

The Story of the Prophet Musa with Father-in-Law, Fir'aun, and Khidir Psychological Well Being Welfare Perspektif

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Abstract

Psychological well-being is a concept that assesses a person's quality of life based on self-acceptance, purpose in life, positive relationships with others, independence, environmental mastery, and personal growth. In this study, the researcher examines the story of the Prophet Moses in three life stages that significantly shaped his psychological well-being: his relationship with his in-laws, his prophetic mission to confront Pharaoh, and his spiritual-cognitive learning process with the Prophet Khidir. This article analyzes how these three major experiences shaped Moses' psychological competence based on Carol Ryff's Psychological Well-Being theoretical framework. Furthermore, this study was also analyzed using classical and contemporary interpretation approaches. The results show that the Prophet Moses possessed all aspects of psychological well-being, but the strongest was the aspect of Life Purpose, followed by Self-Growth, Autonomy, Environmental Mastery, Self-Acceptance, and positive relationships with others. The Prophet Moses' psychological well-being occurred gradually, where his psychological well-being was supported by religiosity and social support, namely family. With the capital of his psychological well-being, Moses managed to overcome the difficult times he faced and succeeded in becoming a strong leader and defender of the oppressed.

Keywords: Moses, Father-in-Law, Khidir, Ramses, Psychological Well Being

Abstrak

Kesejahteraan psikologis merupakan konsep yang menilai kualitas hidup seseorang dari penerimaan diri, tujuan hidup, relasi positif dengan orang lain, kemandirian, penguasaan lingkungan dan pertumbuhan diri. Dalam penelitian ini, Peneliti menelaah Kisah Nabi Musa dalam tiga babak kehidupan yang secara signifikan membentuk kesejahteraan psikologisnya: relasi bersama Sang Mertua, misi profetik menghadapi Fir'aun dan proses pembelajaran spiritual-kognitif bersama Nabi Khidir. Artikel ini menganalisis bagaimana tiga pengalaman besar ini membentuk kompetensi psikologis Musa berdasarkan kerangka teori Psychological Well-Being Carol Ryff. Selain itu Kajian ini juga dianalisa menggunakan pendekatan Tafsir Klasik dan kontemporer. Hasil menunjukkan bahwa Nabi Musa memiliki semua aspek dalam kesejahteraan psikologis, namun yang terkuat Adalah pada aspek Tujuan Hidup, disusul Pertumbuhan Diri Otonomi, Penguasaan Lingkungan, Penerimaan Diri dan hubungan positif dengan orang lain. Kesejahteraan Psikologis Nabi Musa terjadi secara bertahap, dimana kesejahteraan psikologisnya di dukung faktor religiusitas dan dukungan social yaitu keluarga. Dengan modal kesejahteraan psikologisnya Musa berhasil melewati masa masa sulit yang dihadapi dan berhasil menjadi pemimpin yang kuat dan pembela kaum yang tertindas.

Kata Kunci: Nabi Musa, Mertua, Khidir, Fir'aun, Kesejahteraan Psikologis

INTRODUCTION

Psychological well-being is not just a condition free from pressure, but an integrated quality of inner life from 6 aspects: the meaning of life, healthy relationships, self-development, mastery of the environment, and independence (Ryff, 1989). The story of the Prophet Moses in the Qur'an describes a dynamic psychological journey from his birth to being swept into the Nile, experiencing trauma, guidance, spiritual education, confrontation with tyranny, to the journey of seeking knowledge. This study analyzes the journey using Carol Ryff's Psychological Well-Being (PWB) framework, so that it can be seen how Musa's experience strengthens her mental balance.

The story of the Prophet Moses AS is the most mentioned story in the Qur'an. More than 130 verses describe the journey of Moses a story that features the formation of spiritual, moral, intellectual, and leadership character. The three important episodes experienced by the prophet Moses were, first, Moses' interaction with the family of Madyan (QS. al-Qashash 24-28), second, his struggle against Pharaoh (QS. Thaha, al-A'raf, and al-Qashash, and thirdly, the search for the knowledge of Moses with Khidr (QS. al-Kahfi 60-82); presents a series of lessons for humanity throughout time. In the tradition of tafsir, the mufassir emphasized that the story of Moses is not just a historical narrative, but a 'ibrah (lesson) and hudā (guide) for the seekers of truth. The story of the repetition of the Prophet Moses shows the importance of the exemplary, ethical, struggle, and theological value of the Prophet Moses' story to become ibrah for humans.

