

The Role of Islamic Education on Gen Z's Emotional Problems: Critical Analysis in a Humanistic Approach

**Fani Azfar*¹, Farida Wardah Yudela*², Muhammad 'Alimul Fikri*³ Siti Rohmatin Nur Ifana*⁴
Pipi Sopyani*⁵**

Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

e-mail: *¹ 230101210003@student.uin-malang.ac.id, *² 230101210044@student.uin-malang.ac.id,

*³ 230101210081@student.uin-malang.ac.id, *⁴ 230101210078@student.uin-malang.ac.id,

*⁵ 230101210080@student.uin-malang.ac.id

Abstract: Generation Z is a group that grows in the digital era with various, social and technological intensive dynamics. The impact of an all-around environment is fast and always connected, often causing pressure and significant emotions, such as anxiety, depression, and crisis identity. Emotional problems become a big challenge in the form of psychological welfare. Islamic education is rooted in the teachings of the Koran and Sunnah runway spiritual and moral values that can contribute positively to the health and emotions of Gen Z. This article aims to know How Islamic education can play a role in overcoming the problem of Gen Z's emotions through a humanistic approach. Study this uses a method to study literature or a library. Source of data in research This is obtained from various sources like journal scientific, book, report research, and related documents. Research results show that Islamic education has potential when integrated in a way appropriate to the approach. Helping Gen Z manage his emotions can also build a strong and balanced character. However, reaching Maximum effectiveness requires integration with an approach relevant to modern psychology in a contemporary context.

Keywords: Gen Z; Islamic Education; Emotional Problems; Approach Humanistic

A. INTRODUCTION

Globalization has become a topic that has attracted attention for several decades. Globalization is identified as "an era of progress technology" and is often linked with the term 4.0 or the era of disruption. Although the second term has its nuances separately in the terminology used, both refer to a similar image in understanding the public. In the era of civilization, the human experience surged fast, going to innovative technology that is sophisticated and amazing, but also not deny that there are negative challenges and impacts. Technology era: This involves both economics and politics, but also spreads to dimensions social, cultural, and even psychological.

Globalization driven by accelerated technology has a significant impact on the dimensions of the life of humans, including the mental health of Generation Z. Several studies show that such a change in fast in-field technology and style life can trigger a disturbance in mental health in Generation Z because of stress and anxiety to excessive things (Cahyani, Desita Fitria, 2024). *American Psychological Association* (APA) noted that Generation Z tends to be more prone to problem mental health compared with Generation previously (Association, 2021). As for finding it, the phenomenon of *toxic productivity* in teenagers happened consequence of FOMO (fear of missing out) lot consumed on social media, especially those related to achievement, and effort to become equivalent or more from what others achieved, so happen problem emotional *burnout* in adolescents. (Alni Tsabita, Febi Febriyanti, Siti Komariah, 2023).

Generation Z, often known as Gen-Z, is a group that is growing in the middle of the rapid development of digital technology. Generation Z was born in the range between 1997 and 2012. Data from the Census, which analyzed the 2020 population from February to September 2020, reveals the composition of this generation. Young generations dominate Indonesia's population. A 2021 report from the Central Statistics Agency revealed that Generation Z reached 75.49 million, accounting for around 27.94% of the country's total population (Statistics, nd). Projections indicate that by 2045, at the age of 100, marking Indonesia's centennial, Generation Z will contribute significantly to the country's productivity (Statistics, , nd).

Perceived advantages Generation Z is known for having a unique attitude and a strong desire to learn. Generation Z is also highly skilled in using technology, so they don't require assistance from others when they encounter technology-related issues. Generation Z tends to take the initiative to accomplish tasks, meet their needs, and devise strategies to complete duties using technology. In addition, we can assert that Generation Z actively engages in multitasking. Generation Z can do a variety of activities quickly and deeply, such as watching while reading messages on social media. (Bakar & Usmar, 2022, p. 123).

