Qur'anic Mindfulness Innovation PAI approach in Responding Generation Z 's Mental Health Crisis

Nurkamariah

Al-Ittihad Bima Sharia Science College - Indonesia
Corresponding Author: : nurkamariah120796@gmail.com

Abstract

Crisis Mental health of Generation Z in the era of digital disruption characterized by the phenomena of social comparison and fragmentation soul demand repositioning of Islamic Religious Education (PAI) from just aspect cognitive become instrument psycho -spiritual research This aim For formulating an PAI integration model based on Qur'anic Mindfulness as an intervention strategy mental crisis through method qualitative type studies library research with technique analysis content analysis of literature Islamic psychology and spirituality for the period 2020-2025. Analysis results show that Qur'anic Mindfulness works through the "Golden Triangle of Spiritual Well-being" mechanism which includes Dhikr as anchor ontological stabilizer system limbic, Fikr through contemplation as framework cognitive decognition negative, and Charity as actualization behavior adaptive, which is neuropsychological capable regulate amygdala For reach nafs al- mutmainnah . Contribution scientific study This lies in the originality of the intervention model that diverts focus individual from validity external digital towards transcendental internal validity . The implication is that the Islamic Religious Education curriculum needs to transform become means spiritual therapy through technique literacy practical psycho -spiritual like "Pause and Pray" method for build spiritual immunity of students in the midst of disruptive dynamics of the times.

Keyword : Islamic *Religious Education* , Mental Health **,** Generation Z , Qur'anic Mindfulness

INTRODUCTION

The era of globalization is marked by with revolution industry 4.0 and society 5.0 have bring fundamental changes in structure social and psychological modern humans. Phenomenon massive digitalization , although make things easier access information, it turns out bring impact side job in the form of " distraction" cognitive " and mental stress that has not been Once happen previously in history human [1]. In the middle current abundant information , individuals often lost orientation self and meaning existential , which in turn trigger increasing number stress and depression globally. As As a result , the need will system supporters mental health becomes priority major in various parts of the world, no only in the medical domain but also in realm education and spirituality[2].

Generation Z was born in range 1997 to 2012, growing in the middle vortex disruption technology and exposure unlimited information . Although known as the most fluent generation digitally , they in a way statistics is the most vulnerable groups to problem mental health . Stress from the phenomenon of social comparison on social media, demands academic, up to future uncertainty often triggers anxiety (anxiety), depression, and feelings empty[3]. At the point

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[1] M. Fukuyama, *Society 5.0: Aiming for a Human-Centric Society.* (Japan Spotlight, 2018).

[2] K. Schwab, *The Fourth Industrial Revolution.* (World Economic Forum., 2017).

[3] U Prasetyo, B., & Trisyanti, "Industrial Revolution 4.0 and the Challenges of Social Change. IPTEK-KOM Journal (Journal of Communication Science and Technology)," *IPTEK-KOM (Journal of Communication Science and Technology)* 20, no. 1 (2018): 22–30.

This is where formal education, especially Islamic Religious Education (PAI), faces challenge big For No just become eye lesson cognitive, but capable transform become buffer emotional and spiritual for participant educate.

In context This is what Islamic Religious Education (PAI) holds vital role that is not Again Can restricted only in teaching the procedures for worship in a formalistic. PAI must capable reposition himself as instrument healing and mental strengthening for participant educate. Unfortunately, the PAI curriculum in many institutions education Still stuck in an approach cognitive less textual touch dimensions affective-experiential. There is a wide gap between promising texts of the Qur'an calm soul with reality psychological permanent students feel anxious. Because of that that, is necessary a bridge methodologically capable integrate values revelation to in practice psychological practical that can accepted by logic and feelings Generation Z[4].

Problems fundamentals that emerge is existence gap between understanding of religion in general textual with practice soothing spirituality soul. PAI in institutions education often get caught up in aspects ritualistic-formalistic , so that fail touch depth inner student or student in face pressure life. In fact, Islam has rich spiritual treasures for guard stability psychological[5]. Therefore that, is necessary A bridge that connects teachings revelation with need contemporary mental health. Thesis statement from article this is that integration of PAI through the Qur'anic Mindfulness approach is an effective solution strategy. For build Generation Z's mental resilience is based on values monotheism [6].

Based on results research conducted by Muhammad Azizan Fitriana & Ahmad Syukro shows that. Quranic Mindfulness help increase awareness self, resilience emotional, and provide meaning as well as objective a better life in. Implementation concepts this can manage anxiety, confusion and uncertainty experienced during quarter life crisis while strengthen connection with the creator. implementation quranic mindfulness based no only provide long-term solutions short for symptom crisis, but also shaping strong spiritual and psychological foundation For growth personal long term, help individual develop through phase transition going to more maturity mature and meaningful[7]. Then results research conducted by Nasution, Aqila Khairani, et al. Shows that PAI can improving the mental health of generation z through strengthening values like patience, gratitude, optimism and ability face pressure live. Besides that religious learning also contributes to the development identity a strong sense of self and a supportive sense of community that is an important factor in Mental Health[8].

Urgency from study this lies in the need urge will intervention model appropriate mental health with identity religious Indonesian society. Without existence relevant spiritual touch, Generation Z tends to look for escape from things that are superficial or even destructive. Qur'anic Mindfulness is present as form adaptation internalized western concept of mindfulness with the values of the Qur'an, such as *dhikr, muraqabah* (awareness self), and *tawakkal* . This important for ensure that mental well-being is not only achieved through calm cognitive, but also through proximity with the creator [9].

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[4] GN Twenge, JM, Joiner, TE, Rogers, ML, & Martin, "Increases in Depressive Symptoms, Suicide-Related Outcomes, and Suicide Rates Among US Adolescents After 2010 and Links to Increased New Media Screen Time." *Clinical Psychological Science.* , 2018.