Many studies on the Prophet Moses have been carried out by researchers, including Romziana Research, (2021) which researches the repetition of the story of the Prophet Moses in the Qur'an according to the Quraish Shihab's interpretation with the aim of strengthening and strengthening the heart of the Prophet Muhammad. Second, the wisdom of the story of the Prophet Moses, the thing that is hated can bring good. Third, Allah gave instructions as Moses was given a sign in the form of a blazing fire. Fourth, Allah is all-willing and chooses who is worthy according to Him as he chose Prophet Moses as the ulul azmi and fosters the sense of courage, patience, and perseverance as well as the persistence of Prophet Moses in the face of the arrogance of the king of Pharaoh and his people. Researcher Faisol, (2017), researched the story of Moses that provides theological and moral values, which distinguishes the narrative function of the story of Moses in the Qur'an from other stories made by humans is the clarity of rhetoric (al-bu'd al-bayânî), and the Qur'an always uses simple and meaningful rhetoric. Meanwhile, Rahima's research, (2022) examines the story of the Prophet Moses from the side of Tafsir ibn Kathir and Quraish Sihab, where there are differences of views when Moses came out of Egypt, and the similarities in the destruction of the Pharaoh's Tyranny and character education as the key to success in the hereafter

is the implementation of becoming a human being who believes in Allah or maintains complete faith in Allah, practicing all of Allah's commandments and staying away from His prohibitions and maintaining good relations with others human beings with noble morals.

Meanwhile, Fauziyah's research, (2019) examines the story of the Prophet Moses which is associated with the components of Islamic education, including (1) educational goals: moral development; (2) educator character: patient, wise, sincere, familiar with the competencies of students, knowledgeable, mastering well, forgiving, and firm; (3) the character of the students: patient, obedient, having strong determination, politeness, and respect for the teacher; (4) material: faith and morals; (5) methods: *uswah hasanah* and *tajribi*; and (6) media: teachers' attitudes and behaviors. The research (Yulianti, 2023) discusses the learning of the Prophet Moses while studying with the Prophet Khidir including: 1) the stage of real experience, which is when the Prophet Moses was directly involved in the demonstration carried out by the Prophet Khidir; 2) the stage of reflection observation, i.e. when the Prophet Moses observed a series of events shown by the Prophet Khidir from the perspective of the Shari'ah; 3) the conceptualization stage, which is when the Prophet Khidir explains his deeds during their journey; and 4) the stage of application or experiment that is implicitly known from the process of training and habituation of patience carried out by the Prophet Moses during his journey with the Prophet Khidir.

From the journey of the Prophet Moses, one of the important records is that even though the Prophets including Moses were given miracles by Allah, the Prophets were ordinary people. Thus, we can find some of the human tendencies carried out by the prophets (Taqiyudin, 2023). Prophet Moses as a human also felt sad, angry, disappointed, afraid, and guilty, where these are natural emotions experienced by a human. From here, the journey of the Prophet Musa, which was full of trials when he accidentally killed a young man and then met and was helped by a Shaykh Madyan who would later become his father-in-law, the journey against Pharaoh with the threat of murder, and the meeting with Khidir which was full of *ibrah* that sometimes cannot be accepted with common sense, are analyzed in terms of psychological well-being. The study of the story of the Prophets includes the story of the Prophet Moses whose analysis from the perspective of psychological well-being is still limited.

From the story of the journey of the Prophet Moses which was full of joy and sorrow and drained emotions, it turned out that it could form a strong and important religiance and personality to study. For this reason, the researcher wants to examine the story of the Prophet Moses reviewed from the perspective of Psychological Well-Being which has not been widely discussed, Moses' success in passing various tests that foster resilience and succeeding in resisting the tyranny of the

pharaoh and continues to develop himself into a complete person, becoming an interesting study and needing in-depth study. From here, the author wants to examine the journey of Moses from the perspective of Psychological Well-Being initiated by Carol Ryff.

