Department of Al-Qur'an and Tafsir, Faculty of Ushuluddin, Sultan Syarif Kasim State Islamic University Riau.

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.



Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

Writing System

To illustrate the method of writing and discussion, a systematic writing is needed that displays a general description or structure of the research. The explanation is presented comprehensively, including a summary of information about the topic discussed and the objectives to be achieved through the discussion. Therefore, the author compiles the research systematics as follows:

Chapter One, Explaining about the Introduction This chapter presents a general description of the background of the research, which is the basis for choosing the title, an explanation of the terms used, the limitations of the problems faced, the formulation of the problems to be solved, and the objectives and benefits of this research. In addition, the writing systematics that will be followed in writing this research are also presented.

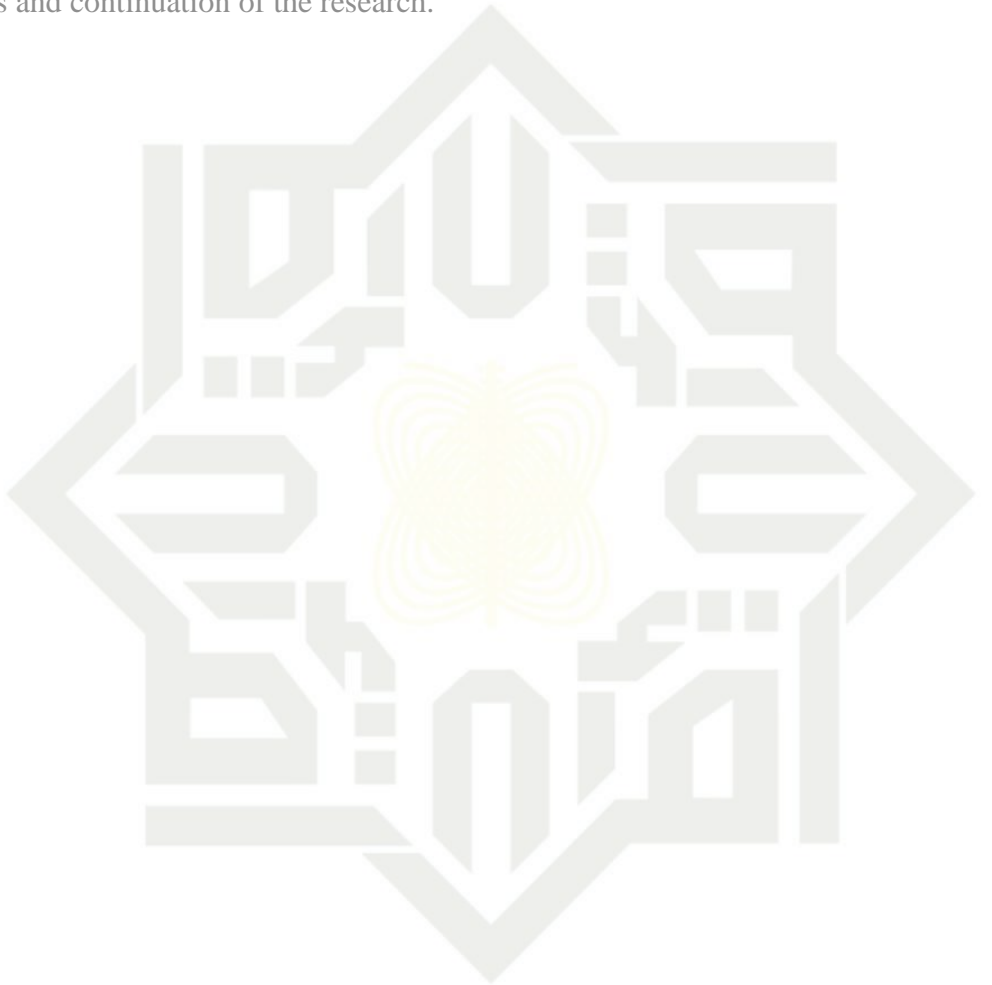
Chapter Two, Explaining the theoretical basis This chapter reviews in depth the theoretical basis that is the basis for this research, as well as previous studies that are relevant to the research topic on Self-Improvement in Facing an Identity Crisis from the perspective of an interpreter.

Chapter Three, Explaining in detail about the approach used in the research. This type of research is described as a qualitative literature research, in which the author analyzes texts related to women's resilience. Explanation of data sources includes the classification of primary data consisting of the Tafsir Book, as well as secondary data from books, journals, and articles. The author then explains the data collection method, which involves literature documentation and other information collection techniques. In the data analysis method section, the author details the content analysis technique used to identify and analyze messages in the text

Chapter Four, Explaining the core of this research, which focuses on in-depth analysis Explaining the Presentation of Analysis which includes presentation and analysis of data, including discussion and research results. Regarding how to explain the relevant values of self-improvement described in the Qur'an in dealing with the identity crisis of the perspective of the interpreter in this chapter, using the

method of interpreting the Qur'an which is carried out by analyzing and explaining the verses of the Qur'an comprehensively.

Chapter Five, Explaining the Closing, this chapter is the final part that contains the conclusion of the description that has been presented in the problem formulation. The author will evaluate the main findings and provide suggestions for further progress and continuation of the research.



UIN SUSKA RIAU

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

Hak Cipta Dilindungi Undang-Undang

1. Diarangi mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

CHAPTER II

THEORETICAL FRAMEWORK

Theoretical Basis

1. Self-Improvement

a. Understanding Self-Improvement

Self-improvement is a term that refers to a purposeful approach to enhancing one's life in the spiritual, intellectual, emotional, and physical aspects. Self-improvement itself is an effort made by a person to maximize the abilities they already possess, so they can unlock their full potential, and even transform their previous life patterns into something better.¹⁸

It is said by Hamonangan Tambunan that Self-Improvement is an improvement is an action to make something better, meaning there is an effort to improve to add more value to something. Self-improving on the action of improving itself, is the process of improving oneself or the condition of the person on their efforts. Self-development itself is used to refer to actions to improve the person's own thoughts, abilities, status, someone else, etc. through the effort of the person themselves. Self-improvement includes attempts to ameliorate the material aspects of existence. The material conditions being referring to are a person's relationships, health, finances, knowledge and skills. James (Tambunan, 2008) mentioned that self-improvement could happen because of drives. There are three types of goals that can be achieved through these drives, namely goals that come from concepts, goals that are influenced by imagination, and goals that are driven by emotional feelings. In an effort to improve themselves, individuals must learn to accept themselves, including

¹⁸ Devi Aprilianti et al., "Self-Improvement: Model Peningkatan Kualitas Diri," *Jurnal Manajemen Pendidikan* 1, no. 1 (2023): hlm. 261–267.

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

loving themselves as they are. self-improvement is related to values such as honesty, compassion, and self-integrity.¹⁹

Self-Improvement is also known as Self Improvement, which is an effort made to improve skills, quality of life, and health in various ways through the individual's ability to learn new things, change mindsets, develop new habits, and so on. In this case, a supportive family environment is needed.²⁰ The family environment plays a very important role in the development of personality, character, cultural values, religious values, ethics and individual skills.²¹ Henry Manampiring states in his book *Filosofi Teras* which is based on the teachings of Stoicism (ancient Greek philosophy developed by figures such as Epictetus, Seneca, and Marcus Aurelius), self-improvement has a very deep meaning and focuses on self-development through managing emotions, attitudes, and actions that focus on virtue and wisdom. This philosophy teaches that we should focus on things that we can control, and accept with an open heart things that are beyond our control.²²

Self-improvement is a continuous process to develop self-quality, whether in terms of skills, character, habits, or mindset, with the aim of achieving the best potential in life. It includes all aspects that can help us become better, more effective, and happier people in life. From the explanation above, it can be concluded that self-improvement is a process of improving the quality of oneself, not only about personal achievement or short-term goals, but more about the journey to become the best version of

¹⁹ Devi Aprilianti et al., "Self-Improvement: Model Peningkatan Kualitas Diri," *Jurnal Manajemen Pendidikan* 1, no. 1 (2023): hlm. 261–267.

²⁰ Devi Aprilianti et al., "Self-Improvement: Model Peningkatan Kualitas Diri," *Jurnal Manajemen Pendidikan* 1, no. 1 (2023): hlm. 261–267.

²¹ Selvy Dwi Anggraini et al., "Interpretasi Dalam Buku 'Self Improvement Is It Bad or Good Habbit,'" *Jurnal Pendidikan, Bahasa dan Budaya* 3, no. 1 (2024): hlm. 168–179.

²² Henry Manampiring, *Filosofi Teras*, ed. Patricia Wulandari Jakarta: PT Kompas Media Nusantara, 2019.

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

ourselves in facing everything that happens with wisdom, patience, and acceptance.

b. Self-Improvement Islamic Perspective

In Islam itself, there is no direct mention of Cell-Improvement, but it has the same meaning and idea as the concept of the term Purification of the Soul (*Tazkiyah An-Nafs*) which literally means cleansing or purification. *Tazkiyah* encompasses the process of cleansing the heart, soul and mind of negative traits and sins, as well as efforts to improve oneself in order to become a better person in the eyes of God and man. *Tazkiyah* is also closely related to holistic self-development, both in spiritual, moral, and physical aspects, as well as trying to achieve higher virtues (*akhlaq*). In Islam, self-improvement is not only focused on worldly achievements, but also on achieving Allah's pleasure and salvation in the hereafter.

