

QUARTER-LIFE CRISIS PHENOMENON (VIEWS AND SOLUTION ACCORDING TO ISLAMIC PSYCHOLOGY)

Information Author	Abstract
Ajat Hidayat¹ Universitas Islam Imam Bonjol Padang email: 2320010006@uinib.ac.id	Quarter-life crisis is a feeling of doubt, fear, and decision about facing the future related to personal matters or social relations with other people, including careers, friendships, family, and even love life that is experienced by the age of 20 years. A Quarter-life crisis is synonymous with fear, anxiety, anxiety, doubt, and decision about facing the future. This study aims to find out how the quarter-life crisis is in the view of Islamic psychology and its solutions. This research was conducted using a qualitative method with a literature study approach. In this study, the series of activities are concerned with collecting library data, reading and taking notes, then processing the appropriate and necessary information to answer the formulation of the problem to be solved. As for the results of this study in Islam, fear is called khauf. Khauf and fear because this quarter life crisis is different because khauf is meant only for Allah. The solutions to overcome the quarter-life crisis are: Increasing spiritual intelligence, increasing religiosity (intelligence and obedience to Allah), Prayer Worship, reading the Alquran regularly understanding its meaning, and being kind to Allah.
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INTRODUCTION

Adolescence is a period of human life filled with desires and hopes. At this stage of development, teenagers can be grouped into two, namely teenagers who are always finding out, digging, trying new things, trying to get to know themselves,

creating hobbies, and honing their abilities to prepare for a better future life, while other teenagers are of the view that This period is an opportunity to enjoy the beauty of life both at school and in relationships outside of school. The assumption that it is too early to take life seriously, look for youthful pleasures, and not care about situations and conditions can lead to unconsciousness in individuals. This makes individuals complacent and neglectful of the developmental tasks they should be undertaking (Korah, 2022). All tasks and developmental demands of adolescence require individuals to be ready to accept the consequences of adult life. The quarter-life crisis occurs in the late teenage phase (adolescence) to the adult phase (adulthood), which is in the age range of 18-29 years. Mental disorders in these phases tend to arise due to the individual's unpreparedness to adapt to changes in physical, psychological, social, and financial terms (Fikra, 2022)

During the transition to adulthood, a person will explore a lot of their internal and external structures which are expected to shape their adult life. At that time, a young person will dare to build big life goals and will not be afraid to try out various roles or look for various activities to add more value to his life (Afandi & Afandi, 2021). However, when in the middle of the journey a person realizes that the goals he is building, the roles he is exploring, or the life values he holds are not good or even not good at all, then he will be filled with feelings of disappointment, insecurity, depression, and even lost direction and questioned his existence in this world. This is an illustration of the process of QLC. (Heryadi, 2021). Quarter-life crisis is a period in human life between teenagers and adults aged around 18-30 years which is characterized by confusion, anxiety, and emotional crises such as sadness, isolation, and fear of failure (Fazira et al., 2022)

Quarter Life Crisis is an emotional crisis in the form of stress, depression, feeling isolated, doubtful, and afraid of the future and occurs in individuals aged between 18-30 years. This crisis occurs because individuals who are growing up need to determine their life choices such as education, work, financial affairs, and marriage. Individuals can feel more depressed when they compare their lives with the ideal picture of life from their social environment (Fazira et al., 2022). The quarter-life crisis is a phenomenon that cannot be underestimated because this period is a transition period to early adulthood from the previous period. During this period, an individual is also required to know all new things, new responsibilities, and new roles in society. So this period is a period that is very influential on the condition of an individual himself (Tahmidaten & Krismanto, 2020). Quarter-life crisis can cause anxiety in the

individual, massive exploration, and a tendency to be free in commitment, giving rise to negative self-evaluation resulting in self-criticism in the individual (Palupi, 2023).

To understand QLC further, emerging adulthood theory can be used to describe the characteristics of development at the age of 18-28 years, which include: (1) feeling ambiguous in their adult status because they usually describe themselves as adults, but in some cases, they are not, and sometimes caught in between; (2) a period of active exploration of self and world; (3) a period of role and relationship instability, stemming from a lack of long-term commitment that allows changes in lifestyle, role, and residence; (4) a period of adaptation in focusing on oneself to invest in the future; and (5) periods of focus and orientation towards the future and being optimistic about it (Heryadi, 2021).

