



JAMBURA JOURNAL CIVIC EDUCATION  
<http://ejurnal.ung.ac.id/index.php./jacedu>  
E-ISSN: 2798-4818  
P-ISSN: 2808-2249

## The Paradox of Quarter-Life Crisis: A Critique of Generational Alienation and Qur'anic Value-Based Solutions

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### Article Info

#### Article History:

(Received) (March) (2025)

(Approved) (May) (2025)

(Published) (May) (2025)

#### Keywords:

Quarter Life Crisis;

Society 5.0;

The Value of the Qur'an;

### Abstract

This study aims to examine the paradox of the Quarter Life Crisis (QLC) as a critique of the alienation of the young generation in the Society 5.0 Era while offering solutions based on Qur'anic values, with a case study in Gorontalo Province. The method used is qualitative with primary, secondary, and tertiary data sources. A survey of 82 respondents revealed that more than 40% experienced high-frequency QLC, which is related to social pressure and the development of digital technology. The three main indicators of QLC include self-identification that is often experienced, dominant worries about career (35.4%), mental health, life goals, and the significant influence of digital technology (89.1%). The qualitative analysis reinforces that digital advances bring new complexities to the lives of the younger generation, while weak spiritual resilience and understanding of religious values exacerbate the condition of QLC. This study reconstructs the verses of the Qur'an and the main interpretations to offer solutions through three important awareness: (1) Cognitive Awareness, (2) Skills Awareness, and (3) Disposition Awareness. This approach emphasises internal transformation that is in line with the principle of amar ma'ruf nahi munkar. Surah Ar-Ra'd verse 11 becomes a strategic foothold, emphasising that changes in external conditions must begin with changes in oneself. Tafsir Al-Mishbah, Al-Qurthubi, and Al-Azhar reinforce the importance of mental attitude, effort, and self-awareness in facing QLC. Thus, spiritual strengthening and character based on Qur'anic values are the key to overcoming the identity crisis and emotional pressure of the younger generation in the Society 5.0 Era.

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### INTRODUCTION

Much of the literature on digital transformation focuses more on business aspects and pays less attention to the social dimension which is also important. The shift in values

and readiness of society in the face of dynamic social change needs to be discussed more seriously. Although the government has designed regulations and programmes such as the 2020-2024 RPJMN and developed the Digital Transformation Major Project in 2021 which focuses on infrastructure development and strengthening the digital ecosystem, attention to social aspects and community readiness is still not paid attention. In fact, social changes that continue to take place from time to time have encouraged a comprehensive transformation in human activities. Initially, activities that used to be carried out directly (*conventional*), are now transitioning to indirect methods (*unconventional*). This change is due to the digital transformation (Sambodo et al. 2022). This phase is often interpreted as a process that involves the use of digital technologies, such as virtualisation, mobile computing, cloud computing, and system integration in organisations (Eaves, Kumar & Parry, 2018).

In addition, in this case there is also a merger of various kinds of digital innovations, which ultimately brings about a total change in structure, values, processes, positions, and ecosystems, both within the organisation and in the social environment (Gegenhuber & Greenwood, 2018). As an evolutionary process, digital transformation focuses on using digital capabilities and technologies to create or overhaul business processes, operations, and customer experiences, with the goal of generating new value that is more relevant and adaptive. (Morakanyane, Grace, & O'Reilly, 2017).

Without us realising it, digital transformation is gradually changing the patterns of human interaction and the way people work, bringing activities into the digital world. This change is often referred to as the Society 5.0 Era, which is a continuation of previous eras such as Society (1.0), (2.0), (3.0), and (4.0) (Handayani and Muliastri 2020). The Society 5.0 era is a total change in society, where advanced technologies, such as artificial intelligence (AI), *Internet of Things* (IoT), and big data analytics (Big Data), are comprehensively integrated into daily life, in order to improve the quality of life and social welfare (Syafiqo Ahlah, 2020). Interestingly, there are many demands in this era, humans are expected to adapt to increasingly advanced and modern changes (Handayani and Muliastri 2020). So, the discourse on this issue is really urgent to be entertained. Because, one of the challenges that must be watched out for is the character of readiness in carrying out various activities. For example, in the fields of education, business, health, and other social interactions, which empirically have gradually shifted to the digital

environment (Polat & Erkollar 2021) . However, the problem is that not all activities carried out digitally can have a good impact (Polat and Erkollar 2021) .

