



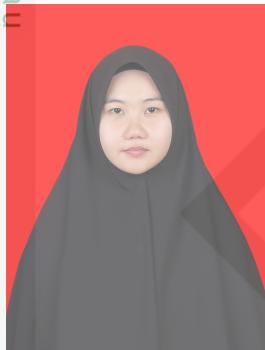
UIN SUSKA RIAU

NO. 096/IAT-U/SU-S1/2025

# THE RESILIENCE OF WOMEN IN MARYAM'S STORY: A QUR'ANIC AND MUFASSIR PERSPECTIVE

## THESIS

Submitted to Complete One of the Requirements to Obtain a Bachelor of Religion  
Degree (S.Ag) in the Al-Quran and Tafsir Science Study Program



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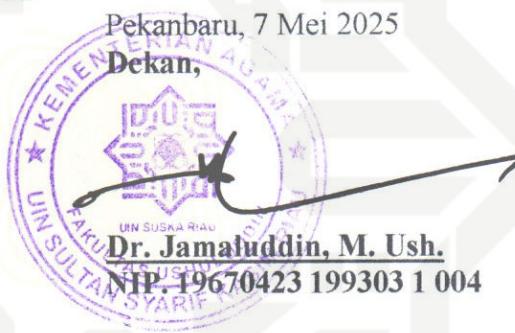
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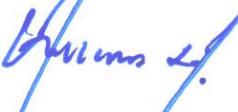
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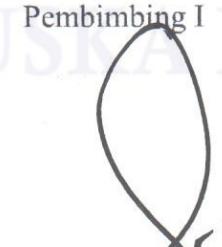
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## LIFE MOTTO

... وَعَسَى أَنْ تَكْرُهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ  
وَأَنْتُمْ لَا تَعْلَمُونَ

...It may be that you hate something, even though it is good for you and it may be that you like something, even though it is bad for you. Allah knows, while you do not know”

QS. Al-Baqarah/2:216

الْأُمُّ مَدْرَسَةُ الْأُولَىٰ، إِذَا أَعْدَدْتَهَا أَعْدَدْتَ شَعْبًا طَيِّبَ الْأَعْرَاقِ

Mother is the first madrasah, if you prepare her, it means you are preparing the birth of a society with good morals”

Poetry of Hafizh Ibrahim

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## PREFACE

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Pekanbaru, April 21st, 2025

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## 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. Consonants

Arab	Latin	Arab	Latin
ا	A	ه	Th
ج	B	ظ	Zh
ت	T	س	'
تـ	Ts	شـ	Gh
يـ	J	فـ	F
هـ	H	قـ	Q
خـ	Kh	كـ	K
دـ	D	جـ	L
دـ	Dz	مـ	M
رـ	R	نـ	N
زـ	Z	وـ	W
سـ	S	هـ	H
فـ	Sy	ءـ	'
شـ	Sh	يـ	Y
دـ	Dh		

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## B. 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) = Ā for example قَالٌ becomes qâla

Long vowel (i) = Ī for example قَيْلٌ becomes qîla

Long vowel (u) = Ī for example دُونٌ becomes 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) = ـوـ for example قـوـلـ becomes qawlun

Diphthong (ay) = ـيـ for example خـيـرـ becomes khayrun

## Ta' Marbûthah (ة)

Ta' marbûthah is transliterated with "t" if it is in the middle of a sentence, but if ta' marbûthah is at the end of a sentence, then it is transliterated using "h" for example للمرسـة الرـسـالـة 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 هـلـلا رـحـمـةـ becomes fi rahmatillah.

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**ABSTRACT**

This research was entitled “The Resilience of Women in Maryam’s Story: Al-Quran and Commentator Perspectives” highlighting the figure of Maryam as a representation of a strong woman in facing various tests of life. This research aimed at analyzing the interpretation of commentators regarding the verses discussing Maryam’s resilience in Al-Qur'an and identifying the values of women’s resilience reflected in her story. Qualitative method was used with library research approach and thematic interpretation (*maudhu'i*). Data were collected by searching for the phrase “Maryam” in *Mu'jam al-Mufahras li al-Fadh al-Qur'an al-Karim* work of Muhammad Fuad bin Abdul Baqi, and the author found the phrase “Maryam” mentioned 34 times in 12 Surahs. After analyzing the verses of Maryam, five main verses were found discussing Maryam’s resilience—QS. Ali ‘Imran/3:45, QS. An-Nisa/4:156, QS. Maryam/19:16, 27, and QS. At-Tahrim/66:12. The research findings indicated that Maryam’s story reflects seven aspects of resilience in the theory put forward by Reivich and Shatte—emotional regulation (ability to regulate emotions), impulse control (controlling impulses), causal analysis (skills in analyzing problems), self-efficacy (confidence in one’s own abilities), optimism (optimistic attitude), empathy (ability to empathize), and reaching out (courage to face new challenges). However, from an Islamic perspective, Maryam’s resilience is not only psychological and social, but also has a deeper divine dimension—*sabr*, *taqwa*, *tafakkur*, *tawakkal*, *husnuzhan*, *rahmah*, and *jihad*. Thus, this research confirms that true resilience in Islam is based on faith in Allah Almighty.

**Keywords:** Resilience, Women, Maryam, Al-Qur'an

هذا البحث بعنوان "صمود المرأة في قصة مريم: من منظور قرآن ومفسرين" يسلط الضوء على شخصية مريم كممثل للمرأة المرنة في مواجهة اختبارات الحياة المختلفة. يهدف هذا البحث إلى تحليل تفسير المفسرين في الآيات التي تناقش صمود مريم في القرآن والتعرف على قيم صمود المرأة التي تتعكس في قصتها. يستخدم هذا البحث طريقة نوعية مع نهج البحث المكتبي والتفسير الموضوعي. حيث تم جمع البيانات من خلال البحث عن كلمة "مريم" في "معجم المفهوس لألفاظ القرآن الكريم" لمحمد فؤاد بن عبد الباقي، ووجدت الباحثة أن كلمة "مريم" مذكورة ٣٤ مرة في ١٢ سورة. وبعد تحليل الآيات المتعلقة بقصة مريم، تم العثور على خمس آيات رئيسية تناقش صمود مريم، وهي في سورة آل عمران/٣:٤٥، وسورة النساء/١٥٦:٤، وسورة مريم /١٦:١٩، ٢٧، وسورة التحرير /١٢:٦٦. وأما نتائج البحث فتشير إلى أن قصة مريم تعكس سبعة جوانب من الصمود في النظرية التي طرحتها ريفيتش (Reivich) وشاطيه (Shatte)، وهي التنظيم العاطفي (القدرة على تنظيم العواطف)، والتحكم في الانفعالات (التحكم في الانفعالات)، والتحليل السببي (مهارات تحليل المشكلات)، والكفاءة الذاتية (الإيمان بقدرة الفرد)، والتفاؤل (الموقف المتفائل)، والتعاطف (القدرة على التعاطف)، والتواصل (الشجاعة لمواجهة التحديات الجديدة). ومع ذلك، من منظور إسلامي، فإن صمود مريم ليس نفسيا واجتماعيا فحسب، بل لها أيضا بعد إلهي أعمق، وهو صبر، وتقوا، وتفكير، وتوكل، وحسن الخزن، ورحمة، والجهاد. وبالتالي، يؤكد هذا البحث أن الصمود الحقيقي في الإسلام يقوم على الإيمان بالله سبحانه وتعالى.

## الملخص

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

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## ABSTRAK

Penelitian ini berjudul “The Resilience Of Women In Maryam’s Story: A Qur’anic And Mufassir Perspective” yang menyoroti sosok Maryam sebagai representasi wanita tangguh dalam menghadapi berbagai ujian kehidupan. Penelitian ini bertujuan untuk menganalisis penafsiran para mufassir mengenai ayat-ayat yang membahas resiliensi Maryam dalam Al-Qur'an serta mengidentifikasi nilai-nilai resiliensi perempuan yang tercermin dalam kisahnya. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi pustaka (library research) dan tafsir tematik (maudhu'i). Data dikumpulkan dengan mencari lafadz “Maryam” dalam Mu’jam al-Mufahras li al-Fadh al-Qur'an al-Karim karya Muhammad Fuad bin Abdul Baqi, penulis menemukan lafadz “Maryam” disebutkan sebanyak 34 kali dalam 12 surat. Setelah menganalisis ayat-ayat Maryam tersebut maka ditemukan lima ayat utama yang membahas resiliensi Maryam, yaitu QS. Ali ‘Imran/3:45, QS. An-Nisa/4:156, QS. Maryam/19:16, 27, dan QS. At-Tahrim/66:12. Hasil penelitian menunjukkan bahwa kisah Maryam mencerminkan tujuh aspek resiliensi dalam teori yang dikemukakan oleh Reivich dan Shatte, yaitu emotional regulation (kemampuan mengatur emosi), impulse control (pengendalian impuls), causal analysis (keterampilan dalam menganalisis masalah), self-efficacy (keyakinan terhadap kemampuan diri), optimism (sikap optimis), empathy (kemampuan berempati), dan reaching out (keberanian menghadapi tantangan baru). Namun, dalam perspektif Islam, resiliensi Maryam tidak hanya bersifat psikologis dan sosial, tetapi juga memiliki dimensi ketuhanan yang lebih mendalam, yaitu *sabr*, *taqwa*, *tafakkur*, *tawakkal*, *husnuzhan*, *rahmah*, dan *jihad*. Dengan demikian, penelitian ini menegaskan bahwa resiliensi sejati dalam Islam berlandaskan pada keimanan kepada Allah SWT.

**Kata Kunci:** Resiliensi, Perempuan, Maryam, Al-Qur'an

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## CHAPTER I

### INTRODUCTION

#### A. Background of the Problem

In recent decades, the role and position of women in Islamic society have increasingly come under the spotlight, especially in relation to the social, cultural, and religious challenges they face. One issue that remains a major problem is violence against women. Based on data from the National Commission on Violence Against Women (*Komnas Perempuan*), the Ministry of Women's Empowerment and Child Protection (*PPPA*), and the Service Procurement Forum (*FPL*), in 2023 there were 34,682 cases of violence against women in Indonesia, with sexual violence being the most common type. In addition, psychological and physical violence are also part of the serious problems faced by women.<sup>1</sup>

In line with this, the 2023 Indonesian Health Survey conducted by the Health Development Policy Agency (*BKPK*) of the Ministry of Health and the Central Statistics Agency (*BPS*) showed that the prevalence of depression in women reached 1.8%, higher than in men, which was recorded at 1%. This data shows that women tend to be more susceptible to mental health disorders due to various pressures, both social, emotional, and spiritual. Women often experience a heavier mental burden due to the demands of dual roles, such as being a mother, wife, and worker. Social, economic, and family pressures can cause stress, anxiety, and depression, which without proper treatment can have serious impacts, including increasing the risk of despair and loss of life expectancy.<sup>2</sup>

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<sup>1</sup> Singgih Wiryono and Bagus Santosa, Komnas Perempuan: 34.682 Perempuan Jadi Korban Kekerasan Sepanjang 2024, quoted from <https://nasional.kompas.com/read/2024/08/13/05445101/komnas-perempuan-34682-perempuanjadi-korban-kekerasan-sepanjang-2024> accessed Sunday, September 29, 2024 at 12.25 WIB.