The quarter-life crisis is a social phenomenon that should be overcome like other social problems. In overcoming crisis problems during the transition period or the 18-25 year age range (quarter-life crisis), Islam has a concept to grow or increase self-confidence to answer the challenges of the quarter-life crisis (Huwaina & Khoironi, 2021). For this reason, the author identifies and analyzes the views of Islamic psychology regarding the quarter-life crisis and then elaborates on solutions offered by Islamic Psychology it self.

METHOD

This research was conducted through qualitative methods using a library research approach. The library research method or library study is research that is identical to text or discourse analysis activities that investigate an event, whether in the form of actions or writings that are examined to obtain the correct facts (Hamzah, 2020). The results of library research can be trusted in answering research problems because the content of library research is a collection of research research that has been conducted previously by other researchers (Wandi & Mayar, 2019). In this research, the series of activities relates to collecting library data, reading and taking notes, and then processing the information that is appropriate and necessary to answer the problem formulation to be solved.

The procedures carried out in this library study research include: 1) exploring general ideas about the research, 2) looking for information that supports the research topic, 3) emphasizing the focus of the research and organizing appropriate materials, 4) Searching for and finding data sources in the form of primary library sources, namely books and scientific journal articles, 5) re-organizing material and conclusions obtained from data sources, 6) reviewing information that has been analyzed and is suitable for

discussing and answering the research problem formulation, 7) enriching data sources to strengthen data analysis and 8) compiling research results (Tahmidaten & Krisyanto, 2020).

DISCUSSION RESULT

1. Quarter Life Crisis

The emotional crisis phenomenon that occurs when someone is in the process of emerging adulthood is often known as a quarter-life crisis. A quarter-life crisis is defined by (Robbins & Wilner, 2001) as an identity crisis that occurs as a result of their unpreparedness during the transition process from adolescence to adulthood. A quarter-life crisis (QLC) is a condition experienced by individuals in early adulthood with a description of an unstable situation, many choices that must be made, worry, and even feelings of hopelessness within themselves (Robbins & Wilner, 2001). a quarter-life crisis is a confusion about oneself, starting to question career choices and self-identity, some individuals respond to this problem by quitting work, postponing career decisions, experiencing depression, or developing anxiety disorders. According to Robinson (2015), a quarter-life crisis is a feeling of being trapped by life choices, this is a phenomenon that occurs in emerging adulthood.

Quarter-Life Crisis is a struggle experienced by some people entering adulthood when faced with an uncertain future such as in career, identity, relationships, family, and friendships. Quarter-life crisis is a period in human life between teenagers and adults aged around 18-30 years which is characterized by confusion, anxiety, and emotional crises such as sadness, isolation, and fear of failure (Fazira et al., 2022). From the explanation above, we can conclude that the quarter-life crisis is a period when teenagers leading up to adulthood experience anxiety about their lives in the future. A quarter-life crisis is a period in human life between teenagers and adults aged around 18-30 years which is characterized by confusion, anxiety, and emotional crises such as sadness, isolation, and fear of failure (Machfudh, 2020). A quarter-life crisis is a phenomenon experienced by individuals as a response to the emergence of instability, continuous change, many choices, and also a feeling of panic due to helplessness (Machfudh, 2020). A quarter-life crisis is a feeling of doubt, fear, and uncertainty about facing the future regarding personal matters or social relationships with other people, including career, friendship, family, and even romantic life experienced in their 20 (Fikra, 2022). The characteristics of people experiencing a quarter-life crisis are: (1) easily worried about the future; (2) often questions their life; (3) often have different

opinions with parents; (4) often feel like a failure and lack motivation; (5) feeling left behind from peers, thus worsening feelings of self-doubt (Fikra, 2022)

Two factors influence the quarter-life crisis, namely internal and external factors. Internal factors include (1) identity exploration, namely the process of an individual searching to enter the next life, questioning the purpose of life; (2) instability, changes caused by lifestyle that require individuals to always be prepared for situations that do not match their plans; (3) being self-focused, starting to learn to be independent and make their own decisions and be responsible for them; (4) this feeling between, the stage of a person who at that time did not yet meet the criteria for adulthood but is no longer a teenager; (5) the age of possibilities, a stage filled with hopes and dreams for the future but there is concern that what is planned will not be appropriate.