A space for debate between the worlds "*Virtual*" and the world "*Real*" Those are two different things. The reason is that the cyber world that develops in the era of Society 5.0 users as the main actors, and prioritises interaction and communication through digital platforms, which allow people to communicate, work, and learn without the need to be physically face-to-face. In contrast, in the real world, social interaction involves direct communication that brings body language and facial expressions to life. Nonetheless, Ruhleder (2000) and Lyman and Wakeford (1999, p. 360) state that "virtual reality" is not a reality separate from other aspects of human actions and experiences, but rather an integral part of it. Virtual reality interacts and influences each other with real life, showing that experiences and actions in the digital world are closely related to and influencing everyday reality (Garcia et al. 2009) .

It is not surprising, if the data shows, that around 62.1% of the total population, especially in Indonesia, are internet users. This figure shows a significant internet penetration throughout the country. In addition, the use of the internet through mobile phone devices also shows a growth trend that continues to increase every year. This indicates that there has been a shift in lifestyle, which is more predominantly carried out through digital media. (Kominfo 2022) . Awareness of the transition in the Society Era 5.0 should be a top priority. Therefore, in the face of these changes, it is very important to understand and mitigate new risks, which arise along with the integration of technology. Remembering, some of Indonesia's dark history of cyber crime cases through social media, is enough as a lesson material.

The events in question include a series of previous cyberattacks. In 1997, pro-independence hackers from Portugal damaged the websites of the State Department and the Indonesian Armed Forces in Indonesia, triggering a counterattack from Indonesian hackers. In 1998, the PDII LIPI site was replaced with nude images, and the BKKBN site was attacked by Chinese hackers after the May riots. In June 1999, the POLRI homepage was replaced with a nude image and the PDI-Perjuangan logo. In January 2000, the websites of the JSE, Bank Central Asia, and Indosat were attacked, while Fabian Clone targeted Bank Bali and Bank Lippo. In January 2001, the website of PT Indonesia's Ajinomoto was attacked in protest against the use of pig enzymes, and in May 2001, the

National Police website was attacked by the Indonesian Muslim Hacker Action Unit in response to the arrest of the leader of the Commando Force (Fuady, 2005).

Interestingly, although the Indonesian government has introduced new patterns in dealing with the era of transformation in the Society 5.0 Era, the question that arises in society is how prepared the young generation is to face this change. The criticism that deserves to be conveyed is that the transition to a new era is not enough with new policies and patterns alone. Rather, the extent to which the readiness of the next generation to adapt and contribute effectively is also very crucial. Several research studies show that the Society 5.0 era causes disagreement over patterns in making choices. As a result, difficult choices are made in this phase, triggering a Quarter Life Crisis, which is characterised by increasing feelings of anxiety, confusion, and insecurity in the midst of dynamic social change (Ratri et al. 2021) .

Quarter Life Crisis is a phase of emotional crisis commonly experienced by individuals aged 20 to 30, as they struggle with pressure and uncertainty about the future, including the search for identity, career, life purpose, and interpersonal relationships (Nuriah, 2024) Facing this, Islam has since its inception emphasized the importance of a cautious attitude. One of the attitudes that is highly recommended is to strengthen character in responding to all problems that occur, be it social, cultural, or technological changes. In the context of digital transformation, this character strengthening must be based on the principles of the Qur'an (Priyanto 2020) .

On the contrary, the success of transforming one's life through the teachings of the Qur'an depends on two important things. First, understanding the content of the Qur'an, which means not only knowing the verses or stories, but also appreciating the meaning and wisdom behind each word, as well as understanding the context, purpose, and moral lessons contained in the teachings. Second, consistency in applying the messages of the Qur'an in daily life is very crucial, which means applying the principles of the Qur'an in real terms in various aspects of life so that these values are manifested in actions and behaviours. (Uthman Sulaiman 1435) For this reason, this paper aims to analyse how the Qur'an's strategy is able to respond to the phenomenon of Quarter Life Crisis in the Society 5.0 Era.

