



Contextualizing Psychospiritual Qur'anic Verses through Nasr Hamid Abu Zayd's Hermeneutics: Toward a Framework for Healing Inner Wounds in Modern Life

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Abstract: This article proposes a conceptual framework for reading psychospiritual Qur'anic verses through Nasr Hamid Abu Zayd's hermeneutics in order to respond to inner wounds in modern life. The main problem addressed is the tendency to reduce Qur'anic healing either to textual literalism, which isolates verses from their historical-discursive formation, or to therapeutic instrumentalism, which treats verses merely as psychological techniques. By foregrounding Abu Zayd's philosophy of knowledge especially the linguistic, historical, and human dimensions of revelation, this study places Qur'anic discourse within a dynamic relation between text, context, reader, and social need. The article develops the notions of meaning and significance, or ma'nā and maghzā, as a bridge between historical semantics and contemporary psychospiritual transformation. Using qualitative library research and philosophical-hermeneutical analysis, the discussion examines selected verses on remembrance, grief, hardship, divine mercy, hope, moral agency, and the tranquility of the soul. The finding is that psychospiritual healing, in an Abu Zayd-inspired framework, does not mean escaping historical interpretation or replacing clinical care, but rather reactivating the Qur'an's ethical and existential horizon so that wounded persons can name pain, resist despair, rebuild agency, and reconnect with God, self, others, and society.

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INTRODUCTION

The modern era not only gives birth to technological convenience, social mobility, and access to information, but also causes experiences of disconnection, anxiety, emotional exhaustion, and a crisis of meaning called inner wounds. In this context, religion is not sufficiently positioned as a normative doctrine, since religious experience also serves as a source of language, value orientation, and mechanism of meaning for subjects or individuals who are facing psychological and existential suffering (Captari et al., 2018). Wounds are affective-existential experiences that arise when individuals feel abandoned, humiliated, hopeless, burdened with guilt, or cut off from meaningful relationships with God, themselves, family, and society. In this sense, it is not intended as a clinical diagnosis that replaces

psychology or psychiatry, but as a reflective category that bridges religious discourse, inner experience, and the search for meaning in contemporary life (Horton et al., 2016).

In the Qur'an, there are many words related to the inner life of man, such as *ḥuzn*, *khawf*, *rajā'*, *ṣabr*, *sakīnah*, *ṭuma'nīnah*, *tawakkul*, and *raḥmah*. The vocabulary shows that the Qur'an speaks not only to humans as thinking beings, but also as creatures who can be hurt, remember the past, have hope, feel fear, and seek calm in the midst of social and historical pressures of their lives (Rothman & Coyle, 2018). However, the interpretation of psychospiritual verses often falls into two different tendencies. First, the verse is understood literally and is considered the final answer regardless of the context. Second, verses are used as psychological motivations, but they are separated from the main structure and message of the Qur'an. Both methods can limit the breadth of the meaning of the verse and ignore the careful and responsible interpretation process *jawab* (Fadilah, 2019).

Nasr Hamid Abu Zayd is important to be positioned on this issue, as he offers an approach to reading the Qur'an that emphasizes the divine revelation that comes to the world through language, culture, history, and interpretive practices. With this, the Qur'an cannot be seen as a dead object whose meaning is taken for granted, but as a text that always interacts with the reader, the context, and the forces that influence the interpretive process (Subchi, 2019). Abu Zayd's philosophy of science rejects the idea that the sanctity of revelation should be completely separated from the human element in the understanding of the Qur'an. He explained that ontologically, revelation is the *kalām* of Allah; epistemologically, interpretation is the result of human knowledge that is historical, open, and critical. This difference is the basis for reading psychospiritual verses scientifically, and keeping it according to the inner and spiritual needs of humans *man* (Wekke et al., 2018). This article focuses on the study of the concept of meaning and *maghza*, which is the difference between the historical-linguistic meaning of the verse and the ethical-transformative significance that can be applied to a new context. Although the term *ma'nā-cum-maghzā* was popularized in the study of contemporary Indonesian interpretation, its spirit is in line with Abu Zayd's efforts to connect linguistic analysis, history, and humanitarian perspectives in the understanding of the Qur'an (Afiani, 2021).

