

The Impact of a Spiritual Well-Being Program on Preventing Quarter Life Crisis in Association Muhammadiyah Thailand Students

Wantini^{1,*}, Djamaluddin Perawironegoro¹, Abdul Hopid¹, & Abdunorma Sama-Alee²

¹Master's Program in Islamic Education, Universitas Ahmad Dahlan, Indonesia

²Department of Magister Islamic Education, Fatoni University, Thailand

*Corresponding email: wantini@mpai.uad.ac.id

Received: 05 May 2025

Accepted: 29 May 2025

Published: 03 June 2025

Abstract: The Impact of a Spiritual Well-Being Program on Preventing Quarter Life Crisis in Association Muhammadiyah Thailand Students. **Objective:** This program aims to provide preventive action in the form of spiritual well-being training to prevent Quarter Life Crisis among students in the Muhammadiyah Association of Thailand. **Method:** The quantitative research method approach with an experimental design of one group pretest and posttest design. This study was attended by 41 students of the Muhammadiyah Association of Thailand from the Faculty of Education, Fatoni University, Thailand. The sample was selected using the purposive sampling technique. **Findings:** The results of the independent sample t-test analysis showed a t-value of -5.583 with a degree of freedom (df) of 40, indicating a very significant difference between the pre-test and post-test results. The significance value (2-tailed) of 0.000 is less than 0.05 after the implementation of this training. This shows that the program is effective in reducing the level of quarter-life crisis in Thai Muslim students. This finding supports the theory that spiritual well-being helps individuals face life crises more meaningfully. This program strengthens the meaning of life, self-reflection, and Islamic values, which have been shown to increase resilience and inner peace. **Conclusion:** This program offers substantial advantages, including the enhancement of students' inner well-being, the reduction of tension, and the assistance in identifying the purpose of life and making informed decisions during the transition to early adulthood. These results have the potential to serve as a preventative measure for the quarter-life crisis. The implications encompass the enhancement of mental resilience, social relationships, and spirituality in the field of education. Despite the presence of challenges such as time constraints and disparities in comprehension, partner support is extremely beneficial. The outcomes of this training are incorporated into the learning process and will be implemented as a consistent program in order to provide students with the support they need to confront life's obstacles from a spiritual perspective.

Keywords: spiritual training, well-being, quarter life crisis, the muhammadiyah association of Thailand.

To cite this article:

Wantini, Perawironegoro, D., Hopid, A., & Sama-Alee, A. (2025). The Impact of a Spiritual Well-Being Program on Preventing Quarter Life Crisis in Association Muhammadiyah Thailand Students. *Jurnal Pendidikan Progresif*, 15(2), 1188-1206. doi: 10.23960/jpp.v15i2.pp1188-1206.

■ INTRODUCTION

A quarter-life crisis is a term that is frequently used to describe the dread and anxiety that individuals between the ages of 20 and 29 experience when transitioning from a comfortable life to a life based on reality (Robbins & Wilner,

2001). A quarter life crisis may result from the accumulation of numerous expectations from both internal and external sources. Reacting to quarter life crisis in the form of emotions such as wrath, dread, helplessness, aimlessness, or a lack of purpose in life consumes nearly all of one's

time (Hasyim et al., 2024; Martin, 2017). Quarter life crises are frequently the source of stress, hopelessness, and other psychological issues (Flynn, 2022). The endeavor to live independently, pursue a career or education, find a partner, solve problems independently, and seek for one's identity is typically the cause of this distress (Agarwal et al., 2020).

This condition should not be dismissed carelessly; if not addressed appropriately, a crisis in one's twenties can result in the development of mental health disorders (O. C. Robinson et al., 2013). Emotional crises may arise during early adulthood due to the increased responsibilities that accompany this stage, as opposed to adolescence (Balzarie & Nawangsih, 2019). The quarter life crisis is precipitated by a number of the aforementioned concerns. It is crucial to acknowledge that the quarter life crisis is a natural phase of an individual's transition to maturity (Robinson, 2015). It is important to acknowledge that not all individuals encounter a crisis during their twenties. However, for those who do, it can serve as an opportunity for introspection and the development of a more mature outlook on the future. With the assistance of social support, counseling, or pursuing guidance to clarify life goals and address the confusion that arises, numerous individuals successfully navigate their twenties. The quarter life crisis can serve as the catalyst for positive personal development and a more fulfilling maturity with the appropriate level of effort and comprehension (Herawati & Hidayat, 2020; Linarto, 2023).

Various negative emotions, including anxiety, frustration, and a sense of loss of direction, are indicative of the onset of this crisis. This can result in the development of stress, depression, or other psychological disorders. According to reports, 86% of millennials are affected by the quarter life crisis, which frequently results in feelings of isolation and discomfort. Erikson characterizes early maturity as the

psychosocial challenge of intimacy versus isolation (Braaten, 2018). This implies that individuals will participate in subjective well-being (Lutfia & Hidayat, 2020). The assessment of an individual's subjective well-being is contingent upon their level of religious maturity. The actualization of one's comprehension of religion and its application in life is a component of religious maturity (Fiedorowicz, 2010). In the context of a crisis in early adulthood, an individual's religious maturity is demonstrated by their ability to internalize and comprehend religion, as well as to implement it in their daily lives (El-Menouar, 2014). Rambe (2019) defines religious sentiment as a spiritual experience that perceives the presence of God. The behavior of an individual in life will be influenced by their level of religious maturity. Not all final-year students are capable of surmounting the quarter life crisis; some may experience confusion but endeavor to do so, and if successful, they will proceed with their lives. Certain individuals may encounter more challenging circumstances and necessitate support in managing them. Isolation, doubt, helplessness, and dread of failure are common emotions that individuals experience during this crisis.

Humans have a desire to establish a connection with their God. Heng et al. (Heng et al., 2021) refer to this need as spiritual health. A state of health in a spiritual sense is characterized by the multidimensional concept of spiritual well-being (Mathad et al., 2017). Spiritual well-being is a life affirmation that is connected to God, oneself, the community, and the broader environment, as defined by experts (J. Fisher, 2015). This relationship can be nurtured in four distinct domains: transcendental, personal, communal, and environmental. The transcendental domain of spiritual well-being, as defined by Fisher (Fisher, 2015), encompasses not only religious activities but also one's life vision, held values, and beliefs or convictions (Yaghoobzadeh et al., 2018). There are numerous advantages to

spiritual well-being, such as the capacity to confront a variety of obstacles. According to Graham et al. (Graham et al., 2001), the greater the significance of spirituality to an individual, the greater the attention they will devote to it, which will enable them to address a variety of issues. Diane E. Papalia and Sally Wendkos Old (2008) define early maturity as the period between the ages of twenty and forty. This age group, which encompasses the years eighteen to twenty-five, is characterized by experimentation and exploration (Santrock, 2002). During this period, new lifestyles, discoveries, searches, consolidation, and developmental duties that are centered on the expectations of their environment occur (Hurlock, 1997).