<sup>2</sup> Adi Ahdiat, Perempuan Lebih Rentan Depresi Dibanding Laki-laki, quoted from [https://databoks.katadata.co.id/layanan-konsumen\\_kesehatan/statistik/33043f2e6d4b621/perempuan-lebih-rentan-depresi-dibanding-laki-laki](https://databoks.katadata.co.id/layanan-konsumen_kesehatan/statistik/33043f2e6d4b621/perempuan-lebih-rentan-depresi-dibanding-laki-laki) accessed Saturday, October 5, 2024 at 12.21 WIB.

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On the other hand, in the perspective of Islam, women have a very important position and receive special attention in the Qur'an. One proof is the existence of the letter An-Nisa', which means "Women", which discusses various rights and protections for women. In addition, there are many verses that highlight the stories of women, such as the wife of Pharaoh who believed in the midst of her husband's disbelief (QS. At-Tahrim: 11) and the story of the Queen of Saba' who was known for her wisdom in leading the kingdom (QS. An-Naml: 23-44).<sup>3</sup>

Stories are one of the learning methods that have a unique appeal and can influence a person's way of thinking. In the process of instilling Islamic values, stories play a role as a very valuable educational tool. Islam understands that humans naturally like art and beauty, which can provide deep emotional experiences, eliminate boredom, and leave a strong impression. Therefore, Islam uses stories as one of the effective learning methods.<sup>4</sup>

Of the many stories of women mentioned in the Qur'an, only one woman's name is mentioned explicitly, namely Maryam, the mother of the Prophet Isa AS. Maryam's name is mentioned 34 times in various verses,<sup>5</sup> and there is even a chapter that is given a special name with her name, namely Surah Maryam. This shows Maryam's special position in Islam as a woman who has extraordinary determination, patience, and faith in facing various trials. Maryam's story is not just a story, but has deep learning value.

Maryam's glory is immortalized in the verses of the Qur'an. Allah SWT has chosen Maryam among all women because of her abundant worship, zuhud, nobility and purity from sin.<sup>6</sup> As stated in His words:

وَإِذْ قَالَتِ الْمَلَكَةُ يَمْرِئُمْ إِنَّ اللَّهَ اصْطَفَكِ وَطَهَّرَكِ وَاصْطَفَكِ عَلَىٰ نِسَاءِ الْعَالَمِينَ

(٤٢)

<sup>3</sup> M. Quraish Shihab, *Wawasan Al-Qur'an: Tafsir Tematik atas pelbagai persoalan umat* (Bandung: Mizan Pustaka, 2013), p. 400.

<sup>4</sup> Abudin Nata, *Filsafat Pendidikan Islam* (Jakarta : Logos, 1997), p. 97.

<sup>5</sup> Muhammad Fuad bin Abdul Baqi', *Mu'jam al-Mufahras li al-Fadzh al-Qur'an al Karim* (Kaherah: Mathba'ah Darul Kitab al-Mishriyah, 1346), p. 665.

<sup>6</sup> Ibnu Katsir, *Tafsir Ibnu Katsir*, jilid 2, print. 1, translated by M. Abdul Ghoffar (Bogor: Pustaka Imam Asy-Syafi'i, 2001), p. 46.

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*Meaning: (Remember) when the Angel (Jibril) said, "O Maryam, indeed Allah has chosen you, purified you, and prioritized you above all the women in the universe (at that time). (QS. Ali Imran/3:42)*

In another verse it is mentioned that Maryam and her son, Prophet Isa AS., are signs of Allah's greatness. As mentioned in His word:

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهَ آيَةً وَأَوْيَنْهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ (٥٠)

*Meaning: We have made (Isa) the son of Maryam and his mother as a sign (of Our greatness) and We protected them in a quiet plateau to inhabit with flowing water. (QS. Al-Mu'minun/23:50)*

Maryam and Prophet Isa AS are real evidence of Allah's power. Maryam conceived and gave birth without being touched by a man, an extraordinary event that is a sign of the greatness of Allah SWT. This verse shows that Maryam is not only a symbol of purity and faith, but also as evidence that Allah SWT always provides protection and steadfastness to His faithful servants.

Apart from that, the primacy of Maryam is also mentioned in several hadiths as follows:

حَدَّثَنِي أَحْمَدُ بْنُ أَبِي رَجَاءِ، حَدَّثَنَا النَّضْرُ، عَنْ هِشَامٍ قَالَ: أَخْبَرَنِي أَبِي، قَالَ: سَمِعْتُ  
 عَبْدَ اللَّهِ بْنِ جَعْفَرٍ، قَالَ: عَلَيِّ يَقُولُ : سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : خَيْرُ  
 نِسَائِهَا مَرْيَمُ ابْنَةُ عِمْرَانَ وَخَيْرُ نِسَائِهَا خَدِيجَةُ (رواه البخاري)

*Ahmad bin Abi Raja' has told me, al-Nadr has told us, from Hisham he said, My father has told me, he said, I heard Abdullah bin Ja'far, he said Ali said, I heard the Prophet SAW. said: "The best woman of her time was Maryam bint Imran, and the best woman of her time was Khadijah." (HR. Bukhari no. 3432)<sup>7</sup>*

<sup>7</sup> Abu 'Abdullah Muhammad bin Isma'il bin Ibrahim bin al-Mugirah bin Bardizbah al-Bukhari al-Ju'fi, *Sahih al-Bukhari*, Juz 2 (Kairo: Dar al-Hadis, 2004), p. 446.



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حَدَّثَنَا أَبُو بَكْرٍ بْنُ زَجْوَيْهِ، حَدَّثَنَا عَبْدُ الرَّزَاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ أَنَّ  
الَّتِي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: حَسْنِيَّكَ مِنْ نِسَاءِ الْعَالَمِينَ، مَرْيَمُ ابْنَةُ عُمَرَانَ  
وَحَدِيجَةُ بْنُتُّ خَوَيْلِدٍ وَفَاطِمَةُ بْنُتُّ مُحَمَّدٍ، وَآسِيَّةُ امْرَأَةُ فِرْعَوْنَ (رواہ الترمذی)

*Abu Bakr bin Zanjuwaih has told us, Abdurrazzaq has told us, Ma'mar has informed us, from Qatādah, from Anas that the Prophet SAW said: Sufficient for you from the women of the world; Maryam daughter of 'Imran, Khadijah daughter of Khuwailid, Fatimah daughter of Muhammad, and Asiyah wife of Pharaoh." (Narrated by Tirmizi no. 3878)<sup>8</sup>*

حَدَّثَنَا عَبْدُ اللَّهِ، حَدَّثَنِي أَبِي، حَدَّثَنَا يُونُسُ، حَدَّثَنَا دَاؤُدُّ بْنُ أَبِي الْفَرَادِ، عَنْ عَلْبَاءَ، عَنْ  
عِكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: خَطَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْأَرْضِ أَرْبَعَةَ خطوطٍ، قَالَ :  
تَدْرُونَ مَا هَذَا؟ فَقَالُوا : اللَّهُ وَرَسُولُهُ أَعْلَمُ ، فَقَالَ : رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
أَفْضَلُ نِسَاءِ أَهْلِ الْجَنَّةِ حَدِيجَةُ بْنُتُّ خَوَيْلِدٍ وَفَاطِمَةُ بْنُتُّ مُحَمَّدٍ وَآسِيَّةُ بْنُتُّ مُزَاحِمٍ  
امْرَأَةُ فِرْعَوْنَ وَمَرْيَمُ ابْنَةُ عُمَرَانَ رَضِيَ اللَّهُ عَنْهُمْ (رواہ أَحْمَد)

*'Abdullah has told us, my father has told me, Yunus has told me, Dawud bin Abi al-Furad has told us, from 'Ikrimah, from Ibn 'Abbas, he said: Rasulullah SAW. wrote four lines on the ground, then he said, "Do you know what this is?", the companions answered, "Allah and His Messenger know better." So Rasulullah SAW. said: "The most important women as residents of heaven are Khadijah bint Khuwailid, Fatimah bint Muhammad, Asiyah bint Muzahim, wife of Fir'aun and Maryam bint 'Imran radiyallahu 'anhuma." (HR. Ahmad no. 2668)<sup>9</sup>*

These hadiths emphasize that Maryam was a noble figure and an extraordinary example for women throughout the ages.

In this study, the theory of resilience becomes an important framework in analyzing how Maryam shows her determination and endurance in facing various

<sup>8</sup> Al-Tirmizi, *al Jami al-sahih wahuwa Sunan al-Tirmizi*, juz 5 (Kairo: Dar al Hadis, 2005), p.515.

<sup>9</sup> Ahmad, *al-Musnad Li al-Imam Ahmad bin Hambal*, juz 1 (Dar al-Fikr, 1994), p. 628.

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life tests. Resilience, in psychology, refers to a person's ability to recover from difficulties, adapt to pressure, and continue to thrive despite facing tough challenges. By using this theory, the study will be able to dig deeper into how Maryam's mental and spiritual resilience is not only derived from her faith, but also from adaptive strategies that can be lessons for today's women. This approach also allows the study to connect the psychological aspects of the theory of resilience with the Islamic values contained in Maryam's story, thus producing a more comprehensive understanding of women's resilience in Maryam's story. Therefore, the author is interested in conducting this study with the title, **The Resilience Of Women In Maryam's Story: A Qur'anic And Mufassir Perspective**.

### **B. Affirmation of Terms**

To avoid broad discussion, reduce the risk of misunderstanding in interpretation, and facilitate understanding of the title raised, the researcher feels the need to provide definitions and explanations of the terms contained in the title of this study. With this explanation, it is hoped that readers can understand the context more clearly, so that the discussion in this thesis can take place systematically and in a directed manner. The explanation of these key terms is also important to build a solid framework of thought before entering the main discussion.

#### 1. Resilience

The resilience referred to in this title refers to a person's ability, especially women, to remain mentally, emotionally, and spiritually strong in the face of various life challenges, social pressures, or difficult situations. In the context of Maryam's story, this term includes Maryam's resilience in facing severe tests, such as an unusual pregnancy and facing cruel accusations from her people.

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**2. Women**

This term refers to women in general, which in this study will be drawn its relevance through the story of Maryam in the Qur'an. Maryam's exemplary nature is used as a symbol of women's strength in facing various challenges, both in spiritual, social, and psychological aspects.

**3. Maryam's Story**

Referring to the narrative of Maryam's life as immortalized in the Qur'an. The story that will be discussed is an important episode of Maryam in facing all kinds of difficult trials in her life such as her pregnancy which led to accusations from her people. This episode shows the side of Maryam's fortitude and resilience.