## RESEARCH METHODOLOGY

The method applied in this study uses a descriptive qualitative approach, with the aim of exploring in depth the phenomenon of Quarter Life Crisis (QLC) as a form of criticism of the alienation experienced by the young generation in the Society 5.0 Era, as well as formulating alternative solutions based on the values contained in the Qur'an. This approach is different from the quantitative descriptive research method that refers to the positivistic paradigm, where the analysis process is carried out deductively using instruments based on statistical formulas that are nomothetic, although in a simple form. Meanwhile, in the quantitative approach, the theory used has usually been tested and used as an analytical framework from the beginning to the end of the research (Leksono, 2013). On the other hand, the qualitative approach in this study emphasises more on contextual, in-depth, and interpretive understanding of social realities that cannot be explained numerically. The research location is in Gorontalo Province with the research subjects consisting of young people aged between 20 and 30 years old who were selected purposively, namely those who have real experience in dealing with QLC symptoms. The data sources used include primary, secondary, and tertiary data. Primary data was obtained through in-depth surveys and interviews. The survey was conducted to find out how often the younger generation experiences QLC and the factors that cause it, such as social pressure, career uncertainty, mental health problems, and the influence of digital technology developments.

In-depth interviews were conducted to further explore the personal meaning of QLC and the extent to which spiritual values affect an individual's ability to deal with it. Secondary data were collected from various scientific literature, books, journal articles, as well as the results of previous research relevant to the topic of QLC and the phenomenon of alienation in the digital society. Meanwhile, tertiary data is taken from the main interpretations of the Qur'an, such as Tafsir Al-Mishbah, Al-Qurthubi, and Tafsir Al-Azhar, which are used to analyse Qur'anic verses that have the potential to provide solutions to this crisis. The data collection technique was carried out through the dissemination of questionnaires, semi-structured interviews, and documentation studies of Islamic sources of interpretation and literature. The data that has been collected is analysed thematically with the stages of data reduction, categorisation, interpretation, and conclusion preparation. Researchers identified key themes that emerged from the field data, such as identity crises, confusion of life direction, reliance on digital technology,

and weak spiritual foundations. Furthermore, a reconstruction of the understanding of Surah Ar-Ra'd verse 11 is carried out as a theological foundation that changes in human life must begin with changes in oneself. This verse is analysed using a thematic interpretation approach from various credible sources. From this analysis, the idea of a solution based on three important awareness was born, namely cognitive awareness, skills awareness, and disposition awareness. These three realisations are positioned as a foundation to strengthen the character and spirituality of the younger generation in the face of the pressure and confusion of identity in the digital era. To ensure the validity of the data, the researcher used source triangulation techniques, member checking, and discussions with experts in the fields of psychology and Islamic studies.

## **RESULTS OF RESEARCH AND DISCUSSION**

### **4.1 Portrait of the Quarter Life Crisis in the Society Era 5.0**

The contextualisation of the verse on the encounter of the word anxiety and fear that describes the Quarter Life Crisis, can be identified through the Qur'an verse (Nuhaya, 2020). The meaning of the word, illustrated through The term fear (خوف) refers to the emotional state that arises in a threatening or frightening situation, as mentioned in surah al-Ahzab verse 19 (Sihab, 2005). Also discoverable in Luqman verse 31 (Sihab, 2005). Furthermore, sadness (حزن) which describes feelings of grief or loss, found in the letter of Jonah verse 65, Then, for the narrowness of the soul (اضى) refers to feelings of deep distress or stress, also mentioned in Surah an-Nahl verse 127 (Abdullah, 2003). Meanwhile, anxiety (هلع), which is a condition of the heart that is not calm or restless, is found in surah al-Ma'arij verses 19-21 (Risnawati 2023).

In response to this, the phenomenon of the Quarter Life Crisis shows similarities with previous studies that affirm that religious values have a very important role in overcoming the crisis. In line with that, research conducted by Alexandra Robbins and Abby Wilner, which focused on children in the United States, revealed that the Quarter Life Crisis is not only caused by individual difficulties in adjusting to rapid social change, but also by a lack of understanding and appreciation of religious teachings. This research confirms that a deep understanding of religious teachings can be a strong fortress in dealing with emotional crises such as the Quarter Life Crisis (Risnawati 2023).