METHODS

In this study, the method used is a qualitative approach to library research. According to (Creswell, 2013) literature study in a qualitative approach is one of the ways of research that provides opportunities for researchers to obtain information directly. This investigation acts as a source of data that can be used as documentary evidence that can reduce the time and cost for transcription. In addition, (George, 2008) stated that literature study is a research approach that focuses on finding and identifying sources in order to obtain factual information or opinions from experts on the issue to be studied. The analysis of information in this study was carried out analytically, namely by examining documents or non-interactive sources, because it does not involve interaction with people, such as interviews. There are three steps in qualitative data analysis, namely data selection, where the data that has been personalized is then presented, and the last step is drawing conclusions. In the discussion of this study, the approach used is thematic, so the data analysis is associated with examining the Journey of the Prophet Moses using the Ryff Theory, which includes 6 aspects, namely self-acceptance, life purpose, positive relationships with others, autonomy, environmental mastery, and self-growth, as well as support from previous research and support for Classical and Thematic interpretations. Furthermore, the verses of the Qur'an quoted are analyzed by referring to the theory of Ryff Psychological Well-Being and Classical Interpretation, and Contemporary Interpretation.

RESULT AND DISCUSSION

Profile Prophet Moses

Prophet Moses is the Prophet whose story is mentioned the most in the Qur'an. The Nasab of the Prophet Moses is, Musa bin Imran bin Yashar bin Qahits bin Lawi bin Ya'qub bin Ishaq bin Ibrahim. Moses was born during the reign of Pharaoh 'aun. Pharaoh, who was at that time experiencing the peak of his power, was cruel and overstepped and only concerned with the life of the world. Pharaoh made his people class. Among them there are those who are always oppressed, namely the Banu Isra'īl, the descendants of the Prophet Ya'qub bin Ishaq bin Ibrahim Khalilullah.

It is narrated that Aaron (the brother of the Prophet Moses) was born in the year when the decree to kill the infant of the Children of Israel was not enforced. As for the Prophet Moses (as), he was born in the year of the enactment of the decree. Musa's mother was very anxious about the birth of her son. Since becoming pregnant with Moses, his mother has tried to hide her pregnancy

by appearing as if she was not pregnant. After giving birth, the mother of the Prophet Moses was inspired to make a box tied with a rope. His house was on the banks of the Nile. Then the mother nursed him, if she was worried that someone would find out, she quickly put the child in a box and then she threw it into the middle of the river but the rope she held. If the person has passed, he pulls the box back. According to As-Suhaili b Musa's mother is named Ayarikha, there are also those who say that her name. One day, Musa's mother paddled her son to the middle of the river. However, she was negligent so that the rope to anchor the box where her child came off. So, the box and its son were carried away by the Nile River, until it finally passed through Pharaoh's palace. The box was seen by Pharaoh's female servants and found by the palace maids. When they first found it, the box was still closed, they did not dare to open it, so they handed it over to Pharaoh's wife, Asiah bint Muzahim. Meanwhile, Moses' mother had nothing to think about except her son. He almost wanted to be frank about the real thing and ask about his son openly. But Allah strengthened his heart so that he did not do so. Alternatively, he ordered his eldest daughter to search for traces of her sister's whereabouts. Then the child went to fulfill the mother's request, but she only observed the whereabouts of Moses (as) from afar, even with an attitude as if she did not intend to him, so that no one would recognize his identity. Finally managed to breastfeed her own mother. The mother took care of the Prophet Moses (as) with great care and affection. The Prophet Moses (as) grew up to be a strong and dashing person and had a solid personality. So when he had reached maturity, Allah gave him wisdom and knowledge, namely the position of a Prophet and Messenger.

The Story of Prophet Moses when he met his In-laws, Pharaoh and Khidir is reviewed from 6 aspects of Psychological Well-Being Carol Ryff

1. Self-acceptance

Self-acceptance is the process of accepting everything in oneself, both positive and negative, without over-judging. This process involves a realistic view of your strengths and weaknesses and a belief in your inherent worth as a person, regardless of your past shortcomings or mistakes. Moses' condition was troubled by the accidental murder of helping a fighting young man from the Israelites and Egyptians made Moses realize that he had made a mistake. Confession of mistakes, even if they are unintentional, is part of self-acceptance. The state of sorrow that Moses experienced for killing, fostered a sense of guilt that made an attitude of self-introspection, while still relying on God is shown by praying: "Rabbi inni dzolamtu nafsi faghfirli" O Allah I have wronged myself, so forgive me—this is a form of self-acceptance. The condition of the downturn that Moses experienced did not make him weak, but Moses remained positive thinking and begged

Allah swt by praying: 'asa rabbi a yahdiyani swaassabil – Hopefully my Lord will lead me to the right path.