During periods of change and crisis, such as the Quarter Life Crisis, the spiritual well-being of an individual is of the utmost importance. One strategy that can improve spiritual well-being is the development of mature religion, which is defined as the breadth of an individual's knowledge, the intensity of their belief, and the profundity of their spiritual experience in practicing their chosen religion (Holdcroft, 2006). This is relevant to Islam as a strategy for addressing the Quarter Life Crisis. The spiritual aspect of one's well-being can be directly influenced by their commitment to and obedience to their religion, which is indicative of their level of religiosity (Setta & Shemie, 2015).

Numerous prior investigations, including O'Dea & Daedalus (2019), have demonstrated a correlation between religiosity and crisis in early adulthood. Lovinger and Spero's research (O. C. Robinson et al., 2013) indicates that religious commitment is positively correlated with healthful psychological dimensions. Argyle also asserted that religiosity assists individuals in preserving their psychological well-being during challenging periods (Sholihah, 2018). In this instance, the maturation of religion not only enhances comprehension of religious doctrines and fortifies

the basis of conviction (Fitriani, 2020; King, 2019; Stern, 2018), but it also serves as a critical foundation for the establishment of a robust spiritual well-being.

Moreover, mature religion entails a more profound spiritual experience (Najoan, 2020), in which individuals not only perform religious rituals mechanically but also comprehend the significance and value of the actions. This genuine spiritual experience is a significant factor in the development of spiritual well-being, as it contributes to elevated happiness, purpose in life, and inner peace (Habibie et al., 2019). Consequently, mature religion serves to fortify and cultivate spiritual well-being, particularly in the context of the Quarter Life Crisis, which is characterized by existential confusion and emotional tension.

The significance of mature religion in enhancing spiritual well-being also underscores the necessity of a healthy religious comprehension and experience in society (Aprilianti, 2021). Enhanced religious education, guidance from religious leaders, and support from religious communities can facilitate the realization of this goal, particularly for the younger generation, throughout their spiritual journey. Consequently, the development of mature religion that is consistent with the pursuit of spiritual well-being enables individuals to establish a sense of purpose and direction in their lives, as well as to confront the quarter-life crisis with a greater sense of maturation (Utami, 2022). Ultimately, the development of mature religion enables individuals to discover direction and purpose in their lives, thereby enabling them to navigate this crisis with a greater sense of maturity.

This study is crucial to conduct in order to address the deficit in understanding regarding the impact of the quarter life crisis and to develop preventive interventions that are based on spiritual well-being training, as indicated by the previous description. Students who are members of PCIM

(Special Branch Leadership of Muhammadiyah) Thailand are a pertinent group to be the focus of this study due to their distinctive characteristics: they are migrant students who are in a cross-cultural environment, undergoing a higher education process in a non-Muslim majority country, and facing complex academic and social pressures. These conditions have the capacity to exacerbate vulnerability to a quarter-life crisis, while simultaneously necessitating the development of robust emotional and spiritual resilience. Consequently, structured spiritual well-being training may be the optimal approach to facilitate their personal development and mental health.

Additionally, the objective of this investigation is to empirically evaluate the efficacy of spiritual well-being training in enhancing the psychological resilience of students during the quarter-life crisis. The research question that has been formulated is as follows: "Is spiritual well-being training effective in enhancing spiritual well-being and reducing quarter-life crisis symptoms in PCIM Thai students?" The purpose of this question is to guarantee that the interventions devised are contextually relevant and have psychological and spiritual effects on the target population, as well as to provide a clear direction in the implementation and analysis of the research.

■ **METHOD**

Participants

The population in this study was students who were members of the Muhammadiyah Special Branch Leadership (PCIM) Thailand, especially those studying at the Faculty of Education, Fatoni University, Thailand. The population involved in this activity was 41 students. The research sample was selected using a purposive sampling technique, with the criteria being students aged 20-30 years who were willing to take part in full spiritual well-being training and did not have severe psychological disorders based on personal statements.

Research Design and Procedures

The quantitative method with an experimental design type of one-group pretest posttest design or pre-experimental design is the method in this study (Sugiyono, 2013). This method was chosen because it was to determine the effectiveness of spiritual well-being training on preventing quarter-life crises in students of the Muhammadiyah Association of Thailand. This study only had one group that was given treatment, and its condition was measured before and after training.

The research was conducted in three primary stages: the first pretest stage, which involved the initial measurement of spiritual well-being and symptoms of Quarter Life Crisis prior to the intervention; the second intervention stage, which involved the implementation of spiritual well-being training over a two-week period, which required three sessions (each lasting approximately 90-120 minutes); and the third posttest stage, which involved the re-measurement of the same variables after the intervention. The initial session of this training focused on the introduction of the quarter-life crisis, which was presented by a specialist in the psychology of Islamic education. The second session focused on self-management as a means of achieving student well-being, and the third session discussed spiritual and learning culture as a means of achieving student well-being. This session was led by a specialist in the sociology of education and contemporary Islamic thought. The training was administered at a holistic level using the focus group discussion method as a form of psychospiritual intervention. Conducted in February 2025, this investigation was conducted.

Instruments

Questionnaires were implemented in this investigation. Initially, the spiritual well-being questionnaire was devised in accordance with the dimensions established by J. Fisher (2010), which encompassed relationships with oneself, others,

the environment, and transcendental aspects. Secondly, the Quarter Life Crisis symptom questionnaire was developed using indicators from Robbins & Wilner's (2001) prior research. These indicators assessed self-dissatisfaction, anxiety about the future, and confusion regarding the direction of life. The instrument was composed of 20 statements, each accompanied by a Likert scale ranging from 1 to 5. Students' comprehension of the concept of QLC, its causes, and its consequences is assessed by the knowledge dimension, which comprises five items. The attitude dimension, which comprises seven items, is indicative of students' perspectives and sentiments regarding the significance of spirituality in managing life's challenges. The skills dimension, which consists of eight items, assesses students' capacity to identify QLC symptoms, employ spiritual practices to alleviate tension, and establish a life trajectory that is consistent with Islamic principles.

Examples of items for each aspect include "I understand what is meant by Quarter Life Crisis" (knowledge), "I feel I have a clear and meaningful purpose in life" (attitude), and "I can recognize early signs of Quarter Life Crisis in myself" (skill). This instrument can be used as an assessment tool to design interventions to strengthen students' mental and spiritual health. The instrument has undergone content validity testing through expert judgment and empirical validity testing, with the results of the item-total correlation coefficient above 0.3081. The reliability test showed a Cronbach's alpha value of 0.875 for spiritual well-being and 0.861 for quarter-life crisis symptoms, indicating that both instruments have high reliability.

