

The Meaning of *Ḍaiq* in the Qur'an: Semantic Transformation and Its Relevance to the Mental-Spiritual Crisis of the Digital Generation

Miftahul Jannah¹, Syefriyeni², Lukman Nul Hakim³, Muh Mawangir⁴, Kusnadi⁵

¹²³⁴⁵ Universitas Islam Negeri Raden Fatah Palembang, Indonesia

Correspondence: miftahulj341@gmail.com

DOI : 10.29240/alquds.v9i2.14396

Abstract. This study aims to analyze the conceptual meaning of *Ḍaiq* in the Qur'an through Toshihiko Izutsu's semantic analysis, as well as to articulate its relevance to spiritual and mental health in the digital age. The research method employed is qualitative-library, utilizing Toshihiko Izutsu's semantic approach to the Qur'an. The formal object of this study is the meaning of the term *Ḍaiq*, while the material object is 12 verses containing the term. Data analysis was conducted in layers, including contextual studies, comparative meanings with juxtaposed meanings of *Ḍaiq*, and historical research to reveal the worldview (*weltanschauung*) of the Qur'an. There is a shift in the worldview (*weltanschauung*) regarding the term *Ḍaiq* in the Qur'an. Its meaning has evolved from physical-social pressure (Makkiyah-Madaniyah context) to a deeper psychological narrowness. The results of this study show that this psychological narrowness is relevant for analyzing phenomena in the digital age, especially Fear of Missing Out (FoMO), which is a modern manifestation of the condition of *Ḍaiq*. This modern phenomenon of *Ḍaiq* has a direct impact on spiritual and mental health, where feelings of isolation and anxiety hinder the attainment of peace of mind and the search for meaning in life.

Keywords: *Ḍaiq*; Qur'an; Spiritual mental health.

Introduction

The term *Ḍaiq* is interpreted as a condition of anxiety and complaint that stems from spiritual weakness and failure of self-control. When a person experiences *Ḍaiq*, they feel emotionally and psychologically squeezed, which is often caused by the integration between inner needs and external life demands. *This Ḍaiq* usually appears when individuals feel far from God or are unable to control themselves in the face of life's trials. In Islam, the solution to overcome *Ḍaiq* is found through spiritual strengthening, namely by improving the relationship with God through solemn worship, dhikr, and deep self-reflection. In addition, self-control in terms of positive social behavior, such as patience, helping, and maintaining morals, is also an essential part of overcoming this condition. For example, through dhikr therapy, it can be an effective spiritual medium to reduce anxiety and help rediscover balance and calmness in life.¹

The meaning of *Ḍaiq*, which literally means narrow or squeezed, has undergone a significant paradigm shift. In the past, this condition was more often associated with real physical difficulties, such as poverty, hunger, or oppression, where space for movement and resources felt literally cramped. In the period of makiyyah and madaniyyah, the word *Ḍaiq* listed in the Qur'an was not only limited to physical narrowness, but also involved deeper psychological and spiritual aspects. For example, consider the prophets Muhammad (saw) and Luth (as), who were deeply affected by moral and spiritual feelings when faced with their people's rejection of da'wah and their heinous acts. The Companions also felt the meaning of *Ḍaiq* in the context of their struggle to defend the teachings of

¹Meta Malihatul Maslahat and Vina Noor Laila, "Dhikr Therapy In The Treatment Of Anxiety Disorders In Adolescents," *Psychic : Journal of Islamic Psychology* 8, no. 1 (2022): 1, <https://doi.org/10.19109/psikis.v8i1.9967>.

Islam in the midst of tremendous physical and emotional pressure. Over time, the understanding of *ḍaiq* developed, and its relevance remains in human life to this day. However, the challenges and forms of pressure that individuals face have changed, especially with the presence of psychological distress and stress in modern life.² Allah says in Q.S. Al-Hijr (15): 97,

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ

And indeed, we know that your breasts have become narrow because of what they say

Syntagmatically, the verb *yadīqu* (to be narrow) is directly related to *ṣadruka* (your chest) and is caused by *bimā yaqulūn* (what they say). This analysis shows that *ḍaiq* in this context is not physical narrowness, but rather an internal condition (in *ṣadr* or chest/soul) that is psychological, triggered by verbal pressure (ridicule or rejection) from outside. This verse describes the state of the Prophet Muhammad PBUH, who felt narrowness in his heart because of the words and ridicule of polytheists. *Ḍaiq* is related to the mental and emotional distress experienced by the Prophet as a result of his rejection of the revelation he brought. Allah instructed the Prophet to face it with patience, remembrance, and worship as a way to calm the heart.³

The shift in *Weltanschauung* can be understood more deeply through two main factors: first, the condition of modern society and the escalation of the influence of social media. Contemporary society is characterized by individualism, materialism, and a high pace of life. Focusing on personal achievement and weakening communal bonds often leaves individuals feeling isolated. Despite living in the midst of the hustle and bustle of the city, many feel a deep loneliness. The absence of strong emotional and spiritual support from the community makes the soul feel empty and prone to anxiety. *Second*, the freedom to choose an infinite path of life often causes existential anxiety. The demands for success by society's standards of brilliant careers, material wealth, and social recognition place tremendous pressure on the individual. When these goals are not achieved or even after they are achieved, they do not provide true happiness; instead, a feeling of emptiness and suffocation arises, which is at the heart of *ḍaiq*. Physically, our living space may be more spacious and comfortable, but inwardly, the soul feels increasingly squeezed by expectations, targets, and a lack of deep meaning.⁴

In the age of social media, the word *ḍaiq* can refer to the distressed feelings that arise from unrealistic social standards. *Ḍaiq* is now not only concerned with physical cramping, but rather with the mental and emotional pressures that come from the social demands and habits of life influenced by the standards shaped by social media and modern societal systems. To reduce social anxiety, it is essential to cultivate gratitude and confidence, for example, in what you already have. It also means limiting the self-evaluation that arises from comparisons with others when using social media.⁵ Social media serves as a platform that reinforces *the condition of ḍaiq* in modern society. The platform is not a vacuum, but rather a storefront of pseudo-success that actively narrows the inner space of its users. Social media creates a non-stop arena of social comparison. Individuals are constantly presented with a curated and refined version of other people's lives. This triggers feelings of envy, self-dissatisfaction,

²M. Agus Yusron, "The Qur'an and Psychology; Understanding Human Personality from the Perspective of the Qur'an," *Tafakkur : Journal of Al-Qur'an Science'An and Interpretation* 3, no. 1 (2022): 1.

³At-Thobari, *Tafseer Ath Thabari (Jami' Al Bayan Fii Ta'wil Al Qur'an)*, Volume 15, 948.

⁴Mahmud Muhsinin, "Non-Muslim Studies of Islam: Toshihiko Izutsu's Semantic Study of the Quran," *Al-Hikmah: Journal of the study of Religions* 10, no. 2 (2024): 153–69, <https://doi.org/10.30651/ah.v10i2.26460>.

⁵Tissa Prastia et al., "Social Anxiety in Adolescent Social Media Users: Examining the Role of Body Image," *INNER: Journal of Psychological Research* 2, no. 4 (2023): 4.

and anxiety of missing *out* (*Fear of Missing Out*). It is this feeling of 'not good enough' that is the primary source of *daiq* of the soul's feeling sandwiched between the reality of the self and the image of the ideal that is impossible to achieve.⁶ The need for validation in the form of likes, comments, and followers shifts the source of happiness from internal (inner peace, relationship with God) to external (confession of others). This reliance on ephemeral validation makes mental states fragile and easily shaky, opening wide doors for anxiety and grievance.