Muhammad Abduh explained that *tazkiyah* is *tarbiyatun nafs* (soul education), which is obtained through *tazkiyyatul aqli* (purification and development of the mind), to avoid error in monotheism and bad behavior. Meanwhile, according to Said Hawwa, *tazkiyyah al-nafs* has two meanings: first, cleansing and purifying the soul from despicable qualities, and second, cultivating and improving the soul with praiseworthy qualities.²³

The process of self-improvement in Islam is not only about developing oneself worldly, but also spiritually. By following the steps of *tazkiyah* (Purification), *taghyir* (Change), and *taqwa* (Maintenance), a person can improve himself, both in his relationship with Allah, others, and himself. This process is a never-ending journey, because every day is a new opportunity to become better. These three steps are interrelated and form a solid foundation for improving the quality of oneself spiritually, morally, and socially.

²³ Mutia'tul Maula, "Tazkiyat Al-Nafs from the Perspective of Ibn Qayyim Aljauziyyah: (A Analysis of Character Education in Islam)," 2015.

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

1) the theory of *tazkiyah*

a) Imam Al-Ghazali's Theory

In Ihya' Ulumiddin, Imam Al-Ghazali stated that *al-nafs*, *al-qalb*, *ar-ruh*, and *al-aql* can be interpreted as one unit, namely *lathifah rabbaniyah* or *lathifah ruhaniyah*. This refers to the subtle, divine, and spiritual soul, which functions to balance the soul of the universe.²⁴ Heart, mind, spirit, and soul, according to Al-Ghazali, have similarities as *lathifah rabbaniyah*, which is explained in the hadith and verses of the Qur'an. Sahal al-Tustari said, "The heart is the Throne, and the chest is the chair", which shows that the heart has a central role in humans, with troops or soldiers helping him carry out his duties. A clean heart, decorated with the remembrance of Allah, and free from reprehensible traits, is called *al-nafs al-muthmainnah* (the calm soul), as explained in the Qur'an, *Tazkiyatun nafs* (cleansing the soul) means cleansing oneself from animalistic and evil traits, then filling it with divine traits. Al-Ghazali explains *tazkiyatun nafs* with two terms: *thaharatun nafs* (purification of oneself from reprehensible morals) and *imaratun nafs* (prosperity of the soul with commendable morals). This effort aims to purify oneself from arrogance and self-praise, which is the basis of the idea of *tazkiyatun nafs* according to the beliefs of the Sufis.

b) The Theory of Ibn Qayyim Al-Jauziyah

According to Ibn Qayyim al-Jawziyyah, the dimension of the soul (*nafs*) does have a very large role in shaping the journey of faith, Islam, and ihsan of a Muslim. In his view, the soul is the center of all spiritual and moral activities of a person. Ibn Qayyim taught that

²⁴ Mutia'tul Maula, "Tazkiyat Al-Nafs Perspektif Ibnu Qayyim Aljauziyyah: (Analisa Pendidikan Karakter Dalam Islam)," 2015

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

the soul, as the deepest part of the human self, requires proper care and cultivation in order to achieve the noble goal of life, namely happiness in this world and the hereafter.²⁵ By paying attention to the following stages:

(1) The Importance of the Soul in Spiritual Life

According to Ibn Qayyim, the soul is a container that greatly influences every aspect of a person's life, both in terms of faith and good deeds. He stated that a healthy soul will be able to maintain and maintain the purity of faith, while a sick soul will fall into sin and disobedience. Therefore, to achieve perfection in worship and behavior, it is important for a person to guard and purify his soul. In his works, such as *Madarij al-Salikin* and *Al-Fawa'id*, Ibn Qayyim emphasizes the importance of guiding the soul to return to pure nature. This can be done through spiritual education which aims to instill praiseworthy qualities and eliminate bad qualities that damage the soul.

(2) Stages of Purification of the Soul (*Tazkiyatun Nafs*)

For Ibn Qayyim, the first stage in improving and cultivating the soul is *Tazkiyatun Nafs* (purification of the soul). This process is very important in a Muslim's journey to achieve purity of heart and a higher quality of life. In many of his writings, Ibn Qayyim describes this process as a continuous effort and requires commitment to eliminate negative traits (such as *hasad*, *riya'*, arrogance, and others) and replace them with positive traits such as sincerity, patience, and *tawakal*.

²⁵ Asid Maududin dkk, "Konsep Pendidikan Tazkiyatun Nafs Ibnu Qayyim Dalam Menangani Kenakalan Peserta Didik," *Rayah Al-Islam* 5, no. 01 (2021):hlm. 140–156

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

(3) The Process of Purifying the Soul According to Ibn Qayyim

In Ibn Qayyim's view, there are several steps or ways that can be done to carry out *Tazkiyatun Nafs*. Here are some of them: Controlling Lust According to Ibn Qayyim, lust is the source of many evils in humans. Therefore, a person must strive to control his lust and not let it control him. This is done by increasing self-awareness and acting in accordance with religious guidance. Remembering Allah (*Zikr*), is one of the most powerful ways to purify the soul is by always remembering Allah.

Ibn Qayyim emphasized that sincere deeds to Allah, without self-interest or showing off, can cleanse the heart and soul. Doing good to others is one way to purify the soul, because in doing good, a person learns to forget ego and pride. Understanding and Practicing Religious Knowledge Correctly, Religious knowledge studied with the aim of getting closer to Allah and practicing it well will guide someone to keep their soul straight and clean. Ibn Qayyim really emphasized the importance of useful knowledge in the process of purifying the soul.²⁶

2) The Theory *Taghyir* (Change)

Etymologically, *al-taghyir* (change) in language dictionaries and encyclopedias is defined as a change or transformation from one state to another.²⁷ Terminologically, *al-taghyir* refers to a complete change in

²⁶ Muhammad Habib Fathuddin, "Konsep Tazkiyatun Nafs Menurut Ibnu Qoyyim Al Ja'ziziyah Dalam Kitab Madarijus Shalikin Serta Implikasinya Terhadap Pendidikan." *Jurnal Ta'dibi*, Volume 5 Nomor 2, Oktober 2016, hlm. 117-129

²⁷ Nashr Al-Huraini Al-Mishri Al-Syafi'i, "Al-Qamus Al-Muhith." (Beirut: : Dâr Al-Kutub Al-'Ilmiyyah, n.d.), hlm. h478.

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

understanding, methods, and behavioral patterns that produce different states or results. This change is usually divided into two types: positive-constructive transformation (*al-taghyir al-ijabi*) and negative transformation (*al-taghyir al-salbi*).²⁸

In its use, *al-taghyir* has two main meanings: first, changing the form of something without changing its substance, such as changing the form of a house without changing its function as a residence; second, a change that involves replacing something with another, such as replacing a servant or vehicle with a different one. In the Islamic view, *al-taghyir* means that Allah Swt will not change the social conditions or pleasures given to a person or a society, unless there is a major change in the sins committed. In this context, *al-taghyir* reflects the social-synergistic relationship between deeds and rewards, which is part of the *sunnatullah* in human life.²⁹

The transformation includes changes in pleasure, health, and security that are inversely proportional to the loss of good deeds and noble morals, which are replaced by bad behavior and reprehensible morals. On the contrary, punishment and disaster can only be changed by undergoing transformation, namely by abandoning sins to obtain forgiveness and mercy from Allah Swt.³⁰

3) Theory of *Muhasabah* (Maintenance)

Etymologically, *muhasabah* comes from the root word *hasaba-yuhasibu* which means to count.³¹ In the Arabic-Indonesian dictionary,

²⁸ Rahf Muhammad Hasan Hunaidaq, *Al-Sunan Al-Ilâhiyyah Fî Al-Zhâlimîn: Dirâsah Fî Dînu.., Al-“Aqîdah Al-Islâmiyyah”* (Postgraduate Affairs The Islamic University Gaza, 2016). hlm. 20

²⁹ Muhammad Atris, *Al-Mu'jam Al-Wâfî Li Kalimât Al-Qur'ân*. (Kairo: Maktabah Al-Asab, 2006). hlm. 802

³⁰ *Ibid.* hlm.1021

³¹ Asad M. Al kali, *Kamus Indonesia-Arab*, (Jakarta: Bulan Bintang, 1989), hlm. 183.

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

muhasabah is defined as calculation or introspection. The word muhasabah comes from a root that includes concepts such as arranging a calculation, inviting someone to do a calculation, accomplishing with someone, and holding someone accountable.³² Muhasabah is introspection or self-assessment, which is counting our deeds every year, month, day, even every moment. Therefore, muhasabah is not only done at the end of the year or month, but should be done every day, even every moment.³³

Ulema's views regarding Muhasabah:

- a) According to Imam Al-Ghazali quoted in the book *Reconciling Sufistic and Humanistic Psychology* by Abdullah Hadziq, muhasabah is an effort to conduct introspection and self-calculation in order to maintain and improve the quality of one's spiritual life. In this context, muhasabah consists of two important elements, namely *i'tisham* and *istiqomah*. *I'tisham*: It is an attempt to maintain oneself by adhering to the rules of sharia (religious law).