**4. A Qur'anic And Mufassir Perspective**

The assertion that the main source of research is the Qur'an, using an interpretation approach to understand the values contained in the story of Maryam. This study will utilize various interpretation books to explore the views of the interpreters regarding Maryam's resilience.

**C. Problem Identification**

1. How are the values of women's resilience reflected in the story of Maryam in the Qur'an?
2. How can the story of Maryam in the Qur'an be an inspiration for women in dealing with physical, psychological and sexual violence that is still rampant in society?
3. Why are women more susceptible to stress and depression than men, and how can Maryam's story provide lessons about mental and emotional resilience?
4. How can the social stigma that Maryam faced when she was pregnant with the Prophet Isa AS without a husband be related to the social pressures that women face in modern society?
5. How does Maryam's resilience in the Qur'an reflect the role and position of women in Islam?



6. How can Maryam's story be used as an educational method in Islam to build women's resilience in facing life's trials?
7. How can Maryam's faith and steadfastness in facing various trials be a model of resilience for today's women?
8. Why is it important to examine women's resilience from the perspective of the Qur'an, especially through the story of Maryam?

#### **D. Problem Limitation**

In this study, the limitations of the problem are set to maintain the focus of the analysis on the topic raised and ensure that the discussion remains within a relevant framework. The limitations of the problem are as follows:

1. This study is limited to the analysis of Maryam's story as stated in the Title above, with a focus on the values of women's resilience in her story. The study was conducted through an interpretive approach by referring to the views of the mufassirs, both classical and contemporary, which are relevant in revealing Maryam's resilience in facing life's tests.
2. This study uses a thematic interpretation approach, which means focusing on the theme of resilience in the story of Maryam. The discussion will not cover all verses that mention the character of Maryam, but only verses related to the theme of resilience in the story of Maryam. In *Mu'jam al-Mufahras li al-Fadh al-Qur'an al-Karim* by Muhammad Fuad bin Abdul Baqi, the name Maryam (مريم) is mentioned 34 times in 12 letters.

However, in this study the author will only focus on the verses that tell about Maryam's resilience.

These limitations were made to ensure that the research remains focused on the discussion of Maryam's resilience in the Qur'an, and to avoid expanding topics that are not relevant to the research objectives.



## Problem Formulation

Based on the background of the problem above, it is necessary to formulate the research problem as follows:

1. How is the interpretation of the verses of Maryam's Resilience in the Qur'an?
2. How are the values of women's resilience shown by Maryam in the Qur'an?

## Research Objectives and Benefits

### 1. Research Objectives

- a. Knowing the interpretation of the mufassirs about Maryam's resilience in the Qur'an through relevant tafsir books, both classical and contemporary.
- b. Analyzing the values of women's resilience shown by Maryam as reflected in the verses of the Qur'an and the interpretations of scholars.

### 2. Benefits of Research

Theoretical Benefits:

- a. This research is expected to enrich the literature on resilience in the story of Maryam in the Qur'an and the interpretation of classical and contemporary scholars.
- b. This research can also be a reference for academic studies that focus on Maryam or female figures in the Qur'an and the resilience values contained therein.

Practical Benefits:

- a. This research can provide inspiration for today's women in developing mental and spiritual resilience, by emulating Maryam's resilience as exemplified in the Qur'an.
- b. For the wider community, this research can be a motivation to understand religious values related to steadfastness and resilience, and their relevance in facing the challenges of everyday life.

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## G. Writing Systematics

The systematics of writing is an outline of the contents of a thesis consisting of chapters and sub-chapters that reflect an integral unity. So in this study the systematics of writing are as follows:

CHAPTER I, Contains an introduction to the research context. In the background of the problem, the author explains how the study of women's resilience in the story of Maryam is relevant to be studied. Furthermore, the affirmation of terms to understand the intent of the title of this study in order to avoid misunderstandings in interpretation, and to facilitate understanding of the title raised. Identification of problems based on the background described. The formulation of the problem presents the questions to be answered in this study, followed by the research objectives that explain what is to be achieved in this study. This chapter also includes the benefits of the study, both theoretically and practically, and the systematics of writing provide an overview of the overall structure of the thesis to make it easier for readers to follow the flow of discussion.

CHAPTER II, Reviewing relevant literature to build a theoretical basis for this study. The three main foundations used are resilience theory, the concept of women in an Islamic perspective, and stories in the Qur'an. Resilience Theory includes the definition of resilience, the function of resilience, aspects of resilience, factors that influence resilience. Then the Theory of Women in an Islamic Perspective, this section discusses the definition of women, the position and role of women in Islam. And discussing the Story in the Qur'an, this section explains the meaning of the story in the Qur'an, the types and elements of the story in the Qur'an and the wisdom of the story in the Qur'an. By linking these three foundations, this chapter aims to provide a strong theoretical basis in understanding the values of women's resilience as reflected in the story of Maryam in the Qur'an. and Literature review has an important role in building a theoretical basis and strengthening research arguments. This instrument is important to be the basis for research.



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CHAPTER III, Explains in detail about the methods used in the study. Which includes the type of research and research approach described as qualitative library research, and determines the subject and object of research, then explains the data sources including the classification of primary data consisting of the Qur'an and books of interpretation both classical and contemporary as well as secondary data from books, journals, and articles. The author then explains the method of data collection and data analysis methods, the author details the content analysis technique and the maudu'i interpretation method used to identify and analyze women's resilience in the story of Maryam in the Qur'an.

CHAPTER IV, This is the core of this study, which focuses on an in-depth analysis of the verses that tell of Maryam's resilience in the Qur'an. The author analyzes and describes the interpretations of classical and contemporary scholars regarding Maryam's resilience. Then provides an explanation of the stages that are major tests in Maryam's story. And analyzes Maryam's story with the resilience theory explained in the previous chapter.

CHAPTER V, Summarizing the research results, presenting conclusions from the analysis that has been done and answering the formulation of the problem that has been proposed at the beginning of the research. The author provides suggestions for further research, perhaps by recommending areas that need further research. Finally, this chapter includes references, which contain a list of the bibliography used in this research, providing references to the sources that have been reviewed.

## CHAPTER II

### THEORETICAL STUDY

#### A. Theoretical Basis

##### 1. Resilience Theory

Resilience refers to the ability to adapt effectively when faced with adversity, threats, tragedies, trauma, or other sources of stress that can affect a person's life.<sup>10</sup> Resilience is the ability of an individual to rise and grow in the face of life's challenges. The trait of resilience is dynamic and develops through a process that occurs throughout a person's life.

Resilience is a person's ability to cope with various stresses and challenges in life. High levels of resilience are associated with optimism and good mental health.<sup>11</sup> On the other hand, low resilience is associated with a tendency to blame oneself and can trigger the emergence of symptoms of somatization, anxiety, and depression.<sup>12</sup>

##### a. Definition of Resilience

According to Reivich and Shatte, resilience is a person's ability to survive and adapt when facing difficult situations. In this case, individuals are required to be able to adapt quickly when experiencing pressure or problems in their lives.<sup>13</sup> Meanwhile, Ungar explained that resilience describes the condition of a person who remains psychologically healthy even though they are in a stressful and collectively difficult situation.<sup>14</sup>

<sup>10</sup> Fuad Nashori and Iswan Saputro, *Psikologi Resiliensi* (Yogyakarta: Universitas Islam Indonesia, 2021), p. 11.

<sup>11</sup> Teresa Mayordomo et al., "Resilience and Coping as Predictors of Well-Being in Adults," *The Journal of Psychology* 150, no. 7, 2016, p. 21.

<sup>12</sup> Liuyi Ran et al., "Psychological Resilience, Depression, Anxiety, and Somatization Symptoms in Response to COVID-19: A Study of the General Population in China at the Peak of Its Epidemic," *Social Science & Medicine* 262, 2020, p. 113261.

<sup>13</sup> Karen Reivich and Andrew Shatte, *The Resilience Factor: 7 Essential Skills for Overcoming Life's Inevitable Obstacles* (New York: Broadway Books, 2002), p. 5.

<sup>14</sup> Michael Ungar, "Resilience Across Cultures," *British Journal of Social Work* 38, no. 2 Tahun 2008, p. 225.

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while Grotberg defines Resilience as an individual's ability to face challenges, overcome difficulties, and rise stronger after experiencing obstacles. Everyone has the potential to develop resilience and can learn how to face various obstacles in their lives to become more resilient.<sup>15</sup>

Resilience can be defined as the ability to recover from life's challenges that can sometimes feel overwhelming. Resilient individuals, when faced with disruptions in their lives, are able to manage their emotions in a healthy way. Although they experience sadness, anger, loss, and confusion when hurt or stressed, they do not allow these emotions to become something permanent. The pleasant surprise is that resilient individuals not only recover, but they come back stronger than before. This is why resilient people tend to cope with adversity more easily than others. They have the hope to rebuild their shattered lives in a new and more rewarding way, and continue to try to overcome each obstacle and gain new strength.<sup>16</sup>

### b. Resilience Function

Reivich and Shatte state that resilience has several main functions, namely:<sup>17</sup>

- 1) Reaching out: Resilience not only helps a person deal with stress, problems, or traumatic experiences, but also allows individuals to gain broader and more meaningful life experiences. Thus, a resilient person tends to have a richer perspective on his/her life.
- 2) Overcoming: The ability to face problems by analyzing the situation objectively, changing perspectives to a more positive direction, and learning to increase control over personal life.

<sup>15</sup> Edith H. Grotberg, *Resilience for Today: Gaining Strength from Adversity* (Westport: Praeger Publishers, 2003), p. 3.

<sup>16</sup> F.S. Siebert, T. Peterson, dan W. Schramm, *Four Theories of the Press: The Authoritarian, Libertarian, Social Responsibility, and Soviet Communist Concepts of What the Press Should Be and Do* (Urbana: University of Illinois Press, 1956), p. 5.

<sup>17</sup> K. Reivich and A. Shatte, *The Resilience Factor: 7 Essential Skills for Overcoming Life's Inevitable Obstacles* (New York: Broadway Books, 2002), p. 19-22.

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- 3) Steering through: The main concept in dealing with long-term stress is self-efficacy, namely an individual's belief in their ability to control the environment and resolve the various challenges they face.
- 4) Bouncing back: Resilient individuals have three main characteristics in the process of recovering from traumatic experiences or life stress. First, they apply task oriented coping strategies, where they actively seek solutions to overcome the difficulties they face. Second, they have a strong belief that their lives are in their own control. Third, they are able to return to normal life after facing obstacles.