However, the current Generation Z faces difficulties. This issue concerns the use of the internet and social media, which is a significant factor for Generation Z. This matters because still, Many members of Generation Z struggle to balance their activities on social media with their daily lives. They tend to spend their daily lives glued to the internet and social media. Lin Handayani's research revealed that Generation Z's negative values pose a challenge to problem-solving. They tend to be impatient and hasty in finishing problems in an instant. Generation Z's habits, which prioritize social media communication and interaction, have contributed to this issue. Several circles from Generation Z also lack skills in using deep verbal grammar in communication, resulting in a lack of care for the environment around them. One factor that makes Generation Z vulnerable is the presence of mental disorders or known emotional problems (Handayani, 2019, p. 57).

WHO defines mental health as "circumstances." A person is considered healthy when they recognize their potential, can manage stress effectively, be productive at work, and make positive contributions to their environment. Although Generation Z is considered a productive generation, their heavy reliance on gadgets can lead to emotional problems due to their perceived impact (Surat et al., 2021, p. 1477). His statement was strengthened by a report from the *National Institute of Mental Health* saying that improvement in the risk of mental disorders or emotional problems in adolescents in the Generation Z range aged 18 to 25 years with very intense use of social media became a reason for the problem (Rudianto, 2022, p. 43). The aforementioned problem has the potential to trap Generation Z in a life pattern that negatively impacts their mental health.

Busy frenzied environment increasing life no regular become a reason necessity confirmed back to Islamic education as a solution in improving the mentality of Generation Z. The position of Islamic education in the era of globalization is a bridge in step for strengthening all negative actions in the digital era. Islamic education plays a crucial role in fostering personality and devotion, ensuring that Generation Z understands both the benefits and potential risks. To make this happen, we need to ensure the availability of a generation of young people who are enthusiastic and competent in pursuing their ideals. This requires active participation from all parties, especially parents, through various educational facilities, including Islamic education. Islamic education is a process that transforms and internalizes knowledge and self-value, empowering participants to achieve harmony and perfection in all aspects of their lives. The Islamic Education Institution, as an institution organizer, engages in study and teaching to contribute to the development and improvement of quality human resources in Indonesia (Hidayah, 2021, p. 777).

According to Ahmad D. Marimba, Islamic education is defined as a directed activity that guides both physical and spiritual aspects by Islamic laws. This objective activity aims to form an individual who embodies the main values of Islam. Islamic education should guide participants' natural growth and development through the application of Islamic rules. Therefore, education should adopt a humanist approach. Humanist education is a recognized form of education that values and develops the personalities of participants through educational activities. Humanism in Islamic education is a more educational process that involves noticing aspects of potential man as a divine and humanitarian creature, as well as individual opportunities given by Allah SWT. To develop its

potential. Understanding Islamic education as a projection of humanity, also known as humanization, is urgent. Humanist Islamic education places a greater emphasis on the individual as the ultimate object. According to Azyumardi Azra, every expert's understanding of Islamic education encompasses perspectives that align with Islamic principles, people, and substantial knowledge. According to the Islamic perspective, man is a rational creature who simultaneously possesses both lust and bestiality. Islam provides guidance to humans in their lives while also acknowledging their inherent nature.

Based on the aforementioned phenomenon, the researcher endeavours to examine the impact of Islamic education on emotional issues within Generation Z, not solely concentrating on Islamic education but also scrutinizing Generation Z in a broader humanist context. Study This study aims to explain how much importance Islamic education places on the emotional problems of Generation Z.

B. METHOD

Study This method employs a systematic approach to examine existing literature or literature reviews. The approach aims to explore how Islamic education can tackle emotional issues in Generation Z. The method's initial step involves collecting data from a variety of sources, including journals, books, and reports related to studies. Ingredients: Next, we will conduct a thorough analysis of the data gathered from various literature sources. Zed in depth. Analysis involves reading, comparing, and synthesizing multiple existing findings, as well as identifying patterns and conclusions that emerge from the literature. The final step involves analyzing the connections between all three elements: Islamic education, issues related to Gen Z's emotions, and a humanistic approach.