The main question of this article is how the philosophy of Nasr Hamid Abu Zayd can be used to contextualize the psychospiritual verses of the Qur'an as a framework for modern mental wound healing. Follow-up questions: what is the position of text, reader, and reality in Abu Zayd's hermeneutics; how the concepts of meaning and *maghza* work; and how some psychospiritual verses can be read without falling into therapeutic simplification. The contribution of this article lies in the formulation of a framework that connects the hermeneutics of the Qur'an and the need for inner restoration without diminishing either. With this approach, psychospiritual verses are not viewed as instant healing spells, but as divine discourses that shape awareness, reframe the meaning of suffering, and encourage ethical transformation in personal and social life (Achour et al., 2015).

THEORETICAL FOUNDATION

Nasr Hamid Abu Zayd's Philosophy of Science: Texts, Discourse, and Knowledge Production

To understand Abu Zayd's contribution, his philosophy of science can be read through three levels: textual ontology, interpretive epistemology, and axiology of meaning-liberation.

These three are interrelated because the question of what the text of the Qur'an is is immediately related to how the text can be known and for what purpose the knowledge of interpretation is used in human life (Basyir, 2024). Ontologically, Abu Zayd emphasized that the Qur'an is present to humans through the Arabic language, so that it enters the network of signs, rhetorical structures, communication habits, and the cultural context of the first recipient society. This statement does not mean that revelation is merely a product of man, but it asserts that human access to revelation always takes place through a linguistic-historical medium that can be analyzed scientifically (S. Munir, n.d.). In this framework, the text of the Qur'an is not an inanimate object that has a singular meaning and can be immediately understood. Text, in fact, is a space of interaction between the structure of language, the context of revelation, the tradition of interpretation, and the position of the reader. Therefore, objectivity of interpretation does not mean value-free, but a scientific way of realizing the difference in time and context, uncovering ideological importance, and testing arguments with linguistic and historical evidence (Alak, 2023).

Abu Zayd is often understood as a thinker who shifts the center of study from the text of the Qur'an as a closed sacred entity to a text as a communicative discourse. This means that texts always have a specific target reader, context, language strategy, and social impact. Thus, modern readers not only ask what a word means, but also how it works in shaping human consciousness (Kusmana, 2013).

At the epistemological level, interpretation is seen as the production of human knowledge. The meaning does not just come down to the reader; It is produced through analytical work, method selection, theoretical assumptions, and interaction between the view of the text and the view of the interpreter. This awareness is important because many claims of interpretation hide the ideology behind the language of holiness, as if the opinion of the mufasir is identical to the will of God (Nur, 2023). Abu Zayd thus did not remove the authority of the text, but rejected the absolutization of the authority of the interpreter. This distinction is crucial for psychospiritual verses because a wounded reader can easily be controlled by interpretations that blame the victim, normalize suffering, or require passive acceptance of violence. Critical hermeneutics actually keeps the language of religion from becoming a tool of mental repression (Chowdhury, 2023).

Abu Zayd's epistemology also rejects textual positivism, which is the assumption that the meaning of a verse can be found neutrally only by quoting the text. According to contemporary hermeneutics, each reading involves a pre-understanding, social situation, as well as a specific ethical importance; What is needed is not to deny the reader's involvement, but to make it explicit and responsible (Syamsuddin, 2017). In the study of the Qur'an, the awareness of the involvement of the reader opens up space for dialogue between linguistics, history, anthropology, psychology, and philosophy. This is where Abu Zayd is relevant as a philosopher of science, because he places tafsir not just the memorization of past authorities, but intellectual activity that must be open to modern humanities methods without losing the ethical orientation of Islam (Mufid, 2011). In axiology, the knowledge of interpretation must result in human liberation from the suppression of meaning. This liberation is not a purely political slogan, but an attempt to restore the function of revelation as a guide that gives life to reason, dignity, justice, and responsibility. Therefore, ethically correct interpretation should not increase fear, but guide humans to be able to read reality and act meaningfully (M. Munir & Munafiah, 2018).