**c. Aspects of Resilience**

According to Reivich and Shatte, there are seven important aspects of resilience, namely; emotional regulation, impulse control, causal analysis, self-efficacy, optimism, empathy and reaching out.<sup>18</sup>

- 1) Emotional Regulation : This ability refers to a person's ability to control and manage their emotions effectively, especially in stressful situations. A person who has good emotional regulation is able to stay calm, not easily carried away by negative emotions, and think clearly when facing problems. This helps individuals reduce the impact of stress and maintain mental well-being.
- 2) Impulse Control : Impulse control is the ability to resist emotional urges or impulsive actions that may be detrimental in the long run. A person who can control his impulses tends to be able to make better decisions because he does not act hastily or hastily, but based on mature consideration.
- 3) Causal Analysis : This aspect is related to a person's skill in analyzing the cause of a problem objectively. Individuals who have this ability can see problems from various perspectives, find

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<sup>18</sup> K. Reivich and A. Shatté, *The Resilience Factor: 7 Essential Skills for Overcoming Life's Inevitable Obstacles* (New York: Broadway Books, 2002), p. 36-46.

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the root cause, and formulate the right solution. This is important in facing challenges so that a person does not feel trapped or hopeless when experiencing difficulties.

- 4) Self-Efficacy : Self-efficacy refers to an individual's belief in their own ability to complete a task or overcome a problem. When a person believes they are capable of overcoming obstacles, they are more likely to persist and not give up easily. This sense of self-confidence plays a significant role in increasing mental toughness.
- 5) Optimism : Optimism is the ability to see the positive side of every situation and have hope that things will get better. Optimists tend to be more resilient because they are able to find motivation and hope, even in the midst of adversity. Optimism can also encourage someone to keep moving forward even when facing failure or major challenges.
- 6) Empathy : Empathy is the ability to understand and feel the feelings of others. In the context of resilience, empathy helps individuals build stronger relationships with those around them, allowing for better social support when faced with stress or adversity. Empathetic people are more likely to connect with others emotionally, which in turn helps them cope with challenges with social and emotional support.
- 7) Reaching Out : This aspect includes a person's courage to face new challenges and dare to take risks to achieve goals. Those who have this aspect are not afraid to step out of their comfort zone and try new things, even if it has the potential to cause failure. They understand that every challenge is an opportunity to grow and learn.

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**d. Factors that influence resilience**

According to Holaday and Mc Pheerson, there are several factors that play a role in forming resilience, which are divided into three main categories:<sup>19</sup>

- 1) Social Support : Social support includes various elements such as cultural influences, community support, and family support. These are external factors that help individuals survive various life tests. In this case, the existence of good role models such as parents, teachers, religious teachers, or other figures has an important role in building a person's resilience. This factor provides support in the form of independence, role models, religious communities, and strong morality.<sup>20</sup>
- 2) Cognitive Skills
 

Some cognitive skills that support resilience include:

  - a) Intelligence: Bernard states that average intelligence is needed for resilience, especially to concentrate on carrying out tasks or roles that must be faced when solving problems.
  - b) Coping Style: Individuals who actively cope with stress tend to be more effective than those who are passive or simply react.
  - c) Personal Control: Personal control is the belief that one can fulfill needs and goals by the ability to delay gratification.
  - d) Assignment of Meaning: Every experience in life, whether pleasant or painful, has its own meaning.
- 3) Psychological Resources : Resilient people have certain personality characteristics that help them cope with stress, such as

<sup>19</sup> A. C. Mufidah, "Hubungan Antara Dukungan Sosial Terhadap Resiliensi Mahasiswa Bidikmisi Dengan Mediasi Efikasi Diri," *Jurnal Sains Psikologi* 6, no. 2, 2017, p. 123.

<sup>20</sup> Afdilla Nisa, "Ajaran Resiliensi dalam Kisah al-Qur'an dan Urgensinya bagi Single Mother Era Modern: Kajian Tematik Q.S. Al-Qashash [28]: 7-13," *Islamika: Jurnal Ilmu-Ilmu Keislaman*, Vol. 24, No. 1, 2024, p. 88.



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a high sense of empathy, curiosity, a willingness to try new things, and the ability to adapt to new situations.

## 2. Women in Islamic Perspective

### a. Definition of Women

In the Big Indonesian Dictionary, women are defined as humans with the female sex who have a uterus, experience menstruation, can get pregnant, give birth, and breastfeed.<sup>21</sup> Meanwhile, the term “woman” is generally used to refer to women who have reached adulthood.<sup>22</sup> The word “woman” comes from the Arabic word “*al-Mar'ah*,” the plural of which is “*al-nisaa'*,” and has the same meaning as woman, namely an adult female or adult daughter, the opposite of the male gender. The term “*an-nisaa'*” refers to the female gender, which is equivalent to the word “*al-Rijal*” in Arabic, which means man. In English, the equivalent is “woman” (plural: “women”), which is the opposite of the word “man”.<sup>23</sup>

According to Nugroho, women are humans who have reproductive organs such as the uterus, birth canal, egg cells, vagina, and tools for breastfeeding. All of these characteristics are permanent and unchanging, and are considered part of the biological provisions or nature set by God.<sup>24</sup>

Thus, the general understanding of women includes biological and social aspects. Biologically, women have reproductive organs that allow them to play a role in giving birth and raising children. Socially, women are also often associated with certain gender roles that have been formed in culture and tradition, although these roles continue to develop along with social change. So women are individuals with specific

<sup>21</sup> Tim Penyusun Kamus Pusat Pembinaan dan Pengembangan Bahasa, *Kamus Besar Bahasa Indonesia*, ed. 2, print. 7 (Jakarta: Balai Pustaka, 1996), p. 856.

<sup>22</sup> Ibid., p. 1268.

<sup>23</sup> Nurjannah Ismail, *Perempuan Dalam Pasungan: Bias Laki-Laki Dalam Penafsiran* (Yogyakarta: LkiS, 2003 ), p. 34.

<sup>24</sup> Nugroho, *Gender dan Strategi Pengarusutamaannya di Indonesia* (Yogyakarta: Pustaka Pelajar, 2008), p. 2.

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biological characteristics and gender roles formed in society, which allow them to play an important role in social life and human reproduction.

**b. Position of Women**

Before Islam came into history, women had almost no rights. They often suffered and were treated like goods or animals that could be bought and sold. In addition, women were forced into marriage and even treated like prostitutes. They were inherited but had no right to inheritance, and were owned without the right to vote. Their owners forbade women from using their property without permission, while husbands were allowed to manage their wives' property without her consent. In some countries, there is a debate about whether women have the same soul and spirit as men.<sup>25</sup>

However, after the Prophet Muhammad SAW was sent, he brought about a very significant change in the order of the ignorant society at that time. Islam came with teachings that glorified women, making them equal in rights and dignity with men. Islam gave women rights that they had never had before, such as the right to own and manage property, inheritance rights, the right to choose in marriage, and the right to live safely and honorably. The Prophet SAW also emphasized the importance of fair and loving treatment of women, emphasizing that they are equal partners in life.

The principles of equality between men and women according to Nasaruddin Umar from the perspective of the Qur'an are as follows:

- 1) Position as a servant of Allah : Men and women have equal positions in their roles as servants of Allah. Both have the same potential to become ideal servants in the eyes of Allah, namely to become pious people (muttaqin)<sup>26</sup>

<sup>25</sup> Ummu Abdullah Atif, *Menjadi Muslimah Idaman: Pesan untuk Muslim yang Ingin Bahagia* (Jakarta Timur: Mirqat, 2016), p 14.

<sup>26</sup> Nasaruddin Umar, *Argumen Kesetaraan Gender Perspektif al-Qur'an* (Jakarta: Paramadina, 2001), p. 248.



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2) Position as caliph on earth : Humans were created to serve and obey Allah SWT. In addition, both men and women are given the same responsibility as caliphs on earth, to maintain and regulate life in the world.<sup>27</sup>

3) Have the potential to achieve success : According to Mahmud Syaltut, men and women have almost the same potential in terms of characteristics and abilities. What is given to men, is also given to women. Allah gave good potential to both of them. In sharia law, men and women are placed in the same framework because they have equal responsibilities in carrying out activities, both general and specific.<sup>28</sup>

**c. Role of Women**

Islam stipulates that men and women have rights and obligations, some are the same and some are different. However, in general, both have equal standing before Allah. The difference lies in the function and duties of each.<sup>29</sup> The following is the role of women in the concept of Islam according to their nature.

**1) The Role of Women as Mothers**

In the concept of Islam, women as mothers have a very noble and important role, especially in shaping the personality and education of their children. The family is the main foundation for social welfare and the sustainability of generations, with mothers at the center of this role. As the first madrasah for children, mothers have a great responsibility in instilling moral, religious, and ethical values. The success of a child's education is greatly influenced by the attention, guidance, and affection given by the mother from an early age.

<sup>27</sup> Ibid., p. 252.

<sup>28</sup> M. Quraish Shihab, *Membumikan Al-Qur'an Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat* (Jakarta: Mizan, 1992), p. 269-270.

<sup>29</sup> Muhammad Koderi, *Bolehlah Wanita Menjadi Imam Negara* (Jakarta: Gema Insani Press, 1999), p. 49.

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Mothers in Islam are not only seen as caregivers, but also as primary educators. This role is highly valued because mothers contribute directly to the formation of a generation that is faithful, knowledgeable, and has noble morals. The Prophet Muhammad SAW in many hadiths emphasized the importance of mothers in a child's life, even mentioning that heaven is under the feet of the mother, which shows the high respect for mothers in Islam.

Although mothers have a central role, the involvement of fathers is also very necessary in the process of educating and raising children. Islam emphasizes the balance of roles in the family, where the responsibility for education and guidance is not only borne by the mother, but is also a shared task involving the father. However, the role of the mother in educating and caring for children remains a priority, because it is from the mother that a child gets a strong initial foundation in living life.

## 2) The Role of Women as Wives

In the concept of Islam, women who act as wives have a very important role in household life. In addition to being a life partner, a wife is also a friend who can be shared, discussed, and worked together in facing various life challenges. A wife is not only a partner, but also a friend and a comforter for her husband, a place where the husband can pour out his feelings and thoughts regarding the problems he faces. Islam teaches the importance of togetherness and mutual support in the household, where the wife has a vital role in providing emotional and psychological support to her husband.<sup>30</sup>

Wives are encouraged to play an active role in household life, including in decision-making and problem-solving. Husbands and wives are expected to work together as equal partners, where both complement each other in carrying out their respective roles. This relationship is based on love, affection, and mutual understanding,

<sup>30</sup> Ibid., p. 49.

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which are a solid foundation for a happy and prosperous household. The role of the wife is not limited to emotional support, but also includes an important role in maintaining household harmony, managing daily life, and educating children together with her husband. A wife who plays an active role in her husband's life will be a source of strength and inspiration, helping to create a family environment full of blessings and blessings.