The term *daiq* in the Qur'an is found in 12 verses and 13 repetitions, consisting of 9 makkiyyah verses and three madaniyyah verses. This division is important because it shows the differences in the context of revelation that affect the meaning and use of the word. The term *daiq* contains 12 verses in the Qur'an. These 12 verses include Q.s *Hud* verse 77, Q.s *al-Ankabut* verse 33, Q.s *at-Taubah* verses 25 and 118, Q.s *al-Hijr* verse 97, Q.s *ash-Syuara* verse 13, Q.s *ath-Thalaq* verse 6, Q.s *an-Nabl* verse 127, Q.s *an-Naml* verse 70, Q.s *al-An'am* verse 125, Q.s *al-Furqan* verse 13, and Q.s *Hud* verse 12.⁷

In some verses in the Qur'an, the prophets experienced *daiq* or narrowness of soul due to rejection and threats from their people. The Prophet Luth (Q.s *Hud* verse 77, *al-Ankabut* verse 33) felt heavy inner pressure in the face of the wickedness of his people.⁸ The Prophet Muhammad (saw) also experienced *daiq* in the face of rejection and difficulties of da'wah (Q.s *al-Hijr* verse 97, Q.s *an-Naml* verse 70, and Q.s *Hud* verse 12), as well as during the war of Uhud (Q.s *at-taubah* verses 25 and 118) and ridicule from the disbelievers. Prophet Moses (Q.s *as-Shu'ara* verse 13) faced strong opposition from Pharaoh and his followers.⁹

Of the 13 verses about *daiq* are actually closely related to the mental and spiritual aspects of man. When God mentions a narrow or difficult condition in life, it is not just describing a physical state, but rather an inner test that tests one's mental endurance and spiritual depth. These verses remind us that in every trial, there is a lesson to strengthen the soul, improve our relationship with God, and develop patience and perseverance. However, the mental and spiritual health issues associated with *daiq* are not something that is only experienced occasionally but will continue to exist in life. Therefore, sustainable solutions are needed to address and respond wisely, through increased awareness, support, and a deep approach to the power of faith and inner peace. A strategy that deeply integrates spiritual and mental aspects has been proven to be effective in increasing resilience, balance, and inner peace in the face of life's challenges.¹⁰

Spiritual mental health is very closely linked. Mental health encompasses the states of mind, emotions, and feelings that allow a person to function optimally in daily life. However, this aspect cannot be fully understood without considering the spiritual dimension, which is one's relationship with oneself, with others, and with a power greater than oneself. Spiritual health serves as the foundation that gives direction and purpose in life. Without spiritual depth, individuals can feel disoriented, isolated, and even prone to mental disorders such as anxiety and depression. Faith and spiritual values often provide strength for a person to rise from mental difficulties, provide hope, and explain the meaning of the suffering they are experiencing. On the other hand, untreated mental disorders can disrupt a person's spiritual peace, making them feel disconnected from the spiritual connection that provides calm. Therefore, to achieve holistic well-being, spiritual mental health must

⁶Siva Aprilyanti et al., "FOMO Management: A Critical Analysis of Patrick J. McGinnis's Book *Fear of Missing Out*," *Journal of Information Systems and Management (JISMA)* 3, no. 5 (2024): 15–18, <https://doi.org/10.4444/jisma.v3i5.1069>.

⁷Muhammad Fuad Abdul Baqi, *Mu'jam al-Mufabras* (Indonesia: Maktabah Dahlan, 1991), p. 539.

⁸Imam Al Qurthubi, *Tafsir Al-Qurthubi* (Jakarta: Pustaka Azzam, 2016), Volume 13, 868.

⁹Muhammad Ibn Jarir At-Thobari, *Tafseer Ath Thabari (Jami' Al Bayan Fii Ta'wil al Qur'an)* (Jakarta: Pustaka Azzam, 2007), vol. 19, p. 549.

¹⁰Sumarta Sumarta, "Analysis of the Meaning of Faith in Allah in the Contemporary Context," *Khulasah : Islamic Studies Journal* 1, no. 1 (2019): 1, <https://doi.org/10.55656/kisj.v1i1.130>.

be seen as two mutually supportive and inseparable elements. When the two are balanced, one will feel stronger and better prepared to face life's challenges.¹¹

This research is a historical *library research* because it analyzes the development of the meaning of language over time, through the semantic approach of Toshihiko Izutsu, which emphasizes the analysis of the meaning of words in the network of conceptual relations of the Qur'an, including: basic and relational meanings (syntagmatic analysis and paradigmatic analysis), synchronic and diachronic (pre-Quranic period, Quranic period, and post-Quranic period), and *weltanschauung*.¹² Toshihiko Izutsu, a prominent orientalist and Japanese scholar known for his work in the semantic analysis of the Qur'an, stated that the understanding of the meaning of the words in the Qur'an is closely related to the cultural and historical context of the Arab period of revelation.¹³

The object of this research study is the term *ḍaiq*, which is found in several verses of the Qur'an, with a focus on transforming its meaning. The analysis techniques employed include tracing basic meaning in classical Arabic, relational meaning analysis through its relationship with other concepts such as *ṣadr*, *haraj*, eating, and interpreting contextual meaning to build a holistic understanding of mental-spiritual health. Thus, it can reveal the layers of depth of meaning behind the vocabulary of the Qur'an. Izutsu also emphasized the importance of understanding the connotations and relationships between words to capture richer and more complex meanings.¹⁴ A holistic approach to Izutsu semantics can help uncover a broader and more profound dimension of meaning, which may be missed in conventional interpretation.¹⁵

Previous research mapping shows the existence of two main relevant classifications. The first focuses on the analysis of terms related to the state of the soul in the Qur'an, but does not explicitly use Izutsu's semantic methodology. Amira Fauziah in "*Anxiety Disorder in the Qur'an, Tela'ah Lafadz, Khauf, Halu', Huẓn'*" found that these terms in the Qur'an contribute to the concept of *anxiety disorder*.¹⁶ Dahliati Simanjutak, the meaning of the words *khayyab* and *khauf* in the Qur'an emphasizes the difference in meaning between two words that both mean fear, namely *khauf* as fear due to conjecture and *khayyab* as fear based on knowledge.¹⁷ The second is research that has applied the semantic method of Toshihiko Izutsu in depth, but on the object of study outside the terms of psychiatric conditions. Among them is Nur Kholis's research, titled "*The Meaning of Al-Salah in the Qur'an (Semantic Toshiko Izutsu)*," which concludes that the word *al-salah* has a basic meaning of prayer that has developed historically and contains *weltanschauung* as a form of human servitude to Allah.¹⁸ Finally, Nur Shadiq Sandimula's article entitled *Semantic Analysis of the Word Thayyibah in the Qur'an* reveals the transformation of the meaning of the word *thayyibah* from a worldly connotation to a religious

¹¹Nurusshobah and Akhmad Aidil Fitra, "Mental Health and Spirituality: How Does the Concept of the Qur'an Deal with the Psychological Crisis of the Contemporary Era?," *Al-Fahmu: Journal of Qur'an Science and Tafsir* 4, no. 1 (April 8, 2025): 115–30, <https://doi.org/10.58363/alfahmu.v4i1.281>.

¹²Yayan Rahtikawati and Dadan Rusmana, *Methodology of Tafsir al-Qur'an; structural, semantic, semiotic, and hermeneutic*, (Bandung: CV Pustaka Setia, 2013), 2.

¹³Toshihiko Izutsu, *Religious Ethics in the Qur'an*, Terj. M. Djoely (Jakarta: Pustaka Firdaus, 1993), 5.

¹⁴Toshihiko Izutsu, *God and Man in The Qur'an: Semantics of The Qur'anic Weltanschauung* (Academic Art & Printing Service, 2002), 17.

¹⁵Toshihiko Izutsu, *the relationship between God and man; Translated by Amiruddin, et al.* (Tiara Wacana Yogya, 2003), 18.

¹⁶Amira Fauziah et al., "Anxiety Disorder in the Qur'an (Analysis of Lafadz Khauf, Halu' Dan Huẓn')," *Trivikrama: Journal of Social Sciences* 1, no. 2 (2023): 2, <https://doi.org/10.6578/tjmis.v1i2.48>.

¹⁷Dahliati Simanjutak, "The Meaning of the Words Khayyab and Khauf in the Qur'an," *AlFAWATIḤ: Journal of Quran and Hadith Studies* 3, no. 2 (2022): 2, <https://doi.org/10.24952/alfawatih.v3i2.6235>.

¹⁸"The Meaning of Al Salah in the Qur'an: Semantics of Toshihiko Izutsu - Walisongo Repository," accessed May 30, 2024, <https://eprints.walisongo.ac.id/id/eprint/16019/>.

meaning that is the basis of religious-ethical views in various aspects of life, showing the dynamics of the semantic field in the text of the Qur'an.¹⁹ Departing from the mapping of the two classifications, this research bridges the two by applying the methodology of the Izutsu semantic school to the object of study of the term mental condition, which focuses explicitly on the term *Ḍaiq*.

The problem in this study is how the term *Ḍaiq* in the Qur'an is interpreted according to Toshihiko Izutsu's semantic approach, as well as how it is relevant to spiritual mental health in the digital age. The novelty of this research lies in the study of the meaning of *Ḍaiq*, which has not received adequate attention in the semantic analysis of the Qur'an. Through Toshihiko Izutsu's semantic approach, this study not only examines the structure of the conceptual meaning of *Ḍaiq* but also articulates its relevance to contemporary spiritual mental health discourses—integration of Qur'anic semantic analysis with modern psychospiritual issues.