External factors that influence the quarter-life crisis include, (1) friends, love, and family relationships, individuals begin to question when they are ready to get married, in family relationships they feel they are mature enough to burden their parents, in friendship relationships they will question how they can find a true friend; (2) work life and career, confusion arises in individuals between choosing a job according to their passion or a job that is only a requirement; (3) challenges in the academic field, individuals begin to question whether the academic field they are involved in can support their future career or not (Ashari et al., 2022).

2. Quarter-life Crisis in the Perspective of Islamic Psychology

From a psychological perspective, a quarter-life crisis is a feeling of doubt, fear, and uncertainty about facing the future regarding personal matters or social relationships with other people, including career, friendship, family, and even love life experienced by those in their 20 (Fikra, 2022). From this definition, we can conclude that a quarter-life crisis is a feeling of doubt, fear, and uncertainty about facing the future. Quarter-life crisis is synonymous with fear, anxiety, restlessness, doubt, and uncertainty about facing the future (Fazira et al., 2022). In Islam, the feeling of fear is known as *khauf*, etymologically *khauf* comes from the Arabic *khafa*, isim masdarnya *khufaa* which means fear. Fear is an adjective that has several meanings, such as feeling afraid of facing something that is considered to bring disaster, not daring, and being anxious and worried (Arigunawan, 2023). In the Alquran in surah Al-Baqarah/2: 155 it is explained that humans will be tested with fear.

Allah Subhanahu Wa Ta'ala says:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ

Meaning: "And We will certainly test you with a little fear, hunger, lack of wealth, souls and fruits. And convey good news to those who are patient." (QS. Al-Baqarah: 155)

Feelings of anxiety are also experienced during the quarter-life crisis phase, namely anxiety about something that will happen in the future. According to Islamic psychology studies, anxiety is described in the Alquran as an emotion of fear. The fear here refers more to the meaning of fear of Allah Subhanahu Wa Ta'ala, such as fear of punishment, and fear of not getting His approval. This is very different from the fear experienced during a quarter-life crisis, namely anxiety and fear about the future. (Arigunawan, 2023) explains that anxiety according to Islam can be caused by various things, such as:

a. Weak faith

A person whose faith is weak tends to be less confident in doing everything because he is not sure that there is Allah Subhanahu Wa Ta'ala, who is behind and plays a role in every problem. And not sure that Allah Subhanahu Wa Ta'ala, will help him. Apart from that, weak faith will lead to disobedience and disobedience will lead to restlessness.

b. Liver Disease

These heart diseases, such as arrogance, anger, envy, envy, backbiting, namimah, riya', ujub, kاذib, and others, are followed by feelings of unease and restlessness. For example, a person who is jealous of someone will feel unhappy if that person gets a favor, and he will even try to take away that person's favor. People like this will suffer if other people get pleasure and they don't get that, which makes their life always restless and anxious.

c. Immorality

According to Ibn al-Qayyim al-Jauzy, immorality results in fear and worry placed by Allah Subhanahu Wa Ta'ala, in the heart of the perpetrator, this anxiety and anxiety plunges the perpetrator into great anxiety and anxiety in the heart or what is called wahsyah. Feelings of guilt and fear of punishment are the result of behavior that in the text deserves punishment.

d. Conflict between drives

The conflict between good and bad impulses within oneself creates conflict within the person. If this conflict cannot be resolved it will cause anxiety.

e. Losing the meaning of life and life goals

People who lose the meaning of life or life's purpose, their life becomes empty, and they have no direction in life. When experiencing a quarter-life crisis a person tends to feel confused and question the purpose of their life, this is as explained by

Needle in (Arigunawan, 2023) that the symptoms of a quarter-life crisis are a feeling of emptiness, as if something is missing, lack of motivation, and lack of direction in life. In Islam, Allah Subhanahu Wa Ta'ala has provided guidelines and guidelines for life for humans, namely the Qur'an. The purpose of human life has been explained in the Qur'an, namely to worship Allah and become caliph on this earth.

