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## Prevention of Inferiority Complex Attitudes According to the Qur'an

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### Abstract

*Man as a caliph on earth was created by Allah in perfect form, but man is never free from emotional challenges such as the inferiority complex, which can hinder his spiritual and social development. The Qur'an calls for people not to feel this way, but also prohibits them from hitting the threshold that makes them arrogant, analysis is needed to find out the answer to how the mufassir interprets the verses related to the inferiority complex? And what are the limits of behaving so as not to have an inferiority complex attitude and not to result in arrogance? This study focuses on the analysis of mufassir's interpretation of Qur'anic verses related to the theme of inferiority complex, with the aim of understanding the boundaries of attitudes between arrogance and inferiority. This research is a literature review with a qualitative approach. The results of this study show that the mufassir emphasize that true strength lies in faith, solid faith is the initial key in overcoming the sense of inferiority complex, inferiority complex is the spiritual part of human beings and spiritual studies sourced from the Qur'an are the initial stages in fighting the inferiority complex. Allah commands His servants not to feel weak because they are created in the best form by Allah, with physical, intellectual, and spiritual virtues. Imam Qurthubi highlighted the importance of arousing enthusiasm and appreciating the privileges given by Allah without triggering behavior of superiority.*

**Keywords:** *Prevention of Pride; Attitude Control; Spiritual; Imam Qurtubi' Tafsir.*

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## Introduction

Man, as the most perfect creature of God's creation, has uniqueness and extraordinary potential. God, the Creator, created human beings with all the advantages and potentials to develop their lives in this world. In Surah Al-Tīn, verse 4, Allah says:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

"Indeed, We have created man in the best possible form."

This scripture affirms that each individual human being was created by God in a very good form, with unique brilliance and virtue. Therefore, understanding the meaning of life and appreciating self-worth is an important aspect in realizing the extraordinary potential that every human being possesses as a perfect creation of God.

With the perfection that Allah bestows on man, as a form of justice and His love, Allah makes man a caliph on earth. As stated in the Qur'an Surah al-Baqarah verse 30:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

"Remember when your Lord said to the angels, "Verily, I want to make a caliph on the face of the earth."

This verse reflects the giving of a mandate to humans to become leaders and managers on this earth. Armed with reason, justice, and wisdom, humans are entrusted with the task of being God's representative in this world. Therefore, as a caliph, man's duty is not only to manage natural resources and maintain harmony with the environment, but also to build a just, moral society and support the continuity of life in this world. As perfect beings, humans have moral and spiritual responsibilities in carrying out the role of caliph on this earth.

Although Allah has created man in the best possible form and made him the caliph on earth, the reality is that man is still susceptible to various emotional challenges, such as anxiety, inferiority, and uncertainty. From various news spread on social media, inferiority is an obstacle to human development. Allah himself in the Qur'an acknowledges that humans tend to feel weak and full of doubts.

The Qur'an explains that a Muslim should not feel humiliated and inferior, as explained in Surah Alī-Imrān verse 139:

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

"And do not feel weak, and do not be grieved, for you are the highest, if you are believers."

As a result of globalization, many people have turned away from morality. This leads to the emergence of madzmumah morals, which are bad

behaviors or actions that hurt a person's faith and lower their dignity. Some examples of madzmumah morals are kufr, shirk, hypocrisy, wickedness, apostasy, takabbur, riya, envy, lying, incitement, bakhil, extravagant, revenge, betrayal, greed, slander, and so on. Madzmumah morals are morals that are wrong, invalid, and violate the rights of others.

These inherent characteristics have been present since birth, and are ingrained in the essence of every individual, regardless of gender. Naturally, humans have a tendency to have excellent morals, however, these morals can become corrupted if individuals are born into households with bad practices, leading to the development of undesirable moral values. One of the morals that is not commendable is arrogance (*istikbār*) [1].

Abdullah Yatimin, in his book "The Study of Morals in the Perspective of the Qur'an", defines *istikbār* as the act of considering oneself superior to others, which leads to a tendency to hide and deny one's own shortcomings. This mindset involves feeling always feeling superior in terms of wealth, intelligence, honor, glory, and luck compared to others [2].

But on the other hand, there is also a disease that is not good if owned by a Muslim, which is related to and contrary to the arrogant attitude, namely feeling inferior. One of the diseases of the people of the last days that is rather significant these days is the *inferiority complex* or extreme inferiority complex. This crisis of low self-esteem is included in the most destructive matters if it becomes part of the religious factor, and then continues to an attitude of insecurity with one's own identity, especially Islam.

This is contrary to Saidina Umar ibn al-Khattab r.a.:

إِنَّا كُنَّا أَذَلَّ قَوْمٍ فَأَعَزَّنَا اللَّهُ بِالْإِسْلَامِ فَمَهْمَا نَطْلُبُ الْعِزَّةَ بغيرِ مَا أَعَزَّنَا اللَّهُ بِهِ أَذَلَّنَا اللَّهُ

"We used to be the most despicable race and then Allah glorified us with Islam, when we seek glory other than the way of Islam, surely Allah will make us despicable [3]."

Adherence to Islamic principles has played an important role in the prosperity of Muslims and their ability to exercise authority over two-thirds of the world during this period. Furthermore, this obedience has helped Muslims overcome feelings of inferiority.

The disease has also undercut the foundations of boundless secularization in various areas of life. This system includes politics, family, law, and education. The influence of secularism has become easier to control as the number of Muslims who have an *inferiority complex* increases<sup>4</sup>.

in a scientific paper written by Juita Andirani et al., which states that in this day and age we are facing the problem of a crisis of discipline, perseverance, and tenacity in education. Compared to the education system in South Korea, it is very far behind.<sup>5</sup> The word "backward" should not be a thing to be discouraged

and give up and only be able to admire from a distance about the progress that other nations have, but to improve themselves and continue to improve themselves with trust and knowledge.

Juita also mentioned this regarding the progress, "they don't have time to think about identity and what true happiness is. What is the purpose of human beings being created, the purpose of the earth being created and so on [6]. In relation to the above verse, that is what is meant that it is inappropriate for a Muslim to be weak and feel weak (*inferior*) because Muslims have faith, know the essence of life and the purpose of life itself.

However, if we look at the knowledge and reality of Muslims, it is found that the tendency to feel weak such as *the inferiority complex*, still occurs with various factors, be it in terms of knowledge that seems to be Muslims are not equal to the knowledge possessed by *outsiders*, or feelings of pessimism towards the challenges of today's world problems. It is also often found that there is a feeling of "condescension" to avoid feeling arrogant, because the Qur'an prohibits having an arrogant nature.

According to Adler, low self-esteem is a feeling of worthlessness that arises due to subjectively perceived psychological or social inability, or due to a less than perfect physical state [7]. Inferiority is the perception of oneself that has no value or purpose, and feels incapable and ineffective. Regardless of other people's perceptions of him, he consistently harbors a sense of insignificance[8].

Individuals who are unable to cope with feelings of inadequacy will experience a high sense of inferiority. Adler (as quoted in Sujanto) argues that feelings of inferiority are not an indication of pathology, but rather serve as a catalyst for the progress and development of human existence. Excessive low self-esteem can lead to abnormal manifestations, such as developing a sense of inferiority or a sense of superiority. However, in most situations, the sensation of inferiority serves as a driving force for progress or achieving superiority.<sup>9</sup>

From feeling useless, it takes a change to complement your shortcomings and feel confident, in order to live an ideal life. These efforts must be grown from oneself, as Allah says in QS. al-Ra'd verse 11:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

"... Indeed, Allah will not change the condition of a people before they change their own condition. And if Allah wills evil against a people..."