Then the process of self-acceptance gradually began to improve as seen from the relationship between Moses and Shu'aib, where when Allah met Shu'aib, Moses told Shu'aib about his condition. Telling others was a form of Moses' trust in Shu'aib, and Shu'aib was a good listener who could accompany him during difficult times. Which Shu'aib said: "Do not be afraid! You have saved from the wrongdoers." - The sentence spoken by Shu'aib calmed the heart and gave a sense of security, and from Musa's relationship with his father-in-law, Moses managed to regain his confidence.

The relationship with Chidir in seeking knowledge shows Moses' self-acceptance that there are those who have knowledge more than Moses. This is a form of self-awareness. And Moses humbly traveled in order to gain knowledge from Khidir. Even though Musa had felt the greatest, Musa was able to reflect on himself and introspect on his arrogance is an important form of self-acceptance by continuing to seek knowledge by following Khidir's commands.

Self-acceptance in Relationship with Pharaoh is shown by 1) Recognition of True Identity: Prophet Moses did not deny his origin as the Children of Israel, a people who were oppressed by Pharaoh. He fully accepted this identity, even after living as an Egyptian prince. 2) Courage to Face the Past: He returned to Pharaoh, not as a relative or adopted son, but as a messenger of God (Allah SWT) to call on Pharaoh to stop his tyranny and acknowledge the oneness of Allah. proof of the truth of his preaching. This shows full acceptance of his new role as His Prophet and messenger. Practicing self-acceptance can improve emotional well-being, reduce anxiety, and greater sense of satisfaction and self-esteem (Oktaviani, 2019).

2. Positive relations

Positive relationships with others are one of the aspects a person has psychological well-being. Positive relationships with others are connections characterized by respect, trust, support, and open communication, where individuals feel safe, accepted, and can develop personally, mutually beneficial, and cultivate positive emotions through empathy and appreciation for differences, not similarities.

Moses' relationship with Shu'aib which began with his meeting with Shu'aib's two daughters shows that Moses had good communication skills. Good communication is born from the sensitivity of the heart that encourages individuals to communicate. Seeing that the 2 daughters of Shu'aib were having difficulty drinking their cattle, Moses' heart was moved to help and communicate by saying "why do you do such a thing?". Finally, there was a communication between

Moses and Princess Shu'aib which led to Moses' introduction to Shu'aib. Moses also had good communication skills with Shu'aib, a famous Sholeh so that Shu'aib did not hesitate to marry his daughter to Musa.

Moses' positive relationship was shown when he was with Khidir, a person who had higher knowledge than Pharaoh. Moses tried to keep his promise to be patient, which showed that Moses had a commitment to cooperate. Although Musa was finally impatient to face Khidir, this does not mean that he could not communicate, but what Khidir did was outside the habit of normal people, so it is natural that Musa is impatient to face Khidir. Positive relationships with others have been widely researched, and proven to improve mental health (A. Mertika, 2020)

3. Autonomy

In psychological well-being, autonomy is a person's ability to direct themselves and make decisions independently without relying on social or other pressures. This is one of the six dimensions of psychological well-being. From the story of the journey of the Prophet Moses, both when he met the Pharaoh's Father-in-law and Khidir shows that Moses had good autonomy. Here, it can be seen from the critical attitude of the Prophet Moses when he saw things that were not in accordance with his heart shows that Moses had Autonomy. When Moses met his Father-in-law and was offered to work with Sheikh Madyan as a form of dowry, it showed that Moses had autonomy in making important decisions. Stronger autonomy was shown when he fought against Pharaoh, Moses had the principle that Pharaoh had committed great tyranny, and Moses had to fight against the oppression, even though he had to be tortured. When everyone said yes to Pharaoh, Moses dared to say no.