C. RESULTS & DISCUSSION

Discuss the challenges and emotions that Gen Z encounters. That will become a long-standing issue in the study, remembering, along with walking time, all aspects of life. This experience continues to escalate. As efforts follow current development As a result, Gen-Z faces criticism for consistently processing and progressing in a manner that is up to date. However, during this process, Gen-Z frequently faces significant anxiety, particularly regarding their capacity to secure employment and earn the remuneration they deserve. Deloitte's 2023 research, which included 14,483 Gen Z respondents from various countries, revealed that their concerns, such as self-security (17%), mental health (19%), climate change (21%), unemployment (22%), and the cost of living (53%), overwhelmed them during the process. (Deloitte, 2023).

The problem has taken a personal and serious turn, given its extensive and even global scope. So, based on that, the researcher here endeavours to provide a solution with Islamic education values. This is significant because the Islamic education paradigm plays a crucial role in socialization, enhancing productivity, developing competent individuals, and fostering a comprehensive approach to progress (Zamroni, 2000, p. 3). In addition, education encompasses tasks that shape the values and character of the younger generation, such as how to manage stress, resolve conflicts, take responsibility, and recognize the importance of self-improvement. Leave the researcher with five concerns and explain them as follows:

Security will be a concern

The primary concern of the first generation of Gen-Z teenagers is security. Concerns range from threats to individual privacy, environmental issues, physical discomfort, sexual harassment, and online crime, among others (Zaman, 2024). In addition, there is a growing concern among Gen-Z about the rise in immorality and cybercrime, which they are actively addressing. Naturally, we are aware that Gen-Z's proactive approach towards social issues heightens their sensitivity to potential crimes. The effort to uphold each party's identity often ignites discord in society, potentially leading to conflict. The problem that can make institutional social interaction unhealthy enough, so they feel worry will secure themselves alone.

The related phenomenon is necessary for A available *treatment* to neutralize circumstances. One of them is the roles and functions of Islamic Education in Society. In terms of this, Islamic

education plays a role in giving a sense of security to souls' individuals. (Basyari & Akil, 2022). Security and safety cover happiness in this world and the hereafter. The next reason is conflict will possibly diversity threaten the security of individuals, then the role of Islamic Education will react through values attitudes fair and trustworthy use to relieve problems. Naturally, it is also supported by the existing synergy of Islamic Education media in Society, as well as the correct understanding of the Islamic Education concept.

Implementing Islamic education in madrasas or schools is necessary to implement Islamic education efforts in society. This is significant because it portrays society as a valuable tool for implementing Islamic education theories through practical actions. The community itself also has an insufficient answer in carrying out education through customs, social, etc. culture so the object that experiences the education does not mistakenly act as you can harm the environment. Therefore, it is crucial for the public to actively evaluate all educational theories to ensure their relevance to each individual or environment. By adhering to these ideals, we can instil a sense of security in the involved parties.

Mental Health

Problems with adequate mental health become serious connections to problems experienced by Gen-Z. They are very vulnerable to social pressure, particularly from social media, when they take information without effort filtration. When time When they have free time, Gen-Z often opens their social media Good TikTok or Instagram only allows users to scroll from one post to another. Continued use of these platforms can hurt mental health. This matter happens because often existing posts on social media influence thoughts, especially posts of a nature *judging* yourself, comparing achievements alone with other people, as well as several statements of that nature indoctrination. If p the Keep going left so can give effect advanced for sufferers, like change *mood*, energy, patterns sleep, as well behaviour in a way drastic until infected symptom psychosomatics.

Aristotle himself discloses that mental health is balancing various aspects of life, avoiding extreme effort, and being lively in simplicity. If an individual experiences similar disturbances, as previously mentioned by the researcher, it indicates a current state of instability within themselves. Therefore, Islamic education must adapt to these changes. Religious education goes beyond mere religiosity to encompass emotional and mental healing (Hasibuan et al., 2024). According to Carl Jung, religious education plays a crucial role in emotional and mental healing. This holds a central position in psychological matters, serving as the principle of balance for both the individual and society. Religious rituals and symbols can help to overcome psychological imbalance and give meaning to experiencing life (Channel, 2023).