This research makes an essential contribution to scientific progress. *First*, in enriching the study of contemporary interpretation, this research fills the void of an in-depth semantic analysis of the term *Ḍaiq*. Although many semantic studies have examined other psychological terms in the Qur'an, such as *ḵhauf* or *ḥuẓn*, the term *Ḍaiq* that specifically describes 'narrowness of the soul' or psychological distress has never been comprehensively analyzed using Toshihiko Izutsu's framework by mapping the semantic field of basic meaning, syntagmatic and paradigmatic relations, and their diachronic evolution. This research will present a more complete and layered understanding of the concept of inner pressure in the Qur'an. *Second*, practically, the results of this study can contribute to a more relevant psychospiritual knowledge of the conditions of the digital generation, who are often faced with mental pressure due to virtual socialization and high social expectations. So the word *Ḍaiq* is essential to be researched today because in the digital era, the stress of life and speedy and abundant information can increase the risk of anxiety and mental health disorders. Research on the word *Ḍaiq* allows for a deeper understanding of how depressed or crowded mental states are perceived and expressed by today's society.

Discussion

Semantic Analysis of the Term Ḍaiq in the Qur'an

The choice of semantic methods in Toshihiko Izutsu's ideas becomes particularly relevant and strategic because Izutsu offers an in-depth and systematic approach to uncovering the meaning of Qur'anic terms contextually, rather than just their lexical meaning. The term *Ḍaiq*, which contains psychological and spiritual dimensions, requires an analysis that is not merely textual, but instead explores a constellation of interconnected meanings in the context of the language of the Qur'an. Each term, including *Ḍaiq*, is understood not only from its basic pre-Qur'anic meaning, but also from its network with other concepts that make up the Qur'anic worldview. Izutsu emphasized that basic meaning is a semantic element that remains attached to a word regardless of the context or conceptual system in

¹⁹Nur Shadiq Sandimula, "Semantic Analysis of the Word 'Ḥayyibah' in the Qur'an," *ALQUDS: Journal of Qur'an and Hadith Studies* 6, no. 2 (September 6, 2022): 759–78, <https://doi.org/10.29240/alquds.v6i2.3324>.

which it is used. So, while the word can function in a variety of different thought systems or cultures, its basic meaning hasn't changed.²⁰

The word الضيق (*al-diq*) is the opposite of السعة (*as-sa'ah*), i.e., spaciousness. If something is narrow, then it is called ضاق (*daqa*) with its definition:

ضاق- يضيق- ضيقا- ومضيقة- فهو ضائق- وذاك مضيق- ضق- لاتضق- مضيق ٢- مضيق

If the situation becomes narrow, it is called يضيق (*yadiq*), ضيقاً (*dīqan*), and تضيق (*taḍiq*). There is also a form of تضايق (*taḍayaqa*) that indicates a feeling of narrowness or inhibition by circumstances, and ضيقه (*dīqahu*) means that one feels that narrowness or discomfort.²¹ While the word الضيقة is commonly used to mean poverty, hardship, and the like.²² In one of the poems by *Al-A'sya* from the Banu *Tsa'labah*, there is a use of the word *daiq*:

لئن ربك من رحمته،
كشف الضيقة عنا وفسح

*If your Lord, with His Grace, removes the narrowness from us and opens it up.*²³

Emphasis is placed on Allah's mercy, which can lift all forms of narrowness and provide spaciousness (فسح), so that the meaning of الضيقة is broader. Still, in specific contexts, such as economics, it can be interpreted as poverty or economic pressure. In this verse, الضيقة can mean poverty, but it can also refer to all forms of narrowness in life that are raised by the grace of Allah.²⁴

The term *daiq* contains 12 verses in the Qur'an. The 12 verses include Q.s *Hud* verse 77, Q.s *al-Ankabut* verse 33, Q.s *at-Taubah* verse 25, Q.s *at-Taubah* verse 118, Q.s *al-Hijr* verse 97, Q.s *asy-Syuara* verse 13, Q.s *ath-Thalaq* verse 6, Q.s *an-Nabl* verse 127, Q.s *an-Naml* verse 70, Q.s *al-An'am* verse 125, Q.s *al-Furqan* verse 13, and Q.s *Hud* verse 12.²⁵ The collection includes details of 9 verses, categorized as Makkiyyah, and three verses classified as Madaniyyah. This division shows that the use of the term *daiq* was not only relevant in the context of the stressful and challenging early phases of Islamic da'wah in Makkah but also remained significant in the socio-religious context in Medina, enriching the understanding of the spiritual and psychological dynamics of Muslims through a semantic approach. The Makkiyyah verses were revealed when the Prophet Muhammad (PBUH) and his followers were still in Mecca, under conditions full of pressure, rejection, and threats from the infidels of the Quraysh. Therefore, in the context of Makkiyyah, *daiq* often refers to the narrowness caused by the soul of fear, inner pressure, and helplessness in facing the challenges of da'wah. This meaning describes the psychological and spiritual burden that is personal and existential. Meanwhile, the Madaniyyah verses were revealed after the Prophet migrated to Medina, when Muslims began to form a more organized

²⁰Thosihiko Izutsu, *God and Man in the Qur'an. Semantics of the Qur'anic Weltanschauung*, 2002nd ed. (Islamic Book Trust, 2008), 11.

²¹Ibn Manzur, *Lisan Al-'Arab*, Jilid 10 (Adab Al-Hawzah, 1405), 208.

²²Ar-Raghib Al-Ashfahan, *Al-Mufradat Fi Gharibil Qur'an*, Jilid 2 (Khazanah Fawa'id Library, 2017), 559.

²³Muhammad Ibn Jarir At-Thobari, *Tafseer Ath Thabari (Jami' Al Bayan Fii Ta'wil Al Qur'an)* (Jakarta: Pustaka Azzam, 2007), Volume 16, 402.

²⁴Manzur, *Lisan Al-'Arab*, Jilid 10, 208.

²⁵Baqi, *Mu'jam Al-Mufabrus*, 539.

community. However, the narrowness of soul (*Ḍaiq*) in these verses has more to do with the burden of responsibility as the leader of the people, the feeling of heaviness in receiving revelation, or the anxiety over the social conditions at hand. In other words, the meaning of *Ḍaiq* here is more complex, as it reflects not only personal inner pressures, but also collective responsibility in fostering society.

Syntagmatic analysis emphasizes that the meaning of a word cannot be understood in isolation, but rather through the interweaving of a word with other words in the context of the same sentence or phrase.²⁶ At the syntagmatic level, the word *Ḍaiq* (ضَيْقٌ) forms a strong and layered relationship of meaning when juxtaposed with words such as *sadr* (chest), *makan* (place), and *haraj* (pressure or narrowness). Structurally, *Ḍaiq* often appears as a trait or state attached to concrete or abstract objects, as in the phrase *Ḍaiq as-sadr* (narrow chest), which syntagmatically indicates an emotional or psychological state: someone who is restless, restless, or burdened. This relationship is linear in nature; the word *Ḍaiq* appears to describe the condition of *ṣadr* directly. The same is true when paired with *makān*, as in *eating Ḍaiq* (a narrow place), where syntagmatic relationships work by structuring a visually limited space. Zamakhsyari explained that a narrow place (مَكَان ضَيْقٌ) is a dense, crowded, and hellish space. He quoted a narration from Ibn Abbas that the narrowness was to the point where they were thrown into it like an arrow was thrown into a tube, showing that there was not the slightest room for motion for their bodies. The word *Ḍaiqan* in this verse signifies narrowness, encompassing torment, humiliation, and total humiliation—a form of intense physical and mental punishment experienced by disbelievers in the hell of the world, which is inaccessible to them, both in terms of space and fate.²⁷ Meanwhile, with *haraj*, for example, in the expression *Ḍaiq wa haraj*, the syntagmatic relationship becomes more intense because the two words reinforce the nuances of pressure, tightness, and crisis in layers.