Other research perspectives also emphasise the close relationship between the development of the modern era and the application of religious values, which also played a role in the emergence of the Quarter Life Crisis. The study shows that the young

generation aged 23-25 years in Indonesia experiences a Quarter Life Crisis with a figure of 75%. This phenomenon is largely due to the lack of ability to deal with rapid social change, which is not balanced with adequate spiritual strength. The study confirms that in the midst of the challenges of the modern era, the inability to balance social demands with the application of religious values can exacerbate the crisis experienced by individuals in important phases of their lives (Ramadhany & Argarini 2024) . Therefore, the lack of understanding of the dynamics of changing times, especially in terms of the inability to integrate the values of the Qur'an as a guide in facing modern challenges, can worsen the condition of the Quarter Life Crisis (Ratri et al. 2021) .

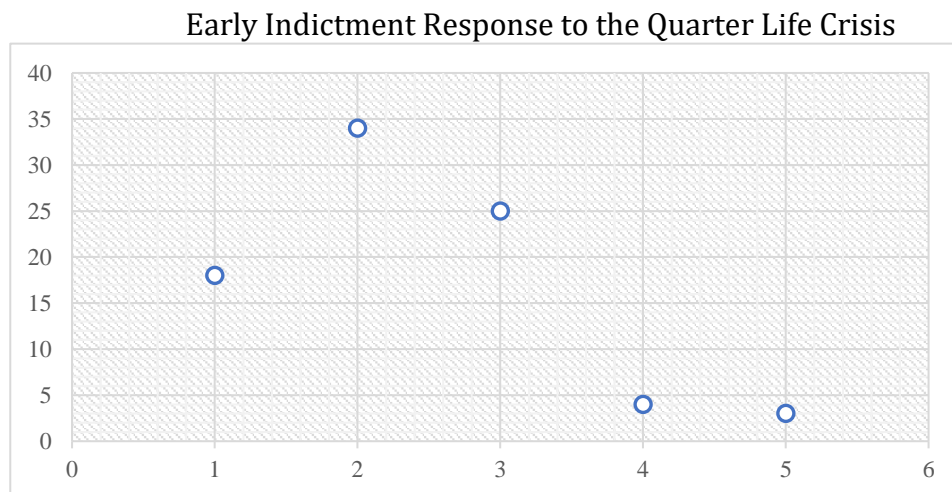
Questioning the previous willingness, the results of a survey study conducted by the author, especially on the young generation in Gorontalo Province, involving 82 respondents from various work backgrounds, show consistent indications related to the phenomenon of Quarter Life Crisis in the Society 5.0 Era. This survey uses several relevant parameters or indicators, such as: (1) An individual's experience in identifying himself or herself as experiencing a Quarter Life Crisis; (2) The impact of digital transformation in the Society 5.0 era on these conditions; and (3) Factors that affect the occurrence of Quarter Life Crisis in the Society 5.0 Era.

The survey on the Quarter Life Crisis phenomenon in Gorontalo Province in 2024 involved 82 respondents consisting of various backgrounds of age, gender, employment status, and last education. The age distribution of respondents is as follows: 18-20 years old as many as 33 respondents (40.2%), 21-23 years old as many as 22 respondents (26.8%), 24-26 years old as many as 14 respondents (17.1%), and 27-30 years old as many as 13 respondents (15.9%). In terms of employment status, most of the respondents were students as many as 54 individuals (65.9%), followed by respondents who had worked as teachers, teachers, and consultants. The last education of the respondents also varied, ranging from high school/equivalent to the S2 level, with the following details: high school/equivalent as many as 28 respondents (34.1%), D3 as many as 2 respondents (2.4%), and S1/S2 as many as 52 respondents (63.4%).

In relation to previous research, the results of a survey conducted by the author on the young generation in Gorontalo Province show consistent indications related to the phenomenon of Quarter Life Crisis in the Society 5.0 Era. The survey involved 82 respondents from various occupational backgrounds and used a number of relevant parameters or indicators. These indicators include: (1) Individual experience in

identifying themselves as experiencing a Quarter Life Crisis; (2) The Influence of Digital Transformation in the Society 5.0 Era on the Quarter Life Crisis; and (3) Factors that determine the occurrence of Quarter Life Crisis in the Society 5.0 Era. The results of this study provide a clearer picture of how the digital age affects the emotional crises experienced by the younger generation and what factors contribute to the occurrence of these crises.