Allah Subhanahu Wa Ta'ala says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Meaning: "I did not create jinn and humans except so that they would worship Me." (QS. Az-Zariyat: 56)

Allah Subhanahu Wa Ta'ala says:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَأِ كَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

Meaning: "And (remember) when your Lord said to the angels, "I will make a caliph on earth." They said, "Are You going to place someone there who will cause corruption and shed blood, while we praise You and sanctify Your name?" He said, "Truly, I know what you do not know." (QS. Al-Baqarah: 30)

Allah Subhanahu Wa Ta'ala says in QS. Al-An'am [6] : 165

كُم فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوكُمْ فِي مَا آتَاكُم

Meaning: "And it is He who made you caliphs on Earth and He raised (the degree of) some of you above others, to test you on the (gifts) He gave you. Indeed, your Lord is very quick to punish, and indeed He is Most Forgiving, Most Merciful." (QS. Al-An'am: 165).

The problem of quarter life crisis should be avoided by a Muslim who has been reminded since childhood that his real life sustenance is guaranteed by Him (Heryadi, 2020). Allah has guaranteed the sustenance of every created creature, as Allah says in QS.Hud: 6, QS. Ar-Ra'ad: 26 and QS. Ar-Rum: 40

Allah Subhanahu Wa Ta'ala says:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَ يَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ

Meaning: "And not a single creature moves (lives) on earth but Allah guarantees its sustenance for everything. He knew where he lived and where he was kept. Everything (written) in the real Book (Lauh Mahfuz)." (QS. Hud: 6)

Allah Subhanahu Wa Ta'ala says:

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَفَرَحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ

Meaning: "Allah expands sustenance for whom He wills and limits (for whom He wills). They are happy with the life of this world, even though the life of this world is only a (little) pleasure compared to the life of the afterlife." (QS. Ar-Ra'd: 26)

Allah Subhanahu Wa Ta'ala says:

God willing, God willing, God willing, God willing, God

ثُمَّ يُخَيِّطُكُمْ مِّنْ شُرَكَائِكُم مَّن يَفْعَلُ مِمَّا نَذَارِكُم مِّنْ شَيْءٍ سُبْحَنَهُ ۖ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ

Meaning: "Allah created you, then gave you sustenance, then put you to death, then brought you to life (again). Is there anyone among those whom you have associated with Allah who can do something like that? Glory be to Him and Most High above what they associate with each other." (QS. Ar-Rum: 40)

Therefore, a Muslim does not need to worry too much about the future with a temporary world orientation because, for a Muslim, a more certain and eternal future is life after death. The worldly future is also not something to worry about excessively, as long as one can prepare well for it and be kind to all of Allah's plans (Heryadi, 2020).

Allah Subhanahu Wa Ta'ala says in QS. At-Taubah: 51

قُلْ لَّنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

Meaning: "Say (Muhammad), "Nothing will happen to us except what Allah has ordained for us. He is our protector, and only in Allah can the believers put their trust." (QS. At-Taubah: 51)

Ibn Jauzi Rohimahullah said:

"Allah's plan that has been determined for you is the best. Sometimes Allah Subhanahu Wa Ta'ala hinders your plans to test your patience, so show Him beautiful patience. Soon you will see something that will make you happy."

3. Solutions to Facing the Quarter Life Crisis from an Islamic Perspective

a. Increasing Spiritual Intelligence

Spiritual intelligence can play a role in helping Muslim individuals, especially in facing the quarter-life crisis, one of which is reducing the level of anxiety about the future (Fikra, 2022). The ways to increase spiritual intelligence are: (1) trying to be a role model; (2) reading and appreciating the meaning contained in the holy books and

reflecting it in life; (3) exploring prophetic stories; (4) discussing problems from a spiritual perspective; (5) carrying out religious activities; (6) reciting or listening to poetry, songs, or other things that have a spiritual and inspirational theme; (7) natural tadabur; (8) participate in social activities. These strategies can be summarized in five basic components of human spiritual intelligence, namely; (a) intelligence to believe in Allah and the pillars of faith, (b) working hard and hoping for Allah's approval, (c) istiqamah in worship, (d) be patient in facing trials, and (f) be sincere in accepting the destiny determined by Allah (Fikra, 2022).

b. Increasing religiosity (Closeness and Obedience to Allah)

Religiosity is said to be the extent of a person's obedience or devotion to religion. Individuals who experience a crisis at a certain age are vulnerable to experiencing a decline in their appreciation of religion even though religion itself can help the coping process because religion provides a belief system and a way of thinking about stress as well as ways to reduce suffering and how humans find meaning behind the stress and events they have experienced (Larasati, 2021).