Man must change himself from helpless to empowered, it requires his own efforts, and the effort and permission of Allah. It can be concluded that experiencing feelings of inferiority is common among individuals, as it marks the initial stage of their efforts to achieve a higher position or achieve a desired goal. Feelings of inferiority are natural, but they become abnormal when they develop into an excessive sense of inferiority.

However, as explained earlier, the change of self from inferior to superior will also have side effects if one is not aware of the limitations, namely excessive feelings of superiority (*superiority complex*), or arrogance, while the Qur'an in QS. al-Nahl verse 29 strictly forbids this:

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَلَيْئَسَ مَثْوًى الْمُتَكَبِّرِينَ

"So enter into the gates of Hell, and you will abide in them. It must be as bad as the place where the boastful person is."

On the one hand, the Qur'an prohibits inferiority and feeling contempt, but as Alder says, inferiority pushes a person towards improvement that results in perfection (superior), but on the other hand, the effect of feeling superior will make oneself an arrogant person, whereas the Qur'an prohibits such an attitude. Therefore, it is necessary to know what the Qur'an's perspective is on the prohibition of *inferiority complexes*, and it also requires restrictions on not feeling humiliated, which does not cause arrogance.

Departing from the feeling of contempt, the word contempt became the main keyword in the researcher's initial observation. The Qur'an mentions the word contempt in the Qur'an as a form of contemptible punishment 15 times, such as in Surah Luqmān verse 6, al-Sajadah verse 8, al-Ahzāb verse 57, sabā' verse 14, al-Dukhān verse 30, al-Jatsiyah verse 9, al-Mujādalah verse 16, al-Hāj verse 57, al-Nisā' verse 151, 102, 37, and also 14, Alī-Imrān verse 178 and al-Baqarah verse 90. Meanwhile, the insulting words that are independent of the news about punishment are found in al-Fajr verse 16, al-Mursalat verse 20, al-Qalam verse 10, al-Zukhrūf verse 56, Alī-Imrān verse 136, and al-Nisā' verse 104. The verse that prohibits feeling insulted is found in verse 139 of Alī-Imrān, and Muhammad verse 35.

The above verses still need to be sorted out, and matched to the desired context in this script

This research was conducted to review and seek the interpretation of the Qur'an by mufassir about the verses of the Qur'an related to the theme of *inferiority complex*, and how Muslims should behave so as not to feel inferior, and also to clarify how the boundaries and differences between not feeling inferior and arrogant:

In order to avoid extensive and unnecessary discussions, the focus of this research is focused on verses related to the theme of *inferiority complex*, the boundaries of attitudes between arrogance and inferiority, and to see how mufassir explains these verses.

After looking at the background and gap that occurs between the editorial of the Quran and the application that is seen from the perspective of the phenomenon of society, it is necessary to further study this research by formulating the following question formulation: *First*, how does mufassir

interpret verses related to *the inferiority complex*? 2. What are the limits of behaving so as not to have an *inferiority complex* attitude that does not result in pride?

## Method

This study uses the literature method as the main approach. The literature method is a research approach that utilizes various literature sources, both primary and secondary, to collect relevant data and information [1]. In this study, this approach aims to explore the interpretation of mufassir on Qur'anic verses related to inferiority complex, as well as the boundaries of attitudes between inferiority complex and arrogance.

This research is qualitative-descriptive, focusing on text analysis and interpretation. Qualitative means that this research is not oriented to numbers or statistics, but rather to meaning, symbols, and interpretations [2]. Descriptive is used to describe the results of the interpretation of mufassir and its implications for the prevention of inferiority complex.

The approach used is thematic interpretation (*mawṭū'i*). This approach groups Qur'anic verses that are relevant to the theme of inferiority complex, to then be analyzed in depth based on the interpretations of tafsir scholars.

The data sources of this research consist of two categories: (1) Primary Sources: Books of Qur'an interpretation, such as Tafsir Al-Jalalain, Tafsir Ibn Katsir, and Tafsir Al-Qurthubi [3]. (2) Secondary Sources: Books, journal articles, and related research that support the understanding of the inferiority complex from an Islamic perspective.

The data collection technique in this study is carried out by reading, recording, and analyzing the content from relevant library sources. Data are collected systematically to ensure their accuracy and relevance to the research theme.

This research process involves several steps, namely:

- Determine the main theme, namely the inferiority complex according to the Qur'an.
- Identify Qur'anic verses that are relevant to the theme.
- Collecting the interpretations of the mufassir on these verses.
- Analyze and synthesize the results of the interpretation to answer the research question.

Verse analysis is carried out by an inductive method, where the researcher collects verses related to the theme, such as QS. Al-Isra': 70 (on human virtue), QS. At-Tin: 4 (about the perfection of human creation), and QS. Ali Imran: 139 (prohibition of feeling weak). Each verse is analyzed based on its context and meaning.

**Table 1 Categories of Verses Related to Inferiority Complex**

Category	Surah and Verse	Key Topics	Interpretation
The Prohibition of Feeling Inferior	Ali Imran: 139	Don't be weak and sad	The emphasis is not on giving up because Muslims have a high degree if they believe.
Human Glory	Al-Isra': 70, At-Tin: 4	Humans are created in the best possible form	Physical, intellectual, and spiritual privileges as a gift from God.
Respect for the Faithful	Al-Hajj: 38, Muhammad: 35	Allah's protection to believers	God defends His people and emphasizes the importance of obedience and faith.

This research delves into the interpretation of the mufasssir of Imam Qurthubi. Emphasis is placed on a view that highlights the balance between valuing human privilege without triggering arrogance or inferiority [4]. To understand the inferiority complex in Islam, this study also uses a philosophical approach [5]. This approach helps to explain the concept of self in Islam, its relation to faith, and how human perfection mentioned in the Qur'an is the basis against feelings of inferiority [6].

Inferiority complex is understood as a psychological condition that affects a person's perspective on himself. In Islam, this condition is studied from a spiritual perspective, namely how faith and confidence in Allah can overcome these weaknesses [7]. The results of the literature analysis show that the prevention of inferiority complex in Islam begins with strengthening faith, recognizing the virtues given by Allah, and avoiding unhealthy comparisons with others [8]. The verses of the Qur'an provide the foundation that human beings are created in the best form and have the duty of being the caliph on earth. This study also analyzes the limitations of attitudes taught by the Qur'an [9]. Allah forbids people to feel inferior (QS. Ali Imran: 139) but also warns against

arrogance (QS. Luqman: 18). This interpretation provides guidelines that balance is the main key.

Data validation is carried out through source triangulation, where data from various tafsir books are compared and analyzed to ensure consistency and accuracy. The results of the study show that the Qur'an provides clear guidance in preventing inferiority complex [10]. The verses of the Qur'an teach man to understand his privileged position as a perfect being, but still be humble and avoid pride. The interpretation of the verses of the Qur'an shows that faith and spiritual awareness are the main foundations in preventing inferiority, while at the same time protecting people from the arrogant nature forbidden by religion. This research enriches Islamic studies on the relationship between psychological and spiritual aspects.

## **Results and Discussion**

### **Pengertian Inferiority complex**

Everyone must have felt inferior at some point. This feeling of inadequacy doesn't really indicate weakness. According to Adler, low emotions can be a driving factor for behavior. The human struggle to compensate comes from feelings of inferiority. The payment in question is meant to help a person overcome feelings of inferiority [11]. Because the urge to overcome feelings of inferiority and aim to achieve a better level of development drives us throughout life [10].