[5] S. Sari, PP, Kurniawan, R., & Mulyadi, "Communication Patterns and Mental Health of Generation Z in Indonesia," *Journal of Social Psychology* , 2021.

[6] N. Nofendi, "The Concept of Muraqabah in Islam to Reduce Student Anxiety," *Journal of Psychological Research.* , 2020.

[7] Fitriana, Muhammad Azizan, and Ahmad Syukron. " Inner Mindfulness Facing Quarter Life Crisis from the Perspective of the Qur'an (Thematic Interpretation Analysis Study)." (2024).

[8] Nasution, Aqila Khairani, et al. "The role of Islamic religious education in Improving Mental Health in Generation Z." *Adabiyah Islamic Journal* 2.2 (2024)

[9] M. Seemiller, C., & Grace, *Generation Z: A Century in the Making.* (Routledge., 2018).

Conceptual article this arranged use method studies library research with approach descriptive-analytical. The study was conducted with examine literature Islamic classics regarding tazkiyatun nafs (purification) and juxtapose them with theory modern psychology on mindfulness. In theoretical, conceptual this touch with Al-Ghazali's thoughts on management heart and theory awareness full from Jon Kabat-Zinn. This integration emphasize that awareness full in Islam not just present in the present moment, but rather presenting God in every breath and action[10].

Main purpose from writing this is give framework theoretical about how PAI curriculum can enriched with practices applicable Islamic meditation. With summarize study library from various expert Islamic education and psychology, found that technique accompanied breathing Asmaul Husna or contemplation paragraph can lower level stress in a way significant. Finally, study this expected give implications for Islamic religious educators to start integrate practice of Qur'anic Mindfulness in the learning process in class, so that PAI is able to print generation that does not only intelligent in a way intellectual, but also tough mentally and spiritually. research this will also give outlook about how therapy based on the Qur'an can be optimized in context give support to effective, relevant and easy Generation z mental crisis accessible to generations increasingly young dependency to technology.

Approach based Qur'ani Mindfulness yet Lots implemented in their mental rehabilitation, even though they show interest towards relevant solutions with belief them. The impact of the digital era on generation z mental crisis, where the pressure from social media and technology often make approach psychotherapy traditional no enough for overcome complexity problem This[11].

Urgency study this is very high died crisis mental health in generation z which is the most impacted group. So this article disclose that Islamic religious education own a very important role For convey teachings Quran to his people specifically generation z, no only practice of worship but guide life everyday that can increase mental health in generation Z. Islamic religious education is also important For form behavior , attitudes and well-being in facing mental crisis of generation z. Aspect the moderation approach Qur'ani Mindfulness is one method For overcome mental crisis of generation z. For that writer interested and lifted the title of Qur'anic Mindfulness as innovation PAI approach in responding generation z 's mental health crisis.

RESEARCH METHODS

Research used in study this that is method qualitative with type study library research. Then researchers reduce results study This with see Qur'anic Mindfulness as innovation PAI approach in responding generation z 's mental health crisis. Then results reduction the researchers explain with make narrative and discussion from corner view PAI transformation. Study this is literature study, which attempts to collect information from various source in the library, such as journals, books and so on. For get accurate data required valid research data sources. Sources is place Where can the data come from? obtained. Then what becomes data sources in study This that is books, journals and other materials existing writings readings the connection with PAI transformation : a qur'anic mindfulness approach as intervention generation z mental crisis. Data collection techniques in study this that is through studies bibliography. Especially for look for information about PAI transformation : a qur'anic mindfulness approach as intervention generation z 's mental crisis. Then collect and analyze

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[10] MA Abdullah, "The Need for Integration of Knowledge in Islamic Education," *Al-Jami'ah: Journal of Islamic Studies. *, 2020.

[11] Rochmat , CS, Wahyu Utami, H., & Salmi, M. Qur'anic Edu Psychotherapy : Rehabilitation Solution Mental Disorders of Generation Z in the Era of Society 5.0. *Shibghoh : Proceedings Knowledge UNIDA Gontor Education* , (2025).

journals said. Researchers use method analysis content for describe the data contained in data sources, then results interpretation the done assessment for respond problem .

RESULTS AND DISCUSSION
Psychological Dynamics of Generation Z in Landscape Digital Disruption

Based on analysis conceptual crisis to phenomenon psychological generation z, some results study related Mental health crisis in the era of disruption digital. Among them , *the findings First* , the mental health crisis of generation z is not solely caused by individual factors but rather impact from systemic from digital ecosystem that is disruptive and hypercompetitive . Exposure information overload demands validation instant through social media as well as digital algorithm that drives comparison social in a way Keep going continuous that has been create condition psychological in the form of fragmentation attention and mental fatigue . Findings First This show that the "strawberry generation" narrative is not own runway strong empirical Because ignoring structural and cultural factors. *Findings second*, the existence of disconnection between need psychological generation z with a dominant Islamic religious education model taught in schools , Islamic religious education Still focus on aspects cognitive-normative like memorization and normal rituals, while aspect affective , regulatory emotions and mental health yet integrated in a way adequate As a result , religion has not fully functioning as source calm soul and mechanism coping psychological for students. *Findings third*, identify that Quranic Mindfulness based approach transcendental consciousness has potential significant as a preventive model of mental health in Islamic religious education . Integration between awareness full of dhikr, contemplation nature and reflection self proof in a way conceptual capable build resilience psychological, pressing anxiety existential as well as strengthen internal validation of students in the middle pressure digital social .

Phenomenon crisis mental health issues that hit generation z today this no can viewed adjacent eye as individual issues or just weakness personal character (strawberry generation). Analysis critical sociological show that vulnerability this is impact systemic from disruptive digital ecosystem, which forces individual for continously connected with virtual reality without pause contemplative[12]. Condition this create what is called as "fragmentation soul", where attention man split to in thousands pieces digital information that is often of a destructive and shallow. As a result , the capacity cognitive for do reflection deep become blunt, leaving hole empty in structure psychological those who then filled with anxiety and uncertainty[13].

