

**KONSTRUKSI KESEJAHTERAAN PSIKOLOGIS
DALAM AL-QUR'AN; ANALISIS TEMATIK AYAT-AYAT
KISAH NABI SULAIMAN PERSPEKTIF SELIGMAN**

TESIS

Diajukan Untuk Memenuhi Sebagian Syarat Memperoleh Gelar Magister
Program Studi Magister Ilmu al-Qur'an dan Tafsir



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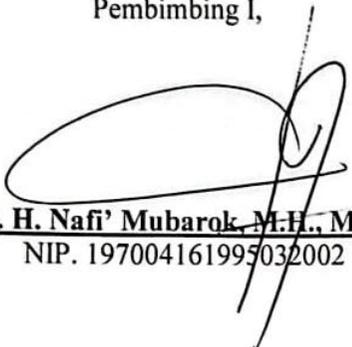
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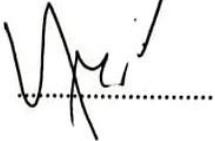
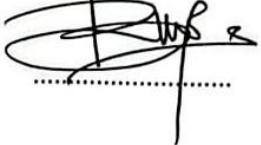
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ABSTRAK

Ardelia Nihlah Ilahi, NIM. 02040524011, Konstruksi Kesejahteraan Psikologis dalam Al-Qur'an: Analisis Tematik Ayat-Ayat Kisah Nabi Sulaiman Perspektif Seligman.

Penelitian ini dilatarbelakangi oleh pemahaman mengenai kesejahteraan psikologis sering kali direduksi hanya pada dimensi material, sementara banyak individu yang hidup berkecukupan justru tidak merasakan kesejahteraan. Selain itu, integrasi antara konsep kesejahteraan psikologis dengan nilai-nilai yang bersumber dari Al-Qur'an masih jarang dilakukan. Kisah Nabi Sulaiman dipandang ideal dalam merepresentasikan kehidupan yang sejahtera sebab ia pernah memimpin kerajaan yang megah.

Rumusan masalah meliputi bagaimana konstruksi kesejahteraan psikologis dalam ayat-ayat kisah Nabi Sulaiman, dan bagaimana konstruksi kesejahteraan psikologis dalam ayat-ayat kisah Nabi Sulaiman perspektif Seligman. Penelitian ini menggunakan kerangka teoritik kesejahteraan psikologis dan kisah Nabi Sulaiman. Metode penelitian ini bersifat kualitatif dengan jenis studi pustaka. Sumber primer penelitian ini berupa Al-Qur'an, serta sumber sekunder berupa literatur pendukung lainnya. Analisis data menggunakan metode analisis isi.

Hasil penelitian menunjukkan bahwa konstruksi kesejahteraan psikologis Nabi Sulaiman mencakup komponen SWB (*Subjective Well-Being*) yaitu emosi positif, yang tercermin melalui taubat sebagai bentuk pemulihan dari pengalaman negatif, doa sebagai sarana pemeliharaan identitas spiritual, dan syukur sebagai wujud ketenangan hati. Selain itu terdapat empat komponen EWB (*Eudaimonik Well-Being*), di antaranya: Keterlibatan yang tampak melalui kebijaksanaan Nabi Sulaiman dalam memutuskan perkara; Hubungan positif, yang tergambar dari sikap cerdas, dan bijak dalam berinteraksi, sehingga Ratu Bilqis mudah menerima dakwahnya; Makna hidup, yang tercermin dalam pemahaman bahwa dunia bukan tujuan akhir; Pencapaian, yang diwujudkan melalui kerajaan yang besar, sebagai sarana untuk terus bersyukur dan menolong sesama.

Kata kunci: Kesejahteraan Psikologis, Nabi Sulaiman, Tafsir Tematik.

ABSTRACT

Ardelia Nihlah Ilahi, NIM. 02040524011, The Construction of Psychological Well-Being in the Qur'an: A Thematic Analysis of the Verses on the Story of Prophet Solomon from Seligman's Perspective

This research is motivated by the understanding that psychological well-being is often reduced only to material dimensions, while many individuals who are materially sufficient do not actually feel well-being. In addition, the integration of the concept of psychological well-being with values derived from the Qur'an is still rarely carried out. The story of Prophet Solomon is considered ideal in representing a prosperous life because he once ruled an unparalleled kingdom.

The research questions include how the construction of psychological well-being is reflected in the Qur'anic verses regarding the story of Solomon, and how this construction is understood through Seligman's perspective. This study employs a theoretical framework encompassing psychological well-being and the narrative of Solomon. The research adopts a qualitative method in the form of library research. The primary source is the Qur'an, supported by secondary literature. Data analysis was conducted using content analysis.