*Inferiority complex* is a type of psychological barrier that generally appears during puberty, whose complexity and negative impact can harm the individual. *The inferiority complex* is the opposite aspect of the inferior feeling, which is considered abnormal because it tends to have a negative impact [12]. The state of *inferiority complex* occurs when the sense of inferiority is enlarged and becomes highly compulsive [11]. In the *inferiority complex*, individuals have difficulty balancing in overcoming feelings of inferiority, so they tend to see themselves negatively and feel helpless in the face of their environment [12].

*The very deep and unconscious feeling of worthlessness* in which the person feels uncomfortable or incompetent in handling their problems is known as the inferiority complex. At its core, the inferiority complex is a disorder in which very extreme emotions of inferiority complex cannot be controlled, leading to a poor self-outlook (feeling meaningless) and emotions of inability to handle situations [13]. A characteristic feature of the inferiority complex is the constantly developing worries, which drive the person to develop a neurotic compulsive mentality [13].





*Inferiority complexes* are very painful for the ego, and individuals who experience them tend to have strong self-defense mechanisms to hide feelings of inferiority from themselves and others. Unhealthy emotions often appear, such as anxiety, insecurity, and can even lead to abnormal behavior. Therefore, it can be concluded that some of the main symptoms or characteristics of the *inferiority complex* involve anxiety that contributes to abnormal behavior [14].

*Inferiority feeling* is defined as any form of feeling of psychological inadequacy, negativity, and physical state that is subjectively felt. Through *inferiority feeling*, individuals strive to achieve superiority and independence. An independent individual is an individual who is creative, has an understanding of his potential, is able to set life goals, and is able to develop the potential to

achieve these goals [14]. Therefore, when an individual sees that others have greater or better achievements, he or she will feel inferior, dissatisfied, or imperfect, prompting him to reach higher levels and feel superior temporarily, in a pattern that is constantly spinning [15]. *Inferiority feelings* can arise from childhood, and generally individuals are unable to accept these feelings because they are considered very limiting and torturous inwardly, triggering the urge to compensate or resolve them. Freud stated that *inferiority feeling* is an expression of the pressure that occurs between the ego and the superego [15].

Everyone has a sense of inferiority or inferiority, which according to Adler is not a sign of weakness, but can encourage behavior. Adler clarified that the attempt to compensate—that is, the attempt to overcome the emotion of inferiority—stems from this complex sensation [16]. The drive to overcome inferiority complex and achieve greater development drives us over time.<sup>16</sup>

Meanwhile, *inferiority complex* is a type of psychological barrier that generally appears during puberty, and its complexity and negative impact can harm individuals. In the *inferiority complex*, the sense of inferiority is magnified and becomes compulsive, causing the individual to have difficulty balancing in coping with feelings of inferiority [17]. This can lead to a negative self-view and feelings of inadequacy in dealing with the surrounding environment.

*Inferiority feeling*, defined as a subjectively perceived feeling of psychological inadequacy, encourages individuals to achieve superiority and independence. According to Adler, independent individuals are those who are creative, understand their potential, are able to set life goals, and develop the potential to achieve those goals [18]. *Inferiority feelings* can appear from childhood, and individuals usually find it difficult to accept these feelings because they are considered very limiting and torturous mentally. Freud stated that *inferiority feeling* is an expression of pressure between the ego and the superego.

Thus, both *inferiority complex* and *inferiority feeling* are complex psychological phenomena and require a deep understanding of the individual's struggle to overcome feelings of inferiority.





## Inferiority complex compensation

Compensation is a strategy to manage *inferiority feelings*, and can be likened to a defense mechanism against *inferiority feelings* [17]. *Inferiority feeling* can have an effect on adolescents' behavior, encouraging them to exhibit behaviors that reflect inadequacy. Individuals compensate for *inferiority feeling* through various forms, including:

- a. Withdrawal tactics, such as low self-awareness, becoming sensitive, and withdrawing from social interactions.
- b. Aggressive tactics, including seeking excessive attention, criticizing others, and feeling overly worried.

Individuals engage in slashing, fleeing, and defending themselves as a form of compensation for feelings of inferiority. In cutting and stabbing, a person may perform deceitful and dangerous actions, which cause harm to themselves and others. Killing others or committing suicide is an example of an extreme act that falls under the category of flight and self-defense [18].

Alwisol identified three tendencies in compensation to protect oneself from shame due to *inferiority feelings*, namely:[19]

1. Excuses, which include the use of the phrases "yes but" and "indeed if" to protect self-esteem.
2. Aggression, with three forms, namely deprecation, *accusation*, and *self-accusation*, aims to protect vulnerable self-esteem.
3. Withdrawal, with four forms, namely retreat, staying in place, hesitating, and creating barriers, is used to escape difficulties and maintain self-esteem from inflation.

Thus, based on the opinions of several experts, it can be concluded that compensation for *inferiority feeling* involves two main forms, namely withdrawal and aggression.

### Aspects and Factors of Inferior Taste

According to Lauster, individuals who experience *inferiority feeling* have the following characteristics:[20]

1. Negative attitudes in the face of adversity, insecurity, indecision, indecision, low self-esteem, lack of courage, lack of responsibility, and a tendency to blame others, all contribute to the overall impression that one's activities are insufficient.
2. Some people experience feelings of dislike by groups or individuals, avoid situations where they may be accused or belittled, and experience shame when it comes to standing in front of others.
3. Individuals are not confident and easily nervous, feel anxious in expressing their ideas, always compare themselves with others.

Fleming and Courtney present aspects of *inferiority feeling* in their measuring tool, *the Feeling of Inadequacy Scale*. Here is a breakdown of those aspects:[21]

In cases involving others, social confidence includes a lack of assurance, unreliability, and certainty in one's talents. The association between social confidence and age and experience was stronger.

Abilities in school include a wide range of emotions, including weakness, powerlessness, inability, proficiency, competence, expertise, and the ability to complete academic tasks.

Lack of interest in one's own needs and desires, as well as low self-esteem, are symptoms of low self-esteem..

According to Jorfi, *self-regard* is an individual's perception of himself [22].

*Physical appearance*, emphasizing the individual's attention to his physical appearance, which is a form of compensation for *inferiority feeling*.

*Physical abilities*, involving a feeling of self that is weaker in terms of physical abilities and the potential of individuals to perform physically compared to peers.

Based on the aspects described by the researchers above, it can be concluded that in this study, the aspects of *social confidence*, *school ability*, *self-regard*, *physical appearance*, and *physical abilities* will be used as dimensions to measure *inferiority feeling*.

Children whose caregivers exhibit negative social behaviors, such as over-nurturing them, are more likely to internalize harmful emotions such as low self-esteem and dependence. It is further said that things like social exclusion, hostility, anger, and feelings of inadequacy can come from a home full of violence and abuse [23].

Low self-esteem can be caused by: [24]

- a. Physical disability, where everyone wants to have a perfect body, and physical disability can be the target of ridicule from friends. This causes bad feelings in oneself towards others.
- b. Spiritual defects, which arise from children seeing those around them who seem perfect, create feelings of inadequacy in children, especially if the adults around them do not appreciate the world of children.
- c. Wrong education, either by pampering or by violence, can create a sense of inferiority in children. Pampering makes children have no power and always depend on others, while violence makes children feel hostile and depressed.

Some of the factors that cause individuals, especially students, to experience *inferiority feelings* include:

- a. Parental attitudes, which provide social opinions and evaluations of the behavior and weaknesses of students under the age of six, can shape students' social self-concept in adulthood, leading to low self-esteem and lack of self-confidence.

- b. Physical deficiencies, such as lameness or inability to speak or vision, can trigger an emotional reaction and are linked to previous unpleasant experiences.
- c. Mental limitations, which arise when students compare themselves to other people's higher achievements, especially when they are expected to perform perfectly in the game.
- d. Social deprivation, which can arise due to family status, race, gender, or social status, and causes students to feel inferior due to comparisons with others.