When applied to psychospiritual verses, Abu Zayd's philosophy of science prevents readings that force injured people to heal quickly in order to fulfill certain religious ideals (Kasim & Haddade, 2021). Rather, the hermeneutic reading makes room for the process: acknowledging the pain, understanding the language of revelation in its context, finding its ethical direction, and then translating it into a humane and gradual practice of recovery (Captari et al., 2018). Abu Zayd's attention to ideological criticism is also important because modern inner wounds are not always individual. Many wounds are born from social structures such as poverty, domestic violence, discrimination, religious conflicts, and productivity pressures. Therefore, healing verses cannot be read only as personal therapy, but must be linked to a critique of the social conditions that produce suffering (Ahmadi et al., 2025).

Thus, Abu Zayd's hermeneutics provides a conceptual basis for the development of an integrative psychospiritual approach. Its ontology affirms the Qur'an as a linguistic discourse, while its epistemology demands historical-critical reading and awareness of the reader's position. Its humanistic orientation directs interpretation to the problems of human life and dignity (Kusmana, 2013). The framework can be combined with the Islamic psychological model that places the development and restoration of the soul as a process towards spiritual and psychological harmony (Rothman & Coyle, 2018).

Meaning and Maghza: From Historical Semantics to Transformative Significance

The concept of meaning and maghza departs from the realization that verses have a historical dimension as well as a transformative dimension. Meaning refers to meanings that can be traced through language, verse structure, context of revelation, and intertextual relationships; while maghza refers to the core message, direction of value, or significance that can be actualized in the context of contemporary readers (Syamsuddin, 2017). In the reading of *ma'nā-cum-maghzā*, the interpreter does not jump directly into moral application without tracing the initial meaning. The first step is linguistic analysis, both at the level of keywords, sentence structure, and rhetorical relationships between sentences. This step keeps maghza from turning into a free subjectivism that imposes modern experience into the text (Zulaiha, 2017). The second step is the reconstruction of the historical and social context of revelation. The verse about sadness, hope, and peace of mind is not born in an empty space, but in the reality of *da'wah*, conflict, loss, migration, community pressure, and the moral formation of early Islamic society. By being aware of this context, modern readers can see that the psychospiritual discourse of the Qur'an has been linked to the real crisis of humanity since its inception (Achour et al., 2015). The third step is to find the maghza or direction of significance that goes beyond the initial context without severing the connection with it. *Maghzā* is not synonymous with lexical meaning, but it is also not a meaning that can be formulated arbitrarily. *Maghzā* is a significance obtained through language analysis, reconstruction of historical context, and tracing of the main message of the verse. The *ma'nā-cum-maghzā* approach therefore seeks to avoid freezing meaning while limiting the subjectivism of the interpreter in understanding the Qur'an (Syamsuddin, 2017). *Maghza* is not synonymous with lexical meaning, but it is also not a random meaning; it is a value that can be accounted for through the structure of the text, the historical context, and the ethical coherence of the Qur'an. In this regard, *ma'nā-cum-maghzā* is in line with Abu Zayd because it both rejects the freezing of meaning and infinite relativism (Fadilah, 2019).