When meeting Khidir, even though Khidir had been reminded not to ask anything until it was finished, Musa still protested Khidir with something that he believed was not right, especially in the case of killing an innocent child, Musa not only obeyed Khidir, but he protested against Khidir's treatment because he used his rationality. This shows that Musa has autonomy and does not hesitate to differ in views from Khidir. In Research (Pedhu, 2022), which cites Ryff (1989, 2014; in Ryan & Deci, 2001); Ryff and Keyes (1995; Ryff and Singer (1996, 2008) explained that individuals who have high autonomy are individuals who are able to determine and regulate their own behavior, have independence, are able to withstand social pressure, are able to evaluate themselves, and are able to make decisions without the intervention of others. In contrast, individuals who are low in the autonomy dimension are individuals who rely on the judgment of others to make important decisions, easily influenced by social pressure to think and behave in certain ways.

4. Environmental mastery

Environmental mastery refers to an individual's ability to manage his or her environment; taking advantage of opportunities in the environment; and create and control the environment according to needs. Individuals who are high in the dimension of environmental control are able to manage the environment, are able to control external activities in their environment, including regulating and controlling daily living situations, taking advantage of opportunities in the environment, and being able to choose and create an environment that suits personal needs. Ryff (1989, 2014; in Ryan & Deci, 2001); Ryff and Keyes (1995); Ryff and Singer (1996, 2008) emphasized that individuals who have good psychological well-being in the dimension of environmental mastery have the ability to choose and create an environment that is in accordance with their physical condition. On the other hand, individuals who have low control of the environment will experience difficulties in managing daily situations, feel unable to change or improve the quality of the surrounding environment and are unable to take advantage of opportunities and opportunities themselves (Pedho, 2022)

The aspect of control over the environment was shown by Moses when he saw the two daughters of Sheikh Madyan who were queuing and giving drinks to their livestock. Moses was moved to change the situation, and finally with his sensitivity came Moses the courage to ask this question and help the woman water her cattle. In the Case with Pharaoh the mastery of the environment is shown When Moses helps two young men who are fighting, it is a sign that Moses has concerns. And in the resistance with Pharaoh, Moses had the courage to fight against the tyranny that had long oppressed the Children of Israel and against the arbitrary deeds of Pharaoh. This shows Steadfastness in Preaching, even though Pharaoh rejected and accused him of being a madman or a sorcerer, Moses remained firm in his stand and continued to deliver Divine treatises, showing that he accepted his role as a defender of the oppressed sent by God.

5. Purpose in life

Purpose in Life is a long-term goal that provides direction, meaning, and motivation in a person's life, which is different for each individual. These goals can be career achievements, personal happiness, meaningful relationships, social contributions, or spiritual goals, which can be found through introspection and exploration of interests and self-values. The purpose of Moses' life was already seen when the Murder occurred between two young men, one from Egypt and the other from Kibti. People who have a purpose in life will feel anxious if they make mistakes even if they are unintentional, and this can be seen from Moses' attitude after the murder, Moses immediately realized his mistake and begged Allah swt by praying for forgiveness, then continued

to pray again when someone from the court suggested to leave Egypt. There are 2 prayers recorded in the Quran during the process of the heartbreaking incident as follows: After killing the young man, Moses prayed, asking for forgiveness from Allah swt

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ - (قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ

Meaning: O my Lord, I have indeed persecuted myself. Therefore, forgive me." So Allah forgave him, for Allah is the Most Forgiving and the Most Merciful. Moses said, "O my Lord, by the favor that You have bestowed upon me, I will never be a helper for sinners." (Al-Qashash 16-17). After arriving at Madyan Moses prayed again.

قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ (وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ عَسَى رَبِّي أَنْ يَهْدِيَنِي سَوَاءَ السَّبِيلِ

He prayed, "O my Lord, save me from the unrighteous." And when he faced the governor of the state of Madyan, he prayed (again), "May my Lord lead me to the right path." (Al-Qashash 21-22).