**Diagram 1.**



This diagram, shows that as many as 18 individuals, equivalent to 14.3% of the total respondents, indicated that they experienced Quarter Life Crisis (QLC) with a very frequent frequency. In addition, 34 individuals or 27.0% of the respondents reported that they experienced frequent QLC. Furthermore, the number of respondents who claimed to have experienced QLC with an occasional frequency reached 25 individuals, which is equivalent to 19.6%. On the other hand, 4 individuals, or 3.1%, stated that they rarely experienced QLCs, while only 3 individuals, equivalent to 2.4%, reported that they had never experienced the condition. Furthermore, secondly, the indicator concerns the aspect that is most worried by individuals about the Quarter Life Crisis in the Society 5.0 Era. Further on the most worrying aspects can be seen in the following diagram:

**Diagram 2.**

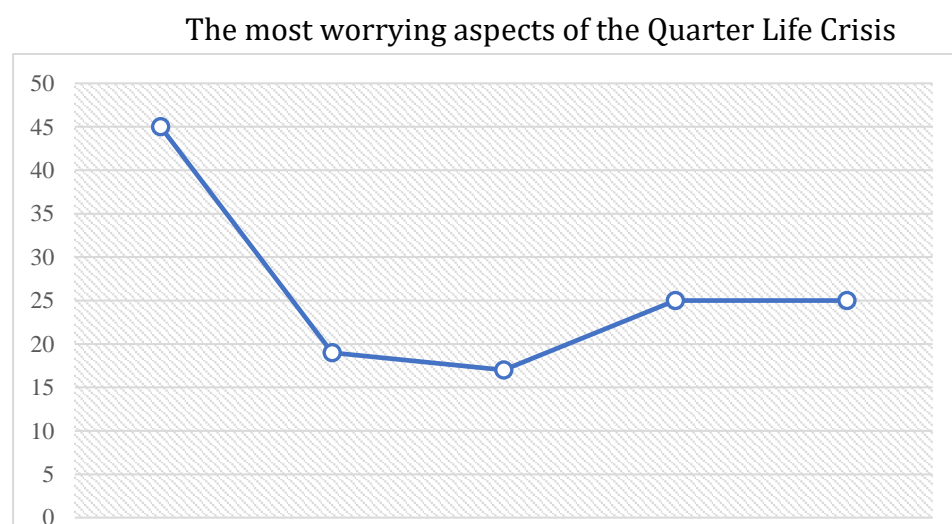




Diagram 2 shows the aspects that individuals are concerned about in dealing with the Quarter Life Crisis (QLC). There were 45 respondents (35.4%) who were worried about career and work aspects. On the other hand, 25 respondents (19.8%) indicated concerns related to mental health and life goals. In addition, 19 respondents (15.1%) reported concerns about relationships and family, while 17 respondents (13.5%) expressed concerns related to financial aspects. For the third indicator, related to the Influence of Digital Technology on the Intensity of the Quarter Life Crisis, it can be seen in the respondent response graph as follows:

**Diagram 3.**

The influence of technology on ethnicity in the Quarter Life Crisis

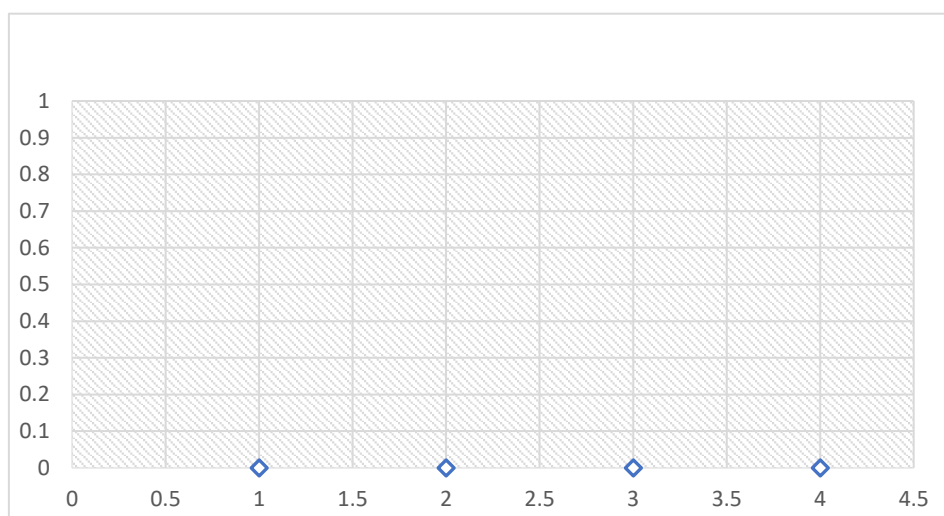


Diagram 3 shows that, the influence of digital technology on the quarter life crisis, the results show a varied impact. Of the total respondents, as many as 29 people or 35.4% felt that digital technology greatly influenced them in facing the quarter life crisis. In addition, 44 people or 53.7% of respondents felt that digital technology was affecting them, although not as big as the first group. This shows that for many people, digital technology has a fairly significant role. On the other hand, 12 people or 14.6% of respondents considered that digital technology did not affect them so much in dealing with the quarter life crisis. Finally, only 1 person or 1.2% of respondents feel that digital technology has not affected them at all in this transition period.

Based on the results of the survey that has been presented through the three diagrams above, as many as 41.3% of respondents experienced Quarter Life Crisis (QLC) very often or frequently. Respondents' top concerns related to QLC focused on career and work aspects, with 35.4% of respondents placing it as a top issue. In addition, 19.8% of respondents are worried about their mental health and life goals. Digital technology also plays a significant role in dealing with QLC, with 35.4% of respondents reporting that technology has a huge impact. The results of this survey, when viewed from several research approaches, indicate that the 21st century has brought significant changes in mindsets, lifestyles, and attitudes, leading to a shift in values. To face the various challenges that arise in this era, strong and stable character resilience is needed. Moral and spiritual power has great potential to mitigate the adverse impacts of the transition from Society 4.0 to Society 5.0. (Suardi et al. 2022). The transformation process of change resulting from an increasingly complex and digitally connected environment (Utaminingsih et al. 2023).

Therefore, the Qur'an serves as an antidote when facing this kind of phenomenon. This has been reminded by Allah SWT to His servant in surah Al-Kahf, where one of the relevant examples is found in verse 18. The verse describes how God guarded them during their long sleep in the cave by turning their bodies over to prevent damage and keeping their faithful dog at the cave gate. Their unique state with their eyes open while sleeping creates fear for anyone who sees them. This verse emphasises the power of Allah in caring for His servants and the importance of faith and obedience to Him. Because, in the verse there is the word "*Al-Washtd*" Derived from "*Washed*," which means to close, referring to the cave door or the area around the cave. While "*Iththala'ta*," that comes from "*Wow*," means going up and showing an effort to see from a height that makes people reluctant to approach. The mention of running before fear in this verse shows that running is not just caused by fear. Some scholars argue that fear arises because of their eyes opening while sleeping, their authority, the possibility of being considered a thief, or the fear of danger. Overall, Allah instills fear so that no one comes near (Sihab 2022) .

Linking the results of the survey on the Quarter Life Crisis (QLC) with the current situation, there seems to be a similarity in the pressures and challenges faced by individuals. In this era of rapid change, the ability to overcome challenges with faith and determination is essential. Just as Ashabul Kahfi received protection from Allah, we also need to seek refuge in spiritual and moral values to face the uncertainties that exist. While

digital technology has a significant impact on daily life, it can also be a source of stress. In this context, the Qur'an is the only source capable of providing guidance for those who make it a guide for life. The Qur'an not only brings good news in the form of a promise of reward for the believers who do righteous deeds, but also serves as a warning for those who do not believe in the Day of Retribution, with the threat of punishment for those who commit immoral deeds (Siregar 2016).

Regarding the guidance, it has also been explained in the Qur'an surah Al-Isra' verses 9-10. How, what Al-Maraghi explained is that this verse has a special relationship with the qualities contained in it, which are grouped into three categories. Firstly, the Qur'an serves as a guide for those who are given guidance by Allah to the straightest path, which is the true and comprehensive religion. Secondly, the Qur'an gives glad tidings to those who believe in Allah SWT and His Messenger, as well as those who do righteous deeds and perform amar ma'ruf nahi munkar, with the promise of a great reward on the Day of Resurrection as a reward for their good deeds. Third, the Qur'an is a warning for those who believe in the Day of Retribution and realise that in this world they have not received a full reward for rewards and punishments, so they are expected to stay away from immoral deeds.