The results of the study indicate that the construction of Prophet Solomon's psychological well-being comprises components of Subjective Well-Being (SWB), namely positive emotions, which are reflected through repentance as a form of broaden-and-build theory, supplication as a means of maintaining spiritual identity, and gratitude as an expression of contentment. In addition, four components of Eudaimonic Well-Being (EWB) are identified, namely: engagement, manifested in Prophet Solomon's wisdom in adjudicating disputes; positive relationships, reflected in his intelligence and prudence in social interactions, which enabled Queen Bilqis to readily accept his message; meaning in life, as reflected in the understanding that worldly life is not the ultimate goal; and accomplishment, embodied in the establishment of a vast kingdom as a means to continuously express gratitude and to assist others.

Keywords: Well-Being, Prophet Solomon, Thematic Exegesis.

مستخلص البحث

ارديليا نحلة الهي, الرقم الجامعي ٠٢٠٤٠٥٢٤٠١١, بناء الرفاه النفسي في القرآن الكريم: تحليل موضوعي لأيات قصة النبي سليمان من منظور سليكمان

يَنبُعُ هذا البحث من الفَهم أنَّ الرِّفاهَ النَّفسيَّ غَالِبًا ما يُخْتَزَلُ في الأبعاد المَادِّيَّة فقط، بينما العديد من الأفراد الذين يعيشون في كفاف مَادِّي لا يشعرون حقًا بالرفاه. بالإضافة إلى ذلك، فإنَّ النَّكاملَ بين مفهوم الرفاه النفسي والقيَم المَسْتَنَدَة إلى القرآن لا يزال نَادِرًا. وتُعدُّ قصة النبي سليمان مثالًا مثاليًا في تمثيل الحياة المترفة لأنه قاد مملكةً عظيمة.

وتتضمن أسئلة البحث كيفية تحلِّي بناء الرفاه النفسي في آيات القرآن المتعلقة بقصة سليمان، وكيف يُفهم هذا البناء من منظور سيلغمان. وتعتمد هذه الدراسة إطارًا نظريًا يشمل الرفاه النفسي وسردية سليمان، كما تتبنى منهجًا نوعيًا يقوم على البحث المكتبي. ويتمثل المصدر الرئيس في القرآن الكريم، بالإضافة إلى مصادر ثانوية من الأدبيات الداعمة. وقد أُجري تحليل البيانات باستخدام منهج تحليل المحتوى.

تُظهر نتائج الدراسة أن بناء الرفاه النفسي لنبيِّ الله سليمان عليه السلام يشتمل على مكونات الرفاه الذاتي، والمتمثلة في الانفعالات الإيجابية، والتي تتجلَّى من خلال التوبة بوصفها وسيلةً للتعافي من الخبرات السلبية، والدعاء باعتباره أداةً للمحافظة على الهوية الروحية، والشكر بوصفه مظهرًا من مظاهر طمأنينة القلب. كما تكشف النتائج عن أربعة مكونات للرفاه الأودايموني وهي: الاندماج، الذي يظهر في حكمة نبيِّ الله سليمان في الفصل في القضايا؛ والعلاقات الإيجابية، التي تتجسّد في ذكائه وحكمته في التفاعل الاجتماعي، مما جعل الملكة بلقيس تتقبّل دعوته بسهولة؛ ومعنى الحياة، الذي يتجلَّى في إدراك أن الدنيا ليست الغاية النهائية؛ والإنجاز، الذي يتمثّل في إقامة مملكة عظيمة بوصفها وسيلةً للاستمرار في الشكر ومساعدة الآخرين.

الكلمات المفتاحية: الرفاه، النبي سليمان، التفسير الموضوعي

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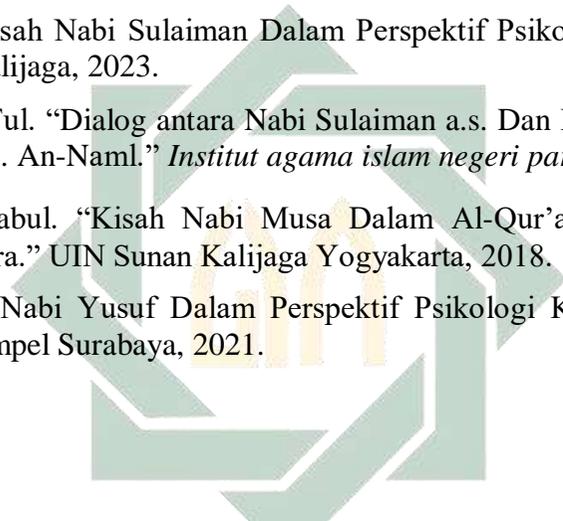
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