### 3) The Role of Women as Children

In the concept of Islam, women as children have a very important role and are valued equally with boys. Islam emphasizes justice and equality in treating children, regardless of gender, including in terms of affection, education, and other rights. Girls deserve the same position and treatment as boys in the family. Their role is not only limited to receiving affection, but also as guardians of traditions, values, and norms adopted by the family and society.<sup>31</sup>

Girls have important rights in the family and society that support their role as the next generation. They have the right to receive an education equal to that of boys, so that they can develop their potential and contribute positively to their environment. In addition, girls also have the right to receive love, protection, and attention from their parents, which are the foundation for healthy emotional and mental development. The right to participate in decision-making related to their lives, access to good health services, and the opportunity to explore and develop talents are also integral parts of their rights.

On the other hand, girls also have obligations that are no less important. They are expected to respect and listen to their parents as a form of recognition of their sacrifices and roles in life. The obligation to maintain self-respect and good behavior is part of their

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<sup>31</sup> Raisah Surbakti, "Peran Perempuan sebagai Anak, Istri, dan Ibu," *Jurnal Kajian Gender dan Anak* Vol. 4, no. 2, 2020, p. 125.

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responsibility in maintaining the good name of the family. In addition, girls are obliged to seek knowledge and take advantage of the education provided, as well as contribute to household chores as a form of support for the welfare of the family. The obligation to maintain family traditions and values is also the responsibility of girls, so that they can pass on a good cultural heritage to future generations.

#### 4) The Role of Women as Social Beings

In the concept of Islam, women are seen as social beings who have an important and noble role. As members of society, women not only function as mothers or wives, but also as individuals who have social responsibilities and contributions to community life. Islam recognizes that women have the same intellectual and emotional abilities as men, so they can play an active role in various aspects of life, such as education, economics, and leadership. Women in Islam are encouraged to develop their potential, participate in decision-making, and contribute to the improvement of society.

In ancient times, many women were active in work and activities, and the Prophet Muhammad SAW did not prohibit this. One example is Khadijah bint Khuwailid, who is known as a successful woman in the field of trade. Likewise, Qilat Ummi Bani Anmar, who once came to the Prophet to ask for guidance regarding buying and selling practices. Zainab bint Jahsy is also known to actively work by tanning animal skins, and she gives the proceeds from her efforts to charity. Raithah, the wife of the Prophet Abdullah Ibnu Mas'ud's friend, worked very hard because her husband and children were unable to meet the family's living needs at that time. Apart from that, Al-Syifa', a woman skilled in writing, was

commissioned by Caliph Umar r.a. as an officer who manages the Medina city market.<sup>32</sup>

Islam allows women to work, especially in urgent situations, while still adhering to the limits set by Islamic law. A Muslim woman is expected to understand how to interact with men and be able to divide her time wisely between the interests of her children's education and meeting household needs, including serving her husband. Therefore, when working outside the home, a Muslim woman should keep her distance and not mix freely with men in order to maintain decency and honor.<sup>33</sup>

More than just permission to work, Islam teaches that women have a very important role in the family and society. In carrying out her role, a Muslim woman is expected to be able to balance her responsibilities as a mother, wife, and career person. Effective time management is key, where she can give enough attention to her children and husband, while pursuing ambitions and careers outside the home. In this context, it is important for women to be aware of the values taught by Islam and apply them in their daily lives. Thus, they can not only contribute to the family economy, but also maintain the honor and moral values held in religion.

### 3. Stories in the Qur'an

#### a. Understanding Stories in the Qur'an

In terms of volume, the stories in the Qur'an have a very significant role. Of the total 6,342 verses in the Qur'an, there are around 1,600 verses that focus on historical stories about the previous Prophets, without counting the verses that contain parable stories. This shows that

<sup>32</sup> Maisar Yasin, *Wanita Karier Dalam Perbincangan* (Jakarta: Gema Insani Press, 2003), p.30-31

<sup>33</sup> M. Quraish Shihab, *Perempuan* (Jakarta: Lentera Hati, 2006), p. 406.

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these stories occupy a fairly large proportion in the overall contents of the Qur'an.<sup>34</sup>

According to Al-Raghib Al-Isfahani, “*Qashash*” is the masdar form of the word “*Qashsha-Yaqushshu*”, which is literally interpreted as “a story that is traced.” Meanwhile, Muhammad Ismail Ibrahim said that “*Qashash*” means “tale” presented in the form of long prose.<sup>35</sup> This concept emphasizes that the stories in the Qur'an are not just narratives, but also include a journey that must be taken to understand the meaning and lessons contained therein. Meanwhile, Muhammad Ismail Ibrahim added that “*Qashash*” can be understood as a “tale” presented in the form of long prose. This shows that the stories in the Qur'an are designed with a rich and deep narrative structure, so that they can convey moral and spiritual messages effectively.

Meanwhile, in terms of terminology, *Qashash Al-Qur'an* refers to the presentation of the Al-Qur'an about the past conditions of the people, the stories of the Prophets, as well as events that occurred in the past, present and future.<sup>36</sup> This shows that these stories are not only relevant for historical contexts, but also have important meanings and applications in human life in various eras. In other words, *Qashash Al-Qur'an* invites its readers to reflect on and take lessons from the experiences of previous people, so that they can be implemented in everyday life.

### b. Various Stories in the Qur'an

The stories in the Qur'an can generally be categorized into three main parts. First, there are stories related to the Prophets and Apostles of Allah, which tell of their life journey and struggle in spreading revelation and truth. Second, stories depicting previous people who were not

<sup>34</sup> A. Hanafi, *Segi-segi Kesusasteraan pada Kisah-kisah Al-Qur'an* (Jakarta: Pustaka Al-Husna, 1984), p. 22.

<sup>35</sup> Muhammad Ismail Ibrahim, *Mu'jam Al-Alfaz wa A'lam Al-Qur'aniyah* (Beirut: Dar Al-Fikr Al-'Arabi, 1969), p. 140.

<sup>36</sup> Muhammad Gufron & Rahmawati, *Ulumul Qur'an* (Yogyakarta: Kalimedia, 2017), p. 53.



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included as Prophets, which provide valuable lessons from their actions and choices. Third, there are stories that occurred during the time of the Prophet Muhammad SAW, which are often related to the historical context and challenges he faced in spreading Islam.<sup>37</sup>

In Muhammad Qutub's view, the stories in the Qur'an can be divided into three types, namely:<sup>38</sup>

- 1) A complete story that presents details of events, characters and the consequences, as found in the QS. Thaha [20]: 82, which tells about the Prophet Musa and Fira'un.
- 2) Stories that only describe events without mentioning the name of the author or the location of the event, for example in QS. Al-Maidah [5]: 27-30, which tells of the two sons of the Prophet Adam who performed a sacrifice.
- 3) Stories that are told in the form of dialogue or conversation, without mentioning the place where the event occurred. For example, in QS. Al-Kahfi [18]: 32-43, there is a conversation between an infidel who has two large gardens and abundant wealth with a believer, which illustrates the difference in outlook on life between the two individuals.

### c. The Elements of Story in the Qur'an

The stories in the Qur'an generally consist of three elements, namely; actors (As-Sakhsiyat), events (Ahdath), and dialogue (Al-Hiwar). These three elements appear in almost every story in the Qur'an, similar to the narrative structure in other literary works.<sup>39</sup> Further explanation of these three elements is as follows:

- 1) Characters or Actors: In the stories of the Qur'an, characters are not limited to humans alone. They include various entities, such

<sup>37</sup> Muhammad Abdurrahim, *Mujizat wa 'Ajaib min Al-Qur'an Al-Karim* (Beirut: Dar Al Fikr, 1995), p. 160.

<sup>38</sup> Sayyid Quthb, *Manhaj Al-Fann Al-Islamiy* (Beirut: Dar Al-Syuruq, 1967), p. 235 236. See also Mardan, *Al-Qur'an Sebuah Pengantar* (Jakarta: Mazhab Ciputat, 2010), p. 196-197.

<sup>39</sup> Rosihon Anwar, *Ilmu Tafsir* (Bandung: Pustaka Setia, 2005), p. 65.

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as angels, jinns, and various animals, including birds and reptiles. In addition, the human characters involved also consist of men and women who play important roles in the narrative. The diversity of these characters shows the complexity and depth of the message to be conveyed, and enriches the meaning of each story.<sup>40</sup>

- 2) Event and Background: There is a close relationship between the background of the event and the characters involved. Events in the Qur'an can be divided into three categories: events involving the intervention of qadla and qadar (Divine provisions), events considered miracles or extraordinary things, and events carried out by ordinary human figures in their daily lives. In this way, the Qur'an describes the interaction between divine power and human action, providing a picture of destiny and free will.<sup>41</sup>
- 3) Dialogue in Stories: Generally, the discussion in the stories of the Qur'an revolves around religious issues that are the source of conflict between the Prophet and his people. The dialogue presented in the narrative is often direct, such as the expressions "He said..." or "They said...", which gives the impression of closeness and authenticity in the communication between the characters. Through this dialogue, the Qur'an not only conveys information, but also invites the reader to understand the perspectives and arguments of the various parties involved in the story.<sup>42</sup>

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<sup>40</sup> Umar Shidiq, "Urgensi Qasas Al-Qur'an sebagai Salah Satu Metode Pembelajaran yang Efektif Bagi Anak," *Jurnal Cendekia* Vol. 9, no. 1, 2011, p. 115.

<sup>41</sup> A. Hanafi, *Segi-segi Kesusastraan pada Kisah-kisah Al-Qur'an* (Jakarta: Pustaka Alhusna, 1984), p. 63.

<sup>42</sup> Ibid., p. 64.



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#### **d. Wisdom of Stories in the Qur'an**

The stories in the Qur'an are narratives that really happened, without any elements of deception or lies in them. These stories are not myths or fantasies created by the general public, but are stories that have been determined by Allah, the Creator of all nature.<sup>43</sup>

The stories in the Quran have a very high level of validity and accuracy, supported by evidence found by scientists in various studies. Researchers have conducted in-depth studies of these stories, proving that many of them can be verified through historical and archaeological research. For example, many sites and artifacts have been found to match the narratives found in the Quran, further strengthening the claim that these stories are not just stories.<sup>44</sup> More than just historical information, the stories in the Quran contain profound wisdom and valuable moral lessons. Each story has a purpose and a lesson that can be applied in everyday life.

For example, the story of Mary, the mother of Prophet Jesus, is also an example rich in moral lessons. In the Qur'an, Mary is described as a figure full of sincerity and devotion to Allah. She experienced an unmarried pregnancy, which made her face challenges and stigma from society. However, her steadfast faith and trust in Allah helped her through these difficult times. When Prophet Jesus was born, Mary was ordered not to speak to people, but to show them her child. This story teaches us about the importance of trust in Allah, and that God will always support His faithful servants, even in difficult circumstances.

With the wisdom contained in each story, the Qur'an not only invites us to understand history, but also encourages us to reflect on the values that we can apply in everyday life. These stories serve as guides

<sup>43</sup> Shalah Al-Khalidy, *Kisah-Kisah al-Qur'an Pelajaran dari Orang-Orang Dahulu*, translated by Setiawan Budi Utomo, Jilid 1 (Jakarta: Gema Insani Press, 1996), p. 22.