There are three groupings of attributes referred to in verses 9-10. Among them, firstly, the Qur'an is a guide for those to whom Allah shows the straightest path, which is the true and broad religion. Secondly, the Qur'an gives glad tidings to those who believe in Allah SWT and His Messenger, as well as those who do righteous deeds and do ma'ruf nahi munkar deeds, with the promise of a great reward on the Day of Resurrection as a reward for their good deeds. Third, the Qur'an is a warning for those who believe in the Day of Retribution and who realise that in this world they have not received full retribution for rewards and punishments, so they stay away from immoral deeds (Ahmad Mustafa al-Marāgi, 1974).

#### **4.2 Portrait of the Quarter Life Crisis in the Society 5.0 Era in Gorontalo Province**

Change refers to the word al-taghyir, which means a significant transformation in the way we think, act, and behave, resulting in a variety of different outcomes. At-Taghyir is the masdhar ism of fi'il "ghoyyara-yughayyiru-taghyiran," which means change, modification, and transformation. In Arabic, at-taghyir is interpreted as the replacement of one object with another and as the process of changing from one form to another. The

Qur'an uses the word at-taghyir in the form of a verb (yughayyiru) in QS. ar-Ra'd (13):11, falyughoyyirunna in QS. an-Nisa' (4):119, and yataghoyyar in QS. Muhammad (47):15, as well as a noun (mughayyiron) in QS. al-Anfal (8):53. The word at-taghyir and its variations in the Qur'an describe changes in social conditions, except for QS. Muhammad (47):15 which discusses the story of the inhabitants of the heavens. QS. an-Nisa' (4):119 describes the change in the condition of a people due to the error of Satan, while QS. al-Anfal (8):53 explains the destruction of a race because of their deeds. The Qur'an emphasises that the social state of society, both prosperity and misery, depends on their attitudes and actions (Permatasari 2023) .

Reconstructing the verses of the Qur'an and the explanation of the three interpretations that are used as the author's reference, that to face the Quarter Life Crisis in the Era of Society 5.0 as argued by the author, the young generation who are in the crucial age phase must make these three changes including;

(1) *Cognitive Awareness.*

Cognitive Awareness is the ability of individuals to understand, analyse, and evaluate relevant information and knowledge in the context of technological developments and social changes in the Era of Society 5.0. It involves critical thinking skills, an understanding of digital tools and information sources, and adaptation to rapid information dynamics.

(2) *Skills Awareness.*

Skills Awareness refers to the awareness and development of skills necessary for success in the Society 5.0 Era. This includes technical skills, such as mastery of digital technologies and modern tools, as well as soft skills such as communication, collaboration, and time management that are essential to function in a changing and often complex environment.

(3) *Disposition Awareness.*

Disposition Awareness is a positive and adaptive mental attitude that is necessary to face challenges and changes in the Society 5.0 Era. This involves building a commitment to lifelong learning, flexibility in dealing with new situations, and strengthening ethical and moral values that can guide individuals in decision-making and social interactions (Permatasari 2023) .

Regarding this issue, remembering that Islam teaches the importance of a balance between a strong morality and a spiritual dimension, as well as the development of

productive character, this is also very much in line with the Islamic principle of doing "*Amar Ma'ruf nahi munkar*". Therefore, it is also very appropriate where, Quraish Shihab in his book "Grounding the Qur'an" emphasises that every change is greatly influenced by the mental attitude of the individual (Shihab, 2011).