The word ضَيْقٌ has synonymous words such as حُرْجٌ, عُسْرٌ, and حُزْنٌ. The four can replace each other in specific contexts because they all convey the meaning of narrowness, difficulty, or tightness, whether physical, emotional, or spiritual. *Haraj* emphasizes the aspect of urgency, 'Uṣr on the element of life's difficulties, and *Huẓn* emphasizes more on the emotional dimension of sadness. Meanwhile, the word *Ḍaiq* has the opposite meaning (antonym) with words such as شَرَحٌ (expanse), يُسْرٌ (ease), and تَطْمَئِنُّ (Peace). All three represent a contrasting spectrum of meanings: chest spaciousness, comfort, and serenity of soul, which in paradigmatic relations can replace *Ḍaiq* to express favorable and spacious conditions, both innately and inwardly. The word *syarh* (chest spaciousness) originates from a word with multiple meanings, including explanation, exhilaration, pleasure, relief, and entertainment. According to Quraish Shihab, the word *nasyrah* is taken from the pronunciation of *syaraha*, which means to expand or expand, both in material and non-material contexts. If this word is connected with material things, it can mean cutting or dissecting. However, if it is associated with non-material aspects, this word means more to open, provide understanding, provide calm, and the like.²⁸

In this life, man often faces a variety of narrow feelings and difficulties that test the endurance of the soul. This feeling, which is usually described as inner tension, is reflected in the use of the word *Ḍaiq*, which refers to feeling narrow or squeezed. This can be found in the Qur'an, as stated in Qs. At Taubah verse 25:

²⁶Niha Barrah Mumtazah, Ali Zaenal Arifin, and Suwarno Suwarno, "Semantic Analysis of Toshihiko Izutsu on the Pronunciation of aL-Hubb in the Qur'an," *Al Muhafidz: Journal of Qur'an Science and Tafsir* 3, no. 2 (September 4, 2023): 164–78, <https://doi.org/10.57163/alruhafidz.v3i2.81>.

²⁷Imam Zamakhsyari, *Tafsir al-Kasyaf* (Beirut: Dar Al Marefah, 2009), 741.

²⁸Quraish Shihab, *Tafsir al-Mishbah: The Message, Effect, And Compatibility Of The Qur'an* (Jakarta: Lentera Hati, 2012),

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ ۖ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا
وَصَافَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ

Indeed, Allah has helped you in many battles. Including in the Hunain War, when you feel confident and proud because of your large numbers. However, that large amount does not provide any benefit at all. Even the vast earth feels narrow and suffocating to you, until finally you retreat and scatter in chaos. (Q.S. at-Taubah verse 25)

In the narration of al-Baihaqi in the book *Dala'il an-Nubunmah*, it is mentioned that at the time of the Hunain War, a man said in an arrogant tone that the Muslims could not lose because their large number at that time reached 12,000 men. This speech caused anxiety in the heart of the Prophet because it contained an element of arrogance and dependence on numbers, not on Allah. In response, Allah sent down a verse that reminds: "And (remember) at the time of the Battle of Hunain, when you were proud of your great numbers..." This verse was revealed to rebuke the attitude of Ujub that had appeared in the Muslim army at that time.²⁹

Tafsir al-Mishbah shows the narrowness experienced by Muslims during war. In this verse, Allah recalls the events of the battle of Hunain, when the Muslim army felt proud of their large numbers, but in the end, they felt cramped on the battlefield. This verse reminds us that victory or help is not due to the large number of troops, but because of God's help. This feeling of narrowness arises from the deep and challenging situation, leaving them without a safe place. This shows that humans are often caught up in difficulties, despite having a lot of physical resources.³⁰

The word *صَافَتْ* Surah at-Taubah verse 25 describes the narrow or squeezed feelings experienced by Muslims during the Hunain war. The narrowness referred to in this context is not just physical narrowness, but rather a feeling of helplessness and fear that arises in stressful and challenging situations. Although the Muslim army at that time had many resources, they could not overcome the challenges that existed without Allah's help. This lesson teaches that physical resources or numbers are not the main factor in achieving victory; instead, dependence on Allah, as a provider of help, is more critical. This narrow feeling suggests that despite having all the abilities and resources, humans will still feel squeezed when they lack divine help in dealing with challenging situations.

وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِفُوا ۖ حَتَّىٰ إِذَا صَافَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَصَافَتْ عَلَيْهِمْ
أَنْفُسُهُمْ وَظَنُّوا أَنَّهُ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا ۗ إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ

And to the three people whose delay in forgiveness lasted until the earth felt so narrow to them, when in fact the world was vast, and their hearts were distressed. They also believe that there is no place to escape God's punishment but to return to Him. Then Allah accepted their repentance so that they would continue in that repentance. Indeed, Allah is the Most Accepting and the Most Merciful. (Q.S. at Taubah verse 118)

Narrated by al-Bukhari and others, Ka'ab bin Malik said that he was never absent from a battle with the Prophet, except in the Battle of Badr and the Battle of Tabuk, which were the last battles that the Prophet participated in. In the Battle of Tabuk, the Prophet publicly announced his departure to all Muslims. Ka'ab then narrated his story at length, until finally Allah revealed a verse about the acceptance of their repentance. The verse states that Allah has accepted the repentance of the Prophet, the Muhajirin, and the Anshar, and ends with His saying that Allah is the Most Repentant and the

²⁹Imam as-Suyuthi, *Asbabun Nuzul (Reasons for the Descent of Qur'anic Verses) Terj.* (Jakarta: Pustaka al-Kautsar, 2014), 266.

³⁰Shihab, *Tafsir Al-Mishbah: Message, Effect, and Compatibility of the Qur'an*, Jilid 5, 561.

Most Merciful. In the series of verses, it is also stated: "Fear Allah and be with the righteous." This verse is especially about three people who did not take part in the Battle of Tabuk, namely Ka'ab bin Malik, Hilal bin Umayyah, and Murarah bin Rabi'.³¹

Tafsir *al-Kasyaf* by Zamakhsyari, the word *ضائق عليهم الأرض* in Surah at-Taubah verse 118 is explained in depth from the aspect of language and psycho-spiritual meaning. Zamakhsyari interprets that what is meant by the earth feels narrow to them, even though the planet is vast, is not a physical or geographical narrowing, but a narrowing of meaning and mind, which is in the form of inner pressure, anxiety of the soul, and tremendous guilt because of their delay in following the commands of Allah and His Messenger. Similarly, *وضائق أنفسهم* means that their own souls feel narrow, meaning that they can no longer find peace within themselves, as if there is no room to escape from the burden of guilt, except to return to Allah. This interpretation shows that the narrowing here is a form of spiritual anxiety and mental distress due to the mistakes made, which makes them finally sincerely repent.³²

Quraish Shihab describes the word *ḍaiq* as a very distressing and narrow situation, both physically and mentally, experienced by the three men left behind by the Prophet's army in the Battle of Tabuk. When the vast earth felt narrow and their souls felt narrow because of their mistakes, they finally realized that only in God could they take refuge. This verse confirms that even though they felt trapped in the situation, God accepted their repentance with compassion, allowing them to repent and return to Him. The word *ḍaiq* in this context indicates the narrowness of the physical condition and the inner stress felt by the individual, which ultimately makes them aware of the importance of repentance and complete dependence on Allah. Their repentance was accepted because of their sincerity and remorse for the wrongs they had committed.³³

Tafsir *al-Kasyaf*, and according to Quraish Shihab in Tafsir *al-Mishbah*, emphasizes the narrowing of the meaning or inner mind experienced by three people who were late in following the Prophet's orders in the Battle of Tabuk. For Zamakhsyari, this narrowing is not physical or geographical, but psychological and spiritual pressure that arises from deep guilt, anxiety of the soul, and the inability to find peace within oneself. Meanwhile, Quraish Shihab describes that *ḍaiq* refers to the narrow feelings, both physical and mental, felt by individuals as a result of their mistakes, which ultimately lead them to repent and return to Allah. These two interpretations show that the word *ḍaiq* refers more to spiritual anxiety and inner regret, which makes them realize that only by repentance and return to Allah can they gain peace and forgiveness.

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلَا تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ وَإِنْ كُنَّ أُولَاتٍ حَمِلٍ
فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ وَأَتَمِرُوا بَيْنَكُمْ
بِمَعْرُوفٍ وَإِنْ تَعَاسَرْتُمْ فَسْتَزِيعُ لَهُ أُخْرَىٰ

Place them (wives) in your dwelling place according to your ability, and do not make it difficult for them with the intention of narrowing their feelings. And if they (divorced wives) are pregnant, then give them sustenance until they give birth to their children. And when they nurse your children, then give them their wages; and counsel among yourselves in a good way. But if you face difficulties, then another woman can breastfeed the child instead. (Q.s and Thalaq verse 6)

³¹Imam As-suyuthi, *Asbabun Nuḥul (Reasons for the Descent of the Qur'an)* Terj., 291.