Generation z grows up in demanding environment validity external in a way instant through social media algorithms , which are neurological trigger fluctuations dopamine that is not healthy. Exposure sustainable to standard the lives of others who have curated create distortion perception self and feelings chronic inferiority. In perspective psychology transcendental, phenomena this is a form of "spiritual alienation", in which the subject feel isolated from existence his soul because too stuck to the skin outside life materialistic - digital. Current information that is not filtered this no only damage focus , but also destroy structure the value that should be become foundation calm soul[14].

This mental crisis the more exacerbated by the emergence of anxiety acute existential about the future , change climate, up to competition an increasingly rigid economy. Generation

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[12] Tali Te'eni Harari, Yaron Sela, and Liad Bareket-Bojmel, "Gen Z during the COVID-19 Crisis: A Comparative Analysis of the Differences between Gen Z and Gen X in Resilience, Values and Attitudes," *Current Psychology* 42, no. 28 (2023): 24223–32, https://doi.org/10.1007/s12144-022-03501-4.

[13] "New Aspects of Well-Being in the Crisis Era: Emotions, Generations, Anxieties, and Work," *PuntOorg International Journal,* 10, no. 2 (2023): 194–210.

[14] Mattia Vacchiano, "How the First COVID-19 Lockdown Worsened Younger Generations' Mental Health : Insights from Network Theory," *Sociological Research Online* 2019, no. January 2020 (2023), https://doi.org/10.1177/13607804221084723.

z is losing handle strong metaphysics for answer fundamental questions about meaning life . When science and technology give comfort material however fail give peace inner , it happened anomaly psychological where progress civilization precisely compared straight with improvement number depression . This is where location urgency for present return applicable spiritual dimension as bidder on poison deadly modernity nerves calm inner[15].

Findings research conducted by (festinger) which states that comparison social excessive can trigger feeling inferiority and anxiety. In the digital context, the theory this reinforced by twenge (2019) and haidt (2022) who show significant correlation between intensity use of social media with increasing depression and anxiety generation z. Besides that findings about fragmentation attention and mental fatigue in harmony with cognitive overload concept in psychology cognitive. In the context of islamic religious education, tenuan about limitations of normative PAI support critical theory put forward by noddings (care-based-education) and humanistic education theory which emphasizes importance aspect emotional in the lesson. However findings this offer novelty with integrate modern psychology and islamic spirituality qur'anic mindfulness that has not been lots formulated in a way systematic in islamic religious education curriculum.

However , the challenge big appear when we look at portrait of islamic religious education (PAI) taught in formal institutions today this. Observation field show that PAI is still trapped in paradigm very rigid traditional-legalistic, where the curriculum dominated by knowledge transfer cognitive about law fiqh, ritualistic worship procedures, and the halal-haram dichotomy alone. The approach this, although important in a way normative, often fails touch aspect management emotions and needs psychological students. Religion is taught as pile memorization and obligations that must be fulfilled, not as a liberating and healing[16] spiritual experience.

Analysis critical indicates existence sharp disconnection between the texts of the koran which are explicit promising syifa (medicine) and rahmah (love darling) with reality delivery in the room class . When religion is presented only as row the threat of sin and reward, he precisely changed become additional mental burden for generation z who already burdened by demands worldly. PAI should be able to transform become a spiritual oasis that provides techniques control self. Inability islamic education curriculum in integrate aspect islamic psychotherapy makes religious teachings are felt far and not relevant for young people who are fight oppose attack panic or disturbance anxiety[17].

Therefore that, is necessary fundamental repositioning of the role of PAI from just a transfer of knowledge (*transfer of knowledge*) towards transformation consciousness (*transformation of consciousness*). The novelty proposed in study this is constructing PAI as instrument preventive mental health through approach awareness transcendental. This is means put the values of monotheism are not only as doctrine theological, but rather as methodology mental strengthening. With realize proximity god (ma'iyyatullah), one individual from generation z will own sturdy anchor so that no easy tossed by the storm disruption information that hit daily life they[18].

Awareness transcendental in question in context this is ability individual for see every phenomenon life through glasses soothing divinity. PAI must start introduce the concept of

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[15] Arthagina Muktifada Matilda et al., "Understanding Gen Z's Mental Health Challenges," *Phenomenon: Multidisciplinary Journal Of Sciences and Research* 3, no. 1 (2025): 38–52.

[16] Matilda et al.

[17] Diena Dwidienawati et al., "Internal and External Factors Influencing Gen Z Wellbeing," *BMC Public Health* 25, no. 1 (2025): 1584, https://doi.org/10.1186/s12889-025-22124-5.

[18] Bha-aldan Mundher Oraibi et al., "Keeping Pace with the Generations! Quantitative Job Insecurity and Retention in Gen Z Workers: The Mediating Roles of Affective Commitment and Psychological Empowerment," *International Review of Management and Marketing* 15, no. 1 (2025): 17–30, https://doi.org/https://doi.org/10.32479/irmm.17298.

muraqabah as form supervision positive self , not judgmental scrutiny. with feel the presence of the most merciful Allah, pressure for look for validity from humans (social media) will reduce in a way significant. This is the essence of mental health in Islam: the return soul to point zero where only the pleasure of allah that becomes standard main happiness , so that cut off chain anxiety consequence expectation toxic social[19].

In a way academic , integration this demands that islamic education educators own literacy adequate mental health . Teachers do not may again belittle issue student mental health with labeled "less" faith "or" rarely worship". On the other hand , teachers must capable dissect qur'anic narratives for find a therapeutic formula for mental health , such as how stories the prophets give example about management sadness and trauma. Analysis this emphasize that spirituality and psychology are not two separate things, but two sides from the same currency in effort build man completely.