Data Analysis

The data were analyzed using descriptive and inferential statistical techniques. Descriptive analysis was used to determine the average pretest and posttest scores. Furthermore, a

normality test was conducted using Kolmogorov-Smirnov to ensure whether the data were normally distributed. After that, a t-test (paired sample t-test) was conducted to determine significant differences between the pretest and posttest results, as well as to test the effectiveness of spiritual well-being training on increasing spiritual well-being and reducing Quarter Life Crisis symptoms in students.

RESULT AND DISCUSSION

Quarter life crisis is frequently precipitated by substantial life transitions, including financial independence, entering the workforce, or establishing a long-term relationship (Golu & Zega, 2024). This condition may be further exacerbated by social pressures and high self-expectations, resulting in significant tension and uncertainty. According to Dai (2024), individuals who are undergoing this crisis frequently experience feelings of insecurity regarding their life decisions and are ensnared in social comparison. This can result in personal development through self-reflection and exploration.

Mindfulness, meditation, self-reflection, and value-based life goal setting are among the practices that encourage individuals to align their daily actions with their fundamental beliefs (Waluyo, 2023). This alignment promotes emotional resilience and mental stability, enabling them to confront it with greater clarity and confidence (Sukmana, 2024; Tazkiyyah, 2024). The findings of this study indicate that students' knowledge, attitudes, and skills in addressing quarter-life crises were enhanced by the systematic application of spiritual well-being training. This discovery is consistent with the research conducted by Cobb et al. (2016), which demonstrated that a mindfulness-based spiritual development program significantly enhanced the quality of life, reduced tension, and reinforced students' sense of purpose.

This study and Cobb et al. (2016) are comparable in that they both prioritize self-regulation as a means of addressing transitional pressures toward maturity, which is predicated on spiritual values. Nevertheless, the cultural context and training approach are highly contrasting. Muslim students in Thailand who are members of the Muhammadiyah student association are the focus of this study. The training approach includes an introduction to Al Islam Kemuhammadiyah, as well as religious practices such as aqidah, worship, and muamalah. Self-reflection, prayer, and dhikr as examples of spiritual intervention. The study conducted by Cobb et al., on the other hand, concentrates more on the secular practice of mindfulness and meditation, which is based on complete attention and lacks theistic dimensions.

Additionally, these results corroborate the findings of a study conducted by Oman et al. (2008), which indicated that spiritual interventions can enhance the capacity to cope with stress and alleviate anxiety in young adults. Nevertheless, this investigation introduces a novel nuance by explicitly incorporating spiritual training and self-management within the context of cross-cultural migrant students. This reinforces the thesis that spiritual well-being is not only a psychological protective factor but also a source of adaptive fortitude when confronted with personal and academic obstacles.

In terms of self-management, this study demonstrates that students are able to more effectively manage their time, emotions, and responsibilities when they strengthen their spiritual aspects. Lovat et al. (2011) conducted research that demonstrated that spirituality-based interventions enhance students' academic achievement and self-regulation. This result is consistent with this. Therefore, spiritual well-being training has a comprehensive impact on the development of self-management skills that are crucial in higher education, as well as the enhancement of resilience to QLC.

This alignment underscores the critical role of self-management in the attainment of student well-being, which is essential in the field of education, from both academic and personal perspectives. According to Kharisma & Safitri (2023), students who effectively manage their emotions, time, and responsibilities typically exhibit superior academic performance and more consistent mental health. According to Najib et al. (2025), students can more easily adjust to the diverse challenges they encounter by implementing effective self-management strategies, including stress management, structured study planning, and maintaining a balance between academic and personal life. The educational process must prioritize the development of self-management skills in order to assist students in achieving success and overall well-being.

Nevertheless, it is crucial to acknowledge that the enhancement of self-management in education is frequently regarded as an additive skill rather than a fundamental aspect of the curriculum (Putri, 2024). This methodology demonstrates the erroneous belief that self-management abilities will develop organically (M. R. Putri, 2024). However, the optimal development of these skills is a challenge for many pupils in the absence of systematic and targeted intervention. This aligns with the findings of Chongchong & Singh (2024), who emphasize that self-management must be explicitly taught and integrated into the learning process to be effective, particularly in higher education settings.

Furthermore, overemphasizing self-management without taking into account the social and structural context, such as an unhealthy competitive culture, a lack of emotional support, or excessive academic pressure, can actually result in additional psychological burdens for students (Maulana, 2021). This concern is consistent with the research conducted by Rodríguez et al. (2022), which determined that the promotion of self-regulation without the consideration of toxic academic cultures and

systemic stressors can result in exhaustion and internalized failure among students. In addition, various aspects of students' well-being during the learning process were found to be significantly correlated with a variety of executive functions, self-regulation techniques, and self-regulation deficiencies. For this reason, systemic reforms within educational institutions should be implemented in conjunction with initiatives to improve students' self-management skills. This reform must strive to cultivate psychologically secure environments that normalize failure, promote social support, and foster a balanced perspective between achievement and well-being. The mental health issues they seek to address may be inadvertently exacerbated by attempts to promote self-management in the absence of a comprehensive approach that encompasses both environmental restructuring and individual capacity-building.

Alongside the enhancement of self-management, it is imperative to establish a learning culture that is grounded in religiosity. The integration of spiritual values, including self-reflection, gratitude, and interior peace, has been emphasized in previous studies as a critical foundation for the academic and emotional well-being of students. As an illustration, a study conducted by Hussain et al. (2023) discovered that students' resilience and motivation in academic environments are considerably improved by spiritual intelligence. Similarly, Bukhari et al. (2025) underscored the potential of spiritual activities, such as prayer, to serve as effective tools for managing emotions and to provide novel insights into how they can enhance mental health outcomes. Prayer's significance in cultivating emotional acceptance and resilience is underscored by the findings. The results of the present study are consistent with these findings, which indicate that students who participate in spiritually based interventions exhibit more

positive attitudes and more effective coping mechanisms when confronted with academic obstacles. Additionally, cultivating a spiritually enriched learning environment not only facilitates academic success but also assists students in identifying a more profound sense of purpose and personal development (Akip et al., 2025; Fitriya et al., 2024).

However, it is crucial to critique the fact that the implementation of a spirituality-based learning culture should not be reduced to a purely formalistic or dogmatic practice. In the absence of an inclusive and reflective approach, the integration of spiritual values can be an additional burden for students, particularly those who come from disparate backgrounds of beliefs or perspectives on life (Futaqi, 2023). In addition, there is a possibility that spirituality is reduced to trivial rituals, without truly addressing the transformation of students' thought processes and behaviors (Barus & Kahar, 2021). As a result, the establishment of a spirituality-based learning culture must be conducted in a humanistic, open manner that emphasizes the cultivation of genuine self-awareness, rather than the imposition of specific norms. In education, spirituality should be a space that enhances the significance of life and enhances the ability to engage in critical reflection, rather than a means of legitimizing limited values. Therefore, this culture has the potential to make a profound and enduring impact on the academic and emotional Development of students.