Thus, the factors that cause *inferiority feeling* in a social context involve physical deprivation, mental limitations, parental attitudes, and social deprivation.

In general, individuals who experience inferiority feelings, as outlined by Lauster, have certain characteristics, including feeling insecure, indecisive, wasting time in decision-making, having feelings of inferiority, and a tendency to blame others. Aspects of inferiority feeling, as described by Fleming and Courtney in their *Feeling of Inadequacy Scale*, include *social confidence*, *school abilities*, *self-regard*, *physical appearance*, and *physical abilities*. In this context, these aspects will be used as a dimension for measuring *inferiority feeling* in research.

Furthermore, an unsupportive social environment, such as excessive pampering, can strengthen a child's sense of dependence and develop *feelings of inferiority*. A harsh, loveless, and violent family environment can also create feelings of social rejection, hatred, resentment, and deep feelings of inferiority.

Additionally, factors that cause *inferiority feeling* include physical disabilities, spiritual disabilities, and wrong education. For example, parental attitudes, physical shortcomings, mental limitations, and social shortcomings can trigger *inferiority feelings* in students. Therefore, understanding this condition is very important in order to provide appropriate support and guidance to individuals who experience inferiority feelings.

### **Overcoming the Inferiority complex (Striving for Superiority)**

According to Engler, in explaining Adler's concept, human life follows instincts or impulses of needs, including the fulfillment of basic needs and the need to develop. Although humans have animal instincts, they also have an appreciation for the environment, which leads to attention to relationships with the environment, known as social interests. Social interest allows humans to overcome animal instincts, especially in the context of inferiority [25].

Alwisol stated that feelings of inferiority and superiority are influenced by social interests. People with well-developed social interests tend to strive not

only for personal excellence, but also for the perfection of everyone in society [19]. Adler believed that social interests are an integral part of human beings and appear in the behavior of every individual, including criminal, psychotic, or healthy people. Social interest plays a key role in motivating people to pursue superiority in a healthy way and avoid maladjustment [26].

Although social interest is born naturally, Adler argues that it is too weak and small to develop on its own. Therefore, the main task of the mother, especially in the early experience of the baby, is to develop the innate potential of her child [20]. Adler emphasizes that the relationship between mother and child is essential in the development of social interest, and that each child has a different level of social interest.

During the womb, the baby experiences unity with its mother, and after birth, the baby struggles to stay connected with its mother through breastfeeding. Babies rely heavily on their mothers to meet their physical and psychological needs [21]. Therefore, the mother's task is to encourage the development of her child's social interest through a cooperative mother-child relationship. Alwisol highlighted the importance of pure maternal love that focuses on the welfare of the child, not just on the mother's own wants and needs. [27].

Alwisol also emphasized that a healthy social interest in children can develop through observation of the mother's social interest in others around her. If the mother pays balanced attention to the child, husband, and society, then the child's social interest can develop well [28].

The role of the father is also recognized as important in the social environment. Adler emphasized that a successful father is one who has a good attitude towards his wife, work, and society, without neglecting or becoming authoritarian to his children. These mistakes can hinder the development of children's social interests.

The social environment also plays a role in children's understanding of social interests. After the age of five, the genetic impact becomes less significant, and the influence of the social environment becomes more pronounced [22]. Social life, according to Adler, is something natural for humans, and social interest is the glue of that social life. Through social interest, children can develop pseudo-goals or "*fictinal final goals*" in the process of "*striving for superiority*", so as to achieve personal superiority.

Adler in his book "Classical Theory Personality and Modern Research" by Friedman & Schustack, argues that the essence of personality is the search and struggle to achieve superiority [23]. When a person feels helpless or experiences an event that makes him feel powerless to do anything, then there is a high

possibility of feeling inferior [24]. If these feelings continue to develop, the individual can develop an inferiority complex, that is, a sense of inferiority, which makes the feeling of inadequacy excessive and hinders the effort to achieve the goal [29].

The concept of "*Striving for perfection or superiority*" is also related to the realization of a "*fictinal final goal*", or a pseudo-final goal. According to Adler, each individual creates a pseudo-final goal as a behavioral guide, using materials from heredity and the environment [25]. This goal does not have to be based on reality, but rather reflects an individual's subjective interpretation of the world. With this pseudo-purpose, individuals can overcome the suffering of inferiority.

Adler argues that "*Striving for perfection or superiority*" does not refer to superiority in the sense of caste or degree between people, but rather to the drive to improve competence. This concept is similar to Jung's view of the "basic self". Friedman & Schustack adds that each individual has a different pseudo-purpose, reflecting what is considered perfection and aiming to eliminate flaws [30].

Adler identified several indicators that can indicate that a person can achieve "*Striving for superiority*" positively, including having innate inadequacies, awareness of feelings of inferiority, the ability to develop social interests, and the ability to build passive pseudo-goals to cover up feelings of inferiority.

Alwisol highlights the uniqueness of humans by looking at the concept of lifestyle. Lifestyle is everyone's unique way of striving to achieve certain goals in life. Lifestyle is formed at the age of 4-5 years through the individual's observation and interpretation of innate abilities and the environment [26]. Lifestyle is also influenced by the special inferiorities that individuals have, both imaginary and real, as compensation for such inferiority [31].

Adlerian thought ends with the idea that the creative power within each individual determines their way of life. According to Adler, everyone has the autonomy to design their own life path [27]. As the primary catalyst and life-giving glue, the creative self (also known as the creative force) is said to be the most important factor in shaping action [28]. The first strength is genetics, and the second is the environment; This power wins over strength and concept.

Adler describes the personality structure of the creative self as a united, constant, and sovereign structure. There are "certain abilities" that are inherited from generation to generation and "certain impressions" that are given by external factors [29]. The building blocks for creative people are these two things coupled with how people see and understand their environment and their genetic makeup. The imaginative self builds a worldview and interpersonal relationships with the help of these resources [31]. As a result, the creative self



can be a powerful tool to absorb information from the environment and shape it into a person's subjective, ever-changing, cohesive, and distinctive character. To live a meaningful life and achieve goals, one must tap into their creative potential.

In Adler's view, everyone is able to choose for themselves how they want to live their lives. The responsibility for a person's identity and actions lies with humans. Creativity gives humans the freedom to determine their lives; Creativity allows them to choose what they want in life, how to achieve it, and how they can help shape the interests of society[32]. People can free themselves and make progress towards meaningful goals when they tap into their creative potential.<sup>32</sup>

Afred Adler, in addition to introducing the term compensation, also introduced the complex concept of superiority related to one's feelings of inferiority. According to Adler, this superiority complex emerged as an attempt to hide weaknesses and inferiority by pretending to have certain strengths [33]. People who experience this superiority complex tend to become dictators and like to intimidate others to demonstrate their superiority [34]. Feelings in this superiority complex involve the need for power, the desire for power, a lack of respect for others, and are often combined with the need for prestige and control over others and the rejection of feelings of inferiority<sup>33</sup>.

From this description, it can be concluded that "striving for superiority" can be manifested in two forms, namely through compensation and superiority complexes. Compensation is an attempt to cover up weaknesses by finding strengths in the same field or other abilities [35]. On the other hand, the superiority complex is an attempt to hide weaknesses by pretending to have certain advantages.

The factors that affect "*striving for superiority*" include four main factors. First, a vision of life that is a valuable belief and the main purpose in life [36]. This vision of life is based on the spiritual conscience as the highest meaning, encouraging the courage and meaning of one's life by seeking the pleasure of Allah alone [37]. Second, confidence in the heart is related to the belief in one's ability and potential, supported by faith and devotion to Allah [38]. Third, self-confidence that grows through self-understanding, recognition of talents and abilities, and individual competence [39]. Finally, enthusiasm and ambition as a way to increase courage and motivation in life, which arise from faith and devotion to Allah SWT.