More far again , integration this will create environment empathetic and inclusive learning. PAI must become room safe *space* for generation z for express doubt and fear they without fear judged morally. With change approach from indoctrination going to dialogic-contemplative , religion will felt as friend companion soul. This solution no only nature curative for those who have experience mental disorders, but also preventive for those who still healthy to have strong spiritual immunity in face uncertainty of the times.

Implementation of this strategy in a way consistent will produce change paradigm in participants educate in look at problem. Problem life no again seen as a crushing burden, but rather as means for undertake a "spiritual ascent". By qur'anic mindfulness, every difficulty viewed through glasses surah al-insyirah, where is ease always accompany difficulties. Confidence this is what it is foundation the most resilient mental health, which is not owned by the approach psychology secular only depend on the limited power of the human ego.

Critically, success this repositioning of PAI is very dependent on courage institutions education for do deconstruction curriculum that is too content heavy. We need give room more for curriculum based experience (*experience-based curriculum*) that prioritizes practice awareness full. If PAI remains stick to style lecture one boring direction, then he will lost its relevance for generation z is more value authenticity and application practical. Author have an opinion that the future of PAI lies in its capabilities cure fractured souls in this [20]digital era .

As closing part discussion this, the author emphasize that mental health is right spiritual basis of every participant educate. Integration of PAI with qur'anic mindfulness is a inevitability sociological and theological in the era of disruption. We do not can expect different results if still use old proven ways fail stem mental crisis. With present the face of islam that is calm, inclusive, and cares about mental health, PAI does not only will give birth to obedient servants ritually, but also a tough person mentally and peacefully spiritually in sail complexity life 21st [21]century .

Reformulation of Muraqabah in Contemporary Qur'anic Mindfulness Perspectives

The conceptualization of qur'anic mindfulness must understood moreover formerly as a effort deconstruction to secular mindfulness practices that are now experience commodification in the western world. In epistemologically, western mindfulness rooted in the buddhist tradition (sati) is often dismissed from values divinity for the sake of therapeutic

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[19] Tong Yin et al., "Confronting the Anxiety of Generation Z : Electroacupuncture Therapy Regulates Oxidative Stress and Microglia Activity in the Amygdala-Basolateral of Socially Isolated Mice," *Original Research* , no. February (2025): 1–14, https://doi.org/10.3389/fpsyt.2024.1496201.

[20] Hari Suriadi et al., "Journal of Social, Educational and Religious Studies," *SURIA Journal of Social, Educational and Religious Studies* 1, no. 2 (2025): 20–37.

[21] Generation Z in and Among the Currents, "Al-Furqan: Journal of Religion, Social, and Culture," *The Role of Religious Psychology in Building Generation Z Spirituality in the Midst of Modernization* 4, no. 4 (2025): 1127–36.

clinical just. Instead, qur'anic mindfulness returns dimensions transcendental in awareness human beings, where the focus is mainly no only on stability personal emotions, but rather on recognition self (*ma'rifatun nafs*) which leads to recognition god (*ma'rifatullah*). In context this, mental health is not viewed as objective end, but rather as implications logical from connectedness soul with the creator who is absolute [22].

Transformation classic muraqabah concept to in modern form of qur'anic mindfulness is step strategic for answer anxiety existential generation z. If in tradition sufism classic muraqabah often understood as practice exclusive asceticism, then in narrative contemporary, practice this interpreted repeat become technique management applicable cognitive in the middle digital frenzy. Generation z living in pressure information need "space silence" which is not only empty, but contains (focus). Qur'anic mindfulness offers content the through presence god (*ma'iyyatullah*), so awareness will god's supervision is not again viewed as a daunting moral burden, but rather as a spiritual hug that provides a sense of security (*psychological safety*) [23].

Difference fundamental that becomes a novelty in study this located on the "anchor awareness" or anchor of awareness. In secular mindfulness, the anchor awareness usually directed at sensation physique like breath or surrounding sounds in order to achieve a state of non-judgmental awareness. However, qur'anic mindfulness integrates physical breath the with spiritual breath through dhikrullah. When a generation z youth takes a deep breath mindful *breathing* while present the name of allah in his heart, he currently do alignment between rhythm biology and rhythm theology. This is create resonance more peace of mind stable because relying on the eternal essence, not on phenomena mortal nature[24].

More further analysis critical writer show that qur'anic mindfulness works as shield to phenomenon *fear of missing out* (fomo) that hits generation z. Awareness full of verses based on the qur'an teaches individual for differentiate between need essence and desire artificial. Through practice contemplation nature and self, a individual invited for see every social media notifications or demands style life no again as pressure , but rather as exam for integrity spiritual ability. For remain "aware" and "present" in the midst flood this digital distraction is form modern mujahadah (spiritual struggle) which is very relevant with dynamics psychological moment this .

At the level of neuropsychology, integration the value of monotheism in practice awareness full this capable change method work brain from a reactive mode dominated by the amygdala towards a reflective mode driven by the prefrontal cortex. Generation z often tend to experience anxiety own hyperactive amygdala because continously feel threatened by assessment social. Qur'anic mindfulness with a balanced approach of raja' (hope) and khauf (fear). Help regulate emotion said. When the mind filled with sentences thayyibah in a way conscious, brain undergoing a rewiring process or neuroplasticity, where patterns think pessimistic slowly replaced by a pattern think husnudzon (prejudice good) towards god's [25]destiny.

Draft *tadabbur* which becomes an inner pillar *qur'anic mindfulness* also provides dimensions more cognitive sharp compared to meditation usual. Tadabbur demand involvement mind and heart in a way active for dissect the meaning behind events. If secular

[22] Nazila Isgandarova, "Muraqaba as a Mindfulness-Based Therapy in Islamic Psychotherapy," *Journal of Religion and Health* 58, no. 4 (2019): 1146–60, https://doi.org/10.1007/s10943-018-0695-y.