This research was conducted at the Faculty of Education, Fatoni University, Thailand. This research involved 41 students of Muhammadiyah Association of Thailand with an age range of 20-30 years. Before the research activity took place, a pretest was first conducted related to the research theme before the training was conducted. The study's findings are presented as a description of the data as follows:

Table 1. Descriptive statistics results

	N	Minimum	Maximum	Mean	Std. Deviation
Pretest	41	57.00	91.00	77.2927	6.70911
Posttest	41	60.00	95.00	80.8293	8.63106
Valid N (listwise)	41				

The pre-test has a minimal score of 57 and a maximum score of 91, as indicated by the table 1. At the pre-test stage, the average score was 77.2927, with a standard deviation of 6.70911. The respondents were subjected to a post-test phase subsequent to the treatment. The post-test assessment revealed a substantial improvement. The post-test has a minimal score of 60 and a maximum score of 95. The post-test stage has resulted in an average score of 80.8293, with a standard deviation of 8.63106.

These findings would indicate that the Spiritual Well-Being Training Program was effective in influencing the participants' outcomes. An overall improvement in the spiritual well-being of the students following the intervention would

be indicated by the increase in the average score from 77.29 on the pre-test to 80.06 on the post-test. Furthermore, the increase in both the minimum (from 57 to 60) and maximum scores (from 91 to 95) is indicative of a general upward trend among all participants, indicating that the distribution of scores shifted in a positive direction, in addition to the average performance which increased. The standard deviation also increased from 6.70911 to 8.63106, suggesting that the post-test scores were more variable. This could suggest that the program had an impact on the majority of students, but the extent of the impact differed among them. This could be attributed to variations in personal engagement, background, or initial spiritual status.

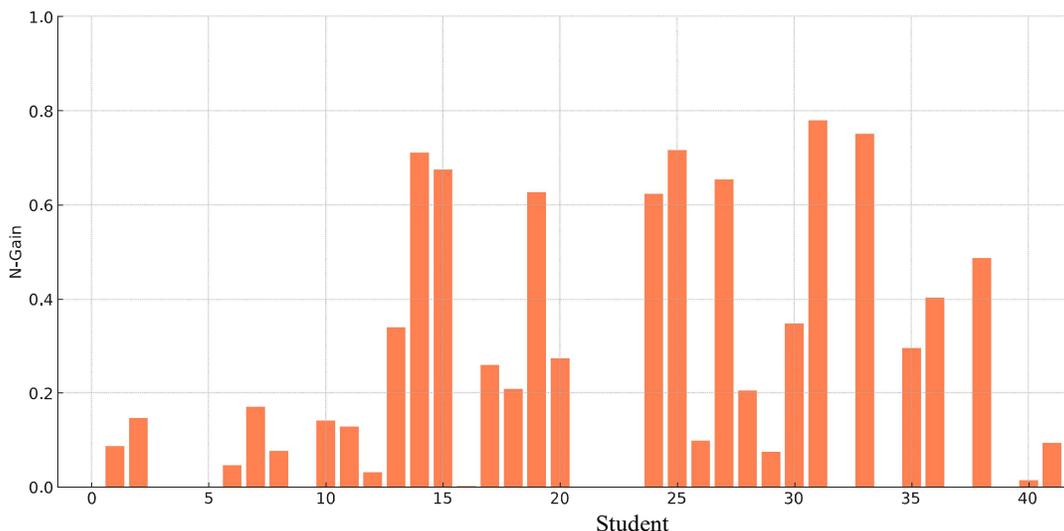


Figure 1. Student n-gain value diagram

After students participated in this program, their learning outcomes increased, as evidenced by the N-Gain diagrams for each student that were generated from the pre-test and post-test

results. Using the formula devised by (Hake, 1999), the N-Gain value was determined as (Post-test Value - Pre-test Value) / (Maximum Value - Pre-test Value). The efficacy of the

intervention in enhancing students' cognitive abilities or comprehension is assessed by this value. The majority of pupils exhibited N-Gain values in the moderate category ($0.3 \leq g < 0.7$), while a small number were in the high category ($g \geq 0.7$) and only a fraction were in the low category ($g < 0.3$), as indicated by the calculation results.

The distribution pattern of N-Gain values generally indicates that the training program has been successful in enhancing students' comprehension of spiritual well-being material, with a fairly even level of efficacy. This implies that the program is generally accepted and has a beneficial effect on the personal development of students, particularly in the context of preventing quarter-life crises. Nevertheless, the distinctions in N-Gain values among students also indicate that each individual has a different level of success. This may result from a variety of internal and external factors, including individual learning styles, mental preparedness, intrinsic motivation, and active participation throughout the program. As per Widayanthi et al. (2024), the efficacy of learning is significantly impacted by the active participation of participants and the social support provided by the environment, as per Vygotsky's constructivism theory.

The Spiritual Well-Being Training Program's efficacy in improving the overall well-being of participants is indicated by the 77.2927 (pre-test) to 80.8293 (post-test) increase in the average score and the upward movement of both the minimum and maximum scores. Nevertheless, it is crucial to comprehend the mechanisms and rationale behind the success of this intervention, far beyond mere statistical enhancements. The incorporation of specific spiritual practices, such as prayer (doa), remembrance (dzikir), and self-reflection (muhasabah), which are essential for the cognitive, emotional, and behavioral domains of the participants, is the reason for the program's effectiveness.

Therefore, despite the satisfactory efficacy of this program, there are numerous factors that

necessitate further consideration for its enhancement, including the implementation of a more tailored training methodology, the enhancement of program interactivity, and the assessment of participant requirements both prior to and following the training session. It is anticipated that this approach will enhance the efficacy of the program and allow all participants to be reached more effectively.

Cognitive reappraisal or reframing of problems is facilitated by these practices from a cognitive perspective. For instance, stressors can be re-interpreted as opportunities for spiritual development and tests of faith when individuals engage in regular prayer and reflection. This corresponds with the religious coping framework proposed by Dolcos et al. (2021), which posits that individuals who engage in positive religious coping (e.g., seeking spiritual support, trusting in God's plan) tend to demonstrate greater psychological resilience. Meditative and repetitive components of prayer and dzikir assist individuals in managing their emotions. By inducing parasympathetic nerve responses, these methods facilitate relaxation and reduce the physiological arousal associated with nervousness. The connection to the Divine that occurs during worship also induces a sense of interior peace and existential security, which are critical indicators of spiritual well-being and have been associated with reduced levels of depressive symptoms in positive psychology research (Maturlu, 2025).