In verse Q.S. Alī-Imrān verse 139, Hamka interprets Humility vs Faith: Lessons from the Battle of Uhud, in his commentary, discusses the 139th verse of surah Alī-Imrān through the events of the Battle of Uhud. The Muslim army suffered a defeat, with the loss of 70 Mujahideen, including the Prophet

Muhammad's uncle, Hamzah bin Abdul Muttalib. The Prophet himself was hurt and looked sad and discouraged<sup>34</sup>.

This verse, according to Hamka, was revealed by Allah SWT to entertain and arouse the spirit of the Prophet Muhammad and the Muslims. Defeat, sadness, and feelings of weakness can give rise to an *inferiority complex*. However, Allah reminds us that Muslims have a priceless treasure that cannot be taken away by the enemy: faith. With strong faith, a person has a high degree in the eyes of God, regardless of temporary defeat. This faith is a grip and strength to rise up and live a better future.

This verse encourages Muslims not to be trapped in the *inferiority complex*. *Inferiority complex* can arise when a person feels incompetent or worthless compared to others. This can lead to pessimism, hopelessness, and fear of taking risks<sup>[40]</sup>. Allah's command not to feel weak and sad can help Muslims to fight *the inferiority complex*. With the belief that they have a high degree in Allah's sight, Muslims can build confidence and optimism. They are encouraged to focus on their strengths and potential, and not to get hung up on their weaknesses and shortcomings.

Verse 139 in Surah Alī-Imrān describes the events in the Battle of Uhud, in which the Muslims suffered defeat. This failure caused the Prophet Muhammad (peace be upon him) to be hurt and feel sadness, especially because one of the dead was his own uncle. As a result, the spirit of Muslims weakens <sup>[41]</sup>. However, from these failures, there are lessons to learn and improve ourselves. Despite the natural sadness, it is important not to let it drag on <sup>[42]</sup>. Allah SWT forbids Muslims to be weak and discouraged, so it is important for them to have a strong body and mentality so that they are not easily influenced.

*The inferiority complex* can be linked to this analysis in the context that the defeat and sadness experienced by Muslims in such events can trigger feelings of inferiority. They may feel inferior or incapable, especially seeing their failures on the battlefield. However, it is important to overcome those feelings and learn from failure without letting it hinder the spirit and motivation to keep fighting. As such, the analysis reflects the importance of overcoming *the inferiority complex* and building physical and mental strength in response to obstacles and failures.

In the commentary of surah Alī-Imrān 139, Imam Qurthubi offered encouragement to the believers after the Battle of Uhud, during which the Muslims suffered setbacks. Here is a breakdown of the key points:

The command not to weaken and be sad: This verse begins with the command "*wa la tahinū wa la tahzanū*" (do not be weak and do not grieve). Qurthubi explains this as a call to maintain strength and resilience in the face of

adversity.<sup>35</sup> The height of the degree of the believer (if they really believe): This verse continues with "*wa antum al-a'launa in kuntum mu'minīn*" (you are the highest in degree, if you are the believer). Here, Qurthubi emphasizes that despite the setback, the believer has a higher position in the sight of Allah, but only on the condition of true faith.<sup>36</sup> Tafsir in the context of Uhud: Qurthubi acknowledges that this verse was revealed specifically to overcome the disappointment of the Muslims after the Battle of Uhud. It reminds them that their faith raises their degree, even in difficult times [37].

Both texts from Imam Qurthubi and Hamka's commentary on verse 139 in Surah Ali Imran emphasize the importance of maintaining a strong spirit and faith in the face of failure and sorrow, as experienced by Muslims after the Battle of Uhud. Both Qurthubi and Hamka highlight that in a situation of setback, feelings of inferiority *complex* can arise. However, both affirm that unwavering faith is the key to overcoming these feelings [43]. Qurthubi emphasized that Allah's command not to be weak and sad is a call to maintain strength and resilience in the face of difficulties. He also highlighted that despite defeat, believers have a high position in the sight of Allah on the condition of true faith.

On the other hand, Hamka described how defeat and post-Uhud War grief could trigger an attitude of inferiority. However, God reminds us that faith is a priceless treasure and can be a strength to rise [44]. Hamka emphasized that with strong faith, one has a high degree in the sight of Allah, regardless of temporary defeat. These two interpretations encourage Muslims not to be trapped in feelings of inferiority [45]. They are emphasized to understand that having strong faith brings a high degree in God's sight, so that they can build confidence and optimism. Thus, these two interpretations show how important it is to overcome the *inferiority complex* and strengthen faith as a foundation for facing challenges and failures in life.

From the interpretation of verse 139 in Surah alī Imrān by Imam Qurthubi and Hamka, we see a consistent message about the importance of maintaining a strong spirit and faith in the face of failure and sorrow, as experienced by Muslims after the Battle of Uhud. Both interpretations highlight that in situations of setback, feelings of inferiority *complex* can arise, but unwavering faith is the key to overcoming them. Qurthubi emphasized the importance of maintaining strength and resilience in the face of adversity, while Hamka highlighted that faith is an invaluable source of strength in the face of challenges [46]. Both emphasized that having a strong faith brings a high degree in the sight of Allah, so that Muslims can build confidence and optimism.

In the face of difficult situations, such as defeat in battle, sometimes there is an urge to feel inferior and experience doubts. However, Qurthubi and Hamka

emphasized that this should not affect the spirit and beliefs of Muslims [47]. Rather, they were reminded that a firm faith would carry them through those difficult times. It is important to understand that God is always with the believers, and the reward for their struggle will not diminish. This provides a great encouragement for Muslims to remain steadfast and optimistic in facing every challenge.

In addition, these two interpretations highlight the importance of learning from every failure and difficulty. The events of the Battle of Uhud are a valuable lesson for Muslims to improve themselves and improve their strategies in facing the future. In this context, *the inferiority complex* should not hinder positive steps towards progress and success. Instead, feelings of inferiority should be transformed into motivation to do your best and keep fighting.

Thus, the interpretation of verse 139 in Surah alī Imrān provides a profound teaching on the importance of overcoming *the inferiority complex* and strengthening faith as a foundation for facing obstacles and failures in life. It is a call for Muslims to remain steadfast in their faith, learn from every experience, and press forward with an unyielding spirit. With solid faith, they can overcome every challenge and achieve the desired success, with God's permission.

### Q.S. Muhammad Verse 35

فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَامِ وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ يَبْزُكَمَ أَعْمَالُكُمْ

Meaning: So do not be weak and invite peace, for you are the superior and Allah is with you and He will not diminish all your deeds.

Quraish Shihab explained, that after the previous warning to the believers not to imitate the behavior of the infidels and hypocrites, the above verse confirms that disobedience to Allah and His Messenger will cause the wrath of Allah. Therefore, Allah and His Messenger must be obeyed, including in the command to wage jihad. The faithful are reminded not to humble themselves and to look for excuses to avoid war or weaken in the face of it [48]. They were stressed not to persuade their enemies to peace out of fear or to avoid death. On the contrary, those who believe are reminded that they are above, because they carry the truth and fight for it. God, the One and Almighty, and they, will defend and win them, and will not diminish the reward of their deeds [38].

