



## **HUSNUZAN AND QUARTER-LIFE CRISIS IN STUDENTS OF RADEN MAS SAID ISLAMIC STATE UNIVERSITY SURAKARTA**

*Putri Anaida Pratiwi*

Universitas Islam Negeri Raden Mas Said Surakarta, Indonesia

*Ahmad Saifuddin\**

Universitas Islam Negeri Raden Mas Said Surakarta, Indonesia

Correspondence author's email: [ahmad.saifuddin@staff.uinsaid.ac.id](mailto:ahmad.saifuddin@staff.uinsaid.ac.id)

### **Abstract**

**Keywords:**  
adolescents;  
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quarter-life crisis  
(QLC); students  
of UIN Raden  
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*Adolescence is a crucial stage in the human developmental phase because adolescents typically experience various problems. One of the problems is the quarter-life crisis (QLC). QLC is a problem related to anxiety about multiple roles that have yet to be completed in the adolescence phase, such as university, work, and marriage. Literature mentions that QLC can be buffered by husnuzan. However, the authors found that some Raden Mas Said Islamic State University Surakarta (Universitas Islam Negeri Raden Mas Said Surakarta) students who are in adolescence and implementing husnuzan still experience QLC. Thus, the present study aimed to explain the correlation between husnuzan and a quarter-life crisis. The study used a correlational quantitative approach. Therefore, data collection instruments were in the form of Likert scales. Six experts validated the husnuzan and QLC instruments to ensure their validity. The two instruments were also tested, resulting in a reliability coefficient of 0.941 for the QLC scale and 0.908 for the husnuzan scale. The study involved 300 UIN Raden Mas Said Surakarta students aged 21-25 years old. An analysis with regression analysis showed  $F=178.523$  and  $\beta=-0.612$  with  $p<0.01$ . In other words, there is an effect of husnuzan on quarter-life crisis among students of UIN Raden Mas Said Surakarta. In the context of da'wah, this research is expected to be a reference theme for preachers targeting adolescents and preachers' efforts to overcome the problems of adolescents.*

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<b>Abstrak</b>	
<b>Kata kunci:</b> remaja; husnuzan; Quarter-Life Crisis (QLC); mahasiswa UIN Raden Mas Said	Remaja merupakan tahapan yang krusial dalam fase perkembangan manusia karena remaja memiliki banyak permasalahan. Salah satu permasalahannya adalah Quarter-Life Crisis (QLC). QLC merupakan permasalahan yang berkaitan dengan kecemasan terhadap berbagai peran yang belum terselesaikan di fase remaja, misalkan kuliah, pekerjaan, dan pernikahan. Berbagai literatur menyebutkan bahwa QLC dapat diredam dengan husnuzan. Akan tetapi, kami menemukan bahwa terdapat beberapa mahasiswa UIN Raden Mas Said Surakarta yang notabene berada pada fase remaja yang menerapkan husnuzan namun masih mengalami QLC. Tujuan dari penelitian ini adalah untuk menjelaskan hubungan antara husnuzan dengan Quarter-Life Crisis (QLC) pada mahasiswa UIN Raden Mas Said Surakarta. Penelitian ini menggunakan pendekatan kuantitatif korelasional. Sehingga, alat pengumpulan datanya menggunakan alat ukur berbentuk likert. Alat ukur husnuzan dan QLC tersebut divalidasi terlebih dahulu oleh enam orang ahli untuk memastikan seluruh itemnya valid. Selain itu, kedua alat ukur juga diujicobakan sehingga menghasilkan koefisien reliabilitas sebesar 0,941 untuk alat ukur QLC dan 0,908 untuk alat ukur husnuzan. Penelitian ini melibatkan 300 mahasiswa UIN Raden Mas Said Surakarta yang berusia 21 – 25 tahun. Teknik analisis regresi menghasilkan $F=178.523$ dan $\beta=-0.612$ dengan $p<0.01$ . Dengan kata lain, terdapat pengaruh husnuzan terhadap QLC pada mahasiswa UIN Raden Mas Said Surakarta. Dalam konteks dakwah, penelitian ini diharapkan dapat menjadi referensi tema bagi pendakwah yang menysasar remaja serta upaya pendakwah untuk mengatasi permasalahan remaja.

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## INTRODUCTION

### ***Background Of The Study***

Adolescence is a critical phase of the developmental process, as individuals in this era often encounter various challenges. This is because the adolescence phase is a transition from the childhood phase to the adulthood phase. Thus, an adolescent is burdened by multiple roles on the path to adulthood. Because of this condition, adolescence is often called the stress and storm phase (Hashmi, 2013; Papalia, Olds, & Feldman, 2008; Santrock, 2011). This phase generally starts at the age of 12 to 21 years old (Papalia et al., 2008) and in that phase, there is a condition commonly named

emerging adulthood (Santrock, 2011). Emerging adulthood occurs when someone is between 18 and 25, characterized by exploring the self and the surroundings (Arnett, 2000).

Arnett (2015) mentioned that there are five main features of the emerging adulthood phase, namely identity exploration, instability (in love, education, employment, and living situation), focus on the self, a sense of being in between adolescence and adulthood (can no longer be considered an adolescent but yet to be ready to be called an adult), and optimism about the possibilities that may happen in life. Responses toward the emerging adulthood phase differ. Some responses may incite positive development, but they can also cause an emotional crisis or negative response, often called a quarter-life crisis (QLC).