[23] Tengku Mohd et al., "The Concept of Mindfulness in Islam," *Journal of Islamic, Social, Economics and Development (JISED)* 9, no. 63 (2024): 94–101, https://doi.org/10.55573/JISED.096306.

[24] Aamer Aldbyani, "Exploring Islamic Mindfulness: Cultural Practices and Their Impact on Public Health Outcomes," *Mindfulness* 16, no. 3 (2025): 695–701, https://doi.org/10.1007/s12671-024-02485-5.

[25] Sara Kadir, "The Practice of Remembrance: Qur'anic Techniques for Mindfulness and Wellbeing BT - Mindfulness and Wellbeing: An Islamic Perspective," ed. Sara Kadir (Cham: Springer Nature Switzerland, 2025), 65–113, https://doi.org/10.1007/978-3-031-90190-4_5.

mindfulness only stop at observation without assessment (*bare attention*), qur'anic mindfulness continues the process to constructive assessment based on values qur'an . As for example, when somebody experience failure career, he no only observe his sadness, but do contemplation to surah al-baqarah verse 216. This process give framework changing meaning suffering become deep spiritual learning.

In a way applicative, transformation of muraqabah into *qur'anic mindfulness* also answers challenge lonely chronic (*chronic loneliness*) which is paradoxical lots experienced by the most connected generation digitally. The feeling of being "watched by god" is deep *qur'anic mindfulness* changed to be "accompanied by god". This is cut off isolation psychological feelings that are felt generation z. They no again feel as entity single must carry the burden of the world alone, but as a servant supported by power transcendental. Change paradigm from me alone "to be god with me" is fundamental solution for prevention depression and ideation kill increasingly self increase[26].

The author also highlights that novelty theme this lies in synchronization between aspect physical and spiritual in PAI curriculum . So far, PAI has often criticized because too focus on aspects legalistic-formalistic (fiqh) so that dry will meaning psychological. *Qur'anic mindfulness* present as bridge that connects rituals of worship with mental health. Prayer2, for example, is not again done as routine movement body, but rather as "mindfulness intervention "session level high where the servant communicates direct with the creator . With realize every movement and reading in a way full, prayer become method therapy for disturbance most effective [27]anxiety.

Analysis more in disclose that *qur'anic mindfulness* push formation *nafs al- mutmainnah* (the tranquil soul) , which is peak from mental health in islam. A peaceful soul is not free soul from problem, but rather the soul that has steadfastness (tsabat) in face storm life. For generation z, steadfastness this is very expensive in a world full of disruption. Through inclusive PAI integration to mindfulness techniques, institutions education can print graduates who do not only intelligent in a way intellectual, but also tough mentally because own spiritual roots that penetrate to in the land of monotheism.

Next, integration this offer solution on crisis frequent identities experienced by muslim youth contemporary. In the middle pull global culture, qur'anic mindfulness helps they still based on identity his islam without must become exclusive or anti- modernity. They become "conscious" individuals globally, rooted spiritually". Awareness full will role as a caliph on earth give motivation intrinsic for work, not because chase validity humans on social media, but rather as forms of worship and contribution real for humanity that is approved by Allah[28].

In a way methodologically, the application of qur'anic mindfulness in islamic religious education can use internalized self-regulated learning approach with the values of the qur'an. Students invited for monitor thoughts and feelings they alone every the day (*muhasabah*), then evaluate it with standard quranic morals. Author have an opinion that this spiritual independence is key main mental resilience. If a person student already capable become an " observer" for his mind alone below guidance revelation, then he no will easy provoked by content negative or pressure group destructive peer *pressure*.

Important for confirmed that qur'anic mindfulness does not aim for negate the progress of psychological science, but rather for perfect it. Modern psychology provides instrument

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[26] Amnah Maktar et al., "Self-Compassion from an Islamic Lens: Fostering Mental Well-Being," *Journal of Spirituality in Mental Health* , March 16, 2025, 1–26, https://doi.org/10.1080/19349637.2025.2473048.

[27] IN (2025). Sufism and ment Bakri, S., Wahyudi, MA, & Andriyani, "Al Health: A Phenomenological Exploration of the Experiences of Followers of Sufi Quantum Therapy in Indonesia," *Multidisciplinary Reviews,* 7, no. 8 (2025): 219., https://doi.org/https://doi.org/10.31893/multirev.2025219.

[28] Nurul Hanis et al., "The Concept of Muraqabah From Hadith Perspective and Its Understanding Among," *Journal of Hadith Studies* 8, no. 2 (2023): 23–33.

about method work behavior, while the qur'an provides purpose and meaning from behavior the integration of both in PAI creates a system holistic mental health that touches aspect physical, psychological, and spiritual. This is the novelty offered : an educational model that is not again dichotomize between physical health and tranquility soul, but rather see both of them as an indivisible unity inseparable (tawhidul human)[29].

As closing part discussion this , the author submit solution practical for islamic education educators to start integrate "pause and pray" moments in every learning process. This technique invite student for for a moment stop from all activity, closing eyes, and absorb the presence of Allah through breath and dhikr in between the changes eye lessons. Although simple, this routine practice own impact big neurobiology in lower level stress academic and improve power concentration students, who in turn will increase quality absorption religious knowledge alone[30].

With thus, qur'anic mindfulness is not just trend a moment , but rather a need existential for generation z for survive and thrive in the 21st century. This muraqabah transformation prove that islam always own relevant answers for every challenges of the times, as long as communicated with appropriate language with reality psychological its audience. PAI must move proceed be at the forefront in guard mental health of the nation, through an approach that is not only enlightening mind, but also calming heart past radiance the light of the qur'an put into practice in a way conscious and full presence[31].

In conclusion, the integration of PAI based on qur'anic mindfulness is a new manifesto for humanistic and transformative islamic education. Through approach this, we no only teach religion to generation z, but we teach they method life with religion in a growing world complex. Novelty analysis this expected can trigger research experimental more carry on for measure effectiveness qur'anic mindfulness intervention empirical, so that islam's contribution to global mental health can recognized in a way wide in the academic world international[32].