In addition, Quraish Shihab quotes the opinion of Ibn Assyria who explains that the prohibition of not weakening and inviting peace is a warning against a situation in which all the necessary conditions have been met to be ready to move to the battlefield when the order of war is given, not the prohibition of not weakening and inviting peace which is absolutely necessary.<sup>39</sup>

Because this surah was revealed after the battle of Badr and before the battle of Uhud, that is, in the period when Muslims and polytheists were not at war, this interpretation is appropriate, according to Ibn 'Assyria. The purpose of this verse is to warn Muslims – especially hypocrites – not to let their guard down when the war order comes; Instead, they should try to avoid war while claiming to make peace with the polytheists for a while so that they can gather strength and be better prepared to attack them.

It is clear that he inspires hope in the hearts of Muslims, regardless of the interpretation of the above verse. God was with them, so they didn't have to be depressed. Nor do they need to be afraid of losing anything, for Allah will not waste their deeds. God will even welcome him with majesty and reverence.<sup>40</sup>

Imam Qurthubi in his commentary explains this verse with several important points:

- a. The command not to be weak and invite peace: This verse begins with the command "*wa la tahinū wa tad'ū ila as-salmi*" (do not be weak and invite peace). Qurthubi explained this as a prohibition for Muslims to show weakness in front of the enemy and surrender easily. This command is affirmed by the phrase "*wa antum al-a'laun*" (you are the top), which shows that the Muslims have a higher and stronger position compared to the enemy [41].
- b. Confidence in Allah's help: This verse also gives confidence to Muslims with the phrase "*wa Allahumma'akum*" (and Allah is with you). This means that Allah SWT will always provide help and strength to Muslims in facing the enemy [42].
- c. No reduction in merit: This verse ends with the sentence "*wa lay yatrakum a'mālakum*" (and He will never reduce (the reward) of your deeds). This means that Allah SWT will not diminish the reward of the righteous deeds of the Muslims, even if they suffer defeat in battle[43].

Imam Qurthubi's interpretation of Q.S. Muhammad verse 35 gives enthusiasm and motivation to Muslims to remain firm in their struggle against the enemy. This verse reminds that Muslims have a higher position and Allah SWT always gives help to them. Imam Qurthubi's interpretation of Q.S. Muhammad verse 35 provides a relevant perspective related to *the inferiority complex*. In this context, *an inferiority complex* can arise when Muslims feel weak or unable to face their enemies, especially when they experience defeat in battle. Qurthubi emphasized the importance of not showing weakness in the face of enemies and to remain firm in the belief that God is always with them.

This can help overcome feelings of inferiority that may arise from defeat or difficulties faced. By understanding that they have a high position in the sight

of Allah and that the reward for their good deeds will not diminish, Muslims are encouraged to fight feelings of inferiority and build confidence and optimism in the face of challenges [49]. Thus, the Qurthubi tafsir provides a strong framework for overcoming *the inferiority complex* and strengthening the mentality of Muslims in facing obstacles.

Hamka emphasizes at the base of verse 35, "So do not feel inferior", as an affirmation of the importance for believers not to feel inferior in front of those who try to stand in the way of Allah. The text affirms that those who defend the religion of God must have a firm attitude and do not respect or humble themselves before people who are contrary to religious principles. This is in line with the idea that *inferiority complexes* can arise when a person feels inadequate or worthless compared to others [44]. However, this text confirms that as believers, we have strong beliefs and convictions, which make us higher in the sight of God. By holding fast to religious principles and having faith in God's help, believers are given the power not to humble themselves before people who are contrary to religious values [51]. It offers a powerful and motivating outlook on overcoming *the inferiority complex* by building strong confidence in religious beliefs and principles.

From the explanations of Quraish Shihab, Ibn 'Ashur, Imam Qurthubi, and Hamka on verse 35 of Surah Muhammad, we can conclude that the message conveyed is very relevant in arousing enthusiasm and optimism among Muslims. This verse emphasizes the importance of obedience to Allah and His Messenger, and emphasizes that disobedience will lead to the wrath of Allah [52]. The faithful are reminded not to humble themselves or avoid war for fear or to restore strength. Rather, they are given the assurance that God is with them and will not diminish the reward for their deeds. The tafsir of Qurthubi and Hamka also provides a relevant perspective related to *the inferiority complex*, emphasizing the importance of not showing weakness in the face of enemies and building confidence in religious beliefs [53]. Thus, this verse provides a strong encouragement for Muslims to overcome feelings of inferiority and strengthen mentally in the face of obstacles. In conclusion, this verse teaches that by holding fast to religious principles and belief in Allah's help, Muslims can overcome *the inferiority complex* and face challenges with strong optimism and courage.

### Q.S. Al-Hajj ayat 38

﴿ إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ آمَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ﴾

It means: "Indeed, Allah defends the believer. Indeed, Allah does not like everyone who betrays and disbelieves."

According to Imam Al-Qurthubi, this verse contains several important messages. First, Allah SWT will always defend and protect those who believe, showing His seriousness and strength in protecting His believing servants. Second, Allah SWT does not like those who betray and deny His favors, affirming His displeasure with such behavior. Believers are those who have firm faith in Allah SWT and His messengers, and always carry out His commands and stay away from His prohibitions. Meanwhile, those who betray violate the mandate given to them, both religious and worldly, and those who deny blessings are not grateful for the blessings they have received from Allah SWT, and they even disbelieve in Him. From this verse, we can learn some important things. First, we must maintain faith in Allah SWT and His messenger. Second, we must always obey His commands and stay away from His prohibitions. Third, we must be careful not to become a person who betrays and denies the blessings of Allah SWT. Lastly, we must always be grateful for the blessings that have been given by Allah SWT [45].

This verse can be related to the previous discussion of *the inferiority complex* because it touches on the aspect of confidence and confidence in a person. When a person feels inferior or not capable enough compared to others, it can trigger *an inferiority complex*. In the context of this verse, Allah SWT reminds believers that they have a high degree by His side, and that Allah will always defend and protect them. By understanding and strengthening this belief, believers are empowered to overcome feelings of inferiority and achieve greater confidence. As such, this verse provides a positive and motivating outlook for those who may feel out of tune or lack confidence in facing challenges. This shows that by strengthening faith and confidence in Allah SWT, a person can overcome *the inferiority complex* and build a solid self-confidence.

This verse plays an important role in motivating the faithful. First of all, the verse affirms that Allah is always with and protects the believers. This gives them confidence that they are not alone in facing life's challenges. This belief motivates them to keep fighting and not give up in the midst of difficulties [53]. In addition, this verse also provides a positive view of oneself by affirming that believers have a high degree in the sight of Allah. This helps to overcome feelings of *inferiority complex* by reminding that one's worth is not determined by comparison with others. Lastly, this verse also reminds us to always be grateful for the blessings given by Allah [54]. Being grateful can help shift the focus away

from any shortcomings or failures that may be felt, and appreciate all the good things that have been given [55]. Thus, the verse provides motivation for the faithful to remain strong, confident, and grateful in the face of various trials and obstacles in life.

Thus, this verse serves as motivation by providing confidence, a positive outlook, and a reminder to be grateful. It helps believers to overcome low self-esteem, strengthen self-confidence, and stay motivated in the face of various challenges in life.

#### Q.S. Al-Tīn ayat 4

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

Meaning: Truly, We have created man in the best possible form,

In the interpretation of Surah Al-Tīn verse 4, Imam Qurtubi highlights the creation of human beings in the best possible form. He emphasized that Allah SWT is the creator of humans, using three elements in the verse to reinforce this: qasam (oath), lam (affirmation particle), and the word "qad" (has). "The best form" according to Qurtubi refers to perfection which includes the physical and innate qualities of human beings[56]. Humans, according to him, are created superior to other creatures in terms of posture and physical beauty, especially in a state of fitrah (sacred). However, the best form is not only limited to the physical aspect, but also includes intellectual and spiritual abilities. Qurtubi mentions the intellect, speech, and other abilities that make humans have a higher degree than most creatures [46].