This means that someone who does muhasabah tries to always maintain their commitment to the principles of Islamic teachings, such as practicing worship correctly, avoiding sin, and staying on the path determined by Allah and His Messenger. *Istiqomah*: It is the firmness of the heart in the face of various temptations and negative tendencies. *Istiqomah* teaches us to remain steadfast in practicing goodness and religious principles even when faced with difficult challenges or trials. This includes perseverance in maintaining good morals, consistency in

³² Hans Wehr, *A Dictionary of Modern Written Arabic*, (London: Allen dan Unwin, 1966). h. 175

³³ Amin Syukur, *Tasawuf Bagi Orang Awam (Menjawab Problematika Kehidupan)*, (Jakarta: LPK-2, Suara Merdeka), 2006. hlm. 83

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

worship, and not being easily swayed by worldly or negative influences that can hinder the purity of the soul.³⁴

- b) According to KH. Toto Tasmoro, muhasabah is a process of evaluating the relationship between individuals and the world, the hereafter, and the surrounding environment, and their actions as humans. This is important because humans always interact with the environment in their lives.³⁵
- c) According to Isa Waley, muhasabah is a process of self-examination, which is closely related to Haris bin Asad al-Muhasibi (781-857 AD) from Baghdad. Waley also quotes a Sufi saying often attributed to the fourth Caliph, Ali bin Abi Talib, which states that one must call himself to account before Allah calls him to account. Al-Muhasabah believed that the motivation for self-examination comes from hope and anxiety, and that such examination is the basis for good behavior and piety (taqwa).³⁶

2. Self Identity

Self-identity does develop since childhood, along with the development of self-concept, which includes an understanding of who we are, how we see ourselves, and how we interact with others and the environment. In the development of identity, there are important aspects, one of which is autonomy, which is closely related to understanding and self-confidence, the ability to regulate oneself, and self-acceptance, and the process of searching for identity is also called Identity Crisis. Erikson explained that self-identity is a subjective sense of self that is consistent and develops over time. In many

³⁴ Abdullah Hadziq, “*Rekonsiliasi Psikologi Sufistik Dan Humanistik*” (Semarang: Rasail, 2005), hlm. 31.

³⁵ Lina Latifah, “Muhâsabah and Sedona Method. Skripsi.” (UIN Walisongo Semarang, 2013). hlm. 16

³⁶ Ian Richard, *Dunia Spiritual Kaum Sufi*, (harmonisasi antara dunia Mikro dan Makro), (Jakarta: PT. Raja Grafindo Persada Cet I, 2001), hlm. 76

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

different places and social situations. We still feel like we are the same person. So that other people others who know the continuity of the character can respond appropriately. appropriately. So self-identity for the individual and others have the ability to confirm that feeling.³⁷

Self Identity refers to confusion or uncertainty about who we are and what we believe as individuals or groups. In the context of Islam, identity crisis can arise when individuals find it difficult to balance religious teachings with modern demands and norms that exist in society. Identity crisis is a concept first introduced by Erik Erikson, a developmental psychologist, as part of his theory of psychosocial development. This identity crisis is a process of searching and forming self-identity that is important in adolescence, although it can also occur in adulthood when individuals face major changes in their lives.³⁸ Erik Erikson identified the identity crisis as part of a psychosocial developmental stage known as “Identity vs. Identity Confusion.” This stage occurs during adolescence, approximately between the ages of 12 and 18. In this stage, adolescents are trying to figure out who they are, what they want, and how they want to be recognized in the social world. This crisis is a natural part of the identity development process, and its success will determine the extent to which an individual can form a healthy and solid identity.

The theory used in his research Erikson uses the Theory of Psychosocial Development, this theory is one of the personality theories in psychology. Erikson believes that personality develops through various stages. One important aspect of Erikson's psychosocial theory is the development of ego identity. Ego identity is a feeling of awareness that is formed through social interaction. According to Erikson, ego development is constantly changing along with new experiences and information obtained from relationships with

³⁷ John W.Santrock, *Adolescence Perkembangan Remaja*, Ter.Shinto B Adelar, (Jakarta: Erlangga, 2012), hlm.340.

³⁸ tiara Emiliza, “*Konsep Psikologi Menurut Teori Erik H. Erikson Terhadap Pendidikan Anak Usia Dini Dalam Tinjauan Pendidikan Islam*” (Iain Bengkulu, 2019).

others. Erikson also argues that the ability to motivate attitudes and actions can support this psychosocial development.

Psychosocial or personality according to Islam is the integration of the human heart, mind, and desire systems that shape behavior. The human nafsani aspect is divided into three powers, namely: (1) heart (divine nature), which is the aspect of human supra-consciousness and is related to emotions or feelings; (2) reason (*insaniah* nature), which is the aspect of human consciousness and is related to cognitive or thinking abilities; and (3) desire (*hayawaniyah* nature), which is the aspect of human pre-consciousness and is related to the power of conation or will. Functionally, personality is the integration of the power of emotion, cognition, and conation, which is seen in external behavior (such as walking, talking, and so on) and internal behavior (such as thoughts, feelings, and so on).³⁹ Identity crisis can be divided into several statuses, based on Erik Erikson's theory:

a. Identity Crisis Status

- 1) **Identity Diffusion** This status occurs when individuals have not experienced an identity crisis and have not made a commitment to an identity. They are not actively exploring the options or alternatives available. Individuals in this status tend to feel confused and have no direction in their lives. They may not show interest in careers, education, or social relationships. For example, a teenager who has no plans for the future and does not feel attached to certain values or beliefs.
- 2) **Identity Foreclosure** In this state, individuals have made a commitment to an identity without adequate exploration. This commitment is often influenced by parents or the social environment. Although individuals have chosen an identity, they may not fully

³⁹ Hazhira Qudsy, *Optimalisasi Pendidikan Anak Usia Dini Melalui Pembelajaran yang Berbasis Perkembangan Otak*. (Yogyakarta: Universitas Gadjah Mada. 2010), hlm 29

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

understand or accept the choice. Decisions are often made without careful consideration. For example, a teenager who follows in their parents' career footsteps without considering personal interests or talents.

- 3) **Identity Moratorium** This state describes individuals who are experiencing an identity crisis but have not yet reached a clear commitment. They are actively exploring various options and figuring out who they are. Individuals in moratorium often feel anxious and confused, but they are also open to trying on different roles and ideologies. This is an important exploration phase in identity formation. For example, a student who tries out various majors before deciding which one best suits his interests and talents.
- 4) **Identity Achievement** This status is achieved when individuals have gone through a process of exploration and have successfully made a commitment to their identity. They have a clear understanding of themselves and their purpose in life. Individuals in this status feel confident and certain about their choices. They are able to integrate past experiences with future aspirations. An example is a young professional who has found a career that fits their personal interests and values after going through various work experiences.⁴⁰

b. Factors that cause identity crisis in adolescents

1) Internal Factors

a) Weakness of Personality

Failure of adolescents to build a solid personality can hinder their socialization process. This is often seen through lack of self-confidence, disappointment, emotional disturbances, and wrong

⁴⁰ Ardi dkk, "Analisis Perencanaan Karir Remaja Dalam Konteks Krisis Identitas," *Journal of Counseling, Education and Society* 5, no. 1, 2024: hlm.1.

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

thinking patterns. Difficulty in developing personality can hinder the process of adolescent socialization. This immaturity of personality often causes emotional instability, which has an impact on the low ability of adolescents to cope with stress. Adolescents who experience this often show a lack of self-confidence, feelings of disappointment, emotional disturbances, and wrong mindsets. As a result, they give up easily, lack determination, and have low persistence in solving problems.⁴¹

b) Lack of Experience

This view of identity crisis as influenced by lack of experience leads to the understanding that life experience is very important in the formation of self-identity, especially in adolescence. Lack of experience causes adolescents to have difficulty in dealing with life's challenges, making them more vulnerable to identity confusion. Adolescents who do not have much experience tend to be more easily influenced by their surroundings, whether by peers, family, or social media, which can worsen the identity crisis. With more experience, adolescents should be able to develop the ability to think more wisely, understand themselves better, and deal with the pressures or challenges they face in a more constructive way.⁴²

c) Lack of Religiosity

religious practice can cause adolescents to lack self-control, which in turn can worsen their identity crisis. Without a strong religious foundation, adolescents may feel confused about the direction of their lives and the values they should uphold, which

⁴¹ Putri Sari Ramadhani, "Analisis Faktor Krisis Identitas Pada Remaja Di Kecamatan Ujung Kota Parepare." 2024, hlm. 42

⁴² Haikal Hamdul Kamil, "Peran Konseling Islam Dalam Membantu Siswa Mengatasi Krisis Identitas Remaja Di Sekolah" 2, no. 1 (2025): 238–248. hlm. 245

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

exacerbates feelings of isolation and confusion about who they are. Commentators explain that the verses of the Qur'an teach the importance of seeking knowledge based on faith, calmness in the face of trials, and patience in facing the tests of life.⁴³

2) External Factors

a) The impact of negative social interactions

The influence of bad friends can make teenagers tend to imitate negative behavior from their friendship groups. The feeling of togetherness in the group is often so strong that teenagers are willing to sacrifice time that should be used for productive activities. In addition, problems faced at home often make teenagers feel depressed, so they seek escape in unhealthy friends.

b) Disharmonious relationship between parents

Frequent conflicts in the family, especially those involving physical violence, harsh words, or quarrels, can affect the harmony of the relationship, not only between parents and teenagers, but also in the family relationship as a whole. This negative perception can make teenagers feel hatred towards their parents, and create distance between them. As a result, teenagers' respect for their parents decreases, and they no longer feel calm or warm in the family, so they tend to seek entertainment or comfort outside the home, especially with peers.