Islamic education aims to address mental health issues by equipping individuals with the necessary skills to manage stress and self-conflict. Islamic education teaches individuals to be patient, behave fairly, seek solutions to problems, and control their anger, among other things (Kasiati, 2023). Controlling anger becomes crucial in preventing rejection and assessing an individual's emotional stability. Even if someone is just angry, they need to accompany their anger with a fair attitude to elevate their courage. If anger remains unaccompanied by a fair attitude, it manifests as carelessness (Faiz, 2024, pp. 163–164). When managing stress and conflict, it is recommended to lean problems to Allah SWT through efforts, prayers, and trust. These efforts will not only alleviate potential feelings of worry and stress, but also liberate Gen-Z figures from life's pressures, enabling them to fully develop their potential or, as the term suggests, channel their pain into productive endeavours such as writing, creating poetry, syi'ir, etc. Imam Bushiri exemplified this concept in his poem Salawat Burdah. Maintaining the fundamental qualities of each individual's essential skills for growth, regardless of the situation, is a crucial aspect of effort.

Climate Change

Climate change has become a pressing issue, and Gen-Z is not ignoring it. According to the writer's presentation, 21% of Gen-Z is concerned about climate change. In context, let's revisit the emergence of this concern, given that Gen-Z was born between 1997 and 2012. They have observed and documented a variety of phenomena that alter the climate and shape the nature of disasters. Having said that, it is normal to recall the characteristics that Gen-Z themselves find appealing and

to take notice of social issues (Deloitte, 2023). Additionally, Gen-Z tends to prioritize jobs that align with their values or mission, particularly those that have made significant contributions to environmental and social restoration. Even moment influencers and influencers are emerging community care environments scattered throughout the country, such as Pandawara Group, Bumijo.id, Marhara the Sanitizer, etc. There are communities Gen drives this-Z. There's no need to worry; they can live to be 60 years old and beyond.

Religion has discussed problem environment in discipline knowledge *fiqh* entitled *hifdzul heresy* or guard environment. Regarding this, a position from *hifdzul bi'ah* occupies order First, ie *dharuriyyat*. To make it happen, Maqosidus must implement that matter with positive intentions. *Sharia dhoruriyat includes the following practices: hifdzu din (religious observance), hifdzu nafs (guarding soul), hifdzu mal (guarding treasure), hifdzu aql (maintaining sense), and hifdzu nasl (menja soul)*. We can review the practice in light of Allah SWT's prohibition against causing damage, as stated in Qur'an verse 56.

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ اللَّهِ

Meaning: "Please refrain from causing harm to the earth after its creation; instead, pray to Allah with fear and fullness." Indeed, my dear Allah is incredibly close to those who practice noble deeds.

Review the paragraph in Tafsir Abu Hayan that discusses Allah SWT's prohibition against causing harm (Hayan & Andalusi, 2001, p. 313). If one disregards the prohibition, it also applies to *hifdzu Diin*, the fifth component of *maqosidus sharia*. Therefore, we can conclude that *hifdzu bi'ah* is a more effective tool than either *hifdzu diin* or the fifth component of other *sharia*, *maqosidus*. According to the channel statement above, Islamic education holds a clear position in a context that is constantly changing. Islamic education instils a sense of awareness and accountability in each individual's actions, particularly in their interactions with the environment. Even the smallest actions or decisions can have a significant impact on the environment's circumstances or ecosystem.