In terms of behavior, the intervention facilitated the development of goals that were consistent with the spiritual values of the students (Al-Islam). This alignment promotes the "will to meaning," which Frankl describes as a central motivational force in human existence, as outlined in KÝralp (2025). Those who perceive their lives as having a transcendent purpose and direction are more inclined to persevere through life's obstacles with a sense of agency and hope. The behavioral shift toward adaptive coping and long-term resilience is substantiated by the improved

L	Equal variances not assumed	-2.071	75.410	.042	-3.53659	1.70728	-6.93736	-.13581
---	-----------------------------	--------	--------	------	----------	---------	----------	---------

It is evident from the output results above that the Levene's Test for Equality of Variances value is 0.066, which is greater than the significance level of 0.05. This indicates that the variance of the pre-test and post-test data is homogeneous or equivalent. The Sig (2-tailed) value is 0.42 ($p < 0.05$), which is why the output table above is guided by the values in the Equal Variances Assumed table. Consequently, the independent sample t-test can be used to deny H_0 and accept H_a . Consequently, it is possible to infer that the average results of pre-test & post-test exhibit a substantial and genuine disparity.

The mean difference between the average pre-test and post-test is -3.53659, as indicated in Table 2. Due to the fact that the average pre-test value is less than the post-test value, the T-count value is negative. The decision-making process is influenced by the basis for decision-making, which is the comparison of the t-count value with the t-table in the independent sample t-test. In the event that the t-count value is less than the t-table, null hypothesis is accepted, indicating that there is no difference between the pre-test and post-test. Conversely, if the t-count value is greater than the t-table, null hypothesis is rejected, indicating that there is a differentiation between the pre-test and post-test. The results showed that the calculated t-value of 2.071 is greater than the t-table value of 1.685. This implies that there is a discrepancy between the average results of the pre-test and post-test. The

results of this study suggest that the intervention or learning program that was implemented is effective in enhancing the attitudes, skills, or comprehension of individual participants. In the context of spiritual development training, experiential learning strategies, reflection, or psychospiritual approaches can be key factors in fostering such improvements. Based on the output in the previous section, the Levene's Test for Equality of Variances value is 0.066, which is greater than the significance level of 0.05. Consequently, it can be concluded that the pre-test and post-test data are homogeneous or consistent. Thus, the output table above is based on the value found in the Equal Variances Assumed table. From the aforementioned table, it is evident that the Sig (2-tailed) value is 0.42, which is less than the significance level of 0.05. Consequently, the independent sample t-test can be used to conclude that H_0 is rejected and H_a is accepted. Consequently, it can be concluded that there are significant and tangible differences between the pre-test and post-test results.

Additionally, this remarkable distinction emphasizes the significance of employing a structured approach in training or education, particularly in the context of college students who are in a critical developmental phase, such as the quarter-life crisis. Interventions that are implemented utilizing the appropriate methodology have been demonstrated to generate quantifiable improvements.

Table 3. Paired sample t-test results

		Paired Samples Test								
		Paired Differences						t	df	Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error	95% Confidence Interval of the Difference					
					Lower	Upper				
Pair 1	PRETEST - POSTTEST	-3.53659	4.05646	.63351	-4.81696	-2.25621	-5.583	40	.000	

There is a mean difference of -3.53659 between the pre-test and post-test scores, as indicated by the table. The average post-test score is 3.53659 points higher than the average pre-test score, as indicated by the negative value. This implies a substantial enhancement in outcomes following the participation of students in the Spiritual Well-Being Training Program. In addition, the standard deviation difference of 4.05646 suggests that there is variation in the degree of development among students. Therefore, although the majority of participants made progress, the extent of change varied from one individual to another.

The value of 4.05646 also indicates the extent to which the sample mean deviates from the anticipated population mean. In inferential statistics, this value enhances the confidence that the observed difference is a reliable representation of the broader population of Muhammadiyah Thailand students targeted by the program, rather than an accidental occurrence. Thus, these discoveries bolster the validity of the conclusion that the training program has a genuine influence on improving the spiritual well-being of students and effectively prevents the quarter-life crisis.

This implies that the 95% confidence level of the difference between the pre-test and post-test scores is within this range. In other words, the rise in scores from the pre-test to the post-test is not due to chance, but rather a genuine consequence of the treatment that the respondents received. Moreover, the t-value of -5.583 with 40 degrees of freedom (df) suggests a highly significant difference between the pre-test and post-test results. It is confirmed that the result is statistically significant by the fact that the significance value (2-tailed) of 0.000 is less than 0.05. The alternative hypothesis (H_a) is accepted, and the hypothesis (H_o) is rejected, as the significance value is less than 0.05 ($p < 0.05$). The Spiritual Well-Being Training Program has a substantial impact on the spiritual well-being of

students, and it is essential in the prevention of the quarter-life crisis.

To evaluate the efficacy of the Spiritual Well-Being Training Program in preventing quarter life crisis among Muhammadiyah students in Thailand, a paired sample t-test was implemented to compare the pre-test and post-test scores of three primary indicators: quarter life crisis, self-management, and well-being. The quarter-life crisis indicator's t-test results indicated a statistically significant difference in scores between the pre- and post-training periods. In comparison to the pre-test score, the average post-test score decreased by 3.54 points, with a significance value of $p=0.000$. This suggests that the spiritual training program is effective in alleviating the symptoms of quarter-life crisis, including anxieties regarding the future, identity confusion, and feelings of directionlessness. The increase in students' existential resilience to the pressures of early maturity is evidenced by this decrease.

After the training, the self-management indicator showed a substantial increase in the t-test results. In comparison to the pre-test score, the average post-test score demonstrated a 2.90-point increase, with a significance value of $p=0.000$. This indicates that this training also enhances students' self-management abilities, including independent decision-making, emotional control, and time management. Having these abilities is crucial for students to navigate the challenges of lectures, social interactions, and long-term life planning.

The significance value was also at $p=0.000$, and the final indicator, well-being, demonstrated a statistically significant increase with an average increase of 3.10 points. This suggests that students experienced an improvement in their psychological well-being, such as their perceptions of meaning and purpose in life, life satisfaction, and gratitude, following their participation in the program.. This increase is

consistent with the theoretical premise that spirituality is a central component in the development of inner peace and contentment (Keskin, 2016).

These discoveries bolster the thesis that the cultivation of spirituality not only has transcendental implications but also has practical applications in the management of psychosocial crises that students encounter. This program significantly reduces the existential crisis of quarter-life crisis and enhances the internal capacity of students to confront life challenges on a mental, emotional, and spiritual level. In terms of developmental psychology, early maturity is a phase that is susceptible to identity confusion and meaninglessness. Individuals at this stage require assistance in establishing a sense of direction and integration in their lives, as per Kim et al. (2022). This investigation's findings suggest that spiritual interventions may be effective in satisfying these requirements.