Even teenagers who have to deal with parental divorce often have difficulty adjusting, which can be reflected in behavioral problems, learning difficulties, or a tendency to withdraw from the social

⁴³ Fauzan Adzima, "Mengatasi Krisis Identitas Dan Tekanan Akademik Pada Remaja : Pendekatan Qur ' Ani Dan Motivasi Belajar Pendahuluan," *Bimbingan Penyuluhan Islam* 06, no. 02 (2024):hlm. 89.

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

environment.⁴⁴ All these emotional and behavioral disorders reflect unhealthy family life conditions socially, with chaotic interactions between family members. In adolescence, individuals are trying to find their identity, and if they fail to find it, they tend to feel anxious, restless, disappointed, and frustrated, leading to an identity crisis. If this crisis is not managed in a positive way, it can lead to juvenile delinquency.

c) Social Media and Technology

The internet connectivity in Indonesia is still being developed rapidly. Over 221 million Indonesians should use the Internet in 2024, or 79,5% of the total population. During each year, this figure continues to grow, based on data from the Indonesian Internet Service Providers Association (APJII), there was an increase of 2.67% from the 2022-2023 period. Very significant increase in number of internet users in Indonesia from 2014 to 2024. And from just around 88.1 million internet users in 2014, that number grew all the way to 221 million in 2024. This is evidence of how necessary the internet in driving technological advances and fulfilling the daily needs of the Indonesian people. APJII had released the 2024 Indonesian internet penetration survey, stating that internet penetration reached 79.5%. As compared to the prior period, there was an increase of 1.4%.⁴⁵

Thus, identity crisis in adolescents is influenced by various internal and external factors that are interrelated. The process of ethnic identity formation, which is integrated with personal and

⁴⁴ Aulia Kurniawati, “Krisis Identitas Remaja Pengguna Narkoba (Studi Kasus)” (Universitas Airlangga Surabaya, 2006). hlm.70.

⁴⁵ Tri Asmuni, “Pengguna Internet Di Indonesia Terus Mengalami Peningkatan,” *Media Radio Berita Online Terpercaya - LPP RRI*, last modified 2024, accessed October 15, 2024, <https://www.rri.co.id/iptek/1012400/pengguna-internet-di-indonesia-terus-mengalami-peningkatan>.

social development, plays an important role in helping adolescents understand who they are, both individually and in the wider social and cultural context.



© Hak cipta milik UIN Suska Riau

State Islamic University of Sultan Syarif Kasim Riau

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

Hak Cipta Dilindungi Undang-Undang

1. Diarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Diarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

CHAPTER III

RESEARCH METHODOLOGY

Research methodology can be understood as a scientific process or approach used to obtain data needed in research. Methodology includes various scientific methods, steps to be followed, types of methods available, and limitations in the application of these scientific methods. Meanwhile, research is an effort to obtain knowledge through evidence or facts obtained through structured and controlled scientific work.

A. Types of Research

The type of research used by the author in this study is library research. Library research is a method that involves collecting, reading, recording, and processing data from library materials.⁴⁶ Literature study usually includes a series of steps taken by researchers to manage information relevant to the topic or problem being studied. From an implementation perspective, this research falls into the category of literature research, which relies on the analysis of literature related to the research subject.⁴⁷

Studies this qualitative study focuses on descriptive analysis methods for tips of forming self-improvement in facing an Identity Crisis through literature studies, which are carried out by collecting data from scientific sources, especially in books of interpretation, and analyzing them critically to identify relevant patterns, themes, and relationships.⁴⁸ as well as books on Brain Management for Self-Improvement, as well as notes that explain or interpret information on Self-Improvement in a way

⁴⁶ Mustika Zed, *Metodologi Penelitian Kepustakaan*, (Jakarta: Yayasan Obor Nasional, 2004), hlm. 2

⁴⁷ Lexy J Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: Remaja Rosdakarya 2001), hlm. 1

⁴⁸ Marinu Waruwu, "Pendekatan Penelitian Pendidikan: Metode Penelitian Kualitatif, Metode Penelitian Kuantitatif Dan Metode Penelitian Kombinasi (Mixed Method)," *Pendidikan Tambusai* 7 no. 1 (2023): hlm. 2896–2910.

that is easier to understand or in accordance with the theoretical context, or relevant methodological approaches.

Research Approach

Some of the approaches used in this research are:

1. The thematic interpretation approach is a method of interpreting the Qur'an by collecting verses that have similar purposes and discuss certain topics or themes. The verses are arranged, as far as possible, based on the order of their revelation and are linked to the reasons for their revelation (*asbabun nuzul*). After that, the verses are analyzed using relevant explanations and explanations, and connected to other verses. The final step is to conclude the laws contained therein.⁴⁹
2. Psychosocial Approach The psychosocial approach is an approach that combines psychological elements (mental processes, emotions, and individual development) and social (interaction with the social environment, culture, and society) to understand individual behavior and development. This approach emphasizes that psychological and social factors interact and influence each other in shaping the identity, mental development, and well-being of individuals.⁵⁰ The psychosocial approach focuses on how individuals develop in their social context, whether in interactions with other people, groups, or society as a whole. Social factors such as family relationships, peers, social structures, and cultural values have a major influence on an individual's psychological and emotional development.⁵¹

⁴⁹ Humaidi and Iqbal Kholidi, "Interaksi Dengan Al- Qur ' an Melalui Metode Tafsir Tematik Perspektif Yusuf Al-Qardhawi," *Al-Qadim: Journal Tafsir dan Ilmu Tafsir (JTIT)* 1, no. 1 (2024): hlm. 75–85

⁵⁰ Ketut Arnami, "Masalah Psikososial Pada Remaja" 5, no. 2 (2021).hlm 77

⁵¹ Rika Widianita, "Bimbingan Pribadi Dengan Pendekatan Psikososial Bagi Klien Anak Dalam Menjalani Proses Reintegrasi Sosial," *AT-TAWASSUTH: Jurnal Ekonomi Islam* VIII, no. I (2023):hlm. 1–19.

Data Source

Based on the study that will be discussed in this writing, the case study that will be investigated is about how the relationship between Self-Improvement (improving self-quality) through the perspective of Mufassir. Therefore, to support this research, a data source is needed that can be used as a reference. The data sources used in this writing consist of primary data sources and secondary data sources.

1. Primary Data

The main source in this research is the Al-Qur'an, through the book of tafsir which is used by the author as the main reference, in verses that are relevant to the object of research through tips or stages in achieving Self-Improvement, while the Book of Tafsir uses patterns *Adabi l-Ijtimai'* This Tafsir emphasizes Islamic spiritual and moral values in every verse of the Qur'an studied. through the interpretation of the book *Tafsir Fi Zhilalil Qur'an* by Sayyid Quthub, *Tafsir Al-Munir* by Prof. Dr. Wahbah az-Zuhaili and *Tafsir Al-Misbah* by Prof. Dr. AG. KH Al-Habib Muhammad Quraish Shihab.

2. Secondary Data

Secondary sources in this study include books on self-improvement achievement strategies and self-improvement theories. In addition, it also includes theses that discuss the values of self-improvement through purification of the soul in *tazkiya* studies, as well as books that discuss Identity Crisis in as well as articles, dissertations, theses, and digital journals that are relevant to the focus of this research contextualization.