The difference between meaning and maghza is very important for psychospiritual verses. For example, the verse about dhikr is not enough to be understood as a command to recite a particular sentence, but should be read as the formation of an inner orientation that reminds man of the highest source of meaning. In this way, the historical meaning of dhikr moves towards maghza in the form of a rearrangement of attention, emotions, and responsibilities before God (Achour et al., 2015). The verse about patience should not be understood as an exhortation to passively accept suffering. In a psychospiritual context, patience can be directed to the ability to manage self-impulses, maintain clarity of heart and mind, and maintain orientation to God when facing pressure. This meaning is in line with the Islamic model of the soul which places psychological health as a balancing process between nafs, qalb, 'aql, rūḥ, and fiṭrah (Rothman & Coyle, 2018). The concept of maghzā can help prevent the use of spiritual language that ignores unprocessed psychological wounds. Verses about mercy, tawakal, and hope should not be used to dismiss grief or the need for professional help. Religious values and spirituality can be sensitively integrated into the psychotherapy process according to the individual's beliefs, needs, and psychological conditions (Captari et al., 2018). From the philosophical point of view, the relationship between meaning and maghza shows that knowledge of interpretation is historical as well as normative. It is historical because it departs from language and context, but normative because it seeks to find a value orientation that guides humans. This creative tension became the center of Abu Zayd's hermeneutics and became the basis for compiling psychospiritual readings that were not ahistorical (Syamsuddin, 2017).

Thus, ma'nā and maghzā are not merely technical devices of interpretation, but also form the ethics of knowledge. Interpreters are required to pay attention to the historicity of meaning, be critical of the ideological use of the text, and be responsible for translating the message of the Qur'an into a new context. This attitude can prevent literal and authoritarian readings while directing interpretations to justice, human dignity, and moral responsibility (Rozaq et al., 2025).

RESEARCH METHOD

The method used is qualitative literature research with a philosophical-hermeneutical approach. The primary conceptual source is Abu Zayd's ideas as understood in recent academic studies, while the supporting sources come from the study of contextual interpretation, ma'nā-cum-maghzā, Islamic psychology, and the integration of spirituality in mental health published in the last ten years, as far as they can be used as a conceptual reference (Achmad & Jember, 2021).

RESULTS AND DISCUSSION

Psychospiritual Verses in Abu Zayd's Hermenetic View

The term psychospiritual verse in this article refers to a verse that talks about the inner dynamics of man while directing him to a transcendent relationship with God. The category includes verses about remembrance, tranquility, sorrow, hardship, grace, hope, helplessness, responsibility, and a calm soul. This category is conceptual, not a claim that the Qur'an is a manual of clinical psychotherapy. In the reading of psychospiritual verses, religious texts not only provide soothing expressions but can also shape the way humans understand and

respond to life's stresses. Belief in Allah, tawakal, prayer, Qur'an reading, remembrance, patience, and gratitude can help people move from anxiety and despair to hope, resilience, and psychological well-being (Achour et al., 2015).

Q.S. al-Ra'd [13]:28 states that the heart becomes calm by remembering Allah. The historical significance of this verse is related to the contrast between the anxiety of the person who rejects the truth and the peace of the believer who links the orientation of his life to God. The miracle for modern humans is that inner healing requires a rearrangement of the center of attention so that the self is not completely controlled by anxiety, social validation, and the logic of competition (Achour et al., 2015). Q.S. al-Insyirāḥ [94]: 5–6 affirms that with difficulties comes ease. The initial meaning of this verse is related to the comfort of the Prophet Muhammad in the face of the heavy task of da'wah. In the modern psychospiritual context, the verse can be understood as an ethic of hope that does not deny the existence of suffering but encourages humans to build resilience, maintain hope, and try to recover from traumatic experiences (Zayyadi & Masrurah, 2025). Q.S. al-Baqarah [2]: 286 states that Allah does not burden a person but according to his ability. The meaning of this verse is related to the balance between moral responsibility and recognition of human limitations. In a psychospiritual context, the message can correct perfectionism and excessive guilt. Humans remain responsible for their actions, but are not required to bear burdens that exceed their capacity as limited beings (Zayyadi & Masrurah, 2025).