Literacy Textual going to Literacy Psycho -Spiritual in Transformation Islamic Education Curriculum

Reconstruction islamic religious education (PAI) curriculum in the era of disruption demand shift paradigm from the literacy model rigid textual going to literacy transformative psycho-spiritual. In a way traditionally, the islamic religious education curriculum is often trapped in "data bank" approach, where students just hoard information doctrinal without understand relevance its functionality to stability emotional they alone. Analysis critical show that inability curriculum in answer challenge generation z's mental health is rooted in separation between aspect cognitive (understanding verses) and aspects affective (internalization meaning). Therefore that, integration literacy psycho-spiritual not just addition material, but rather reorientation fundamentals that place welfare inner participant educate as indicator success religious[33] learning.

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[29] Ulfa Hoyriah and Khozinul Alim, "Silent Education in the Qur'an: Analysis of Mau ' 's Interpretation of Educational Verses Through Silent Exemplars," *Symfoni Jurnal Pendidikan Agama Islam* 5, no. 2 (2025): 14–29, https://doi.org/https://doi.org/10.53649/symfonia.v5i1.200.

[30] Ahmad Sholihin Sirojuddin and Ahmad Kowim Sabilillah, "Exploring the Psychospiritual Crisis and Human Morals Through the Lens of Sufism," *SUHU: Journal of Sufism and Humanities* 01, no. 01 (2025): 58–72.

[31] Sukmana, *Mindfulness Qur'ani: Organizing the Soul in the Midst of a Quarter Life Crisis* (West Java: Adanu Abimata, 2025).

[32] Majalengka Regency and West Java, "Challenges and Recommendations in the Development of Spiritual Intelligence: A Qur'anic Perspective through the Frameworks of Al-Atta," *Action Research Journal Indonesia (ARJI)* 7, no. 76 (2025): 3367.

[33] A Bdullah A Bdul A Ziz, NFM Okhtar, and FT Umiran, "Integrative Mediums Of Islamic Teachings And Modern Psychology Education : A Content Analysis," *Quantum Journal Of Social Sciences And Humanities 6(2):* 6, no. 2 (2025): 188–201, https://doi.org/https://doi.org/10.55197/qjssh.v6i2.643.

Implementation literacy this psycho-spiritual need overhaul methodical through "reflective-dialogic method based on the qur'an" is different with method lecture one direction, approach this promote dialogue between text sacred and reality psychological experiences students. In practice, every session learning no direct started with delivery material, but rather started with phase mental preconditioning through integrated mindful breathing exercises with reading asmaul husna or verses sakinah. This technique aim for lower wave brain to the alpha level, where the conditions relax however alert created, so that spiritual messages in the qur'an can imprinted more in to in natural lower aware, beyond just verbal memorization.

Mindfulness practice full (*mindfulness)* which is islamized this give foundation for student for managing "noise cognitive" consequences social media exposure. In neuropsychological, integration dhikr and breathing in islamic education learning is capable activate system nerve parasympathetic, which is direct mitigate hormone cortisol trigger stress. Analysis writer emphasize that novelty method this lies in "spirituality experiential", where students invited for feel presence lord through calm physical and mental. With thus , the qur'an does not again considered as gathering text ancient, but rather as a "guide" operational "capable life" give calm instant moment they face pressure academic and social[34].

Change paradigm this demand repositioning the role of islamic education teachers just a transfer of knowledge (*mu'allim*) to become facilitator empathetic emotions. Teachers must own sensitivity for detect students' mental condition and ability do "bridge" narrative "between" gen z problems such as insecurity, anxiety about the future, and the crisis identity with solutions prophetic. In the context of this, the teacher does not only correcting reciting tajwid, but also guiding student do self-healing through understanding verse. This role demands islamic education teachers to own competence base in psychology of religion and counseling, so that they capable change room class become safe environment for student for express their spiritual vulnerability without afraid judged[35].

One of points critical in literacy this psycho -spiritual is reconstruction meaning concepts key in PAI, such as draft be patient. So far, be patient often misunderstood by participants educate as attitude passive, submissive without resistance, or just withhold suffering that is actually can make things worse condition mental health. In the qur'anic mindfulness approach, patience defined repeat in a way academic as form regulations emotion level height and resilience psychological *resilience*. Patience is defined as as ability maintain control self and clarity think in the middle storm emotions. With meaning this, students see religion as tool empowerment self-empowerment that makes they more tough, isn't it? More weak[36].

More further, concept tawakkal is also a must integrated as mechanism coping mechanism frequent uncertainty of the future haunt generation z. Literacy psycho-spiritual teaching that resignation is form handover results after business maximum, which functions for release burden excessive expectations. Analysis critical writer show that mental disorders in gen z are often triggered by desire for control all things outside control they. With integrate mark true trust through mindfulness exercises, PAI helps student differentiate between business areas (which must be done) and the output area (which must be submitted), so that create balance emotionally stable[37].

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[34] Che Zarrina et al., "Islamic Psychospiritual as the Main Pillar of Strengthening the Biopsychosocial-Spiritual Component," *Journal of Cultural Analysis and Social Change* 10, no. 3 (2025): 1525–39, https://doi.org/https://doi.org/10.64753/jcasc.v10i3.2626.

[35] Sri Haryanto, "The Significance of The Bio-Psycho-Spiritual Dimension in Relation to Islamic Education," *Journal of Science Education Research Http://Jppipa.Unram.Ac.Id/Index.Php/Jppipa/Index* 11, no. 4 (2025): 583–89, https://doi.org/10.29303/jppipa.v11i4.10549.

[36] Haryanto.