Unemployment

Unemployment among Generation Z has become the crucial middle issue Indonesia faces. Data released by the Central Statistics Agency (BPS) shows that as much as 9.9 million souls are in no-status work, or NEET (Not in Employment, Education, and Training). This figure not only highlights the challenge of transitioning the younger generation into education and the job market but also potentially obstructs the utilization of the demographic bonus and the achievement of the Indonesia Gold Mission 2024. As a group of productive residents, Generation Z possesses extraordinary potential to contribute to development. However, if the nation fails to channel this potential into something positive, it could be a loss.

Both external and internal factors contribute to the unemployment problem. The external factors that are related to the employment problem in Indonesia today are becoming increasingly complex. On one side, there is an imbalance between the amount of forced work and the availability of adequate work (Saputra et al., 2021). On the other hand, the workplace often requires high qualifications, particularly in terms of hard and soft skills, which may not align with the competencies of graduates (Muhammadiyah et al., 2023). Phenomenon Internal factors, particularly the approach, also impact this phenomenon. Institutional education still heavily emphasizes theoretical learning, making it challenging for graduates to adjust to the demands of the demanding world of work skills and practical knowledge.

Furthermore, it is a burden for individuals' careers and jobs. Ironically, this can become a source of stress for individuals, potentially leading to a variety of mental and emotional effects (Vignoli, 2015). In response to the problem, Gen Z tends to make decisions based solely on their thoughts and characteristics. These behaviours include avoiding problems, making quick decisions, focusing on individuals, and so on. One of the most common responses against work stress is to dodge the method and decide to stop work as a source of *stress*. This is not considered ripe (Haq & Noorrizki, 2022).

It has already become the state's responsibility to provide fieldwork for its citizens, including the generation of print quality through education. Therefore, the state has a right to care for and

maintain unemployed students. As the head of state, the president plays a crucial role in formulating policies and ensuring public trustworthiness. This matter aligns with the teachings of Rasulullah SAW, who stated that a "person who leads the people will ask accountability over those he leads" (HR. Bukhari).

On the other hand, undoubtedly, the community and students also play a crucial role in overcoming challenges. This time I am unemployed. They can engage in productive activities such as attending training, seeking internships or freelancing opportunities, and improving their skills in both soft and hard areas. Even Islamic teachings emphasize the importance of utilizing time productively, according to the words of the Prophet Muhammad SAW. "Man neglects two great gifts: health and time." (HR. Bukhari).

This matter explains how the blessings of time and health serve as powerful reminders to avoid wasting time with the unemployed. Apart from that, exercise self-control and patience when tackling challenges. Already got work. No loss of importance. For instance, skills such as study, time management, emotional control, and adaptability are crucial in navigating the dynamic nature of the work environment. In this matter, individuals have the opportunity to persevere and develop their abilities independently, thereby realizing their potential.

Cost of living

Lifestyle consumption has become quite a phenomenon that stands out among the crowd of students, especially Generation Z. The pressure to style and follow trends often leads students to indulge in excessive spending. The environment and society significantly influence a person's style of life. In social circles, students often exert pressure on their friends and peers to own goods or follow the latest trends, which can lead to consumerism (Nirmala et al., 2020). Apart from that, social media also plays a big role in forming perceptions about style and ideal life. Social media often displays images of style and luxury, which can evoke a desire for similar things, even though it's not always necessary.

Gen Z is famous. Gen Z is renowned for its short-term thinking and habitual impulsive shopping. According to the *American Psychiatry Association* (2013), Generation Z today has this consumerism in social media literacy and low finances, especially in planning finances, that leads to compulsive behaviours like spending and purchasing that cause difficulties and disturbances for them, as well as an inability to differentiate between needs and desires. It's very clear that desire is something in nature; there is no urge.

In overcoming this, generation Z is better equipped to adopt a pattern-thinking approach to financial management. Of course, just Islam already gives examples through style. The Prophet's life was like this: (1) Avoid prioritizing a luxurious lifestyle that is driven by need rather than desire; (2) Avoid taking on instalments or credit, particularly if you are unable to make the payments. That matter will feel a lack of problem every time; (3) sharing regularly from every income earned; (4) setting aside for saving; (5) making scale priority in output cost. By implementing these behaviours, generation Z not only avoids consumption but also creates conditions for future savings.