D. Data Collection Technique

The data collection method used in this study is qualitative, with a library research approach and using the documentation method. Documentation is an information collection technique that is carried out by looking for relevant and

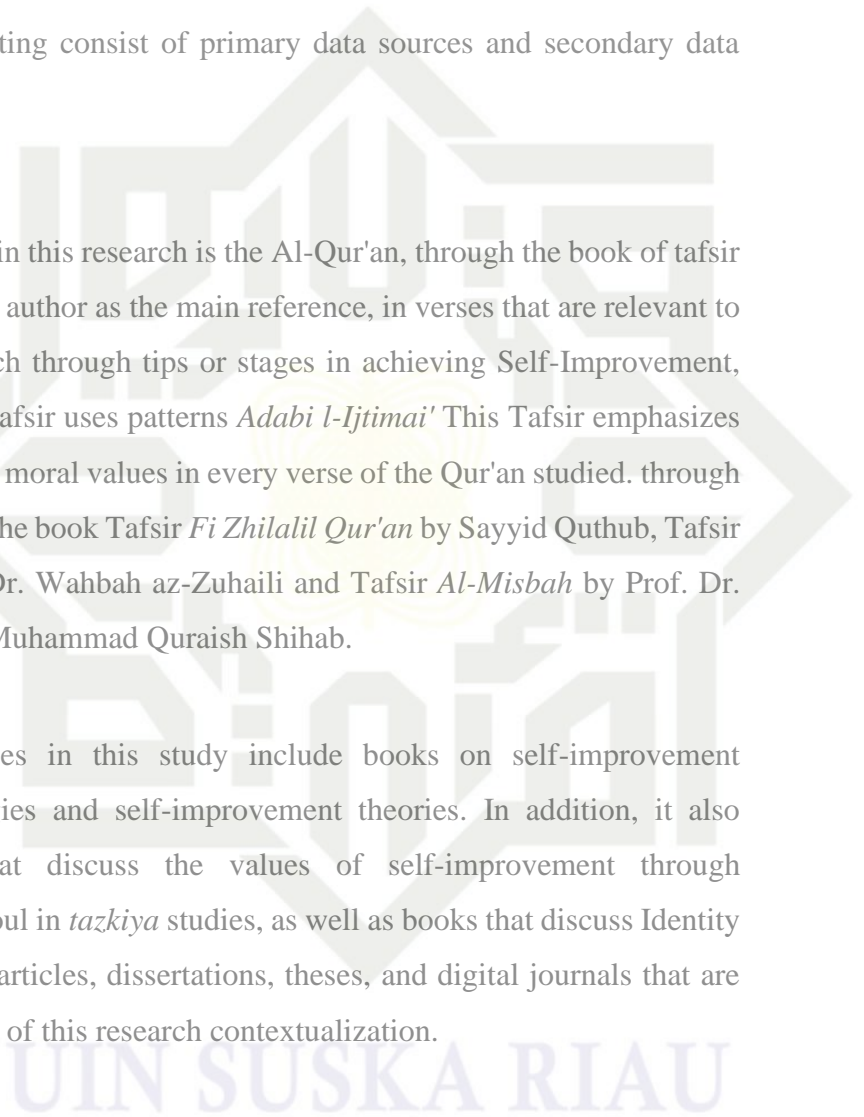
Hak Cipta Dilindungi Undang-Undang

1. Diarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:

a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.

b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.

© Hak cipta ini milik UIN Suska Riau State Islamic University of Sultan Syarif Kasim Riau



Hak Cipta Dilindungi Undang-Undang

© Hak cipta milik UIN Suska Riau
State Islamic University of Sultan Saif Kasim Riau

accurate evidence in accordance with the focus of the research problem.⁵²In qualitative research, the information collected can be in the form of policy documents, biographies, books, newspaper articles, magazines, or papers.

With the content analysis technique in the context of data collection in this study, this technique is often used in social research, communication, and media studies to understand the meaning, patterns, or themes in qualitative data. This study also uses a Thematic approach or *maudhu'i* method. This study was also analyzed using a thematic approach. The thematic approach or *maudhu'i* method is a research method that focuses on certain themes or topics in the Qur'an or Islamic literature. This method is used to group and analyze data based on main themes, such as the formation of tips or stages in achieving self-improvement through *Tazkiyah*, *Taghyir* and *Muhasabah* which guide individuals to understand their identity, purpose in life, and relationships with God and others, in order to overcome identity confusion by improving their morals and spirituality in accordance with revelation. In order to produce a deeper understanding. when the verse was revealed with the steps taken in the Thematic method as follows⁵³:

1. Determining the research theme, namely Self-Improvement. Determining the keywords or terms (terminology) used by the interpreter in discussing the issue of Self-Improvement.
2. Understand the tips for achieving Self Improvement in facing an Identity Crisis contained in the Al-Quran, namely the words, *Tazkiyah*, *Taghyir* and *Muhasabah*.
3. Collecting verses that contain the meaning of the word achievement, tips for self-improvement found in the book *Al-Mu'jam Al-Muhafaras Li Alfazh Al-Quran*.

⁵² Marinu Waruwu, "Pendekatan Penelitian Pendidikan: Metode Penelitian Kualitatif, Metode Penelitian Kuantitatif Dan Metode Penelitian Kombinasi (Mixed Method)." hlm. 2910

⁵³ Muhammad Amin Suma, *Ulum al-Qur'an*, Jakarta: PT Raja Grafindo Persada, 2014, hlm. 392. Lihat juga FKI Ahla Sufah, *al-Qur'an Kita: Studi Ilmu, Sejarah dan Tafsir Kalamullah*, Lirboyo: Lirboyo Press, 2011, hlm. 231-232

1. Diararang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

Hak Cipta Dilindungi Undang-Undang

1. Diarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:

- a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
- b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.

2. Diarang mengemukakan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

4 Then choose between the verses that are in accordance with Al-Mu'jam Al-Muhafaras Li Alfazh Al-Quran on the verses of the Qur'an that are relevant to this study.

5 Collecting the results of the interpretation, then discussing these elements to relate them to the results of other scientific studies. The author also uses descriptive analysis methods to describe various interpretations of self-improvement through the perspective of interpreters, analyzing data systematically, factually, and precisely.

E. Data Analysis Techniques

Data analysis techniques are used to process data into information. In the context of Self-Improvement in dealing with identity crisis, this approach uses the content analysis method to analyze the message in detail from the interpreter's perspective, which is a systematic approach to expressing and processing the core of the message. In addition, to describe the concept of self-improvement, the content analysis technique is used, an in-depth analysis approach to understand the message and meaning of the Qur'an in detail which includes data compilation, detailed interpretation, and data analysis systematically, factually, and precisely related to the steps that must be achieved in achieving the goal of Self-Improvement. The approach used in this study is a thematic approach, the author uses the steps of applying the *maudhu'i* interpretation method that has been formulated by Abdul Hay Al-Farmawi which can be explained as follows:⁵⁴

1. Determining the Discussion Topic

The first step is to determine the theme that will be the focus of a discussion in the interpretation. This theme can be related to values, concepts, events, or teachings that you want to discuss in the context of the Qur'an.

⁵⁴ Muhammad Hasan Ali and Dadan Rusmana, "Konsep Mubazir Dalam Al-Qur'an: Studi Tafsir Maudhu'i," *Jurnal Riset Agama* 1, no. 3 (2021): hlm. 682–700.

Hak Cipta Dilindungi Undang-Undang

1. Diararang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Diararang mengumumkkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

© Hak cipta, milik UIN Suska Riau

State Islamic University of Sultan Syarif Kasim Riau

2 Collecting related verses

Once the theme is determined, the next step is to collect verses of the Qur'an that are related to the theme, either directly or indirectly.

3 Ordering Verses by Historical Context

The collected verses are then sorted based on their historical context. This helps to understand the background of the revelation of the verses and the situation that is the background for their explanation.

4 Understanding Verse Correlation

The next step is to understand the relationship between verses, whether in the form of cause and effect, explanation, or reinforcement, to see the relationship between one verse and another.

5. Developing an Appropriate Discussion Framework

Based on an understanding of the theme, verses, their sequence, and correlation, this step is to construct an organized discussion structure to explain the theme comprehensively.

6. Completing the Discussion with Interpretation

To provide deeper insight, this step involves adding relevant interpretive quotes, both directly and indirectly related to the theme under discussion.

7 Study and Study the Verses as a Whole

The final step is to study and examine the verses that have been collected in their entirety to determine the concepts that will be discussed more deeply and comprehensively.⁵⁵

By following these steps, *Al-Farmawi's maudhu'i* interpretation method can be applied regularly and in a structured manner to study and explain various themes and concepts contained in the Qur'an. In this Qur'an research, the contextualization method is used, which is a technique in the science of Qur'anic interpretation to interpret the meaning of a text by considering its relationship or context with other

⁵⁵*Ibid*

parts of the Qur'an, as well as the social, cultural, or historical context when the text was revealed.

This study focuses on explaining the meaning of Self-Improvement through tips or values that must be achieved through the opinions of the interpreters of the selected tafsir books are also used to support this analysis. This study conducts contextual data analysis using data reduction techniques, data presentation, and data verification.

F. Relevant Studies

1. Sahla Mardiah's Thesis (2023) *Self-Improvement Efforts in Overcoming Insecurity from the Perspective of the Qur'an*.⁵⁶ This research is the interpretation of Hamka in Tafsir al-Azhar which contains local narratives. This research will use the theory of critical discourse analysis. In this process, it not only examines how a text is formed, but also includes information used to write a particular text. by constantly evaluating oneself to become better through the explanation of the verses of the Qur'an, One way to overcome excessive feelings of insecurity is to maintain emotional balance through self-improvement.
2. Melinda Selviana's Thesis (2022) *The Concept of Mujahadah According to Ibnu Qayyim Al-Jauziyyah's Perspective and Its Relevance in Islamic Education*.⁵⁷ This research is a study that examines the text contained in the book or books written by Ibn Qayyim Al-Jauziyyah. Because the focus of the research is on the written text which is the corpus or data used as a source of research, the approach used is library research. Library research involves a series of activities such as collecting data from library sources, reading, recording, and processing research materials. Data analysis is carried out using the document analysis method or content analysis.

⁵⁶ ahla Mardiah, "Upaya Memperbaiki Diri (Self Improvement) Dala Mengatasi Rasa Insecure Perspektif Islam," 2023.