Q.S. al-Zumar [39]: 53 forbids man to give up on the mercy of Allah. The historical meaning of this verse is related to the breadth of Allah's mercy and forgiveness for the servant who has exceeded the limits against him. Maghzā this verse is the opening of the possibility of moral and spiritual recovery for people who feel that they have been damaged by past sins or mistakes. In the modern context, the message can fight despair, self-hatred, and the notion that one no longer has a chance to change. Repentance does not stop at inner regret, but is manifested through behavioral improvement and a commitment to live a more responsible life (Anahdiah & Soleh, 2024). Q.S. Yūsuf [12]: 86–87 features the Prophet Ya'qūb complaining of his sorrow and sorrow to Allah, while forbidding his children to despair of His mercy. The historical meaning of the verse shows the Qur'an's recognition of the deep sorrow of loss. The Maghzā of this verse is that sorrow does not indicate a weakness of faith and does not have to be hidden in order to show religious rigidity. Grief can be acknowledged and conveyed to Allah, but it is still accompanied by hope and real action to face the source of suffering (Zamimah & Putri, 2021). Q.S. al-Ḍuḥā [93]: 3–5 affirms that Allah did not abandon the Prophet Muhammad and that the future contains greater goodness. The historical significance of this verse relates to the Prophet's anxiety when revelation paused and accusations arose that God had abandoned him. The maghzā verse in the psychospiritual context is the restoration of a sense of spiritual security for individuals who feel abandoned, uncared for, or have lost hope. This verse emphasizes that delaying help is not synonymous with the loss of God's love and inclusion (Trisnani et al., 2026). Q.S. al-Fajr [89]: 27–30 speaks of a calm soul and returning to God in a state of peace and tranquility. Its historical significance is related to the afterlife and the difference between a soul that is dominated by pride and a soul that has attained tranquility. Maghzanya is an inner recovery that not only lowers symptoms, but also forms a life orientation that is happy, responsible, and connected to the ultimate human goal (Rothman & Coyle, 2018). Q.S. Āli 'Imrān [3]: 139 forbids the believer to dissolve in weakness and sorrow after experiencing defeat. In its original context, this verse deals with the

psychological condition of Muslims after the Battle of Uhud. Its contextual message shows the importance of restoring spirit, dignity, and the ability to act after failure. This verse does not deny the existence of sadness, but prevents it from developing into a desperate attitude that undermines human moral responsibility (Andriani et al., 2020). Q.S. al-Ṭalāq [65]: 2–3 relates piety, way out, sustenance, and tawakkul. Its historical meaning is about family, divorce, and social responsibility, while its maghzā, affirms that dependence on Allah is not synonymous with passivity. Psychospiritual tawakkul is a belief that strengthens actions, not an excuse to leave wounds without effort (Thohir, 2019).

From these verses, it can be seen that psychospiritual verses do not work with a single pattern. There are verses that soothe, some that build hope, some that restore responsibility, some that allow suffering, and some that direct action. Abu Zayd's hermeneutics helps readers grasp the diversity of discourse functions without flattening them into superficial motivational messages (Kusmana, 2013). The following table summarizes examples of mapping the meaning and maghza of psychospiritual verses as hermeneutic work materials, not as the final limits of interpretation. Each mapping must be retested through the analysis of the Qur'an's language, context, and ethical coherence so that it does not turn into haphazard therapeutic claims (Achmad & Jember, 2021).

Table 1. Initial Mapping of Psychospiritual Verses Based on Meaning and Maghza

Verse	Inner Theme	Historical-Concise Meaning	Modern Psychospiritual Maghza
Q.S. 13:28	Remembrance and Tranquility	The Peace of the Believer is Through Orientation to Allah	Organize Attention, reduce alienation, and restore the center of meaning.
Q.S. 94:5–6	Difficulties and expectations	The Prophet's consolation in the burden of da'wah	Reading suffering without ruling out the possibility of recovery.
Q.S. 2:286	Load and capacity	Human responsibility within the limits of ability.	Correcting pathological guilt and establishing healthy boundaries
Q.S. 39:53	Grace and forgiveness	The prohibition of despair from Allah's mercy.	Unlocking the process of repentance, religious self-compassion, and ethical improvement
Q.S. 12:86–87	Grief and complaints	Ya'qūb's sorrow is directed at Allah.	Legitimizing grief while maintaining hope
Q.S. 93:3–5	Feeling abandoned	God's Confirmation to the Prophet.	Overcoming abandonment wounds with the hope of love and the future.
Q.S. 89:27–30	Peace of mind	The return of the soul that is pleased with God	Building inner integration, life purpose, and eschatological peace
Q.S. 65:2–3	Tawakkul and the way out	Piety and tawakkul in family-social problems.	Connecting spiritual beliefs with endeavor and agency.