According to the findings of the investigation, the Spiritual Well-Being Training Program had a substantial positive influence on the prevention of Quarter Life Crisis among students of the Association Muhammadiyah Thailand. Most participants demonstrated enhancements in three primary components of spiritual well-being: self-awareness, the pursuit of life's purpose (life purpose), and a more harmonious relationship with the social and spiritual environment. This development was evident in the students' capacity to manage academic and personal stressors with a more adaptable, reflective, and composed demeanor. Students were able to identify the sources of their anxiety and discover healthier methods of managing it through self-reflection-based activities, including spiritual journaling, meditation, and discussions about life values. This was a significant discovery. Furthermore, consistent engagement in personal prayer and gratitude had a therapeutic impact on the individual, resulting in increased optimism about the future, tension reduction, and greater emotional resilience.

The literature on positive psychology and the psychology of religion is significantly impacted by these discoveries. These findings, in particular, bolster Ryff's (1989) theoretical framework of theical well-being, which establishes six dimensions ofical well-being: self-acceptance, positive relationships with others, autonomy, environmental mastery, purpose in life, and personal development. In addition, these results are consistent with the explanation provided by Wills et al. (2003), which posits that spiritual practices can serve as psychological protection in the face of life stress. In the context of Muslim cultures and communities in Southeast Asia, particularly the Muhammadiyah student association in Thailand, these findings broaden the application of the theory. This serves as an innovative addition to the existing literature, which has previously concentrated on non-Muslim or Western populations.

In addition, this investigation implies that the theory should be modified to be more contextual as well. For example, spiritual-based interventions cannot be considered universal; their efficacy is significantly impacted by the individual's willingness to engage in profound contemplation, the quality of the facilitation, and the availability of social support. In order to obtain the most favorable outcomes, spiritual intervention models must consider the cultural, social, and affective factors of participants.

Nonetheless, the success of this initiative is contingent upon a number of complimentary variables. First and foremost, the primary factor in attaining optimal results is the participants' willingness to engage in the reflective process. The second point is the significance of facilitators who are capable of guiding the process in a manner that is both inclusive and empathetic, taking into account the diverse origins of students in terms of their spiritual background and life experiences. Third, the internalization of spiritual values acquired during the training is amplified by a supportive social environment that is fostered by both educational institutions and

peers. Critiques of these findings must also be articulated. The majority of students reported an improvement in their spiritual well-being; however, a small number of participants demonstrated only minor changes. It is evident that spiritual training necessitates a consistent daily practice and is not an immediate solution. Additionally, the program's restricted duration may also influence the extent of the transformation.

The presence of some individuals who experienced minimal changes, despite the fact that the majority of participants demonstrated positive changes, suggests that this intervention is not an immediate solution. This aligns with prior research that has demonstrated that spiritual development necessitates a consistent practice and the passage of time (Ukpo et al., 2024). The extent of change was also influenced by the training's limited duration. In order to ensure the program's impact is sustainable, it is advised that post-training reinforcement be provided through long-term mentoring or a support community.

As a whole, this investigation underscores the significance of interventions that are spiritual in nature and that promote the holistic development of students. Not only does the Spiritual Well-Being Training Program serve as a proactive measure to prevent Quarter Life Crisis, but it also equips students with the necessary skills to confront the intricacies of future challenges and enhance their resilience. In order to guarantee a more consistent long-term impact, it is advised that this program be enhanced with a more personalized approach variation, extended duration, and enhanced post-training support for future implementation.

In addition, this investigation offers numerous strategic advantages that enhance the personal and social capabilities of students. First and foremost, this training significantly enhances spiritual well-being, a critical foundation for achieving interior peace in the face of life's challenges. The second benefit of this training is its ability to alleviate tension and anxiety,

particularly those that are associated with academic, social, and uncertain future pressures. In addition, students are motivated to discover a more profound significance in their lives in order to cultivate a sense of direction and purpose. Additionally, this program improves psychological resilience and cultivates a positive mental attitude, which is crucial for confronting obstacles and failures. In addition, the training enhances the character of social relationships by fostering a more thorough spiritual comprehension. The decision-making capabilities of students are also enhanced in the context of academic, professional, and interpersonal relationships. In conclusion, this training is a highly effective method for the internalization of Islamic values in daily life, resulting in the development of students who are value-oriented, responsible, and optimistic.

■ CONCLUSION

A Training for Spiritual Well-Being to Prevent the Quarter Life Crisis Over Students at Muhammadiyah Association of Thailand demonstrated that the program plays a substantial role in assisting students in overcoming psychological and emotional obstacles associated with the quarter-century crisis. Training participants are able to more effectively recognize and manage life tension, identity confusion, and anxiety about the future by enhancing their comprehension of spiritual well-being. Furthermore, the program enhances students' comprehension of the significance of integrating spiritual principles into their daily lives, which serves as a foundation for the development of healthier social relationships, the resolution of academic challenges, and the facilitation of decision-making.

Additionally, the research results suggest that a spirituality-based approach is an effective remedy for the development of emotional balance and mental resilience. Participants reported enhanced self-assurance, a more precise comprehension of their life objectives, and the

capacity to more effectively manage tension. The spiritual guidance offered not only enhanced the ability of individuals to manage psychological duress, but also facilitated the discovery of purpose and a more focused path in life, thereby facilitating the process of self-maturation and the attainment of long-term objectives. Consequently, this training demonstrates that spiritual well-being is a critical factor in mitigating the adverse effects of quarter-life crisis on students. In order to cultivate a younger generation that is more resilient, empowered, and balanced academically, emotionally, and spiritually, this program has the potential to serve as a development model for similar activities in the future, in both formal education environments and student organizations.

It is advised that the program be broadened in scope to include a greater number of participants from a variety of contexts and to include psychological counseling sessions to offer more comprehensive support in the future. In order to enhance the program's beneficial effects, it is also necessary to enhance strategic collaboration with educational institutions, religious communities, and social organizations. Furthermore, it is imperative to conduct a systematic periodic evaluation of the efficacy of training materials and methods to guarantee that the program is in accordance with the dynamic nature of students' ever-changing requirements.