The prayer that Moses recited showed his high spirituality, that he felt that there was a Great One who would help him in times of difficulty, and he hoped that God would give him guidance. This proves that Moses' attachment to God was very great. Many studies have explained the impact of not having attachment to God/God causing psychological disorders. Research (Ghobari, 2013) shows that an individual's insecure attachment to God is associated with anxiety disorders (Fonagy et al., 1996), panic disorders (Brown & Harris, 1993), depression (Cole-Detke & Kobak, 1996; Rosenstein & Herowitz, 1996), dissociative symptoms (Liotti, 2004), eating disorders (Cole-Detke & Kobak, 1996), borderline personality disorder (Fonagy et al., 1996), antisocial personality disorder (Babcock, Jacobson, Gottman, & Yerington, 2000), and schizophrenic tendencies (Zanarini et al., 1989). Insecure attachment to God is also associated with poor mental and physical health (Dozier, Stovall-McClough, & Albus, 2008; Crowell, Fraley, & Shaver, 1999), inadequate and ineffective handling (Belavich & Pargament, 2002), neuroticism (Beck & McDonald, 2004), and loneliness (Kirkpatrick, Shillito, & Kellas, 1998).

On the other hand, secure attachment to God is associated with a wide range of better health outcomes (Dozier, Stovall-McClough, & Albus, 2008), including reduced feelings of loneliness (Kirkpatrick, Shillito, & Kellas, 1998), superior relationship function (Hesse, 1999), choice of effective coping strategies (Belavich & Pargament, 2002), lower depression, anxiety, and physical illness, and significantly higher general life satisfaction (Kirkpatrick & Shaver, 1992). Attachment to God can only be done by people who have a clear purpose in life. Because his life has been planned, as in Islam is that the purpose of his life is to worship Allah SWT (Adzariyat,

56) Actually, my prayer, my worship live, and my death is only for Allah (al'anam 162), and to carry out the role of caliph on earth (al-Baqarah 30). In the story of the meeting with the daughter of Sheikh Madyan who is often called Shu'aib, after helping to drink his cattle, Moses again prayed as follows:

فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

So Moses gave the cattle water to them, then he returned to the shade and prayed, "O my Lord, I am in great need of some good that You have sent down to me." (Al-Qashas 23).

The question is, why did Moses have such a high spirituality? We need to look at the background of the prophet Moses, that the prophet Moses was the descendant of the righteous. In the Book of Ibn Kathir, Musa is mentioned as Musa's full name: Musa bin Imran bin Qahits bin Azir bin Lawi bin Ya'qub bin Isaac bin Ibrahim as. If you look at the genealogy, Prophet Moses is a descendant of Ya'qub and Isaac from his father Prophet Ibrahim (as). Even though Moses lived in the palace with the cruel Pharaoh, he was still accompanied by his mother, who had been breastfeeding since infancy, and also Pharaoh's wife was a believer (Surah Attahrim 11), and Allah Himself affirmed the Prophet Musa's Morality, that the Prophet Moses was a Righteous person, always felt watched over by Allah swt, in Surah Al Qashash 14:

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ

"And after Moses was old enough and perfect in his mind, we gave him wisdom and knowledge. And thus, we reward those who do good"

The meeting with the In-laws is a "finding of direction" that adds to and strengthens his life goals. From Sheikh Madyan the Prophet Musa got a sense of security, the opportunity to work, and get married. And in the story, it is revealed that the father-in-law also had the same view, that Pharaoh must be opposed, because to fight against Pharaoh is to betray Tyranny. Resistance to the tyranny of the Pharaoh is a form of religious maturity according to Allport, namely: good differentiation, motivation for religious life that is dynamic, consistent, comprehensive, integral, and heuristic (AA Kafi, 2018).

Resistance to Pharaoh himself is a prophetic mission. Prophetic Mission Is a prophetic mission, whose purpose is for the benefit of man. If it is classified as a life purpose, it is included in the intrinsic life purpose that is rooted in the soul. This is in accordance with Research (Aulia, 2021), intrinsic life goals are predictors of psychological well-being while extrinsic life goals are to achieve momentary pleasures, such as wealth, position, not predictors of psychological well-being. This is in accordance with the results of the study showing that a true and intrinsic religious orientation can help foster a more perceived meaning and purpose in life. (Crandall, 1975). With

his solid purpose in life, Moses relied on God's power, not worldly status. Moses did not rely on his status as a former member of the court family to negotiate, but instead relied on miracles and power from God. Meanwhile, in the meeting with Khidir, Musa got a "deepening of meaning". Moses met a partner who was higher in his knowledge, and learned things that he did not know so that he increased his faith in Allah swt.