³²Imam Zamakhsyari, *Tafsir al-Kasyaf*, 453.

³³Shihab, *Tafsir Al-Mishbah: Message, Effect, and Compatibility of the Qur'an*, Jilid 5, 743.

الضيق refers to the actions of a husband who deliberately pressures or makes it difficult for his wife to feel uncomfortable and eventually leave (leave the house or give up her rights), for example: Giving a narrow place to live, not providing a decent living, or causing emotional or psychological distress. Az-Zamakhshari explained that لتسكنوهن the command of (for you to place them) should be done with kindness and comfort, not as a tool to hurt or suppress.³⁴ In the tafsir al-Mishbah, Surah at-Thalaq verse 6 states that the husband should not narrow the life of a wife who is in the period of 'iddah, either by expelling her from the house or by making her feel burdened in other ways. The word *daiq* (narrow) in this verse describes the prohibition of giving undue hardship to a woman who is in a transition period after divorce. This refers to the practice that prevailed during the time of Ignorance, where divorced women were often mistreated, such as being expelled or treated harshly.³⁵

These two interpretations have the same focus in affirming that the husband should not treat his wife during the 'iddah period in a way that narrows her life. Az-Zamakhshari emphasized the importance of physical and emotional comfort in the life of the wife after divorce, as well as the prohibition of psychologically or materially oppressive treatment. Meanwhile, Tafsir al-Mishbah highlights the practice of Jahiliyah, which often mistreats women, expelling them or deliberately burdening them to make them feel forced out of the house or stripping them of their rights. *Daiq* in this tafsir describes a form of oppression against women that is very contrary to the teachings of Islam, which prioritizes justice and compassion in the relationship between husband and wife.

The prophets also experienced a narrow and testy situation. In fact, the tests they faced were heavier, but they still faced them with firmness of faith. Several verses of the Qur'an describe how these trials are faced with patience and tawakal, providing valuable lessons. For example, in Surah Ash-Shu'ara, verse 13:

وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي فَأَرْسِلْ إِلَى هَارُونَ ←

Therefore, my chest felt narrow and my tongue became stammered. So send (Jibril) to Aaron.

Tafsir Al-Thabari explains that the word يَضِيقُ صَدْرِي (narrow my chest) refers to the feelings of anxiety, burden, and difficulty felt by the Prophet Moses when he drew fierce opposition from Pharaoh and his followers. This feeling arises because of the great challenge faced by the Prophet Moses in conveying the revelation of Allah. Constant rejection and lying made the Prophet Moses feel very depressed, just as his chest felt narrow because of the heavy burden of responsibility. Although the Prophet Moses felt these difficulties, this sentence also shows his human side. Prophet Moses, as a messenger of Allah, also felt the burden and sorrow of the rejection he experienced. But in this commentary, it is also emphasized that the Prophet Moses did not give up. In that distressing situation, he still asked Allah to be given ease in preaching and to be helped to face severe challenges.³⁶

According to Quraish Shihab, the word *daiq* (يَضِيقُ) in this verse comes from the root word, which means narrow or squeezed. In the context of the verse, *daiq shadri* describes the feelings of the Prophet Moses, who experienced chest tightness, namely anxiety, or heavy inner pressure. This happened because the Prophet Moses felt that it was challenging to face the extraordinary task of preaching to Pharaoh, a ruthless and fearsome ruler. This anxiety was also exacerbated by Musa's concern about his lack of fluency, so that he felt that he was not able to deliver da'wah well.³⁷

³⁴Imam Zamakhshari, *Tafsir Al-Kasyaf*, 1117.

³⁵Shihab, *Tafsir Al-Mishbah: Message, Effect, and Compatibility of the Qur'an*, Jilid 14, 300.

³⁶At-Thobari, jilid 19, h.549.

³⁷Shihab, *Tafsir Al-Mishbah: Message, Effect, and Compatibility of the Qur'an*, Jilid 10, 17.

Daiq is not only concerned with worldly pressures, but also includes the spiritual and afterlife dimensions. The narrowness in the chest experienced by the Prophet Moses is a reflection of the heavy burden he felt in carrying out the enormous prophetic task, which included the worry of worldly challenges, such as facing Pharaoh and the obstacles of da'wah, as well as the awareness of responsibility before Allah and the consequences of the hereafter. Thus, *daiq* reflects an overarching psychological condition, that is, mental stress that involves aspects of the world and the hereafter simultaneously. Quraish Shihab emphasizes that this narrow feeling is part of the spiritual test and process that teaches people to depend entirely on Allah, asking for openness of heart and fluency in speech to be able to carry out the mandate well, both in the context of the life of this world and the preparation for the hereafter. Thus, the meaning of *daiq* in this interpretation is not limited to the world alone, but is also closely related to the dimension of the hereafter and human spirituality.

Weltanschauung The Word Daiq in the Qur'an

Weltanschauung describes a perspective on the use and meaning of words that originated in the Pre-Quranic and Quranic periods, which were heavily influenced by the social and cultural context of the time. However, in the period after the Qur'an, this method of interpreting the meaning of words began to lose its relevance because the meaning of these words had changed and evolved significantly over time.³⁸

The word *Daiq* in the Qur'an literally means narrowness, narrowing, or pressure, but in Toshihiko Izutsu's semantic approach, this meaning transcends literal boundaries into a profound conceptual and existential picture. *The weltanschauung* or way of looking at the world inherent in the word *daiq* expresses a universal but highly contextual human experience, mainly when studied in the modern era. From the point of view of *Izutsu's weltanschauung*, *daiq* describes how humans have limitations that force them to think and find meaning more in their existence. In the context of the Qur'an, *daiq* appears as a metaphor for situations when a person feels trapped inwardly, either by internal problems such as fear, sadness, and doubt, or by external pressures such as social injustice, conflict, or disaster.³⁹

The meaning of *daiq* is particularly relevant to the phenomenon of increasing anxiety and psychological distress in modern society. Many individuals, both children and adults, experience feelings of being squeezed or mentally squeezed due to various life stressors. Studies show that low physical activity and sedentary behavior contribute to increased depression, anxiety, and stress, which can symbolically be described as a *daiq* condition in the psyche. As with Anxiety disorders, it is closely related to complex patterns of feelings and behaviors, such as excessive worry and indecision. Behavior that can be observed directly, such as the body being anxious due to tension. This condition results in an increase in heart rate and the discharge of cold sweats in response to the anxiety experienced.⁴⁰

In the Madaniyyah period, the meaning of *the word daiq* (ضيق) can be understood as a feeling of narrowness that arises from non-involvement in physical Jihad, which is part of self-proof and loyalty to the Muslim community at that time. For some, absenteeism in a war can be a moral burden, as they feel alienated or do not contribute directly to the struggle that is considered an obligation. In this day and age, *daiq* undergoes a very different transformation of meaning. Non-involvement in modern-day warfare is often not related to physical conflicts, but rather psychological warfare

³⁸Ahmad Sahidah, *God, Man and Nature* (IRCiSoD, 2018), 203.

³⁹Sahidah, *God, Man and Nature*, 204.

⁴⁰Tristiadi Ardi Ardani et al., *Clinical Psychology* (Graha Ilmu, 2007), 195.

triggered by social, cultural, and technological pressures. One of the phenomena that is now the primary trigger is FoMO (*Fear of Missing Out*), which is a feeling of anxiety and alienation because they feel like they do not participate in social trends, information, or experiences that occur around them, especially those spread through social media.

FoMO stands for *Fear of Missing Out*, which literally means the fear of missing out. In terminology, FoMO is used to describe a psychological phenomenon in which individuals feel compelled to constantly monitor or follow the activities of others, primarily through social media, for fear of missing out on information, opportunities, or social experiences that are considered essential. This definition highlights the essence of FoMO as the fear of missing out on opportunities for social interaction or experiences that can provide satisfaction, which is often exacerbated by excessive exposure to other people's activities on social media.⁴¹ According to an article from the Ministry of Finance's DJKN, FoMO or *Fear of Missing Out* is a feeling of being left behind because you don't take part in certain activities. This is a feeling of anxiety and fear that arises in a person because of missing something new, such as news, trends, or other things. The fear of missing out on this moment refers to the feeling or perception that the other person is having a good time, living a better life, or experiencing better things.⁴² Elizabeth Scott writes that FoMO can negatively impact crucial mental health aspects, such as increasing stress, anxiety, and life dissatisfaction. Therefore, he provides several strategies for coping with and managing FoMO, including Changing One's mindset and focusing on gratitude, reducing time on social media, developing mindfulness skills, and being aware and accepting of the feelings of FoMO without letting it control behavior.⁴³

In today's digital era, with so much information available through social media, individuals often feel trapped in constant comparisons, fearing they are missing out on significant opportunities or experiences unless they follow specific trends or events. *Ḍaiq*, in this case, is a narrowness of soul caused by social pressure and anxiety about what others are doing, which ultimately limits the individual's ability to enjoy their lives to the fullest. The importance of learning to fight FoMO by focusing on personal happiness, accepting the current state of affairs, and reducing the anxiety that comes from social comparisons, as explained by Elizabeth Scott.