■ REFERENCES

- Agarwal, S., Guntuku, S. C., Robinson, O. C., Dunn, A., & Ungar, L. H. (2020). Examining the phenomenon of quarter-life crisis through artificial intelligence and the language of twitter. *Frontiers in Psychology*, 11(March), 1–11. <https://doi.org/10.3389/fpsyg.2020.00341>
- Akip, M., Yunus, M., & Sujarwo, S. (2025). *Keterkaitan antara pendidikan agama islam dengan pemahaman konsep kesehatan mental siswa*. *Edification Journal: Pendidikan Agama Islam*, 7(2), 255–264.
- Balzarie, E. N., & Nawangsih, E. (2019). *Kajian resiliensi pada mahasiswa bandung yang mengalami quarter life crisis*. *Prosiding Psikologi*, 5(2), 494–500.
- Barus, M. I., & Kahar, S. (2021). *Model pendidikan karakter mahasiswa*. Madina Publisher.
- Braaten, E. B. (2018). Erikson's theory of psychosocial development. *The SAGE Encyclopedia of Intellectual and Developmental Disorders*. <https://doi.org/10.4135/9781483392271.n178>
- Bukhari, N., Zulnoorain, Z., Gillani, S. A., Javaid, A., Qadeer, S., & Khurshid, A. (2025). The power of prayer: the impact of salah on emotional regulation in university students. *Research Journal for Social Affairs*, 3(2), 269–274. <https://doi.org/10.71317/RJSA.003.02.0140>
- Chongchong, Y., & Singh, S. S. B. (2024). The influence of student self-management on academic achievement among students in China. *International Journal Of Academic Research In Business and Social Sciences*, 14(10), 2784–2794. <https://doi.org/10.6007/IJARBS/v14-i10/23451>
- Cobb, E. F., McClintock, C. H., & Miller, L. J. (2016). Mindfulness and spirituality in positive youth development. *Mindfulness in Positive Psychology*, 245–264.
- Dai, D. N. M. R. (2024). *Pengaruh self-compassion dan dukungan sosial terhadap quarter-life crisis pada mahasiswa tingkat akhir UIN Maulana Malik Ibrahim Malang*. Universitas Islam Negeri Maulana Malik Ibrahim.
- Diane E Papalia, Sally Wendkos Old, R. D. F. (2008). *Human development*. Kencana.
- Dolcos, F., Hohl, K., Hu, Y., & Dolcos, S.

- (2021). Religiosity and resilience: cognitive reappraisal and coping self-efficacy mediate the link between religious coping and well-being. *Journal of Religion and Health*, 1–14.
- El-Menouar, Y. (2014). The five dimensions of muslim religiosity . results of an empirical study. *Method, Data, Analyses*, 8(1), 53–78. <https://doi.org/10.12758/mda.2014.003>
- Fiedorowicz, L. (2010). Components of religious beliefs, religious maturity, and religious history as predictors of proscribed and non-proscribed explicit and implicit prejudices. *Dissertation Abstracts International: Section B: The Sciences and Engineering*, 71(6-B), 3980.
- Fisher, J. (2010). *Perkembangan dan aplikasi kuesioner spiritual well-being SHALOM*. Religions.
- Fisher, J. . (2015). From the beginning to spiritual well-being. Dalam Edith C. Roberts: Spirituality: Global practices, societal attitudes and effects on health. Nova Science Pub Inc.
- Fitriani, S. (2020). *Keberagaman dan toleransi antar umat beragama. Analisis: Jurnal Studi Keislaman*, 20(2), 179–192. <https://doi.org/10.24042/ajsk.v20i2.5489>
- Fitriya, E., Hani'ah, N., & Khofifah, H. (2024). *Tasawuf dalam perspektif psikologi: harmoni spiritual dan kesehatan mental. AJMIE: Alhikam Journal of Multidisciplinary Islamic Education*, 5(2).
- Flynn, S. (2022). Critical disability studies and quarter life crisis: Theorising life stage transitional crisis for disabled emerging adults. *Disability & Society*, 37(2), 183–205. <https://doi.org/10.1080/09687599.2020.1822783>
- Futaqi, S. (2023). *Pendidikan islam multikultural: menuju kemerdekaan belajar*. Nawa Litera Publishing.
- Golu, N. L. G., & Zega, J. P. Z. (2024). *Peran pendidikan agama kristen dalam menangani permasalahan orang dewasa awal yang mengalami stress dan depresi pada fase quarter life crisis. REI MAI: Jurnal Ilmu Teologi Dan Pendidikan Kristen*, 2(2), 193–206.
- Graham, S., Furr, S., Flowers, C., & Burke, M. T. (2001). Research and theory religion and spirituality in coping with stress. *Counseling and Values*, 46(1), 2– 13. <https://doi.org/https://doi:10.1002/j.2161-007x.2001.tb00202.x>
- Habibie, A., Syakarofath, N. A., & Anwar, Z. (2019). *Peran religiusitas terhadap quarter-life crisis (qlc) pada mahasiswa. Gajah Mada Journal of Psychology (GamaJoP)*, 5(2). <https://doi.org/10.22146/gamajop.48948>
- Hake, R. R. (1999). Analyzing change/gain scores. *Unpublished.[Online] URL: Http://Www. Physics. Indiana. Edu/~Sdi/AnalyzingChange-Gain. Pdf*, 1(1), 1–4.
- Hasyim, F. F., Setyowibowo, H., & Purba, F. D. (2024). Factors contributing to quarter life crisis on early adulthood: a systematic literature review. *Psychology Research and Behavior Management*, 17, 1–12. <https://doi.org/10.2147/PRBM.S438866>
- Heng, P. H., Hutabarat, F., & Lathifah, S. (2021). Relationship between spiritual well-being and quality of life among students in Southeast-Asia countries. *Advances in Social Science, Education and Humanities Research*, 570, 1097–1102. <https://doi.org/https://doi:10.2991/assehr.k.210805.172>
- Herawati, I., & Hidayat, A. (2020). *Quarterlife crisis pada masa dewasa awal di pekanbaru. Journal An-Nafs: Kajian Penelitian Psikologi*, 5(2), 145–156.