Wen in Larasati (2021) states that individuals with a good level of religiosity are considered more resilient in facing doubts or stress over things they cannot control. Someone who has a high level of religiosity can avoid negative thoughts such as anxiety and can also provide a sense of self-confidence, and optimism and not give up easily in facing a quarter-life crisis. Based on the research results of Larasati (2021), the level of religiosity has an influence on hesitation in decision-making, negative judgments, being trapped in difficult situations, and anxiety. When a person's religiosity increases, these three things decrease. Fauziah, et al., (2022) in their research also revealed that there is a significant contribution of religiosity to the quarter-life crisis.

c. Prayer Worship

One form of Islamic psychotherapy that is easy and can be done every day is prayer. Prayer is the highest form of worship because it is the pillar of religion for a Muslim. The quality of an individual can be determined by the quality of his prayer. Prayer can provide a sense of calm and tranquility, getting rid of feelings of anxiety and restlessness within the individual. For a Muslim, prayer is not only seen as an obligation or a break from obligations but a basic necessity for life (Afandi & Afandi, 2021). Many symbols and lessons can be taken from the body's posture, rhythm, movements, and rhythms when praying. Starting from standing, saying takbir, bowing, bowing, prostrating, and finally greeting. A Muslim who truly appreciates prayer with sincerity, *tuma'ninah*, and devotion will be calm and protected from anxiety, anxiety, depression and the like, from the difficult problems of life (Sandy & Uyun, 2022)

d. Read the Qur'an regularly and understand its meaning

One way to reduce stress with a religious approach is to use the Alquran as a medium. The Alquran is referred to as syifa, which means healer and has the power to handle and heal mental stress. The Alquran is a cure for all kinds of diseases, including liver disease which causes stress. Heart disease refers to feeling anxious because you think about your family, feeling guilty because you have made a mistake and so on (Nugraheni, Maburi, and Stanislus, 2018)

e. Be kind to Allah

In Islam, hope is known as zan or az-zan, which means thought. In Islam, the act of being kind-hearted is known as husnuzan, while the opposite, being negative is called suuzan. Being kind or negative does not only apply to human relationships (habluminannas) but also human relationships with God (habluminallah) (Somad, 2020).

From Abu Hurairah, the Prophet sallallaahu 'alaihi wasallam said

Meaning: "Allah says: "I am based on the prejudice of My servant, if he has a good opinion of Me then that is good for him, if he has a bad opinion of Me then that is bad for him." (HR. Ibn Hibban)

This hadith suggests that our prejudice towards Allah will influence how we interpret things. If we are kind to the crisis that befalls us, then we will be able to interpret the crisis as a good thing.

Allah Subhanahu wa Ta'ala says:

وَمَكَرُوا وَمَكَرَ اللَّهُ خَيْرُ الْمَاكِرِينَ

Meaning: "They planned and Allah planned. And Allah is the best of planners." (QS Ali Imran: 54)

Allah Subhanahu Wa Ta'ala says:

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا

إِنَّ مَعَ الْعُسْرِ يُسْرًا

Meaning: "Indeed, after hardship there is ease. Indeed, after hardship there is ease" (QS Al-Insyirah: 5-6)

From the two above, it can be seen that every difficulty given by Allah must have a reason and have a way out. Therefore, individuals can only put their trust in

each other and try as hard as possible. Good things that have been expected will not come true, but this is also not simply without reason.

CONCLUSION

From a psychological perspective, a quarter-life crisis is a feeling of doubt, fear, and uncertainty about facing the future regarding personal matters or social relationships with other people, including career, friendship, family, and even love life experienced by those in their 20s. According to Islam, anxiety can be caused by various things, such as weak faith, heart disease, immorality, conflict between good and bad impulses within oneself, and loss of the meaning of life and the purpose of life. In a problem, there must be a solution to overcome it, so the right solution to overcome the quarter-life crisis is increasing spiritual intelligence, increasing religiosity (intelligence and obedience to Allah), praying, reading the Alquran regularly and understanding its meaning, being kind to Allah.

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