The importance of transforming is also strongly emphasised by Allah SWT in the Qur'an surah ar-Rad verse (11); al-Anfal (58); Muhammad (15); An-Nisa (115). One of the things that can be used as a benchmark to overcome problems as described by the author about the Quarter Life Crisis, is surah ar-Rad verse (11). The interpretation made by al-Mishbah in this verse, interpreted as a warning by Allah SWT, stipulates the change in the condition of a people in line with the changes they make in themselves, both from positive to negative and vice versa, from negative to positive. These changes include their psychological conditions, such as turning gratitude into disbelief, obedience into iniquity, faith into polytheism. Furthermore, Allah will turn favour into disaster, guidance into error, happiness into misery, and so on. This verse also emphasises that a change in favour in society occurs when there is a change in their personality. This law applies universally, and effective social change must begin with the internal changes of society. God changes the external conditions after the people change their internal conditions. Quraish Shihab emphasises that the change in "nafs" in this verse involves three main things: the values embraced by the community that must be clear and strong, determination or *irâdah* accompanied by ability, and practical understanding that guides the community in managing resources well. Without these three aspects-values, determination, and understanding-the desired social changes will not occur effectively (Shihab, 2002).

Another question, as stated by Al-Qurthubi, is that Allah SWT will not change the fate of a people until they change themselves or one of them brings change. This verse does not mean that punishment will only befall a person if he sins, but that calamity can befall a person or a people because of the sins of others. If Allah SWT wills evil for a people, He will blind their eyes, so that they unconsciously choose the path of destruction (Al-Qurthubi, 2008).

In line with this, in the tafsir of al-Azhar, this verse is understood as a verse that shows the strength and intellect that Allah bestows on humans so that humans can act independently and control themselves under the auspices of Allah. Man has authority over himself within the limits set by God. Therefore, humans are obliged to try to

determine the direction of their own lives, not just surrender without effort. Allah gives man reason so that he can distinguish between bad and good. Man is not like cotton that the wind blows to and fro, or like a stone that is thrown by the side of the road. Man has the intellect and power to achieve something better within the limits set by Allah. Without this, humans will not achieve the honour of being a caliph on earth (Hamka, 2015).

## **CONCLUSION**

Quarter Life Crisis (QLC) in the Society 5.0 era is characterised by feelings of anxiety, fear, sadness, anxiety, and narrowness of soul, which can be identified through the verses of the Qur'an. For example, the suras of Al-Ahzab and Luqman describe fear, the surah of Jonah reflects sorrow, and the suras of an-Nahl and al-Ma'arij describe anxiety. Studies show that religious values play an important role in overcoming this crisis, with a lack of understanding of religion being one of the contributing factors. The results of the study showed that 41.3% of the younger generation experienced QLC, with the main concerns related to career and mental health. The influence of digital technology is also significant, adding to the pressure in dealing with emotional crises. To meet these modern challenges, strong character resilience is needed, in which the Qur'an serves as a source of guidance and protection. Responding to this phenomenon, as reflected in the story of Ashabul Kahfi, faith and obedience to Allah are the keys to facing uncertainty. The Qur'an also provides three main functions: as a guide to life, good news for the believers, and a warning for those who commit immorality. Thus, understanding and applying the values of the Qur'an can be a strong fortress in facing the Quarter Life Crisis in this challenging era.

In facing the Quarter Life Crisis in the Society 5.0 Era, it is important for the younger generation to make three strategic changes based on the Qur'an: (1) Cognitive Awareness, which includes the ability to understand and analyse information in a technological and social context; (2) Skills Awareness, which includes the development of technical and soft skills to function in complex environments; and (3) Disposition Awareness, which reflects a positive and adaptive attitude. This transformation is in line with the Islamic teachings on moral and spiritual balance and the role of the individual in determining the direction of his life, as explained in surah ar-Rad verse 11, where the change in the circumstances of a people begins with their own internal changes.

So, through this paper, the author recommends to the Ministry of Religion to implement counselling and training programmes that focus on developing technical and

soft skills for the younger generation through several strategic steps. First, develop a training curriculum that includes critical thinking, time management, and communication skills, by engaging practitioners and experts in their fields to provide quality teaching. Second, hold interactive and practical training sessions, where participants can directly apply the skills learnt through simulations or case studies. In addition, the Ministry also needs to strengthen spiritual awareness by conducting regular studies on the Qur'an, which are organised in the form of group discussions or lectures in places of worship and communities. This can involve religious leaders, community leaders, and educators to provide a deeper and more interesting perspective. Even in its implementation, this activity should be designed in a structured and scheduled manner at regular intervals, and involve the active participation of the younger generation to increase their sense of ownership and involvement in the programme. In this way, the young generation not only acquires practical skills, but also deepens their spiritual understanding, so that they can be better prepared to face the challenges in the Society 5.0 Era.

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