- <https://doi.org/10.33367/psi.v5i2.1036>
- Holdcroft, B. B. (2006). What is religiosity. *Journal of Catholic Education*, 10(1), 89–103. <https://doi.org/10.15365/joce.1001082013>
- Hurlock, E. B. (1997). *Psikologi perkembangan: suatu pendekatan sepanjang rentang kehidupan*. Erlangga.
- Hussain, S., Khan, Z. H., Amin, R., & Kanwal, U. (2023). Spiritual Intelligence, Resilience, and Mental Health: A Comparative Study among University Students with Different Academic Degrees. *Clinical and Counselling Psychology Review*, 5(1), 17–34. <https://doi.org/10.32350/ccpr.51.02>
- Ihsani, H., & Utami, S. E. (2022). The role of religiosity and self-efficacy towards a quarter-life crisis in Muslim college students. *INSPIRA: Indonesian Journal of Psychological Research*, 3(1), 31–37. <https://doi.org/10.32505/inspira.v3i1.4309>
- Keskin, Z. (2016). Inner Peace in Islam. *Australian Journal of Islamic Studies*, 1(1), 23–38. <https://doi.org/10.55831/ajis.v1i1.7>
- Kim, E. S., Chen, Y., Nakamura, J. S., Ryff, C. D., & VanderWeele, T. J. (2022). Sense of purpose in life and subsequent physical, behavioral, and psychosocial health: an outcome-Wide Approach. *American Journal of Health Promotion*, 36(1), 137–147. <https://doi.org/10.1177/08901171211038545>
- King, P. E. (2019). Religion and identity: the role of ideological, social, and spiritual contexts. In *Beyond the self* (pp. 197–204). Routledge.
- Kýralp, P. (2025). The relevance of frankl's logotherapy for today and the future: religion and "man's search for meaning." *Religions*, 16(4). <https://doi.org/10.3390/rel16040490>
- Linarto, M. I. (2023). The role of quarter-life crisis toward personal growth initiative in emerging adulthood. 8(1), 16–25.
- Lutfia, D., & Hidayat, R. (2020). *Hubungan materialisme dengan subjective well-being yang dimoderasi oleh religiositas pada ibu rumah tangga*. *Gajah Mada Journal Of Psychology*, 6(1), 67–79. <https://doi.org/10.22146/gamajop.53049>
- Martin, L. (2017). Understanding the quarter life crisis in community college students. Regent University.
- Mathad, M. D., Rajesh, S. K., & Pradhan, B. (2017). Spiritual well-being and its relationship with mindfulness, self-compassion and satisfaction with life in baccalaureate nursing students: a correlation study. *Journal of Religion and Health*, 1(1), 1–12. <https://doi.org/https://doi.org/10.1007/s10943-017-0532-8>
- Maturlu, N. D. (2025). Positive effects of adversity on religiosity, spirituality and depression: a systematic review and narrative synthesis. <https://doi.org/10.2139/ssrn.5011712>
- Maulana, A. (2021). The human capital in revolution industri. *Jurnal Ilmiah Manajemen Bisnis Dan Terapan*, 5, 1–8.
- Najoan, D. (2020). *Memahami hubungan religiusitas dan spiritualitas di era milenial*. *Educatio Christi*, 1(1), 64–74.
- O'Dea, T. F., & Daedalus. (2019). The crisis of the contemporary religious consciousness. *MIT Press*, 96(1), 96.
- Oman, D., Shapiro, S. L., Thoresen, C. E., Plante, T. G., & Flinders, T. (2008). Meditation lowers stress and supports forgiveness among college students: a randomized controlled trial. *Journal of American College Health*, 56(5), 569–578. <https://doi.org/10.3200/JACH.56.5.569-578>
- Putri, D. A. R., & Aprilianti, P. A. (2021). *Faktor-*

- faktor minat baca buku pengembangan diri. *Literasi: Jurnal Kajian Keislaman Multi-Perspektif*, 2(1), 65–102. <https://doi.org/10.22515/literasi.v2i1.4411>
- Putri, M. R. (2024). *Pembentukan perilaku disiplin belajar santri melalui penerapan self management (studi kasus di pondok pesantren baitul mustaqim punggur lampung tengah)*. IAIN Metro.
- Rambe, U. K. (2019). Pemikiran Amin Abdullah. *Al-Hikmah Jurnal Theosofi Dan Peradaban Islam*, 1(2), 146–175.
- Robbins, A., & Wilner, A. (2001). Quarterlife crisis: the unique challenges of life in your twenties. Penguin Publishing Group.
- Robinson, O. (2015). Emerging adulthood, early adulthood, and quarter-life crisis: updating erikson for the twenty-first century. *Emerging Adulthood in a European Context*. <https://doi.org/10.4324/9781315750620-3>
- Robinson, O. C., Wright, G. R. T., & Smith, J. A. (2013). The holistic phase model of early adult crisis. *Journal of Adult Development*, 20(1), 27–37. <https://doi.org/10.1007/s10804-013-9153-y>
- Rodríguez, S., González-Suárez, R., Vieites, T., Piñeiro, I., & Díaz-Freire, F. M. (2022). Self-regulation and students well-being: a systematic review 2010–2020. *Sustainability (Switzerland)*, 14(4). <https://doi.org/10.3390/su14042346>
- Ryff, C. D. (1989). Happiness is everything, or is it? Explorations on the meaning of psychological well-being. *Journal of Personality and Social Psychology*, 57(6), 1069.
- Santrock, J. W. (2002). *Perkembangan Anak, Edisi ke 11, Jilid 1, Terj. Mila Rahmawati & Anna Kuswanti*. Erlangga.
- Setta, S. M., & Shemie, S. D. (2015). An explanation and analysis of how world religions formulate their ethical decisions on withdrawing treatment and determining death. *Philosophy, Ethics, and Humanities in Medicine*, 10(1), 1–22. <https://doi.org/10.1186/s13010-015-0025-x>
- Sholihah, M. (2018). Kedewasaan beragama pada anak usia dasar. *FALASIFA/ : Jurnal Studi Keislaman*, 9(1), 97–114. <https://doi.org/10.36835/falasifa.v9i1.102>
- Stern, J. (2018). Teaching religious education. Bloomsbury Publishing.
- Sugiyono, D. (2013). *Metode penelitian pendidikan pendekatan kuantitatif, kualitatif dan R&D*.
- Sukmana. (2024). *Mindfulness dalam menghadapi quarter life crisis perspektif al-qur'an (studi analisis tafsir tematik)*. Program Pascasarjana Institut Ilmu Al-Qur'an (IIQ) Jakarta.
- Tazkiyyah, D. (2024). *Hubungan kecerdasan emosional dan Meaning in Life dengan perencanaan karir di Fase Quarter-life Crisis*. UIN Sunan Gunung Djati Bandung.
- Ukpo, S. D., Imohiosen, C. E., Owot, J. A., & Ajuluchukwu, P. (2024). The impact of religious and spiritual counseling on mental health outcomes in geriatric care. *International Journal of Multidisciplinary Research and Growth Evaluation*, 5(6), 1538–1547. <https://doi.org/https://doi.org/10.54660/IJMRGE.2024.5.5.1538-1547>
- Waluyo, T. S. S. S. B. (2023). *Dzikir sebagai upaya menstabilkan tingkat emosional orang tua menghadapi kenakalan remaja prespektif imam al-ghazali*. In *SETYAKI: Jurnal Studi Keagamaan Islam* (Vol. 1, Issue 3).
- Widayanthi, D. G. C., Subhaktiyasa, P. G., Hariyono, H., Wulandari, C. I. A. S., & Andriani, V. S. (2024). *Teori belajar dan pembelajaran*. PT. Sonpedia Publishing Indonesia.

- Wills, T. A., Yaeger, A. M., & Sandy, J. M. (2003). Buffering effect of religiosity for adolescent substance use. *Psychology of Addictive Behaviors*, 17(1), 24.
- Yaghoobzadeh, A., Soleimani, M. A., Allen, K. A., Chan, Y. H., & Herth, K. A. (2018). Relationship between spiritual well-being and hope in patients with cardiovascular disease. *Journal of Religion and Health*, 57(3), 938–950. <https://doi.org/https://doi.org/10.1007/s10943-017-0467-0>