[37] M Parnian, F., Davoudi, A., & Zargam, "Assessment and Practice in Educational Sciences The Integrated Model of Growth in Islamic Educational Psychology: A Deductive Analysis of the Relationship Between the Three

Transformation of PAI into applicable spiritual therapy also touches aspect connection social through draft ihsan. Generation z who lives in digital culture often trapped in comparison toxic social environment. Through approach literacy psycho-spiritual, ihsan taught as awareness that "god sees me", which is directed for build internal validity. When a student feel enough with supervision and love darling god, dependence they are on validation external (such as likes or comments on social media) will reduce in a way significant. This is solution structural in islamic education curriculum for cut off chain depression caused by standards pseudo social.

In a way methodological use al-qur'an verses in this mindfulness must done in a way thematic (maudhu'i). Teachers don't only request student reading, but do deep-reading on related verses with optimism and serenity soul. For example, analysis regarding the ad-duha letter which is historical down for entertain the prophet Muhammad SAW when experience sadness, can used as a therapy model for students who feel abandoned or failed. Author argue that approach literacy this create attachment emotional between subject (student) and object (the qur'an), which in turn will give birth to character authentic and not religious just mere [38]ritual formality.

In addition, literacy this spiritual psycho push creation ecosystem supportive schools mental health. PAI does not may stand alone ; he must collaborate with service guidance counseling and activities student affairs. Curriculum integrative this positioning school no only as place competition mark academic , but rather as " healing" institutions where islamic values are practiced as ethics mutual association strengthening (ta'awun). Analysis critical show that supportive environment spiritually will in a way automatic lower level bullying and conflict between students, because every individual own stability good emotions through practice awareness quran[39].

As conclusion from discussion this, PAI integration through approach literacy psycho-spiritual is inevitability academic for answer generation z's mental crisis. PAI does not may again only become the lessons tested above paper , but must become practice daily life soul. With change method from literacy static text to literacy dynamic psycho-spiritual, PAI has perform " purification soul " (tazkiyatun nafs) in relevant modern frame. Success integration this will give birth to generation that does not only superior in a way intellectual, but also has calm soul (nafs al-mutmainnah) that is capable stay in the middle onslaught the uncertainty of the digital age.

The Model of Nafs al-Mutmainnah As Solution Synthesis through Awareness Quran

As answer on complexity mental degradation that befell generation z, research this offer solution original in the form of the "golden triangle of spiritual well-being" model. This model no only functioning as framework theoretically , but also as methodology practical that integrates three main pillars : dhikr (awareness) transcendental), fikr (reflection cognitive-objective), and charity (actualization behavior positive). Analysis critical show that mental instability in modern youth is often caused by inequality between third element this, where the dominance massive digital information no accompanied by with adequate spiritual filtering. With by implementing this model, islamic religious education (PAI) can transform become

Stages of Education and the Macro-Cycle of Human Life," *Assessment and Practice in Educational Sciences The* 4, no. 1 (2025): 1–15, https://doi.org/https://doi.org/10.61838/japes.160.

[38] Hasimah Chik et al., "Development Of Palliative Care Holistic Manual Guidelines Based On Islamic Psychospirituality Department of 'Aqidah & Islamic Thought. Academy of St Martin's Center for Health & Healing.," *Journal Afkar* 27, no. 1 (2025): 1–48.

[39] Journal Of et al., "Integrating Faith And Function : An Islamic Approach To Understanding Human Psychology Ayesha Rasheed PhD in Psychology University of Management and Technology Email : Ayesha.Rasheed@umt.Edu.Pk Dr Mufti Hammadullah Khan Assistant Professor Institute of Is," *JOURNAL OF APPLIED LINGUISTICS AND TESOL* 8, no. 1 (2025): 1966–75.

system supporters psychological help individual reach degrees *nafs al-mutmainnah*, namely a calm and stable soul in the center storm distortion information and pressure social[40].

Element first in this model, dhikr, is defined repeat in the context of qur'anic mindfulness is not just as verbal repetition , but rather as "consciousness full will presence god" (*the awareness of divine presence*). For generation z who often feel isolated in a way emotional in cyberspace, dzikr offer anchor ontological diversion focus from validity external (such as number of likes or followers) towards internal validity before god. Author argue that exercise awareness this in a way neurological capable calm system limbic which is often experiencing over-arousal due to addicted gadgets. When a young person is able present lord in breath and every his activities, he build fortress mental defense that makes his soul no easy swayed by ephemeral [41]global trends.

Furthermore, the fikr pillar plays a role as instrument analysis logical-objective which processes stimuli from environment outside. In the perspective of qur'anic mindfulness, fikr is ability for do contemplation to incident life good that failure academic and rejection social as part from scenario divinity that contains wisdom. Novelty from this model lies in the use the text of the qur'an as framework cognitive for deconstruct thought negative (such as self-loathing or despair). Through fikr, participants educate invited for dissect problem in a way rational however still based faith, so that they no trapped in pattern think catastrophic damage mental health . This is what is critical differentiate solution this with secular mindfulness ; there is runway strong meaning behind every events, not just reception passive without objective[42].

Third pillar, charity, is form actualization from calm inner to in action real productive. Author emphasize that true mental health in islam no nature individualistic, but rather social. Generation z often experience depression because feel life they no own impact or meaning (*meaninglessness*). Through charity based on qur'anic mindfulness, every activity daily changed become a form of worship that provides satisfaction spiritual . When consciousness thoughts (*dhikr*) and analysis logical (*fikr*) has in harmony, then emerging behavior is adaptive and full behavior love darling (karimah). Positive action this reciprocally will strengthen *self-efficacy* individual, creating cycle sustainable and dynamic [43]mental health.

Neuro-psychologically, the power main from this "golden triangle" model is his abilities balance health nerve with need eschatological research contemporary in the field neuroscience show that practice spiritual meditation can thicken the prefrontal cortex which is responsible answer on control emotions. However, science knowledge secular often fail answer question fundamental about " meaning" life " which becomes root from anxiety generation z. This nafs al-mutmainnah model fill in emptiness the with offer certainty eschatological that every mental struggle in the world has value in the afterlife. With thus, individuals no only get calm chemicals in the brain, but also peace existential in the soul which is objective highest from islamic mental [44]health.