The ability to manage finances wisely requires more than just an attitude; it also requires control from each individual (Humaira & Sagoro, 2018). That matter can be resolved by instilling in Generation Z that it is characteristic of the use of treasures of a noble nature. The intermediate nature in question is not stingy and neither tabdzir (excessive), good mandatory requirements, nor need for addition. They believe that the assets he owns will request accountability from Allah SWT. in the afterlife later. Rasulullah SAW stated, "No two soles of a person's feet move during the day apocalypse until he asks about four matters, namely (1) His age for what he spends, (2) His knowledge of what he practices, (3) His wealth, where he gets it, and deep matter for what he spends, and (4) The body for what he ruins it." (HR. Tirmidhi).

Investigating the underlying issues can also aid in control. What are the needs and meanings that drive the behaviour of consumers? For example, Behavior often hangs out in cafes and luxurious or expensive restaurants, and he usually buys food and drinks at a high price, whereas his income is not sufficient for his behaviour. Upon further investigation, it became clear to me that he constantly strives to maintain a certain level of coolness or slang among his friends, to achieve a specific

confession or social status. We can resolve this issue by substituting material-oriented thinking patterns.

Despite the current uncertainty, Generation Z has started exploring various methods to increase their income. They are not averse to taking time off for side work, utilizing advancement-enabling technology, working from home, or adopting a hybrid work schedule.

D. CONCLUSION

Islamic education plays an important role in dealing with the problems and emotions faced by Generation Z. Through the integration of strong spiritual, moral, and ethical values, Islamic education can lay a solid foundation for the development and welfare of emotional and mental Gen Z. Islamic education takes a humanistic approach, emphasizing the development of the individual through a thorough understanding of their deep self, which is capable of assisting Gen Z in managing the emotional pressures that come with rapid social and technological change.

Islamic education is not only relevant, but can also be an effective solution for building resilience and emotional resilience in Gen Z. Education that teaches values like tawakkul, patience, and morals can equip Gen Z with the ability to face challenges emotionally with more goodness. Similarly, if we implement Islamic education in a comprehensive and timely manner, it has the potential to significantly address emotional challenges in Gen Z and mould future generations into individuals who are balanced, resilient, and moral. This education not only supports the welfare of individuals but also contributes to creating a more harmonious and civilized society.

REFERENCES

- Alni Tsabita, Febi Febriyanti, Siti Komariah, SW (2023). Toxic Productivity Trends as a Symptom of Burnout Syndrome on Academic Achievement in Adolescents Aged 18-23 Years in Bandung City. *OSMANIORA: Journal of Social Sciences and Humanities*, 2 (4), 495–501. <https://doi.org/10.55123/sosmaniora.v2i4.2774>
- Association, A.P. (2021). *Stress in America™ 2021: Pandemic Impedes Basic Decision-Making Ability*. (APA) American Psychological Association.
- Azra, A. (2002). *Islamic Education: Tradition and Modernization towards the New Millennium*. Fourth Printing. PT. Logos Discourse of Science.
- Bakar, RM, & Usmar, APM (2022). Growth Mindset in Improving Mental Health for the Zoomer Generation. *Science and Technology: Journal of Community Service Results*, 2 (2).
- Basyari, MH, & Akil, A. (2022). The Role and Function of Islamic Education in Society. *Risâlah, Journal of Islamic Education and Studies*, 8 (2), 865–879. <https://doi.org/10.31943/jurnalrisilah.v8i2.292>
- Channel, M. (2023). *Reciting the Koran Philosophy 414: Religion and Mental Health* [Video recording]. www.youtube.com.
- Cahyani, Desita Fitria, NSP (2024). The Impact of Excessive Anxiety on the Psychology of Gen Z. *Liberosis: Journal of Psychology and Guidance Counseling*, 3 (3), 82–94. <https://doi.org/10.3287/liberosis.v3i3.4244>
- D. Marimba, A. (2020). *Philosophy of Islamic Education*. Al-Ma'arif.
- Deloitte. (2023). 2023 Gen Z and Millennial Survey. *Deloitte Touche Tohmatsu Limited*, 1–37.
- Faiz, F. (2024). *Moral Philosophy*. PT Mizan Pustaka.
- Handayani, L. (2019). The concept of personal-social guidance and counselling in developing a positive mental attitude for Generation Z. *Reason: Journal of Islamic Civilization and Thought*, 3 (1).
- Haq, RLA, & Noorrizki, R.D. (2022). Behaviour Preference Become Unemployment by Millennials and Gen Z in Careers and Jobs. *Flourishing Journal*, 2 (5), 384–391. <https://doi.org/10.17977/um070v2i52022p384-391>
- Hasibuan, RT, Amalia, IF, & Husna, A. (2024). Challenge Implementation of Islamic Education in Generation Z. *Journal on Education*, 07 (01), 1265–1269.
- Hayan, A., & Andalusi, M. bin Y. al. (2001). *Tafsir Bahr Al Muhith Juz 4*. Dar al- pole al- Ilmiyah.
- Hidayah, N. (2021). Management of Private Islamic Education Institutions Based on Religious