The Qur'an's solutions to overcome FoMO include increasing faith, *dzikrullah* (remembering Allah), patience, gratitude, and tawakal. By strengthening a relationship with God, individuals can find a source of calm that is not affected by the turmoil of the outside world. *Dzikrullah*, for example, can help calm the mind that is constantly anxious because of FoMO. Patience teaches to accept the present situation and not to rush in the pursuit of momentary pleasures. Gratitude shifts the focus from what is lacking to what is already there, against the essence of FoMO.

As experienced by the Prophet Moses in Q.s *Ash-Shu'ara* verse 13, the feeling of *Ḍaiq* (narrowness) he experienced reflected a very depressed mental and emotional state. In this context, Prophet Musa felt hampered in carrying out his mission to convey the revelation of Allah and preach to Pharaoh, a ruler who was very powerful and did not readily accept the invitation of the truth. To overcome this, *Ḍaiq* was to ask Allah to send his brother, Aaron, to help him. The prophet Moses

⁴¹Andrew K et al., "Motivational, Emotional and Behavior Correlates of Fear of Missing Out," *Human Behavior* 29, No. 4, 2013, 1841–48.

⁴²Ellynda Kusuma Anggraeni, "Fear Of Missing Out (FoMO)," accessed June 5, 2025, <https://www.djkn.kemenkeu.go.id/artikel/baca/13931/Fear-Of-Missing-Out-FOMO-Ketakutan-Kehilangan-Momen.html>.

⁴³Elizabeth Scott, "Do You Have FoMO? Here Is How to Cope," Verywell Mind, 2024, <https://www.verywellmind.com/how-to-cope-with-fomo-4174664>.

asked that Aaron, who was known to be more eloquent in speaking, help in delivering the revelation to Pharaoh. This illustrates Prophet Moses' approach to overcoming his inability by seeking help from others who can better address the situation's needs. In this context, the Prophet Moses showed tawakal (surrender) to Allah by asking for His help and acknowledging his limitations. Prophet Moses did not force himself to face it alone, but realized that success in his da'wah mission required cooperation and help from Allah and others. The Prophet Moses' worldview emphasizes the importance of solidarity and mutual support in the face of difficulties, as well as a humble attitude in acknowledging one's limitations. With Aaron's help, Moses was able to face these challenges more calmly and effectively, which ultimately became an essential example for humanity in dealing with life's difficulties more thoughtfully and realistically.⁴⁴

The Relevance of the Meaning of Daiq to Mental and Spiritual Health

Mental health can be understood as a state of calm, safety, and peace within the soul, striving for inner peace that can be achieved through self-adjustment by surrendering completely to God.⁴⁵ In the Islamic view, mental health is seen through the dimension of one's faith, namely how a person lives their daily life by prioritizing the quality of faith, which is the main factor in determining whether a person is mentally healthy or not.⁴⁶

Maslow explained that optimal mental health is achieved through self-actualization⁴⁷, which is the fulfillment of the highest human potential. According to Carl Rogers, mentally healthy individuals are *fully functioning*.⁴⁸ Meanwhile, Allport termed the concept of *mature personality*.⁴⁹ Mental health traits put forward by Maslow & Mittlemann include a sense of security, good self-evaluation, spontaneity, efficient contact with reality, reasonable life goals, the ability to learn from experiences, and personality integration.⁵⁰ Zakiah Darajat emphasized that people with strong faith tend to be better able to control emotions, maintain morality, and achieve deep inner balance. Religion is the primary foundation in maintaining and restoring spiritual mental health, which ultimately leads individuals to a calmer, meaningful, and harmonious life, both physically and mentally.⁵¹

The phenomenon of *Fear of Missing Out* is a form of *daiq* or anxiety that is very relevant in today's digital era, especially in the context of the desire to always follow the standards set by social media. FoMO describes feelings of anxiety or fear of being left behind from various information, experiences, or trends that are ongoing in the social environment, especially those seen on digital platforms. This condition encourages individuals to constantly monitor social media and compare their lives with those of others, thus creating significant psychological stress.⁵²

Research shows that high intensity of social media use correlates with increased levels of FoMO and social anxiety, especially in younger generations. Social media algorithms that display

⁴⁴At-Thobari, jilid 19, h.549.

⁴⁵Jalaluddin *Psychology of Religion* (PT Raja Grafindo persada, 2012), 154.

⁴⁶Ramayulis, *Psychology of Religion* (Kalam Mulia, 2002), 167.

⁴⁷*Self-actualization* is a state in which a person is able to become the best version of themselves, maximizing their abilities, talents, and potential.

⁴⁸*Fully functioning* is an individual who functions optimally, is open to experience, creative, confident, and able to adjust flexibly

⁴⁹The concept of *mature personality* is an individual who has broad sensitivity, good social interaction, emotional security, self-acceptance, and clear life goals.

⁵⁰Bahri Ghazali, *Mental Health I* (Harakindo Publishing, 2016), 27.

⁵¹Jarman Arroisi et al., "The Urgency of Religion in Preparing Mental Health According to Zakiah Daradjat," *Tasfiyah: Journal of Islamic Thought* 6, no. 1 (2022): 1, <https://doi.org/10.21111/tasfiyah.v6i1.7637>.

⁵²Zulfiah Larisu, "The Impact of Social Media Use on Gen Z Mental Health: The Relationship Between FoMo and Social Anxiety," *Psikologi Journal* 1, no. 4 (December 31, 2024): 13–21, <https://doi.org/10.62872/0qcq7y15>.

content according to user preferences reinforce unhealthy social comparisons, thus fueling feelings of inadequacy and social isolation. FoMO is also associated with symptoms of depression, anxiety, stress, and decreased self-esteem.⁵³ Additionally, the pressure to always meet social media standards causes individuals to feel trapped in a cycle of self-comparison, sacrificing mental health for the sake of social validation, and losing appreciation for real life. Thus, FoMO can be categorized as a modern form of *daiq* that interferes with mental health, as it causes chronic anxiety due to the urge to always follow along and not fall behind the standards set by social media.

The term *daiq*, which in Arabic means narrow or crowded, often appears in the Qur'an to describe the psychological condition of a person who experiences inner distress or narrowness of soul due to being far from Allah's guidance. For example, in Q.s *Al-An'am* (6): 125, Allah mentions that whoever Allah wills to be misled, then He makes his chest *narrow* as if he were climbing to the sky. This shows that spiritual imbalances, such as a lack of gratitude (self-acceptance), inability to adjust to God's destiny, or loss of direction in life, can trigger a narrowness of soul.

The word *daiq* in the Qur'an, which means narrow or depressed, has profound relevance to spiritual mental health. Psychologically, *daiq* describes a state of mental discomfort due to feelings of anxiety, being trapped in mistakes or burdens of life. In the context of mental health, this can be interpreted as an inner disorder that inhibits a person from feeling peace, which stress or feelings of guilt can trigger. For example, in Surah at-Taubah verse 118, Allah mentions ضَاقَتْ عَلَيْهِمُ الْأَرْضُ وَصَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ (The earth feels narrow to them and their soul feels narrow), which describes the inner anxiety and inability of individuals to find solace in their mistakes, until they finally repent and return to Allah. The relevance of *daiq* to spiritual health lies in the fact that this narrowing of the soul is caused not only by external pressures but also by spiritual emptiness and separation from God. In Surah al-Ankabut verse 69, Allah says وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا (And those who strive hard in Our path, We will surely show You Our paths). This verse teaches that returning to God and seeking to draw closer to Him can open up a vast space for the soul, overcome *daiq* both psychologically and spiritually, and restore peace and tranquility to life. Therefore, *daiq* illustrates the challenges that individuals face in dealing with mental and spiritual pressures that can only be overcome by one's return to Allah with repentance and earnest effort.