<sup>44</sup> Priyati and Zaenal Arifin, *Yusuf Dimanakah Engkau Sekarang?* (Yogyakarta: Pustaka Pelajar, 2014), p. 32.

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that help us face various challenges, form good character, and strengthen our faith in God.

### **Literature Review**

1. Thesis by Riski Ananda, Al-Qur'an and Tafsir Study Program, Faculty of Ushuluddin, Sultan Syarif Kasim State Islamic University Riau 2024 with the title "**Kontekstualisasi Kisah Maryam Dalam Al-Qur'an Sebagai Karakter Perempuan Muslimah Saat Ini**". The theory used is the theory of character and stories in the Qur'an. The verses studied are limited to QS. Ali Imran verses 42-44, QS. Maryam verses 16-17 and 20, and QS. at-Tahrim verse 12.<sup>45</sup> Different from the research that the author studied, which used the Resilience theory and analyzed the verses of the Qur'an related to Maryam's resilience.
2. Thesis by Meliza Ayu Sapitri, Al-Qur'an and Tafsir Study Program, Faculty of Ushuluddin, Sultan Syarif Kasim State Islamic University Riau 2025 with the title "**Praktek Self Control Pada Kisah Maryam Binti Imran Dalam Al-Qur'an (Studi Pendekatan Psikologi)**". The verses studied in this study are limited to QS. Maryam verses 18-27. And the theory used is the theory of Self Control and stories in the Al-Qur'an.<sup>46</sup> Different from the research that the author studied, which used the Resilience theory and analyzed the verses of the Qur'an related to Maryam's resilience.
3. Thesis by Ririn Febrianty Salka, Al-Qur'an and Tafsir Study Program, Faculty of Ushuluddin, Syarif Hidayatullah State Islamic University Jakarta 2022 with the title "**Pengendalian Emosi dalam Al-Qur'an (Analisis Kisah Maryam Binti 'Imran)**". This thesis focuses on the emotional control carried out by Maryam binti 'Imran, with an in-depth analysis of the verses in Surah Maryam (19:16-33). This thesis uses the

<sup>45</sup> Riski Ananda, "Kontekstualisasi Kisah Maryam dalam Al-Qur'an sebagai Karakter Perempuan Muslimah Saat Ini", *Skripsi*, Pekanbaru: Universitas Islam Negeri Sultan Syarif Kasim, 2024.

<sup>46</sup> Meliza Ayu Sapitri, "Praktek Self Control pada Kisah Maryam Binti Imran dalam Al-Qur'an (Studi Pendekatan Psikologi)" *Skripsi*, Pekanbaru: Universitas Islam Negeri Sultan Syarif Kasim, 2025.

theory of emotional control put forward by M. Darwis Hude.<sup>47</sup> Different from the research that the author studied, which used the Resilience theory and analyzed the verses of the Qur'an related to Maryam's resilience.

4. Thesis by Hilyatus Sholihah, Al-Qur'an and Tafsir Science Study Program, Faculty of Ushuluddin and Humanities, Walisongo State Islamic University, Semarang 2022 with the title "**Kecerdasan Adversitas Maryam Dalam Qs. Maryam Ayat 16-26**". This thesis examines the story of Maryam in QS. Maryam verses 16-26 only and uses the theory of Adversity Intelligence to analyze the story of Maryam.<sup>48</sup> Different from the research that the author studied, which used the Resilience theory and analyzed the verses of the Qur'an related to Maryam's resilience.
5. Thesis by Syifa Hasna Salsabiela, Al-Qur'an and Tafsir Science Study Program, Faculty of Ushuluddin and Islamic Thought, Sunan Kalijaga State Islamic University Yogyakarta 2022 with the title "**Kisah Maryam dalam Al-Qur'an (Pendekatan semiotika Roland Barthes)**" The Story of Maryam in the Qur'an (Roland Barthes' semiotic approach). This thesis examines the story of Maryam in the Qur'an using Roland Barthes' semiotic approach.<sup>49</sup>
6. Thesis by Lutvi Zikri Darajat, Al-Qur'an and Tafsir Science Study Program, Ushuluddin Faculty, Sunan Gunung Djati State Islamic University, Bandung 2021, with the title "**Kisah Maryam Dalam Al-Qur'an Perspektif Wahbah Az-Zuhaili Dalam Tafsir Al-Munir (Kajian Qashashul Qur'an)**". This thesis discusses the story of Maryam

<sup>47</sup> Ririn Febrianty Salka, "Pengendalian Emosi dalam Al-Qur'an (Analisis Kisah Maryam Binti 'Imran)", *Skripsi*, Jakarta: Universitas Islam Negeri Syarif Hidayatullah, 2022.

<sup>48</sup> Hilyatus Sholihah, "Kecerdasan Adversitas Maryam dalam QS. Maryam Ayat 16-26", *Skripsi*, Semarang: Universitas Islam Negeri Walisongo, 2022.

<sup>49</sup> Syifa Hasna Salsabiela, "Kisah Maryam dalam Al-Qur'an: Pendekatan semiotika Roland Barthes", *Skripsi*, Yogyakarta: Universitas Islam Negeri Sunan Kalijaga, 2022.



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in the Qur'an from Wahbah Azzuhaili's perspective in *Tafsir Al-Munir*.<sup>50</sup> This is different from the research that the author studied, which uses resilience theory and analyzes verses from the Koran that only relate to Maryam's resilience.

7. Scientific journal written by Afdilla Nisa, UIN Sjech M. Djamil Djambek Bukittinggi in 2024, with the title "**Ajaran Resiliensi dalam Kisah al-Qur'an dan Urgensinya bagi Single Mother Era Modern : Kajian Tematik Q.S Al-Qashash [28]: 7-13**". This study uses a qualitative approach by analyzing QS Al-Qashash verses 7-13. Data were collected through analysis of the text of the Qur'an and literature on resilience and the role of single mothers. Data analysis was carried out by identifying values, lessons, and messages from the story of the Qur'an, and linking them to the concept of resilience discussed in the literature on psychology and sociology.<sup>51</sup>
8. Scientific journal written by Denise Adrian, Universitas Muhammadiyah Prof. Dr. Hamka Jakarta 2024, with the title "**Resiliensi Muslim Ditinjau Dari Perspektif Psikologi Tasawuf**". This study uses a literature research method aimed at exploring the development of resilience and how Sufism psychology can strengthen individual resilience. The research findings show that one of the main factors in Muslim resilience according to Sufism psychology is deep faith.<sup>52</sup>

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<sup>50</sup> Lutvi Zikri Darajat, "Kisah Maryam dalam Al-Qur'an Perspektif Wahbah Az-Zuhaili dalam *Tafsir Al-Munir* (Kajian Qashashul Qur'an)", *Skripsi*, Bandung: Universitas Islam Negeri Sultan Gunung Djati, 2021.

<sup>51</sup> Afdilla Nisa, "Ajaran Resiliensi dalam Kisah al-Qur'an dan Urgensinya bagi Single Mother Era Modern: Kajian Tematik Q.S Al-Qashash [28]: 7-13," *Islamika: Jurnal Ilmu-Ilmu Kesiswatan*, Vol. 24, no. 1, 2024.

<sup>52</sup> Denise Adrian, "Resiliensi Muslim Ditinjau Dari Perspektif Psikologi Tasawuf", *Jurnal Budi Pekerti Agama Islam* Vol. 2 No. 5, 2024.

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9. Scientific journal written by Wahyuni Nuryatul Choiroh and Faiz Kamal, UIN Prof. KH. Saifuddin Zuhri Purwokerto 2024, with the title **“Resiliensi Qur'ani dalam Lensa Tafsir al-Misbah: Implementasi Konseptual Atas Ketahanan Mental Generasi Muda”**. This study discusses the concept of Qur'anic resilience in building the mental resilience of the young generation, using analysis and implementation in Tafsir Al-Misbah. The results of the study show that the application of the practice of shabr (patience), muhasabah (self-reflection), and tawakkal (surrender to Allah), if integrated with other elements that support resilience, can create strong mental and spiritual resilience in the young generation.<sup>53</sup>
10. Scientific journal written by Nur Faizi, Ichsan, UIN Sunan Kalijaga Yogyakarta 2023, with the title **“Resiliensi Akademik Dalam Perspektif Psikologi Islam”**. This type of research is qualitative research using a library research approach. The results of the study show that Islam and psychology have formulations about aspects, dimensions, and forms of forgiveness that have many similarities. The significant difference lies in the spiritual content that is very strong in the concept of Islam.<sup>54</sup>

<sup>53</sup> Wahyuni Nuryatul Choiroh and Faiz Kamal, “Resiliensi Qur'ani dalam Lensa Tafsir al-Misbah: Implementasi Konseptual Atas Ketahanan Mental Generasi Muda” *Al-Mustafid: Jurnal of Quran and Hadith Studies*, Vol. 3 No. 2, 2024.

<sup>54</sup> Nur Faizi, Ichsan, “Resiliensi Akademik Dalam Perspektif Psikologi Islam”. *Risalah: Jurnal Pendidikan dan Studi Islam*, Vol. 9, No. 4, 2023.

## CHAPTER III

### RESEARCH METHODS

#### A. Type of Research

This study uses a qualitative approach with a library research method. Library research is a research technique that collects data and information with the help of various materials in the library.<sup>55</sup> This method does not involve the use of numerical data in the processing and analysis process. Literature study itself is a form of research that relies on various written sources as primary references, such as books, journal articles, seminar papers, and other written documents.<sup>56</sup> In this context, library research does not only refer to collecting data from books, but also includes sources such as interpretations, scientific journals, articles, and other references relevant to the topic being researched.

This type of research is relevant because the main focus is the analysis of the verses of the Qur'an, which tell of Maryam's resilience, which is supported by the interpretations of both classical and contemporary scholars. The main sources of the research include relevant tafsir books. This study also uses additional literature related to the concept of women's resilience to explore in depth the forms of resilience reflected in the story of Maryam in the Qur'an.

#### B. Research Approach

According to Bogdan and Taylor as quoted by Lexy J. Moleong, a qualitative approach is a research method that produces descriptive data in the form of writing or speech originating from research subjects and behavior that is observed directly.<sup>57</sup> Qualitative research is research that aims to understand the phenomena experienced by research subjects, such as actions, perceptions, motivations, and others, in depth. In the context of this research, qualitative

<sup>55</sup> P. Joko Subagyo, *Metode Penelitian dalam Teori dan Praktek* (Jakarta: Rinekacipta, 1994), p. 109.

<sup>56</sup> Afrizal, *Metode Penelitian Kualitatif: Sebuah Upaya Mendukung Penggunaan Penelitian Kualitatif dalam Berbagai Disiplin Ilmu*, ed. 1, cet. 3 (Jakarta: Rajawali Press, 2016), p. 122.