- Moderation. *Islamic Education: Journal of Islamic Education*, 10 (2).
- Humaira, I., & Sagoro, E.M. (2018). THE INFLUENCE OF FINANCIAL KNOWLEDGE, FINANCIAL ATTITUDES, AND PERSONALITY ON FINANCIAL MANAGEMENT BEHAVIOR IN BATIK CRAFT CENTER MSME ACTIVITIES OF BANTUL DISTRICT. *Nominal, Barometer of Accounting and Management Research*, 7 (1). <https://doi.org/10.21831/nominal.v7i1.19363>
- Kasiati. (2023). Islamic Education and Development Intelligence Emotionalism in Students. *Journal of Islamic Religious Teacher Professional Education*, 3 (1).
- Muhammadiyah, M., Tamam, B., Wijanarko, T., Mahendika, D., Mas'ud, IA, Yufrinalis, M., & Setiadi, B. (2023). Empowering Youth for a Brighter Future. In *Journal West Science Devotion* (Vol. 02, Issue 05). <https://doi.org/10.58812/jpws.v2i5.375>
- Nirmala, Miftah, M., & Murtatik, S. (2020). Lifestyle and Literacy Analysis Finance to Behavior Student in the Cashless Society. *CORRELATION 1 (National Research Conference on Economics, Management and Accounting)*.
- Rudianto, ZN (2022). The influence of health literacy on the generation's mental health awareness during the pandemic. *Journal of Health Education*, 11 (1).
- Statistics, BP (nd). *Population Census Results (SP2020)*. BPS - Statistics Indonesia.
- Surat, S., Govindaraj, YD, Ramli, S., & Yusop, YM (2021). An educational study on gadget addiction and mental health among Gen Z. *Creative Education*, 12 (7).
- Saputra, TF, Ekonomi, JI, Pembangunan, S., Unsoed, F., Rajuni, D., Studi, D., Feb, P., & Sukiman, U. (2021). *FACTORS AFFECTING EMPLOYMENT OPPORTUNITIES IN BANTEN PROVINCE 2010-2019*. 11 (1). <http://jurnal.untirta.ac.id/index.php/Ekonomi-Qu>
- Vignoli, E. (2015). Career decision and career exploration among older French adolescents: The specific role of general trait anxiety and future school and career anxiety. *Journal of Vocational Behavior*, 89, 182–191. <https://doi.org/10.1016/j.jvb.2015.06.005>
- Zaman, SN (2024). Deloitte Survey: Gen Z's Concerns in Life. *ACADEMIC: Journal Student Humanist*, 4 (1), 54–62. <https://doi.org/10.37481/jmh.v4i1.658>
- Zamroni. (2000). *Future Education Paradigm*. BIGRAPH Publishing.