The Inner Wound Healing Framework: From Reading to Transformation

The framework of recovery offered in this article starts from the principle that a verse should not be separated from the human reading of it. In Abu Zayd's philosophy of science, the reader is not a distraction of meaning, but part of the process of production of meaning

that must be realized and disciplined. Therefore, the inner wounds of modern individual readers need to be recognized as the background of legitimate question experiences, not as subjective elements that must be discarded in their entirety (Kasim & Haddade, 2021).

The first step is to recognize and name wounds through the vocabulary of the Qur'an. The injured person can assess whether his or her inner experience is closer to *ḥuzn*, *khawf*, *ḍayq*, *hamm*, or *ghamm*, then relate it to the relevant verse. The naming helps the reader distinguish the form of emotional experience and interpret it in the framework of Islamic psychospirituality (Muhsin et al., 2024). The second step is historical distancing, which is to postpone the desire to immediately take the verse as a personal answer. The reader needs to ask about the structure of the language of the verses, the situation of revelation, the object of the discourse, and its rhetorical function in the Qur'an. This distancing actually saves the verse from hasty use, for example using the verse patience to silence the victim of violence or the verse *tawakkul* to refuse professional help (Fadilah, 2019). The third step is the discovery of *maghza*, which is the essence of significance that can be translated into the modern mental context. At this point, the interpreter asks what value the verse is constituting: whether it is calmness, hope, confession of suffering, forgiveness, responsibility, or courage to act. *Maghza* works as a bridge between the world of texts and the world of readers, not as a permission to detach the text from its historical roots (Fadilah, 2019). The fourth step is the integration of psychospiritual praxis. *Maghza* verses can be translated into the practice of conscious *dhikr*, reflective prayer, gratitude journaling, *tafakkur*, safe conversation with a spiritual guide, reconciliation, or seeking psychological help when the wound causes severe symptoms. This practice should be seen as a multidimensional endeavor, because healthy spirituality does not eliminate the need for community, justice, and professional services (Cucchi, 2022). The fifth step is ethical-social transformation. Abu Zayd reminded that *tafsir* is always in the social and power field, so inner healing should not stop at individual comfort. The verse of grace should encourage an attitude of compassion; the verse of patience should form a constancy to improve the situation; The verse of *tawakkul* must give birth to responsible actions; and the verse of hope must foster solidarity with the wounded (Rozaq et al., 2025).

In practice, a person who experiences anxiety can read Q.S. 13:28 not just as a command of *dhikr*, but as an invitation to rearrange the center of consciousness. Its meaning is found through the discourse of *dhikr* in the Qur'an, while its *maghza* is applied as an exercise to restore attention from fear that revolves towards the presence of Allah, accompanied by relevant psychological efforts when anxiety interferes with life functions (Achour et al., 2015).

A grieving person may read Q.S. 12:86–87 in a different way than the popular counsel that demands quick sincerity. The meaning of the story of Ya'qūb shows that suffering can be part of faith, while the *maghza* is the courage to complain of wounds to Allah without giving up hope. Thus, recovery is not measured by the disappearance of tears, but by the ability to maintain a relationship with God's grace in the tears themselves (Rothman & Coyle, 2018). A person haunted by guilt can read Q.S. 39:53 and Q.S. 2:286 as hermeneutic pairs. The first verse is about grace, while the second verse reminds of the limitations of human capacity; His magic is to distinguish between healthy moral responsibility and crippling destructive guilt. This process demands repentance, behavior improvement, and self-compassion that does not turn into self-justification (Captari et al., 2018). This framework also demands caution towards the language of healing. Not all wounds can be healed through counsel, and not all suffering means a weakness of faith. In Abu Zayd's approach, the verse must be read with sensitivity to

human reality, so that a good interpretation is one that does not add to the burden on the injured subject, but paves the way for proper meaning, responsibility, and help (Rothman & Coyle, 2018). Therefore, the framework for healing inner wounds can be formulated in five stages: naming wounds, tracing the historical meaning of the verses, discovering ethical-psychospiritual maghza, translating them into healing practices, and linking them to social transformation. These five stages maintain a balance between loyalty to the text and sensitivity to the needs of modern life (Syamsuddin, 2017).