<sup>57</sup> Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 2007), p. 4.

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methods are used to understand women's resilience through the story of Maryam as told in the verses of the Qur'an and the books of interpretation of scholars. This approach aims to explore the deep meaning behind the forms of resilience shown by Maryam in facing various life tests, such as social pressure and spiritual challenges.

### C. Research Subjects

In a study, the research subject is the starting point or main foundation that becomes the center of the study.<sup>58</sup> The subject of research functions as an analysis based on the topic raised before finally determining the object of research. In the context of interpretation research, the subject of research is verses related to the research topic that are still general and need further analysis to find the main verses that will be the object of research.

After searching for the word "Maryam" in *Mu'jam al-Mufahras li al-Fadhl al-Qur'an al-Karim* by Muhammad Fuad bin Abdul Baqi, the author found the word Maryam (مريم) mentioned 34 times in 12 letters. The mention of the name Maryam is divided into several contexts, both those that directly discuss Maryam and those related to her son, Isa ibn Maryam. The word "Maryam" is found in; QS. Al-Baqarah: 87, 253, QS. Ali Imran: 36, 37, 42, 43, 44, 45, QS. An-Nisa: 156, 157, 171, QS. Al-Maidah: 17, 46, 72, 75, 78, 110, 112, 114, 116, QS. At-Taubah: 31, QS. Maryam: 16, 27, 34, QS. Al-Mu'minun: 50, QS. Al-Ahzab: 7, QS. Az-Zukhruf: 57, QS. Al-Hadid: 27, QS. As-Saff: 6, 14, and QS. At-Tahrim: 12.<sup>59</sup>

Of the 12 letters above, it was found that there are 10 verses that discuss Maryam (QS. Ali Imran: 36, 37, 42, 43, 44, 45, QS. An-Nisa: 156, QS. Maryam: 16, 27, and QS. At-Tahrim: 12), 20 verses that discuss Isa Ibnu Maryam (QS. Al-Baqarah: 87, 253, QS. An-Nisa: 157, 171, QS. Al-Maidah: 31, QS. Maryam: 34, QS. 57, QS. Al-Hadid: 27, QS. As-Saff: 6, 14), and 1 verse that discusses both (QS. Al-Mu'minun: 50). Because the focus of this research is only on Maryam,

<sup>58</sup> Nashruddin Baidan, *Metodologi Khusus Penelitian Tafsir* (Yogyakarta: Pustaka Pelajar, 2016), p. 113.

<sup>59</sup> Muhammad Fuad bin Abdul Baqi', *Mu'jam al-Mufahras li al-Fadhl al-Qur'an al-Karim* (Kaherah: Mathba'ah Darul Kitab al-Mishriyah, 1346), p. 665.

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the subjects of this research are; QS. Ali Imran verses 36, 37, 42, 43, 44, 45, QS. An-Nisa verse 156, QS. Maryam verses 16, 27, QS. Al-Mu'minun verse 50, QS. At-Tahrim verse 12. Which will be analyzed as follows:

Table 1. Research Subjects

No	Verse text	Number		Information	
		Surah	Verse	Nuzul	Discuss
1.	فَلَمَّا وَضَعَتْهَا قَالَتْ رَبُّ إِنِّي وَضَعَتْهَا أَنْشَى وَاللَّهُ أَعْلَمُ بِمَا وَضَعَتْ وَلَيْسَ الدُّكْرُ كَالْأَنْشَى وَإِنِّي سَمِّيَّتْهَا مَرْيَمٌ وَإِنِّي أَعْيَدْهَا بِكَ وَذُرْتَهَا مِنَ الشَّيْطَنِ الرَّجِيمِ	3	36	Madaniyah	The Birth of Maryam
	فَتَقَبَّلَهَا رَبُّهَا بِقُبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَلَهَا زَكَرِيَاً كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَاً الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَمْرِيمُ أَنِّي لَكِ هَذَا قَالَ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ	3	37	Madaniyah	Maryam was raised by the prophet Zakaria AS.
3.	وَإِذْ قَالَتِ الْمَلَكَةُ يَمْرِيمُ إِنَّ اللَّهَ أَصْطَفَكِ وَطَهَّرَكِ وَأَصْطَفَكِ عَلَىٰ	3	42	Madaniyah	Maryam was chosen by Allah



<p>© Hak Cipta Milik UIN Suska Riau</p>	<p>نِسَاءُ الْعَلَمِينَ يَمْرِيمُ اقْتُنِي لَرِبِّكَ وَاسْجُدْيِ وَارْكَعْيِ مَعَ الرَّكْعَيْنَ</p>	<p>ذَلِكَ مِنْ أَنْبَاءِ الْعَيْبِ نُوْحِيْهِ إِلَيْكَ وَمَا كُنْتَ لَدِيْهِمْ إِذْ يُلْقَوْنَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدِيْهِمْ إِذْ يَخْتَصِمُونَ</p>	<p>3</p>	<p>43</p>	<p>Madaniyah</p>	<p>The command to obey Allah Maryam's custody battle</p>
<p>6. State Islamic University of Sultan Syarif Kasim Riau</p>	<p>إِذْ قَالَتِ الْمَلَكَةُ يَمْرِيمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِينَهَا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ</p>	<p>وَبِكُفَّرِهِمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَانًا عَظِيمًا</p>	<p>3</p>	<p>45</p>	<p>Madaniyah</p>	<p>The news that Maryam will give birth to Isa AS ibn Maryam Accusations against Maryam</p>
		<p>وَادْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذْ انْتَدَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا</p>	<p>19</p>	<p>16</p>	<p>Makkiyah</p>	<p>Maryam isolates herself</p>
		<p>فَاتَّتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَمْرِيمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا</p>	<p>19</p>	<p>27</p>	<p>Makkiyah</p>	<p>Maryam took the baby to her people</p>

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<p>© Hak cipta milik UIN Suska Riau</p> <p>State Islamic University of Sultan Syarif Kasim Riau</p>	<p>وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهَ آيَةً وَأَوْيَنْهُمَا إِلَى رَبِّهِ رَبِّ الْمُرْسَلِينَ</p>	<p>23</p>	<p>50</p>	<p>Makkiyah</p>	<p>Maryam and Isa AS are signs of Allah's greatness</p>
	<p>وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ بِكَلِمَتِ رَبِّهَا وَكُتُبِهِ وَكَانَتْ مِنَ الْقَانِتِينَ</p>	<p>66</p>	<p>12</p>	<p>Madaniyah</p>	<p>Maryam's pregnancy process</p>

#### Analysis results:

1. QS. Ali 'Imran/3:36: Tells the story of Maryam's birth which was not in accordance with her mother's expectations, who wanted a son to serve in Baitul Maqdis to fulfill her vow. Because this verse does not discuss Maryam's resilience, it is not included in the object of this research.
2. QS. Ali 'Imran/3:37: Tells about Maryam who was well received by Allah, raised in a blessed environment, and was under the care of Prophet Zakaria AS. If analyzed in the context of resilience, this verse does not yet show
3. QS. Ali 'Imran/3:42: Affirms that Maryam is a special figure in the sight of Allah, chosen and purified above other women of her time. Although this shows the superiority of Maryam, this verse does not directly describe her resilience, so this verse is not included in the object of this study.
4. QS. Ali 'Imran/3:43: This verse is Allah's command to Maryam to always obey and worship Allah. This verse does not explicitly show Maryam's resilience. Therefore, this verse is not included in the object of this research.
5. QS. Ali 'Imran/3:44: This verse focuses more on the historical context of the maintenance of Mary, which was decided through lot-drawing. There is no

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element of resilience in this verse. So this verse is not included in the object of this research.

6. QS. Ali 'Imran/3:45: This verse begins to show the beginning of a great test for Mary. This good news, although a gift from Allah, also brings severe social consequences. Mary must face the fact that she will be pregnant without a husband. So this verse is included in the object of this study.
7. QS. An-Nisa/4:156: This verse contains Maryam's resilience because it shows how she remained steadfast in the face of very cruel false accusations. So this verse is included in the object of this research.
8. QS. Maryam/19:16: This verse is included in Maryam's resilience journey because it describes the initial moment when she isolated herself, which was part of the great test she would face. So this verse is included in the object of this research.
9. QS. Maryam/19:27: This verse contains Maryam's resilience because it shows her courage to face her people after giving birth to Prophet Isa without a father. Bringing her baby to them means facing social stigma, slander, and very heavy criticism. So this verse is included in the object of this research.
10. QS. Al-Mu'minun/23:50 focuses more on Allah's protection and mercy to Maryam and Prophet Isa after they passed the test, not the process of endurance or struggle to face the trials. So this verse is not included in the object of this research.
11. QS. At-Tahrim/66:12: This verse contains Maryam's resilience because it shows how she guarded her honor and then she was tested with pregnancy without a husband which was a severe trial. So this verse is included in the object of this research.

#### **D. Research Object**

The object of research is the result or specific aspect analyzed from the research subject. Thus, the scope of the research object is much narrower when compared to the research subject. This is because the research object only concerns the target to be achieved in the research and the target is in the research

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Table 2. Research Objects

No	Surah/ Verse	Verses and Translations (Maryam's Resilience)
1.	Ali 'Imran/3: 45	<p style="text-align: center;">         اذْ قَالَتِ الْمَلَكَةُ يَمْرِيمٌ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ اسْمُهُ          الْمَسِيحُ عِيسَى ابْنُ مَرِيمٍ وَجِيَهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنْ          الْمُقْرَبِينَ       </p> <p>Meaning: (Remember) when the Angel (Jibril) said, "O Maryam, indeed Allah brings you good news about (the birth of a child who was created) with a word from Him, his name is Jesus, the Messiah, son of Maryam, a prominent person in the world and the hereafter and one of those who are close (to Allah)."</p>
2.	An-Nisa/4: 156	<p style="text-align: center;">         وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرِيمَ بُهْتَانًا عَظِيمًا       </p> <p>Meaning: (We also punished them) because of their disbelief and their accusing Maryam of false accusations which were very heinous.</p>
3.	Maryam/19: 16	<p style="text-align: center;">         وَادْكُرْ فِي الْكِتَابِ مَرِيمَ إِذْ انْتَدَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا       </p> <p>Meaning: Tell (the Prophet Muhammad) the story of Maryam in the Book (Al-Qur'an), (namely) when she</p>

<sup>60</sup> Nashruddin Baidan, *Metodologi Khusus Penelitian Tafsir* (Yogyakarta: Pustaka Pelajar, 2016), p. 25.