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[40] TB Toprak, "Rethinking Psycho-Ontology in the Context of Ilm an-Nafs (the Study of Self by Muslim Scholars) and Clinical Applications.," *Spirituality in Clinical Practice,* 12, no. 2 (2025): 238–266., https://doi.org/https://doi.org/10.1037/scp0000390.

[41] Mastura Ab. Wahab, "Islamic Spiritual and Emotional Intelligence and Its Relationship to Eternal Happiness: A Conceptual Paper," *Journal of Religion and Health* 61, no. 6 (2022): 4783–4806, https://doi.org/10.1007/s10943-021-01485-2.

[42] Muhammad Hisyam Syafii, Husain Azhari, and Universitas Muhammadiyah Yogyakarta, "Journal of Islamic Education and Ethics Interaction Between Spiritual Development and Psychological Growth: Implications for Islamic Educational Psychology in Islamic Students," *Journal of Islamic Education and Ethics* 3, no. 1 (2025): 29–48, https://doi.org/https://doi.org/10.18196/jiee.v3i1.69 Interaction.

[43] Syafii, Azhari, and Yogyakarta.

[44] D. Abdel Khalek, AM, & Lester, "The Association between Religiosity, Generalized Self-Efficacy, Mental Health, and Happiness in Arab College Students.," *Personality and Individual Differences* 109 (2017): 12–16., https://doi.org/https://doi.org/10.1016/j.paid.2016.12.010.

More far again, this model give solution on crisis acute identity experienced by generation z due to exposure globalism without limits. In the condition without grip, youth tend to look for identity in sub-cultures that often destructive. Qur'anic mindfulness directs they for finding one's identity as khalifatullah fil ardh (representative of allah on earth) who has mission noble . Analysis critical writer show that understanding strong identity this is vaccine best oppose desire kill self or rampant self-harm behavior happens. When a young man feels precious in the eyes of the creator, everything form bullying or failure worldly become small and not again capable demolish price himself in a way permanent[45].

Implications academic research this own three implications main, *first*. Implications theoretical. In terms of this study enrich the treasures of islamic religious education studies by present framework integrative psycho -spiritual , at the same time bridging dochotomy between psychology and spirituality islam. The concept of quranic mindfulness can become a development base contemporary islamic mental health theory. *Second*, the implications curricular, findings this push reconstruction PAI curriculum from approach literacy text going to literacy psycho -spiritual with mental health as an indicator of success religious learning . *Third*. Implications study continuation, the resulting nafs al-mutmainnah model open opportunity for study empirical and experimental for test the effectiveness of qur'anic mindfulness on the variables of anxiety, resilience and well-being psychological student.

Teacher as instructor law become a teacher as a "spiritual therapist". The author submit that every PAI material must be filtered through qur'anic mindfulness glasses. As example, material about qada and qadar do not again taught as draft passive deterministic, but rather as tool regulations emotion for face uncertainty of the future. Transformation this is very crucial because generation z highly values authenticity and usefulness practical. If PAI is able show that the teachings of the qur'an in general empirical can calm anxiety they, then loyalty they to religious values will increase in a way voluntary without coercion dogmatic[46].

As closing discussion, proposed solutions this nature urge for quick tested and implemented in a way wide in curriculum education national. Delay in integrate aspect mental health to in PAI means let generation upcoming exposed to spiritual emptiness that risks permanent mental damage. The nafs al-mutmainnah model through this "golden triangle" offer road harmonious middle between the demands of modern science and wealth islamic treasures. With make the qur'an as compass main in navigation awareness, generation z is expected capable grow become individuals who do not only intelligent digitally, but also powerfully in a way spiritual, so that capable bring civilization going to more direction humane and civilized.

CONCLUSION

Study this conclude that PAI transformation : a qur'anic mindfulness approach as intergency generation z 's mental crisis is need urge in answer crisis mental health issues that hit generation z in the era of digital disruption. Based on results analysis and discussion, can concluded that mental health crisis experienced generation z is multidimensional phenomena that are not can reduced to individual factors alone but rooted in disruptive structural changes in the digital ecosystem. So that qur'anic mindfulness based integration transcendental awareness (*muraqabah*) is relevant and strategic approach for repositioning islamic religious education as a strengthening instrument mental health. Through merger dhikr, contemplation

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[45] & Tobroni. Ahyani, H., Slamet, M., Ahyani, H., Tobroni, "Building the Values of Rahmatan Lil 'Alamin for Indonesian Economic Development at the 4.0 Era from the Perspective of Philosophy and Islamic Economic Law.," *Al-Ihkam Journal of Law and Social Institutions,* 16, no. 1 (2021): 111–136., https://doi.org/https://doi.org/10.19105/al-lhkam.v16i1.4550.

[46] Z. Miruddin, A., Qorib, M., & Zailani, "A Study of the Role of Islamic Spirituality in Happiness of Muslim Citizens," *HTS Teologiese Studies / Theological Studies* 77, no. 4 (2021), https://doi.org/https://doi.org/10.4102/hts.v77i4.6655.

and actualization charity. Qur'anic mindfulness is capable build resilience psychological, strengthening internal validation as well give framework solid meaning for generation z in face pressure social and digital. As consistency conceptual, research this formulate the *nafs al-mutmainnah* model through triangle gold spiritual well-being which includes dhikr, contemplation and charity as the foundation of holistic islamic mental health. This model confirm that calm soul in perspective islam is not condition without problem, but rather ability for facing reality life with awareness, meaning and spiritual steadfastness. With thus mental health is not only understood as stability emotional still if as connectedness existential with god and the sun answer social.

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