Implications for the Study of Interpretation, Islamic Psychology, and Modern Life

The first implication of this study is the need for interpretive studies to develop psychospiritual sensitivity without losing methodological precision. Verses that speak of heart, suffering, and hope are not sufficiently explained through the meaning of the dictionary, but also need to be traced as discourses that form the subject. This is where Abu Zayd's hermeneutics opens up a space for dialogue between the science of interpretation, philosophy of language, religious psychology, and social ethics (Syamsuddin, 2017). The second implication is that Islamic psychology needs to be careful not to use sentences as intervention techniques that are cut out of context. The use of verse in counseling, spiritual guidance, or character education needs to be based on the analysis of meaning and maghza so that spiritual abuse does not occur, which accelerates conclusions and ignores the complexity of human wounds (Captari et al., 2018).

The third implication relates to modern life characterized by a culture of performance. Many people feel valued only when they are productive, successful, and publicly recognized; As a result, small failures can turn into identity wounds. Psychospiritual verses, when read through maghza, can shift the basis of self-worth from social recognition to a relationship with God, ethical responsibility, and human dignity (Achour et al., 2015). The fourth implication is the need to distinguish between spiritual healing and the romanticization of suffering. Not all suffering should be interpreted as a test that is passively accepted, because some suffering is the result of injustice that must be resisted. Abu Zayd's hermeneutics helps to read the verse critically so that the language of patience, destiny, and tawakkul is not used to defend structures that hurt humans (Rozaq et al., 2025). The fifth implication is the importance of reader ethics. The person who interprets the verse for himself or others must be aware of his position of power, the limitations of knowledge, and the impact of his speech on the mind of the listener. In the context of wound counseling, one erroneous religious sentence can deepen guilt, while sensitive interpretation can open up a safe space for recognition, hope, and change (Vieten et al., 2013).

Thus, Abu Zayd-based psychospiritual readings bring together two responsibilities: scientific responsibility for the text and ethical responsibility for humans. Scientific responsibility demands that the interpreter respect the language and history of the verse; Ethical responsibility demands that the interpreter ask how that meaning can bring to life the wounded man of the day. The two do not negate each other, but correct each other (Syamsuddin, 2017).

CONCLUSION

This article shows that the philosophy of Nasr Hamid Abu Zayd can provide a solid basis for contextualizing the psychospiritual verses of the Qur'an. By seeing revelation as texts that

are present through language and history, Abu Zayd invites the reader to distinguish between the sanctity of divine sources and the historicity of interpretive knowledge. This distinction is important so that healing verses are not read literally, ideologically, or instrumentally, but through a hermeneutic process that is aware of meaning, context, readership, and ethical purpose.

The concept of meaning and maghza becomes a bridge between the historical meaning of the verse and its transformative significance for modern inner wounds. Verses about dhikr, hardship, mercy, suffering, self-capacity, tawakkul, and a calm soul can form a framework for recovery that includes wound naming, historical distancing, the discovery of maghza, psychospiritual practices, and social transformation. Within this framework, the Qur'an is not used as a substitute for clinical help, but as a source of meaning, hope, and ethical orientation for subjects who are struggling to recover.

Further research is suggested to test this framework in the context of Islamic mentoring, community counseling, interpretation education, or case studies of verse recitation by individuals who have experienced trauma and crisis of meaning. Empirical testing is necessary so that hermeneutic ideas do not stop at the conceptual level, while philological deepening is needed so that the use of verse remains responsible for the structure and history of the Qur'an.

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