⁵⁷ Melinda Selviana, "Konsep Mujahadah Menurut Perspektif Ibnu Qayyim Al-Jauziyyah Dan Relevansinya Dalam Pendidikan Islam," hlm. 1-72, 2022.

Hak Cipta Dilindungi Undang-Undang

3 Hak cipta milik UIN Suska Riau

4

State Islamic University of Sultan Starik Kasim Riau

5

Thesis of Judge Henda Al-Kampari (2020) *Ihsan from the Perspective of Quraish Shihab (Analysis of the Verse of Ihsan to Parents in the Interpretation of Al-Mishbah, Surah Al-Isra' Verse 23)*.⁵⁸ This study was motivated by a phenomenon in society that shows many children who do not behave well towards their parents. Therefore, an explanation of the concept of Ihsan is needed so that children can act well towards their parents. The method used in this study is library research, where research data is collected from tafsir books and books related to the theme. The verses studied are verses that discuss the concept of Ihsan towards parents. The approach refers to the Tafsir Tahlili method as found in the book Tafsir Al-Mishbah written by Quraish Shihab.

Nabila Dinda Permatasari Thesis (2023) *The Meaning of Taghyir in QS Ar-Ra'd Verse 11 (Comparative Study of Tafsir Al-Misbah and Tafsir Al-Azhar)*.⁵⁹ This study discusses the meaning of taghyir in Surah Ar-Ra'd by comparing the interpretations between Tafsir Al-Mishbah and Tafsir Al-Azhar. This research focuses on the analysis of the 11th verse of Surah Ar-Ra'd which explains changes in society. Apart from verse 11 of Surah Ar-Ra'd, this study also briefly examines other verses that are relevant to taghyir, such as Surah An-Nisa' (4):119, Surah Al-Anfal (8):53, and Surah Muhammad (47):15. The formulation of the problem in this research is to determine the meaning of taghyir in verse 11 of Surah Ar-Ra'd and to make a comparison between the interpretations in Tafsir Al-Mishbah and Tafsir Al-Azhar.

Nur Hidayah Article (2026) *Identity Crisis in Adolescence "Identity Crisis Of Adolescents"*.⁶⁰ This research is a literature study with a Qualitative approach. This study explains how Identity Crisis is often experienced by many individuals, especially in adolescence, which is a transitional period between childhood and adulthood. This period is full of physical, cognitive, and

⁵⁸ Hakim Hendra Alkampari, *Ihsan Perspektif Quraish Shihab (Analisis Tentang Ayat Ihsan Kepada Orang Tua Dalam Tafsir Al-Mishbah Surat Al-Isra" Ayat 23)*, 2020

⁵⁹ Nabila dinda permatasari, "Makna Taghyir Dalam Q.S. Ar-Ra'D Ayat 11 (Studi Komparatif Tafsir Al-Misbah Dan Tafsir Al-Azhar)" 11, 2023: hlm. 54.

⁶⁰ Hidayah Nur, "Krisis Identitas Diri Pada Remaja 'Identity Crisis of Adolescents,'" *Sufesana Volume 10* (2016): hlm. 49–62.

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

psychosocial changes, as well as various confusing life choices. Adolescents often ask, "Who am I?" and "What am I like?" questions related to the search for self-identity. Erik Erikson identified identity crisis as a stage of development where individuals must decide who they are, what they believe, and what role they will play in society.

6. Hariyadi's article (2013) *Book on Islamic Self-Development, Governance, and Islamic Ideology*.⁶¹ Research on Islamic self-development books provides guidance to young people on behavior and actions in accordance with Islamic teachings. Analyzed using a Foucauldian approach, these books show how human technology is used in self-development discourse, emphasizing social control and individual formation. They explore Islamic spiritual values and the daily practices of contemporary Islamic tarbiah movements, promoting the application of practical sharia such as prayer, fasting, zakat, and hajj without directly mentioning them, and highlighting Islamic moral and ethical principles. These books not only provide personal inspiration and motivation, but also serve as important da'wah tools to spread Islamic values in contemporary Indonesia.

7. Madaliya Hasibuan's article (2014) *Self-Development to Become a True Learning Agent (Urgency in Self-Development to Become a True Learning Agent)* In this article.⁶² discussed the importance of coaching and developing professional skills in teachers so that they can become true learning agents. This is important for teachers to be able to adapt to the demands of the times and the needs of students. As true learning agents, teachers are expected to be able to apply appropriate attitudes, functions, and goals in their learning practices. They also need to master five main pillars that are very important, such as having a positive inner attitude, having strong self-confidence, and

⁶¹ Hariyadi Hariyadi, "Buku Pengembangan Diri Islami, Kepengaturan, Dan Ideologi Islam," *Jurnal Komunikasi Indonesia* 2, no. 2 (2017).

⁶² Madaliya Hasibuan, "Pengembangan Diri Menjadi Agen Pembelajar Sejati (Urgensi Dalam Pengembangan Diri Menjadi Agen Pembelajar Sejati)," *Analytica Islamica IAIN-SU* 3, no. 2, 2014: hlm. 296–313.

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

© Hak cipta milik UIN Suska Riau

State Islamic University of Sultan Saifuddin Kasim Riau

being creative and innovative in their learning approaches. All of this aims to create a conducive learning environment and build good character in students.

Annisa Alifia's article (2021) *Implementation of Self-Improvement to Improve Self-Quality Through the Use of Points of You© Tools*. Annisa emphasized that individuals often focus on their weaknesses and ignore their potential. To overcome this, awareness of the importance of self-improvement is the main key to becoming a better person. This service is carried out to promote PT Marly Optima Indonesia and increase public knowledge about self-improvement through webinars. This activity is structured in five stages, namely needs analysis, planning, registration, implementation, and evaluation.

Wahyu Andika Putra's article (2022) *Identity Crisis in Derek Parfit's Personal Identity Perspective*.⁶³ The results of this study indicate that: first, the philosophical basis of the concept of personal identity according to Derek Parfit is the view of property dualism, where human selfhood consists of two material and immaterial properties connected through Relation-R, a psychological connection. Second, surviving in the face of an identity crisis is more important than seeking an illusory self-identity. Parfit emphasizes that identity crises arise from humans' selfish views of "who they are." By ignoring the importance of personal identity, humans can be more open to others and focus on survival and the future.

Vivi Irviani's article (2023) *Human Potential in an Islamic Perspective: Exploring Self-Potential for Spiritual Perfection*.⁶⁴ This study examines the concept that Allah Swt created humans as caliphs on earth, given a special status among other creatures with unique potentials in various aspects: physical, intellectual, emotional, and spiritual. The purpose of this study is to

⁶³ Andika Putra Wahyu, "Krisis Identitas Dalam Perspektif Personal Identity Derek Parfit" 2020: hlm. 133–137.

⁶⁴ Vivi Irviani, "Potensi Manusia Dalam Perspektif Islam: Menggali Potensi Diri Untuk Kesempurnaan Spiritual," *Kamaliyah: Jurnal Pendidikan Agama Islam* 1, no. 2, 2023: hlm. 63–75.

provide a deeper understanding of human potential from an Islamic perspective and how this potential can be utilized to achieve spiritual perfection.



© Hak cipta milik UIN Suska Riau

State Islamic University of Sultan Syarif Kasim Riau

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

CHAPTER V

CLOSING

Conclusion

Based on the results of this study, several important points can be concluded as follows:

1. In general, the three interpretations found in Tafsir Fizilailil Qur'an, Al-Munir, and Al-Misbah create an understanding of self-improvement strategies from an Islamic perspective, known as tazkiyah, taghyir, and taqwa. Tazkiyatunnafs is the concept of self-development for those who have the right to choose what is lawful and unlawful. Allah Swt teaches us to do good, strive wholeheartedly, and through hard work and prayer, we can purify ourselves and receive His blessings. Change, or Taghyir, occurs in a nation only when its individuals develop, creating a social life that aligns with His teachings in terms of personal quality. Taqwa means obeying god's commands and refraining from His prohibitions. Taqwa involves following the Sunnah and avoiding wrong actions to become a righteous person. This verse ensures that we reflect, obey, and perform good deeds for the afterlife when our identity is questioned or when we are pursuing status.
2. In the modern era, young people often face psychological challenges such as identity crisis and anxiety, which are influenced by unhealthy mindsets and social media. Islam teaches tazkiyatunnafs or purification of the soul, which focuses on improving the heart and character. In this context, concepts such as growth mindset, capacity building and self-control are relevant. Growth mindset teaches that abilities can be developed through effort, in line with Islamic teachings that encourage self-improvement. Capacity building focuses on building skills to achieve life goals, which is in line with the concept of taghyir (change) in Islam, which calls for positive change. Meanwhile, self-control, which is related to muhasabah, helps individuals regulate emotions and behavior, and increase self-awareness to obey Allah. These three concepts

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

support each other to help individuals overcome life challenges and improve their quality of life in accordance with Islamic teachings.

© Hak cipta milk UIN Suska Riau Suggestion

Based on this research, there are several suggestions that can be considered in facing an identity crisis from an interpreter's perspective, especially in the current social and cultural context:

1. For Individuals and Communities:

Individuals are expected to live a balanced and moderate life, maintaining their identity according to Islamic teachings despite the challenges of modern times. In an identity crisis, one must distinguish between temporary cultural values and eternal religious values. Society is also urged to avoid consumerism and excessive living, even though the temptations of technology and consumerism are increasing. The concept of simplicity and moderation in managing personal resources needs to be applied so that religious identity is maintained in the changing times.