In the context of *the inferiority complex*, an understanding of the interpretation of Surah Al-Tīn verse 4 by Imam Qurtubi can be important. *Inferiority complex* is a psychological condition in which a person feels inferior or worthless constantly, although there may be no obvious reason for it. In this case, the Qurtubi's understanding of human virtue and God-given privilege in human creation can help overcome complex feelings of *inferiority*.

Qurtubi emphasizes that human beings are created in the best possible form by Allah, with physical, intellectual, and spiritual superiority. This means that every individual human being has intrinsic and unique value in the eyes of God [57]. Thus, for someone who may feel inferior or worthless, this understanding can be a stepping stone to building healthy self-confidence.

In the context of this verse, *the inferiority complex* can be understood as a feeling that goes against the concept that humans are special and valuable creations of God. When a person feels inferior, they may doubt their own worth or feel unworthy of others. However, by understanding that each individual is



created with virtue and privilege by God, one can begin to overcome feelings of *inferiority complex* by building strong self-confidence and valuing their own worth.

Thus, in the context of the interpretation of Surah Al-Tin verse 4, the Qurtubi's understanding of human virtue can be a source of inspiration and motivation for individuals who may feel inferior or worthless [58]. This can help them to see themselves more positively and overcome feelings of *inferiority complex* by understanding that they are God's special and valuable creations.

Meanwhile, HAMKA explained that this verse is the beginning of what Allah begins with His oath. The oath affirms that of all God's creatures on earth, it is man who was created in the most perfect form, both physically and spiritually. Man has beauty in his physical form, which exceeds the beauty of other creatures, especially in the expression of his face full of joy [60]. In addition, humans are endowed with reason, which is not only limited to the process of breathing. With this reason, humans can live civilized and become regulators on the surface of this earth.

In the context of the prohibition of *the inferiority complex*, this verse reminds us that God has created man in the best form, by giving him physical and intellectual superiority that no other creature has. Therefore, every individual human being should have a strong sense of confidence in himself as a noble and valuable being before God [62]. The prohibition against *inferiority complex* is not to underestimate oneself or feel worthless compared to others [61]. Rather, each individual must value himself or herself as a unique and precious creation of God, and develop his or her potential with conviction and courage. The apostles sent by God give instructions to people on how to live this life well, including in terms of understanding self-worth and overcoming the sense of *inferiority complex* [47].

From these two explanations, we can conclude that both Imam Qurtubi and HAMKA emphasized the importance of understanding the primacy of man given by God in their creation. Both highlight that human beings are created in the most perfect and special form, both physically and spiritually.

Imam Qurtubi emphasized that an understanding of this virtue can help individuals to overcome *feelings of inferiority complex*. He highlighted that each individual human being has unique value in the eyes of God, which should be a stepping stone to building healthy self-confidence. Meanwhile, HAMKA emphasized that the prohibition of *inferiority complexes* is part of the understanding of human superiority in God's creation. He emphasized that each individual should cherish himself or herself as a precious creation of God, and develop his or her potential with faith and courage.

Thus, both explanations underscore the importance of understanding one's self-worth as a human being endowed by God, and that understanding these virtues can help individuals to overcome feelings of *inferiority complex* and develop a healthy sense of self-confidence.

### Q.S. Al-Isrā' Verse 70

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا﴾

Meaning: And truly, We have glorified the children of Adam, and We have carried them on land and on the sea, and We have given them sustenance out of the good, and We have exceeded them above the many creatures that We have created with perfect advantages.

The Qur'anic verse Q.S. Al-Isrā' verse 70 is like an oasis in the middle of the desert of the *inferiority complex*. Allah SWT affirms the glory of human beings through the word "karramna" (We have glorified), showing that this privilege is not the result of human effort, but divine grace.

This glory encompasses various aspects, including reason, free will, creativity, and the potential to become a caliph on earth. Allah SWT also bestows humans with various gifts, such as the enjoyment of life, ease of moving places, abundant sustenance, and advantages compared to other creatures.

However, this glory cannot be separated from responsibility. Humans are encouraged to be grateful and use these gifts to the best of their ability. This awareness triggers peace of mind, breaks the grip of the *inferiority complex*, and encourages humans to work and prosper the earth.

Understanding the Qurtubi tafsir Q.S. Al-Isrā' verse 70 is like an injection of enthusiasm for a soul that is shackled by inferiority. Remember that every human being has extraordinary privileges and potential, blessed by Allah SWT to become a caliph on earth. Use this gift to work and contribute, not to get caught up in doubt and inferiority<sup>48</sup>.

In the context of superiority, verse 70 of Surah Al-Isrā' offers a reflection on how humans can experience a superiority complex, i.e. a tendency to feel superior or superior compared to others [62]. Although the verse affirms that God has glorified humans with various gifts, including privileges that make them superior to other creatures, this should not be used as an excuse to demean others or feel better than them. Rather, God-given excellence should motivate humans to act with humility, compassion, and humility, and to use their privileges for the common good. Feeling superior to others can lead to arrogant behavior, cause injustice, and even spark interpersonal conflict [63]. Therefore, it is important for human beings to maintain awareness of the values of togetherness, humility, and

brotherhood in looking at themselves and others, as a form of appreciation for God's gifts given to all human beings without discrimination.

Verse 70 of Surah Al-Isrā' is a reminder of Allah's majesty in giving various graces to humans. In this verse, Allah SWT emphasizes that He has given humans the ability to move on land and in the sea, allowing them to explore the world and earn a living freely. In addition, Allah provides abundant sustenance in various forms and qualities to humans [64]. More importantly, however, God bestows certain privileges on humans that make them superior to other creatures [65]. This includes intellect, conscience, learning ability, and creativity in creating. In his commentary, Buya Hamka explained that this verse teaches us to be grateful for all the gifts given by Allah, and to use those gifts in a good and positive way, not for evil purposes [66]. Furthermore, this verse also emphasizes that humans will be held accountable for the use of the gift in the hereafter. Thus, the conclusion that can be drawn from verse 70 of Surah Al-Isrā' is the recognition of the greatness of Allah in bestowing grace on man, and man is expected to be grateful, use the grace wisely, and be responsible for its use in this world.<sup>49</sup>

Qur'anic verse Q.S. Al-Isrā' verse 70 is an oasis in the middle of the desert of *human inferiority complex*. Allah SWT firmly affirms the glory of human beings through the word "karramna" (We have glorified), showing that this privilege is not the result of human efforts alone, but an extraordinary divine grace. This glory encompasses various aspects of life, including intellect, free will, creativity, and the potential to be a caliph on earth. Allah SWT also bestows various gifts on humans, ranging from the enjoyment of life, ease of moving places, abundant sustenance, to advantages compared to other creatures [67]. However, this awareness of glory also triggers a great responsibility for humans. They are encouraged to be grateful and make the best use of these gifts. This awareness not only breaks the grip of the *inferiority complex*, but also encourages humans to work and prosper the earth with full confidence.

Understanding the Qurtubi's interpretation of verse Al-Isrā' verse 70 is like getting an injection of enthusiasm for a soul that is shackled by inferiority. We are reminded that every human being has extraordinary privileges and potentials, which Allah SWT has blessed to become a caliph on earth. The appreciation for this award must be realized through concrete actions, namely by working and contributing positively to life [68]. It is not about degrading others or feeling better than them, but about using our superiority for the common good.

In the context of superiority, verse 70 of Surah Al-Isrā' reminds us to remain humble, compassionate, and make wise use of our privileges. Because feeling superior to others can cause arrogant and unfair behavior, as well as

trigger conflicts between individuals. Therefore, it is important for humans to maintain awareness of the values of togetherness, humility, and brotherhood in looking at themselves and others, as a form of appreciation for God's gifts given to all humans without discrimination.