Therefore, proper mental health according to Islam must involve a strong connection with Allah, where a heart that is always grateful, tawakal, and aware of the purpose of life will avoid feeling narrow and anxious. In other words, the higher a person's spiritual quality, the more spacious his soul will be, even in the face of worldly difficulties.⁵⁴

According to Quraish Shihab, mental health can be seen through the fulfillment of the five stages of human needs. Physiological needs that include food, shelter, and sleep are the foundation of mental health, as a healthy body supports emotional stability. The need for *safety needs* is also critical, where a sense of physical and spiritual security helps individuals manage anxiety and stress. Social needs, such as affection and acceptance from others, play a role in creating mental well-being through harmonious relationships. Furthermore, the need for appreciation that involves a sense of being valued and respected, both by oneself and others, strengthens an individual's mental health. Ultimately, self-actualization, which is related to the fulfillment of higher life goals and closeness to God, becomes a significant factor in achieving inner happiness and complete mental well-being. Ideal mental health

⁵³Arfan Maulana Hafizh et al., "Fomo Vs Jomo: Understanding The Psychology Behind Social Media Consumption Behavior And Its Impact On Mental Well-Being With A Communication Psychology Approach," *World Journal of Islamic Learning and Teaching* 1, no. 2 (2024): 10–18, <https://doi.org/10.61132/wjilt.v1i2.37>.

⁵⁴Miftahul Jannah, "Mental Health in Islamic and Western Perspectives," *Tadabbur: Journal of Islamic Civilization* 6, no. 2 (2024): 2, <https://doi.org/10.22373/tadabbur.v6i2.705>.

is achieved when all of these needs are met holistically, whether physically, emotionally, socially, or spiritually.⁵⁵

Whoever knows himself truly knows his God, reflecting the depth of the relationship between self-understanding and spiritual mental health. Knowing oneself is not limited to understanding personal strengths and weaknesses, but also includes acknowledging the state of the soul, emotions, and mind. In the context of spiritual mental health, this process is critical because genuine self-understanding allows the individual to accept themselves with all their strengths and weaknesses. When a person can know himself, it will be easier for him to recognize his inner connection with God, feel peace in his heart, and deal with the pressures of life more wisely. Spiritual mental health is achieved when realizing that this life is not only about worldly achievements, but also about how to connect with God and find peace within oneself. Knowing oneself is the first step towards true peace of soul, which can only be achieved with a full awareness of the meaning of life and the individual's relationship with the Creator.⁵⁶

In Surah *al-An'am* verse 125, it is stated that Allah makes a person's chest narrow and tight like a person who climbs to the sky, as an image of a soul that is lost and far from His guidance. This narrowness is not only physical, but rather a symbol of spiritual crisis and inner pressure. This shows that the Qur'an acknowledges the existence of a depressed mental state as part of the human experience. Even the prophets experienced a feeling of narrow-heartedness, as mentioned in Surah *al-Hijr* verse 97, when the Prophet Muhammad felt a narrowness of heart due to the rejection of his people. However, the Qur'an not only describes these symptoms but also provides solutions to overcome them, such as by increasing remembrance, patience, prayer, and strengthening a spiritual relationship with Allah. For example, when the Prophet Moses prayed to Allah to give him the spaciousness of *rabbishrah li shadri* (Q.s *Thaha* verse 25), there was an essential lesson that the spaciousness of the soul is something that can be asked for and fought for spiritually. Surah *al-Insyirah* emphasizes the principle that difficulty will be followed by ease (Q.s 94:5-6), a paradigm that aligns with cognitive-behavioral therapy for building mental resilience. As explained by Wahbah az-Zuhaili in Tafsir al-Munir, the belief in Divine help (tawakal) is the foundation of effective self-healing in the face of psychological pressure.⁵⁷

The concept of *daiq* teaches that the narrowness of the soul stems from spiritual disorientation, so its healing requires a reorientation of the relationship with God. *Al-Raghib al-Asfahani* in *Mu'jam Mufradat li Alfaz al-Qur'an* emphasizes that the meaning of Qur'anic keywords such as patience (*Sabr*) and gratitude (*shukr*) is associated with the relational context between man and his Creator. This approach is in line with the findings of modern positive psychology that identify gratitude and forgiveness as protective factors against stress. In Q.s an-Nazi'at:40, *tazkiyah* (purification of the soul) is described by Quraish Shihab as a process of self-control that involves deep reflection on existential meaning, an effective method of reducing emotional distress.⁵⁸

⁵⁵Hilmy Rabi'ah Nur and Iffaty Zamimah, "Mental Health Perspective of Tafsir al-Misbah by M. Quraish Shihab," *Hikmah: Journal of Islamic Studies* 17, no. 2 (2022): 2, <https://doi.org/10.47466/hikmah.v17i2.200>.

⁵⁶Sukardi Bay, "Knowing Yourself in the Qur'an," *ISLAMIDA Journal of Islamic Studies* 1, no. 1 (2022): 1.

⁵⁷Edi Hermanto et al., "The Concept of Self-Healing in QS. al-Insyirah: An Analysis of the Interpretation of Wahbah az-Zuhaili in Tafsir al-Munir," *Journal of Semiotics-Q: A Study of the Quran and Tafsir* 4, no. 2 (2024): 2, <https://doi.org/10.19109/jsq.v4i2.25018>.

⁵⁸Rabiatul Adawiyah et al., "Overcoming Stress and Anxiety from a QS Perspective. An-Nazi'at Verse 40: Analysis of the Interpretation of Quraish Shihab in Tafsir al-Mishbah," *Journal of Semiotics-Q: A Study of the Quran and Tafsir* 4, no. 2 (2024): 2, <https://doi.org/10.19109/jsq.v4i2.25109>.

Conclusion

Based on the study of the Qur'anic texts, it was found that 12 verses and 13 repetitions (9 makkiyyah verses and three madaniyyah verses) contain the meaning of *daiq*, namely a feeling of narrowness, tightness, or inner pressure represented in a linguistic context such as *daiq šadr* (a narrow/narrow chest). According to Toshihiko Izutsu's semantic approach, the meaning of *daiq* is not only limited to the physical but also includes psychological and spiritual dimensions. Reflects an inwardly narrow, tight, and depressed feeling that is relevant to the spiritual mental state that is not airy. The phenomenon of Fear of Missing Out, which is strong in the digital age, has now become a modern *weltanschauung* that exacerbates inner pressure, causing individuals to feel anxious and anxious because they fear missing out on social experiences, thus strengthening the sense of *daiq* psychologically and spiritually. The impact of FOMO on mental health in the form of anxiety, stress, sleep disorders, and feelings of dissatisfaction shows a close connection with the concept of *daiq* as an inner stress that requires spiritual and psychological treatment. The Qur'an offers a spiritual approach to overcoming *daiq* conditions through values such as *dhikr*, patience, tawakal, and sincerity that can be integrated with modern psychological therapies to overcome stress and anxiety. This concept has become particularly relevant in the digital age marked by the rise of depressive disorders and anxiety around the world, so a deep understanding of *daiq* can help develop holistic interventions that blend psychological and spiritual aspects. However, this conclusion is conceptually based on the linguistic analysis of the Qur'an, so its application in the world of psychotherapy requires further development to integrate spiritual approaches in treating mental health that are under the pressure of modern phenomena such as FOMO.

Bibliography

- Adawiyah, Rabi'atul, Muhammad Albadar Adren, Ridwan Sholeh, Putri Ramadani, and Sukiyat Sukiyat. "Overcoming Stress and Anxiety from a QS Perspective. An-Nazi'at Verse 40: Analysis of the Interpretation of Quraish Shihab in Tafsir al-Mishbah." *Journal of Semiotics-Q: A Study of the Quran and Tafsir* 4, no. 2 (2024): 2. <https://doi.org/10.19109/jsq.v4i2.25109>.
- Al-Ashfahan, Ar-Raghib. *Al-Mufradat Fi Gharibil Qur'an, Volume 2*. Khazanah Fawa'id id Library, 2017.
- Andrew K, Przybylski, Cody R. DeHaan, and Valerie Gladwell. "Motivational, Emotional and Behavior Correlates of Fear of Missing Out." *Human Behavior* 29, No. 4, 2013.
- Anggraeni, Ellynda Kusuma. "Fear Of Missing Out (FOMO)." Accessed June 5, 2025. <https://www.djkn.kemenkeu.go.id/artikel/baca/13931/Fear-Of-Missing-Out-FOMO-Ketakutan-Kehilangan-Momen.html>.
- Aprilyanti, Siva, Masduki Asbari, and Alfiana Supriyanti. "FOMO Management: A Critical Analysis of Patrick J. McGinnis's Book of Fear of Missing Out." *Journal of Information Systems and Management (JISMA)* 3, no. 5 (2024): 15–18. <https://doi.org/10.4444/jisma.v3i5.1069>.
- Ardani, Tristiadi Ardi, Iin Tri Rahayu, and Yulia Sholichatun. *Clinical Psychology*. Graha Ilmu, 2007.
- Arroisi, Jarman, Dzat Aliviatin Nuha, Rita Ashfuriyah, and Khotimatul Mahbubah. "The Urgency of Religion in Preparing Mental Health According to Zakiah Daradjat." *Tasfiyah: Journal of Islamic Thought* 6, no. 1 (2022): 1. <https://doi.org/10.21111/tasfiyah.v6i1.7637>.