2. For Academics and Further Researchers:

Future research can further explore how the contextualization of Islamic teachings, especially in dealing with identity crises, can accommodate the challenges of digital culture and globalization. Researchers are expected to develop further studies on how understanding Islamic teachings including the concept of moderation in life can be aligned with social phenomena such as social media addiction, popular cultural pressures, and value crises in contemporary society.

Hak Cipta Dilindungi Undang-Undang

1. Diarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:

- a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
- b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.

2. Diarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

BIBLIOGRAPHY

- Abdullah Saeed. "Interpreting the Qur'an: Towards a Contemporary Approach." 114–116. London: Routledge, 2006.
- Ahmad Tahir Nugraha. "'Ulul Albab Dalam Al-Qur'an Dengan Perubahan Sosial.'" *Jurnal Imam dan Spiritualitas* Vol. 1, No (2012): 242–243.
- Al-Ghazali. "Mutiara Ihya Ulumuddin (Mukhtasor Ihya` Ulumuddin)." edited by alih bahasa Irwan Kurniawan, 33. Bandung: Pustaka Mizan, 2008.
- Al-Muhammad Hasan, and Dadan Rusmana. "Konsep Mubazir Dalam Al-Qur'an: Studi Tafsir Maudhu'i." *Jurnal Riset Agama* 1, no. 3 (2021): 682–700.
- Annisa Alifia Hendratmo dkk. "Penerapan Self Improvement Guna Meningkatkan Kualitas Diri Melalui Penggunaan Tools Points of You©." *Pengabdian* 2, no. 2 (2021): 151–159.
- Anwar, Achmad, Abidin Universitas, and Sunan Giri Surabaya. "MEMACU PENINGKATAN KUALITAS PRIBADI UNTUK MENINGKATKAN KUALITAS INSTITUSI (Telaah Manajemen Sumber Daya Manusia Di MI Al Illahiyah Rejoagung Ngoro Jombang)." *MODELING: Jurnal Program Studi PGMI* 3, no. 2 (2016).
- Arilianti, Devi, Dinda Agil Noviyana, Nela Melani, Siti Perawati, and Pipit Nurhayati. "Self-Improvement: Model Peningkatan Kualitas Diri." *Jurnal Manajemen Pendidikan* 1, no. 1 (2023): 261–267.
- Arif dkk. "Analisis Perencanaan Karir Remaja Dalam Konteks Krisis Identitas." *Journal of Counseling, Education and Society* 5, no. 1 (2024): 1.
- Asyraf Muqbil Bin Hadi Al-Wadi". "Shahih Asbabun Nuzul, Terj. Abu Muhammad Idral Haris." 407-409. solo: Pustaka Ar-Rayyan, 2007.
- Aulia Kurniawati. "Aulia Kurniawati, Krisis Identitas Remaja Pengguna Narkoba

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:

- a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
- b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.

2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

(Studi Kasus).” Universitas Airlangga Surabaya, 2006.

Ahmad Zuhaili, Wahbah. “Tafsir Al-Munir Jilid 7.” *Gema Insani* 7 (2018): 721.

Dahrul, Dahrul. “Kajian Tazkiyatun Nufus Menurut Syekh Ibnu Atailah Al-Iskandari Dalam Membangun Karakter Yang Bernuansa Pendidikan Islam.” *Hibrul Ulama* 3, no. 1 (2021): 34–42.

Dweck, C. S., & Leggett, E. L. “Social-Cognitive Approach to Motivation and Personality. Psychological Review.” *Psychological Review* 95(2), (n.d.): 256–273.

Dweck, C. S. “MINDSET Mengubah Pola Berpikir Untuk Perubahan Besar Dalam Hidup ANDA.” XII Edisi. PT Bentara Aksara Cahaya, 2022.

Fauzan Adzima. “MENGATASI KRISIS IDENTITAS DAN TEKANAN AKADEMIK PADA REMAJA : PERAN PENDEKATAN QUR’ANI DAN MOTIVASI BELAJAR Pendahuluan.” *Bimbingan Penyuluhan Islam* 06, no. 02 (2024): 89. <https://e-journal.metrouniv.ac.id/index.php/JBPI/index%0AMENGATASI>.

Goldfried dan Merbaum. “Behavior Change Through Self-Control.” Oxford: APA, 1973.

Hariyadi, Hariyadi. “Buku Pengembangan Diri Islami, Kepengaturan, Dan Ideologi Islam.” *Jurnal Komunikasi Indonesia* 2, no. 2 (2017).

Hascan, Muhammad Alpin. “Konsep Serta Solusi Pengembangan Diri Dalam Islam.” *MUMTAZ: Jurnal Pendidikan Agama Islam* 1, no. 1 (2021): 22–34.

Hasibuan, Madaliya. “PENGEMBANGAN DIRI MENJADI AGEN PEMBELAJAR SEJATI (Urgensi Dalam Pengembangan Diri Menjadi Agen Pembelajar Sejati).” *Analytica Islamica IAIN-SU* 3, no. 2 (2014): 296–313.

Hayah Nur, Huriati. “Krisis Identitas Diri Pada Remaja ‘Identity Crisis of Adolescences.’” *Sulesana* 10 Volume (2016): 49–62.

Hamaidi, and Iqbal Kholidi. “Interaksi Dengan Al- Qur’an Melalui Metode Tafsir

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:

- a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
- b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.

2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

Tematik Perspektif Yusuf Al-Qardhawi.” *Al-Qadim: Journal Tafsir dan Ilmu Tafsir (JTIT)* 1, no. 1 (2024): 75–85.
<https://ejournal.nurulqadim.ac.id/index.php/jtit/article/view/13>.

Imam ghazali. “Ringkasan Ikhya’ Ulumuddin Upaya Menghidupkan Ilmu Agama.” 214. Surabaya: Bintang Usaha Jaya, 2004.

Jalal, Abu Ja’far Muhammad bin. “Jami’ Al-Bayan an Ta’wil Ayi Al-Qur’an.” 383, n.d.

John C. Mc Mullen. “A Test Of Self-Control Theory Using General Patterns Of Deviance.” 21. Blacksburg: Virginia, 1999.

Kamil, Haikal Hamdul. “Peran Konseling Islam Dalam Membantu Siswa Mengatasi Krisis Identitas Remaja Di Sekolah” 2, no. 1 (2025): 238–248.

Kementerian Agama Republik Indonesia. “Qur’an Digital.” *Qur’an Kemenag*.

Ketut Arnami. “Masalah Psikososial Pda Remaja” 5, no. 2 (2021).

Lestari, Mawar. “PENGEMBANGAN KECERDESAN RUHIOLOGI DALAM PENDIDIKAN ISLAM DI MASA SEKARANG” (2022).

Miftah. “TEORI HABIT PERSPEKTIF PSIKOLOGI DAN PENDIDIKAN ISLAM.” *RI’YAH* 7, no. NO 01 (2022): 1–13.

Manampiring, Henry. *Filosofi Teras*. Edited by Patricia Wulandari. Jakarta: PT Kompas Media Nusantara, 2019.

Merinu Waruwu. “Pendekatan Penelitian Pendidikan: Metode Penelitian Kualitatif, Metode Penelitian Kuantitatif Dan Metode Penelitian Kombinasi (Mixed Method).” *Pendidikan Tambusai* 7 no. 1 (2023): 2896–2910.

Melinda Selviana. “Konsep Mujahadah Menurut Perspektif Ibnu Qayyim Al-Jauziyyah Dan Relevansinya Dalam Pendidikan Islam.” *I-72*, 2022.

Muhammad Atris. *Al-Mu’jam Al-Wâfi Li Kalimât Al-Qur’ân*. Kairo: Maktabah Al-Adab, 2006.