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Surah/ Verse	Verses and Translations (Maryam's Resilience)	
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		exiled herself from her family to a place to the east (Baitulmaqdis).
Maryam/19: 27		<p>فَاتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَمْرِيمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا</p> <p>وَمَرِيمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوْحِنَا</p> <p>وَصَدَّقَتْ بِكَلِمَتِ رَبِّهَا وَكُتُبِهِ وَكَانَتْ مِنَ الْقَانِتِينَ</p>
5. At-Tahrim/66:12		<p>Meaning: She (Maryam) took him (the baby) to her people by carrying him. They (her people) said, "O Maryam, indeed, you have really brought something very wrong.</p> <p>Meaning: Likewise Mary, the daughter of Imran, guarded her chastity, then We breathed into her of Our spirit, and she confirmed the words of her Lord and His scriptures, and was of the pious.</p>

### E. Data Source

Data means information about a fact.<sup>61</sup> Since this research is classified as qualitative library research, the main material objects are library sources that are relevant to women's resilience in the story of Maryam in the Qur'an. The research will collect data from various sources such as tafsir books, articles and books that support the research process. Data sources in this study will be grouped into two parts, namely:

1. Primary data, namely direct data sources that are associated with the research object. The primary data sources in this study are the Qur'an and the Tafsir books, both classical and contemporary, that support this research.

<sup>61</sup> Talizudhu Ndrahah, *Reseach: Teori, Metodologi II* (Jakarta: Bina Aksara, 1981), p. 76.

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2. Secondary data, Secondary data sources in this study serve to support and complement data from primary sources. These sources include books, scientific journals, articles, and other references that provide context, additional perspectives, and scientific studies related to women's resilience, especially in the context of Maryam's story which is the focus of the study. The method used in collecting these data is the documentation method, namely searching for data or variables in the form of notes, transcripts, books, newspapers, magazines, and so on.<sup>62</sup>

### **Data Collection Techniques**

This research is a library research in which the data collection is mostly obtained through data collection from various literatures. The literature studied is not limited to books or books only, but is also obtained through documentation study materials, articles, journals and others.<sup>63</sup> In the context of this research, the data collection technique is to collect verses and interpretations of scholars regarding Maryam's resilience in the Al-Qur'an.

### **G. Data Analysis Techniques**

The data analysis method is the process of analyzing data that has been obtained from research results.<sup>64</sup> The data analysis method in this study focuses on the processing and interpretation of descriptive data collected from various literature sources regarding Maryam's resilience in the Qur'an. The data obtained are descriptive in nature, so they are appropriate to be analyzed using content analysis, which is an analysis method that is in accordance with the content of the text being studied.<sup>65</sup> In addition, in the interpretation analysis, this study uses the thematic interpretation method (Maudhu'i) because this approach allows researchers to collect, compile, and analyze all verses of the Qur'an related to one particular theme, namely Maryam's resilience.

<sup>62</sup> Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktik* (Jakarta: PT. Rineka Cipta, 1993), p. 202.

<sup>63</sup> Noeng Muhamdijir, *Metodologi Penelitian Kualitatif* (Yogyakarta: Rake Sarasin, 2002), p.45.

<sup>64</sup> Anas Sudjono, *Teknik Evaluasi Pendidikan Suatu Pengantar* (Yogyakarta: UD Rama, 1996), p. 30.

<sup>65</sup> Abbudin Nata, *Metodologi Studi Islam* (Jakarta: PT Grafindo Persada, 2001), p. 141.



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## 1. Content Analysis

This study uses content analysis techniques as a method for analyzing data. This technique is one of the analysis methods that focuses on studying content in depth and systematically.<sup>66</sup> Content analysis is a research technique used to formulate conclusions based on identifying specific characteristics of messages in a text systematically and objectively.<sup>67</sup>

Content analysis aims to identify, interpret, and understand the meaning contained in a text, document, or other media. With this approach, research can explore patterns, themes, and relationships between concepts contained in the analyzed data, resulting in a more comprehensive understanding of the phenomenon being studied. In the context of this research, content analysis will be used to explore and formulate conclusions about the resilience demonstrated by Maryam.

## 2. Thematic Interpretation Method (Maudhu'i)

Tafsir comes from the word “*al-fasr*”, which follows wazan “*tafilun*”, which means to reveal, explain and show something. This word is also often interpreted as an attempt to explain an abstract meaning. Tafsir refers to the knowledge used to understand the book of Allah revealed to the Prophet Muhammad, explain its meaning, and explore the laws and wisdom contained in it.<sup>68</sup>

Tafsir maudhu'i is a method of interpretation that collects verses of the Qur'an with similar themes, then arranges them systematically, including based on the chronology of revelation and asbabun nuzul. Interpretation is carried out by exploring various aspects in depth and using accurate theories to produce a comprehensive understanding. This method aims to present the

<sup>66</sup> Emzir, *Analisis Data: Metodologi Penelitian Kualitatif*, ed. 1, cet. 1 (Jakarta: Rajawali Press, 2010), p. 283.

<sup>67</sup> Hadari Nawawi, *Metode Penelitian bidang sosial* (Yogyakarta: UGM Press, 1990), p. 69.

<sup>68</sup> Manna Khalil al Qattan, *Studi Ilmu-ilmu Qur'an*, translated by Mudzakir (Bogor: Pustaka Litera Antarnusa, 2001), p. 455.

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theme clearly, systematically, and easily understood, so that the meaning and purpose of the verse can be conveyed completely.<sup>69</sup>

The thematic interpretation method (Maudhu'i) is an approach carried out by collecting all the verses of the Qur'an that discuss a particular topic or problem, then directed to achieve one clear meaning or goal. Although the verses are spread across various chapters and revealed at different times and places, they are still analyzed thoroughly. The verses are explained in detail and supported by facts and strong arguments, both from the Qur'an and from rational thinking that is scientifically valid.<sup>70</sup> The characteristics of maudhu'i interpretation are as follows:

- a) Mufassir is not bound by the arrangement of verses in the mushaf.<sup>71</sup>
- b) The Mufassir does not talk about other themes apart from the theme being studied.<sup>72</sup>
- c) Mufassir does not discuss all the issues contained in one verse, but only those related to the subject matter.<sup>73</sup>

In this research, the author focuses on the concept of Tafsir Maudhu'i put forward by Al-Farmawi in his work entitled *Al-Bidayah fi Tafsir al-Maudhu'i Dirasah Manhajiyah Maudu'iyah*. In his work, he explains the steps that need to be taken in applying the Maudhu'i exegesis method.<sup>74</sup> The steps are as follows:<sup>75</sup>

- 1) Determine the theme or problem to be studied.
- 2) Collect verses from the Koran related to this problem.
- 3) Arrange the verses that have been collected based on the time sequence of their revelation, taking into account Asbab an-nuzul (the cause of the revelation of the verse).

<sup>69</sup> Abdul Hayy Al-Farmawi, *Al-Bidayah Fi Al-Tafsir Al-Maudhu'i*, translated by Rosihon Anwar, Cet. 2 (Bandung: Pustaka Setia), p. 43-44.

<sup>70</sup> Nashruddin Baidan, *Metodologi Khusus Penelitian Tafsir* (Yogyakarta: Pustaka Pelajar, 2016), p. 150.

<sup>71</sup> Abdul Hayy Al-Farmawi, *Al-Bidayah Fi Al-Tafsir Al-Maudhu'i*...p. 53.

<sup>72</sup> Ibid., p. 53.

<sup>73</sup> Ibid., p. 54.

<sup>74</sup> Mohammad Nor Ichwan, *Tafsir Ilmiy, Memahami Al Qur'an melalui Pendekatan Sains Modern* (Yogyakarta : Menara Kudus, 2004), p. 122.

<sup>75</sup> Abdul Hayy Al-Farmawi. *Al-Bidayah fi al-Tafsir al-Maudhu'i*...p. 51.



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- 4) Analyze the relationship between these verses in the context of their respective letters.
- 5) Design discussions systematically within a structured framework.
- 6) Complete the analysis with hadiths related to the theme discussed.
- 7) Examining the verses as a whole by connecting verses that have similar meanings, harmonizing verses that are am (general) and khas (special), absolute and muqayyad, and harmonizing verses that appear contradictory so as to produce a complete understanding without coercion in interpretation.

This method will be used to collect verses that tell the story of Maryam, especially those related to the aspect of resilience. All relevant verses will be analyzed and supported by interpretations from the mufassirs, so as to produce a complete and comprehensive understanding of women's resilience in the story of Maryam in the Qur'an.

## CHAPTER V

### CLOSING

#### A. Conclusion

Based on the formulation of the problem from the research entitled "Women's Resilience in the Story of Maryam in the Qur'an", the author concludes that:

1. In QS. Ali 'Imran/3: 45, Allah tells how the Angel Jibril conveyed the good news to Maryam that she would give birth to a son named Isa Al-Masih. The child would have a high position in the world and the hereafter and would be among those brought close to Allah. However, in QS. An-Nisa/4: 156, it is explained that the people of Bani Israel accused Maryam of vile and false accusations, so Allah punished them for the disbelief and slander they spread. Furthermore, in QS. Maryam/19: 16, Allah describes how Maryam isolated herself from her family to a place east of Baitul Maqdis to worship and pray to Him. However, after giving birth, she returned to her people while carrying her baby, as mentioned in QS. Maryam/19: 27. At that time, her people criticized her and accused her of having done something very wrong. Meanwhile, QS. At-Tahrim/66:12 emphasizes Maryam's glory as a woman who maintains her honor. Allah SWT breathed the spirit of His creation into her womb, and Maryam with full faith confirmed the word of Allah and His books. Maryam's attitude and obedience make her one of the chosen women who is included in the group of people who obey Allah.
2. The verses that have been discussed show that Maryam is a figure who has extraordinary resilience and reflects various aspects of resilience. In the theory of resilience, there are seven main aspects, namely emotional regulation, impulse control, causal analysis, self-efficacy, optimism, empathy and reaching out. However, in Maryam's story, these seven aspects do not only appear as psychological resilience, but are also

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manifested in the form of deeper Islamic values, namely *sabr*, *taqwa*, *tafakkur*, *tawakkal*, *husnuzhan*, *rahmah*, and *jihad*. This shows that Maryam's resilience is not only based on psychological and social aspects, but also has a divine dimension. She faces various life tests by involving Allah SWT in every step, making these values a form of spiritual resilience that strengthens her resilience. Thus, Maryam's story not only depicts a woman who is mentally and emotionally strong, but also shows that true resilience from an Islamic perspective is resilience that is based on faith and piety to Allah SWT.

### B. Suggestions

The author realizes that this research is not something completely new or separate from previous studies. On the contrary, this research is an attempt to continue and develop existing studies. However, the author also realizes that this research still has various limitations. Therefore, constructive criticism and input from readers are highly expected for future improvements. In addition, the author also provides suggestions for further research, especially regarding the story of Maryam while in the care of Prophet Zakaria AS as mentioned in the Qur'an which is one of the factors causing Maryam's Resilience. This theme is still rarely studied in depth, so it can be a potential research space to be explored further. Research on this aspect is expected to enrich the treasury of knowledge, especially in Islamic studies and women's studies in the Qur'an.

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