- At-Thobari, Muhammad ibn Jarir. *Tafseer Ath Thabari (Jami' Al Bayan Fii Ta'wil Al Qur'an)*. Azzam Library, 2007.
- Baqi, Muhammad Fuad Abdul. *Mu'jam Al-Mufabras*. Maktabah Dahlan, 1991.
- Bay, Sukardi. "Knowing Yourself in the Qur'an." *ISLAMIDA Journal of Islamic Studies* 1, no. 1 (2022): 1.
- Fauziah, Amira, Ahmad Zainuddin, Amir Mahmud, and Miftara Ainul Mufid. "Anxiety Disorder in the Qur'an (Study of Lafadz Khauf, Halu' and Huzn)." *Trivikrama: Journal of Social Sciences* 1, no. 2 (2023): 2. <https://doi.org/10.6578/tjmis.v1i2.48>.
- Ghazali, Bahri. *Mental Health I*. Harakindo Publishing, 2016.
- Hafizh, Arfan Maulana, Fajar Hidayat, Amril Suansyah, and M. Reza Saputra. "Fomo Vs Jomo: Understanding The Psychology Behind Social Media Consumption Behavior And Its Impact On Mental Well-Being With A Communication Psychology Approach." *World Journal of Islamic Learning and Teaching* 1, no. 2 (2024): 10–18. <https://doi.org/10.61132/wjilt.v1i2.37>.
- Hermanto, Edi, Putri Dewi Sholihah, Mansuri Hasyim, Putri Afrilla Rafina, and Mhd Febrianda. "The concept of Self-Healing in QS. al-Insyirah: An Analysis of the Interpretation of Wahbah az-Zuhaili in 'Tafsir al-Munir.'" *Journal of Semiotics-Q: Study of the Science of the Quran and Tafsir* 4, no. 2 (2024): 2. <https://doi.org/10.19109/jsq.v4i2.25018>.
- Imam As-suyuthi. *Asbabun Nuḏul (The Reasons for the Descent of the Qur'an) Terj.* Pustaka al-Kautsar, 2014.
- Imam Zamakhsyari. *Tafsir Al Kasyaf*. Dar Al Marefah, 2009.
- Izutsu, Thosihiko. *God and Man in the Qur'an. Semantics of the Qur'anic Weltanschauung*. 2002nd ed. Islamic Book Trust, 2008.
- Izutsu, Toshihiko. *Religious Ethics in the Qur'an, Terj. M. Djoely*. Pustaka Firdaus, 1993.
- Izutsu, Toshihiko. *God and Man in The Qur'an: Semantics Od The Qur'anic Weltanschauung*. Academic Art & Printing Service, 2002.
- Izutsu, Toshihiko. *The relationship between God and man; Translated by Amiruddin et al.* Yogyakarta Press, 2003.
- Jalaluddin. *Psychology of Religion*. PT Raja Grafindo persada, 2012.
- Jannah, Miftahul. "Mental Health in Islamic and Western Perspectives." *Tadabbur: Journal of Islamic Civilization* 6, no. 2 (2024): 2. <https://doi.org/10.22373/tadabbur.v6i2.705>.
- Larisu, Zulfiah. "The Impact of Social Media Use on Gen Z Mental Health: The Relationship Between FOMO and Social Anxiety." *Psikologiya Journal* 1, no. 4 (2024): 4. <https://doi.org/10.62872/0qcq7y15>.
- "The Meaning of Al Salah in the Qur'an: Semantics of Toshihiko Izutsu - Walisongo Repository." Accessed May 30, 2024. <https://eprints.walisongo.ac.id/id/eprint/16019/>.
- Manzur, Ibn. *Lisan Al-'Arab*. Jilid 10. Adab Al-Hawzah, 1405.

- Maslahat, Meta Malihatul, and Vina Noor Laila. "Dhikr Therapy In The Treatment Of Anxiety Disorders In Adolescents." *Psychic : Journal of Islamic Psychology* 8, no. 1 (2022): 1. <https://doi.org/10.19109/psikis.v8i1.9967>.
- Muhsinin, Mahmud. "Non-Muslim Studies of Islam: Toshihiko Izutsu's Semantic Study of the Quran." *Al-Hikmah: Journal of Religious Studies* 10, no. 2 (2024): 153–69. <https://doi.org/10.30651/ah.v10i2.26460>.
- Mumtazah, Niha Barrah, Ali Zaenal Arifin, and Suwarno Suwarno. "Toshihiko Izutsu's Semantic Analysis on the Words of al-Hubb in the Qur'an." *Al Muhafidz: Journal of the Science of the Qur'an and Tafsir* 3, no. 2 (2023): 2. <https://doi.org/10.57163/almuhafidz.v3i2.81>.
- Nur, Hilmy Rabi'ah, and Iffaty Zamimah. "Mental Health Perspective of Tafsir aL-Misbah by M. Quraish Shihab." *Hikmah: Journal of Islamic Studies* 17, no. 2 (2022): 2. <https://doi.org/10.47466/hikmah.v17i2.200>.
- Nurusshobah, and Akhmad Aidil Fitra. "Mental Health and Spirituality: How Does the Qur'an Concept Deal with the Psychological Crisis of the Contemporary Era?" *Al-Fahmu: Journal of the Science of the Qur'an and Tafsir* 4, no. 1 (2025): 115–30. <https://doi.org/10.58363/alfahmu.v4i1.281>.
- Prastia, Tissa, Herlan Pratikto, and Suhadianto. "Social Anxiety in Adolescent Social Media Users: Testing the Role of Body Image." *INNER: Journal of Psychological Research* 2, no. 4 (2023): 4.
- Qurthubi, Imam Al. *Tafsir Al-Qurthubi*. Azzam Library, 2016.
- Rahtikawati, Yayan, and Dadan Rusmana. *Qur'anic Interpretation Methodology; structural, semantic, semiotic, and hermeneutic*. CV Pustaka Setia, 2013.
- Ramayulis. *Psychology of Religion*. Kalam Mulia, 2002.
- Sahidah, Ahmad. *God, Man and Nature*. IRCiSoD, 2018.
- Sandimula, Nur Shadiq. "Semantic Analysis of the Word 'Thayyibah' in the Qur'an." *AL QUDS : Journal of Qur'an and Hadith Studies* 6, no. 2 (2022): 2. <https://doi.org/10.29240/alquds.v6i2.3324>.
- Saussure, Ferdinand de. *General Linguistics Course, Terj. Rahayu S. Hidayat, Introduction to General Linguistics*. Gadjah Mada University Press, 1988.
- Scott, Elizabeth. "Do You Have FOMO? Here Is How to Cope." Verywell Mind, 2024. <https://www.verywellmind.com/how-to-cope-with-fomo-4174664>.
- Shihab, Quraish. *Tafsir Al-Mishbah: Message, Effect, and Compatibility of the Qur'an*. Lentera Hati, 2012.
- Simanjuntak, Dahliati. "The Meaning of the Words Khasyyah and Khauf in the Qur'an." *Al FAWATIḤ: Journal of Quran and Hadith Studies* 3, no. 2 (2022): 2. <https://doi.org/10.24952/alfawatih.v3i2.6235>.
- Come on, Sumarta. "Analysis of the Meaning of Faith in Allah in the Contemporary Context." *Khulasah : Islamic Studies Journal* 1, no. 1 (2019): 1. <https://doi.org/10.55656/kisj.v1i1.130>.

Yusron, M. Agus. "The Qur'an and Psychology; Understanding Human Personality from the Perspective of the Qur'an." *Tafakkur: Journal of the Science of the Qur'an and Tafsir* 3, no. 1 (2022): 1.