Hak Cipta Dilindungi Undang-Undang

© Hak cipta milik UIN Suska Riau

- Muhammad Darwis Dasopang. “Transformative Islamic Education at Islamic Boarding School in South Tapanuli.” *AL-ISHLAH: Jurnal Pendidikan* 15, no. 3 (2023). ubbulwathan.id/index.php/alishlah/article/view/3531.
- Muhammad Habib Fathuddin. “Konsep Tazkiyatun Nafs Menurut Ibnu Qoyyim Al Jauziyah Dalam Kitab Madarijus Shalikin Serta Implikasinya Terhadap Pendidikan.” *Ta’dibi* 5, no. 2 (2016): 127.
- Muhammad Ibrahim salim. “Syarah Diwan Imam Asy-Syafi’i Untaian Mutiara Hikmah Dan Petunjuk Hidup Imam Asy-Syafi’i.” 137. Yogyakarta: DIVA Press, 2019.
- Murtaza MZ, Ahmad. “Kontekstualisasi Pemahaman Ayat-Ayat Al-Qur’an Terhadap Pendidikan Sosial.” *Jurnal Pendidikan Islam* 2, no. 1 (2024): 16–29.
- Muslim bin Hajjah al-Qusyairi. *Shahih Muslim*. Riyad: Dar Toyyibatun, 2006.
- Mutholingah, Siti, and Basri Zain. “Metode Penyucian Jiwa (Tazkiyah Al-Nafs) Dan Implikasinya Bagi Pendidikan Agama Islam.” *journal TA’LIMUNA* 10, no. 1 (2021): 69–83.
- Nurtia’tul Maula. “Tazkiyat Al-Nafs Perspektif Ibnu Qayyim Aljauziyyah:(Analisa Pendidikan Karakter Dalam Islam),” 2015.
- Nabila dinda permatasari. “Makna Taghyir Dalam Q.S. Ar-Ra’D Ayat 11 (Studi Komparatif Tafsir Al-Misbah Dan Tafsir Al-Azhar)” 11 (2023): 54.
- Nashr Al-Huraini Al-Mishri Al-Syafi’i. “Al-Qamus Al-Muhith.” 478. Beirut: : Dâr Al-Kutub Al-‘Ilmiyyah, n.d.
- Poefham Choli M. “Pembentukan Karakter Melalui Pendidikan Islam” (n.d.): 1–17.
- Permatasari, Nabilla Dinda. “Makna Taghyir Dalam Q.S. Ar-Ra’D Ayat 11 (Studi Komparatif Tafsir Al-Misbah Dan Tafsir Al-Azhar)” 11 (2023): 54.
- Prof. Dr. Wahbah Az-Zuhaili. *Terjemahan Al-Munir*. Jilid 14 J., 2013.

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

- . “Terjemahan Tafsir Al Munir.” In *15*, 31–33, 2013.
- Puri Sari Ramadhani. “ANALISIS FAKTOR KRISIS IDENTITAS PADA REMAJA DI KECAMATAN UJUNG KOTA PAREPARE.” INSTITUT AGAMA ISLAM NEGERI PAREPARE, 2024.
- Quraish Shihab. *Tafsir Al-Misbah; Pesan, Kesan Dan Keserasian, Vol. 14*. Jakarta: Lentera Hati, 2002.
- . *Tafsir Al-Misbah; Pesan, Kesan Dan Keserasian, Vol. 15*. Jakarta: Lentera Hati. Vol. 15, 2002.
- Quthub, Sayyid. *Tafsir Fi Zhilalil Qur'an*. Edited by Tim GIP.Cet. 1. JUZ 13. Jakarta: Gema Insani Press, 2004.
- Rahendra Maya. “Perspektif Al-Qur’an Tentang Perubahan Sosial: Analisis Penafsiran Term Al-Taghyîr, Al-Ibtîlâ‘, Al-Tamhîsh, Dan Al-Tamkîn.” *Al - Tadabbur: Jurnal Ilmu Al-Qur’an dan Tafsir* 3, no. 01 (2018): 51-52.
- Rahf Muhammad Hasan Hunaidaq. “Al-Sunan Al-Ilâhiyyah Fî Al-Zhâlimîn: Dirâsah Fî Dhau,, Al-“Aqîdah Al-Islâmiyyah.” Postgraduate Affairs The Islamic University Gaza, 2016.
- Rika Widianita, Dkk. “BIMBINGAN PRIBADI DENGAN PENDEKATAN PSIKOSOSIAL BAGI KLIEN ANAK DALAM MENJALANI PROSES REINTEGRASI SOSIAL.” *AT-TAWASSUTH: Jurnal Ekonomi Islam* VIII, no. I (2023): 1–19.
- Sa’iqiyah Musyafa’ah. *Studi Al-Qur’an*. Surabaya: IAIN SA PRESS, 2012.
- Sayyid Quthb. “Fi Dhilal Al-Qur’an.” 47. Beirut: Dar al-Kutub al-‘Arabiyah, t.th., n.d.
- Sayyid Quthub. *Tafsir Fi Zhilalil Qur'an*. Edited by Tim GIP.Cet. 1. Jilid 11. Jakarta: Gema Insani Press, 2004.
- . *TAFSIR FI ZHILALIL QUR'AN*. Cet. 1. Jakarta: Gema Insani Press, 2003.

Hak Cipta Dilindungi Undang-Undang

© Hak cipta milik UIN Suska Riau
State Islamic University of Sultan Syarif Kasim Riau

1. Diararng mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Diararng mengumumkkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

- Soemardjan dan Breazeal. "Cultural Change in Rural Indonesia; Impact of Village Development." 57. Honolulu: UNS-YISS-East West Center., 1987.
- Selvy Dwi Anggraini, Marshanda Dwi Ayu Safira, Monica Eskariani, and Eni Nurhayati. "Interpretasi Dalam Buku 'Self Improvement Is It Bad or Good Habbit.'" *Jurnal Pendidikan, Bahasa dan Budaya* 3, no. 1 (2024): 168–179.
- Shihab, M. Quraish. "Tafsir Al-Mishbah: Pesan, Kesan Dan Keserasian Al-Qur'an Jilid-06." *Jakarta : Lentera Hati* (2002): 568.
- Syaikh Mahmud Al-Mishri. "Asbabun Nuzul, Terj. Arif Munandar." 469-470., 2015.
- Syam, Rahma. "RELEVANSINYA BAGI PENDIDIKAN ISLAM (Studi Tafsir Al-Misbah Karya M Quraish Shihab) PROGRAM STUDI PENDIDIKAN AGAMA ISLAM RELEVANSINYA BAGI PENDIDIKAN ISLAM (Studi Tafsir Al-Misbah Karya M Quraish Shihab)" (2022).
- Syekh ibn 'Atha' Illah as-Sakandari. "Kitab Al-Hikam Petuah-Petuah Agung Sang Guru." 73. Jakarta: khatulistiwa press, 2017.
- Syekh Ibnu athaillah. *Menyelam Kesamudra Ma'rifat Dan Hakekat*. Surabaya: Amelia Computindo, 2007.
- Thaba'thabai, Muhammad Husain. "Al-Mizan Fi Tafsir Al-Qur'an:Muassasah Al-A'lami Li AlMathbu'ah." hlm. 219. Beirut-Libanon: Dar al-Fikr, n.d.
- Tiara Emiliza. "KONSEP PSIKOLOGI MENIRUT TEORI ERIK H. ERIKSON TERHADAP PENDIDIKAN ANAK USIA DINI DALAM TINJAUAN PENDIDIKAN ISLAM." IAIN BENGKULU, 2019.
- Ti Asmuni. "Pengguna Internet Di Indonesia Terus Mengalami Peningkatan." *Media Radio Berita Online Terpercaya - LPP RRI*. Last modified 2024. Accessed October 15, 2024. <https://www.rri.co.id/ipitek/1012400/pengguna-internet-di-indonesia-terus-mengalami-peningkatan>.
- Viviani Irviani. "Potensi Manusia Dalam Perspektif Islam: Menggali Potensi Diri

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

Untuk Kesempurnaan Spiritual.” *Kamaliyah: Jurnal Pendidikan Agama Islam* 1, no. 2 (2023): 63–75.

Wahyu, Andika Putra. “Krisis Identitas Dalam Perspektif Personal Identity Derek Parfit ANDIKA WAHYU PUTRA, Prof. Drs. M. Mukhtasar Syamsudin, M.Hum., Ph.D of Arts.; Dr. Arqom Kuswanjono” (2020): 133–137.

ZUBACHRUM B TJENRENG. “Capacity Building Kelembagaan Pemuda Dan Olahraga Dalam Sinergi Dan Optimalisasi Kebijakan Otonomi Daerah Di Kabupaten Bekasi Provinsi Jawa Barat” (2019). [http://eprints2.ipdn.ac.id/id/eprint/1006/1/Laporan Akhir Penelitian Kelompok Bekasi.pdf](http://eprints2.ipdn.ac.id/id/eprint/1006/1/Laporan_Akhir_Penelitian_Kelompok_Bekasi.pdf).



PERSONAL IDENTITY



Name : Ria Nanada Safitri
 Placet/Date. Born : Bukit Kemuning/27 Januari 2001
 Work : Mahasiswa
 Home Address : Jl. Petapahan, Kec. Tapung, Kab. Kampar.
 No. Phone/Mobile : 0812-7687-9117
 Parent's Name :
 Father : Ponidi
 Mother : Supriyati

RIWAYAT PENDIDIKAN

SDN 024 Petapahan Jaya : Graduated in 2013
 Madrasah Tsanawiyah Dar El Hikmah Pekanbaru : Graduated in 2016
 Madrasah Aliyah Dar El Hikmah Pekanbaru : Graduated in 2019

PENGALAMAN ORGANISASI

1. Vice Chairman IPM Pondok Pesantren DAR EL HIKMAH PEKANBARU 2017
2. Vice Chairman OSDH Pondok Pesantren DAR EL HIKMAH PEKANBARU 2018
3. Members of the DEMA Faculty of Ushuluddin 2022
4. Members of the DEMA UIN SUSKA RIAU 2023
5. Members of the Student Executive Board (DEMA) of UIN SUSKA RIAU 2024
6. Reporter and Presenter at SUSKA TV UIN SUSKA RIAU

KARYA ILMIAH

© Hak cipta milik UIN Suska Riau

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:

- a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
- b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.

2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

Satan Islamic University of Sultan Syarif Kasim Riau