6. Personal growth

Personal growth is a conscious and sustainable process that a person carries out to develop his potential, abilities, attitudes, and qualities in order to become a better person over time. Moses' growth was shown when Moses was tested for accidentally killing one of Pharaoh's men who was fighting with the People of Israel. Social support from the Father-in-law fostered Moses' confidence. 10 years of relationship with the father-in-law's family who supported Moses, both economically, socially and psychologically, resulted in self-recovery from guilt due to accidental murder, as well as fostering stability and maturity in Moses and ultimately in the relationship with Pharaoh growing Moses' confidence to resist Pharaoh's tyranny.

The victory against Pharaoh almost made Moses arrogant, and in the end Moses remained humble to accept that there were people who had knowledge beyond him, until this event, Moses continued to be able to correct himself and develop himself by seeking knowledge with Khidir. This is in accordance with research (AA Kafi, 2018) that the Prophet Musa is a mature person based on six personality maturity criteria according to Allport, namely: having an expansion of self-feelings, warm self-relationships with others, emotional security, having a perception of reality, having self-understanding, and a unifying philosophy of life.

From the discussion above, it can be summarized that the story of the Journey of the Prophet Moses with his Father-in-Law, Pharaoh and Khidir based on Psychological Well-being is described in the following table:

Relationship	Most Powerful PWB Dimensions	Main Description
Musa – Syuaib (Mertua)	Positive relationships, Self-acceptance, Mastery of the environment, Life Purpose	Social support, self-recovery, emotional stability and maturity.
Musa – Fir'aun	Autonomy, Life Purpose, Mastery of the Environment, Self-Growth	Moral resistance, identity power, spiritual constancy.

Musa – Khidir	Self-Growth, Self-Acceptance, Life Purpose, Autonomy	Learning wisdom, ego correction, independence of opinions, moral-spiritual development.
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Table 1. Table of Psychological Well-Being of the Prophet Moses in 3 Stages of Journey with In-Law, Pharaoh and Khidir

CONCLUSION

The psychological well-being of the Prophet Moses was not present instantly, but through a long journey involving guidance, testing, and moral struggle. Based on the mapping of the three relationships, the most powerful and consistent dimension is Life Purpose. From the relationship of Moses with Shuaib, the purpose of life appears in the phase of strengthening the direction of the Prophet Musa's life after the crisis (the flight from Egypt), towards maturity and stability. Moses' relationship with Pharaoh, the purpose of life became the core of the prophetic struggle: the liberation of the Children of Israel and the establishment of justice, and the eradication of dzoliman. In the relationship between Moses and Khidir, the purpose of life is present in the form of searching for the deepest meaning of God's will, beyond rationality and personal ego. The purpose of life is the most dominant dimension because it is the common thread that directs the autonomy, self-growth, mastery of the environment, and self-acceptance of the Prophet Moses in all these relationships. Of the 3 rounds of Musa's relationship above, Life Purpose is the strongest dimension, followed by Autonomy Self-Growth, Environmental Mastery, and Self-Acceptance.

The story of Moses shows that before meeting Shu'aib Moses' psychological well-being had been formed marked by his life goals so that he had spirituality to face the tests that came his way, then when he met Shu'aib, who provided social, economic and trust support as a foundation for emotional recovery so that aspects of positive relationships, self-acceptance, environmental mastery as well as growth were formed during the meeting with the Father-in-law and the Pharaoh's Journey became the highest context of moral actualization, strengthening the purpose of life and mastery of the environment and autonomy that strengthened Moses' psychological resilience. The meeting with Khidir enriches self-acceptance, personal growth, autonomy and purpose in life. Thus, the story of Moses can be read as a model of the development of a complete psychological well-being, in harmony with modern psychological theories and Islamic spiritual values. His psychological well-being is supported by religiosity factors and family roles. With his psychological well-being, Moses managed to get through the difficult times he faced and managed to become a strong leader and a defender of the oppressed. But even though he had won victory against Pharaoh the Tyrant, Moses still had the humility to continue learning.

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