### **Tawasuth Attitude Between Inferior and Superior Traits**

Qur'anic verse Q.S. Al-Isrā' verse 70 offers human beings a balanced perspective in the midst of duality, superiority and inferiority. Allah SWT clearly affirms the glory of man as an extraordinary divine gift, reminding that this privilege is not the result of human efforts alone. This glory encompasses various aspects of life, such as reason, free will, creativity, and the potential to become a caliph on earth. However, the awareness of this glory also triggers a great responsibility for humans to be grateful and make the best use of these gifts.

**Table 2. Strategies for Preventing Inferiority Complex According to Quran Tafsir**

Strategy	Explanation	Verse Reference
Strengthening Faith	Solid faith is the foundation for fighting low self-esteem.	Ali Imran: 139
Valuing Self-Privilege	The awareness that human beings are created in the best form and have unique privileges.	At-Tin: 4, Al-Isra': 70
Thankful for Allah's Favor	Giving thanks for the gifts given by God as a form of spiritual awareness.	Al-Hajj: 38
Not Feeling Weak in the Face of the Enemy	God commands His people to remain firm in facing life's challenges.	Muhammad: 35

In the context of inferiority, the Qurtubi's interpretation of verse Al-Isrā' verse 70 provides encouragement to those who may feel shackled by feelings of inferiority. Every human being is reminded that they have extraordinary privileges and potentials given by Allah SWT to contribute to life. However, it is important to remember that this award of grace should not trigger superior behavior or demean others. Instead, humans are invited to use their superiority wisely, work for the common good, and maintain awareness of the values of togetherness, humility, and brotherhood in relationships with fellow humans.

Thus, the desired attitude is a balanced attitude between the two extremes, that is, not feeling better than others but also not condescension to

oneself. It is a call to maintain a healthy self-awareness, to make wise use of the potential given by God, and to live a life full of gratitude and responsibility.

The concept of "Striving for Superiority" introduced by Alfred Adler presents an important framework for overcoming *the inferiority complex*. According to Adler, human life is guided by instincts or impulses of needs, including the fulfillment of basic needs and the need to grow. Basically, humans have social interests that allow them to overcome animal instincts, especially in the context of inferiority.

Alwisol highlighted the importance of social interest in this process. Social interest allows individuals to strive not only for personal excellence, but also for the perfection of everyone in society. Adler believed that social interests are an integral part of the human being, which arises in the behavior of every individual, including criminal, psychotic, or healthy people [50].

Adler underlined that creative power in humans plays a key role in achieving superiority. Each individual has the freedom to create his or her own lifestyle, which is influenced by this creative power. Lifestyle is each person's unique way of striving to achieve certain goals in life, which is formed through the individual's observation and interpretation of innate abilities and the environment.

In this context, individuals can overcome *the inferiority complex* by harnessing their creative powers to direct behavior and achieve their set life goals. Furthermore, they can use their social interests as the glue of social life, which motivates them to pursue superiority in a healthy way.

However, the journey to superiority is not always smooth. It is possible that individuals can fall into superiority complexes, which is an attempt to hide weaknesses by pretending to have certain advantages. Compensation, which is an attempt to cover up weaknesses by finding strengths in the same area or other abilities, can also be a trap.

Factors that affect "*striving for superiority*" include life vision, heart confidence, self-confidence, and passion and ambition. The vision of life, which is a valuable belief and the main goal in life, supported by faith and devotion to Allah, is an important guide in achieving superiority. Belief in one's abilities and potential, a deep understanding of oneself, and an introduction to talents and abilities, also play a key role in this process.

Thus, overcoming *the inferiority complex* and striving for superiority involves developing healthy social interests, using creative power in creating an adequate lifestyle, and cultivating a strong vision of life supported by faith, self-confidence, and burning passion and ambition. By harnessing the innate

potential that each individual possesses and strengthening their social bonds, they can face the challenges of *the inferiority complex* with confidence and optimism.

In the context of the verse, *the inferiority complex* can be understood as a feeling that goes against the concept that humans have been given glory by Allah SWT. When a person feels inferior or worthless, they may doubt their own worth or feel unworthy of others. However, by understanding that humans have been given glory by Allah SWT, one can begin to overcome feelings of *inferiority complex* by building healthy self-confidence.

Allah SWT emphasizes that the glory of human beings is His grace, which makes humans different and special. This reminds us that a person's value is not determined by comparison with others, but by the privileges given by Allah SWT. By understanding and appreciating this glory, one can overcome feelings of inferiority and build solid self-confidence.

This verse also emphasizes that human glory cannot be separated from responsibility. Humans are encouraged to be grateful for the grace given by Allah SWT and use these gifts to the best of their ability. By carrying out this responsibility, one can feel more valuable and have greater confidence.

Thus, this verse provides a positive view of oneself and invites us to overcome *the inferiority complex* by understanding that humans have been given glory by Allah SWT. By understanding the self-worth given by God, one can build strong confidence and face life's challenges with optimism and courage.

**Table 3. Factors Causing Inferiority Complex and Solutions**

Causative Factors	Explanation	Solution
Physical Deficiencies	Low self-esteem due to imperfect physical condition.	Remembering the primacy of man in the sight of Allah as mentioned in At-Tin: 4.
Social Comparison	Comparing yourself to others so that you feel inadequate.	Focus on your uniqueness and potential according to QS guidelines. Al-Isra': 70.
Low Faith	Lack of faith in God leads to despair.	Strengthen faith by understanding QS. Al-Hajj: 38 and Ali Imran: 139.

## Conclusion

The interpretation of the mufassir regarding the verses related to *the inferiority complex* can be summarized as follows:

In the mufassir's interpretation of verses related to *inferiority complex*, such as Q.S. Ali Imran verse 139, Hamka and Qurthubi highlight the importance of overcoming feelings of inferiority in the context of failure and sadness. Hamka explained that this verse was revealed by Allah SWT to comfort the Prophet Muhammad and the Muslims after the defeat in the Battle of Uhud, emphasizing that faith is an invaluable source of strength, allowing them to rise from weakness and sorrow. Qurthubi also highlighted a similar message, affirming that this verse reminds Muslims to maintain strength and resilience in the face of adversity, and emphasizes that strong faith brings a high degree in the sight of Allah. Thus, these two interpretations show how important it is to build confidence and optimism in response to obstacles and failures in life.

The attitude of *tawasuth* is necessary to consider a balanced perspective between inferiority and arrogance. Qur'anic verses QS. Al-Isrā' verse 70 emphasizes that human beings are endowed with glory by Allah SWT, which includes reason, free will, creativity, and the role of caliph on earth. The desired attitude is to maintain an awareness of this glory without feeling better than others or condescending to oneself. The Qurtubi Tafsir emphasizes the importance of respecting the privileges given by Allah without triggering superior behavior. In addition, the concept of "*Striving for Superiority*" by Alfred Adler highlights the importance of using creative power and social interests to thrive without getting caught up in *an inferiority complex* that can lead to compensation or arrogance. By utilizing one's potential wisely, maintaining humility, and living a life with gratitude and responsibility, one can avoid the pitfalls of *an inferiority complex* that has the potential to turn into arrogance.

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**Asnawiyah and Abd Wahid:** Conceptualization, Methodology, Writing – review & editing, Supervision, Project administration. **Nurullah Amri:** Methodology, Writing – review & editing, Investigation. **Muhammad Hadi Husni:** Conceptualization, Methodology, Writing – review & editing, Investigation.

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## End Note

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