### ***Literature Review***

QLC is a response from an individual transitioning toward adulthood and, in the process, experiencing significant instability, continuous changes, numerous choices, panic, and helplessness (Robbins & Wilner, 2001). According to a study in 2020 done on a group of emerging adults in Pekanbaru, the quarter-life crisis of emerging adult individuals in the region was 43.22% in the middle category and followed by 27.97% in the high category (Herawati & Hidayat, 2020). Additionally, a study about the quarter-life crisis was also done in 2020 on 57 Batch 2015 students of the Faculty of Psychology at UIN Maulana Malik Ibrahim Malang, and it was found that 94.7% of them experienced mid-level quarter-life crises (Muttaqien & Hidayati, 2020).

One of the strategies that can be used to solve the QLC issue is religiosity. The higher a person's religiosity, the lower their QLC. However, the lower someone's religiosity is, the higher the potential to experience QLC (Habibie, Syakarofath, & Anwar, 2019). According to Verbit (1970), there are six dimensions of religiosity, namely doctrine (belief toward religious doctrines and the likes), knowledge (religious knowledge), ritual (the individual's intensity in performing religious rituals), emotion (the person's devotion toward their worships and the relation with God), ethics (good deeds), and community (the person's participation in religious organizations). The emotional aspect can be manifested in the form of good prejudice, or according to Islamic concept is often termed as *husnuzan*.

*Husnuzan* is a pattern of good prejudice free from wrong prejudice, hatred, and negative emotion. By cultivating *husnuzan*, an individual is more likely to perform positive behaviors, such as having a positive attitude and being free from negative symptoms, e.g., feeling pressured, stressed, and anxious (Rusydi, 2012; Yucel, 2014). Therefore, *husnuzan* can be a strategy to reduce QLC.

Rusydi (2012) stated that *husnuzan* consists of two aspects: having a good prejudice toward Allah and having a good prejudice toward other people. Meanwhile, Yucel (2014) argued that *husnuzan* has three aspects, e.g., *husnuzan* toward Allah, *husnuzan* toward the happenings in the world, and *husnuzan* toward fellow humans. The aspect of good prejudice or *husnuzan* toward Allah is the aspect that differentiates the *husnuzan* concept (positive prejudice in Islam) from the positive thinking concept according to the Western that focuses more on the individual process (Rusydi, 2012).

### **Research Gap**

Although the theoretical concept explains that *husnuzan* can lower QLC, in reality, some people who have implemented *husnuzan* still display some signs or symptoms of QLC. The researchers conducted an initial survey on 61 students of Raden Mas Said Islamic State University Surakarta (Universitas Islam Negeri Raden Mas Said Surakarta) and found that they experienced some signs of QLC. The survey results show that 28 students (45.9%) admitted to often feeling anxious about their future after graduation, 29 students (47.5%) sometimes feel anxious about their future post-graduation, and four students (6.6%) have never felt that way. Then 14 of those students (23%) feel pressured and stressed out with their life demands, 38 students (62.3%) sometimes experience that feeling, and nine students (14.8%) rarely or never feel that way.

On the other hand, the 61 UIN Raden Mas Said Surakarta students stated that they have shown good prejudice toward Allah (*husnuzan*). A survey showed that 51 students (83.6%) admitted to often or constantly feeling that they are under Allah's protection and happy with everything happening in life. In comparison, ten students (16.14%) sometimes felt that way. Then, 36 students (59%) of the participants always have a good prejudice toward people around them, and 25 students (41%) still feel doubtful about always having a good prejudice toward others. This phenomenon becomes even more interesting because QLC occurs in students of UIN Raden Mas Said Surakarta who

incidentally are students at religious university who are often taught about *husnuzan* values.

### ***Problem Formulation***

Based on that discrepancy, a study of the correlation between *husnuzan* and QLC in UIN Raden Mas Said students becomes pivotal. Thus, the problem formulation in this article is how *husnuzan* affects the quarter-life crisis in students of UIN Raden Mas Said Surakarta? Then, how to deliver the message of *husnuzan* to undergraduate students or adolescents so that *husnuzan* can be understood as a strategy to reduce quarter-life crisis?

### ***Purposes Of The Study***

Based on the problem formulation, this study attempted to explain the correlation between *husnuzan* and QLC in UIN Raden Mas Said Surakarta students. In addition, this article also aims to discuss strategies for providing undergraduate students or adolescents with an understanding of *husnuzan* from the perspective of da'wah and communication.

### ***Novelty Of The Study***

There are already many studies related to *husnuzan* (Fairuzzahra, Aryandari, & Purwadi, 2018; Ross, Hasanah, & Kusumaningrum, 2020; Rusydi, 2012; Shabrina & Rachmawati, 2019; Siddik & Uyun, 2018; Yucel, 2014), as well as QLC (Atwood & Scholtz, 2008; Balzarie & Nawangsih, 2019; Duara, Hugh-Jones, & Madill, 2021; Habibie et al., 2019; Herawati & Hidayat, 2020; Muttaqien & Hidayati, 2020; Rahmania & Tasaufi, 2020; Robinson, 2018; Syifa'ussurur, Husna, Mustaqim, & Fahmi, 2021; Zarqan, Pamungkas, Syakarofath, & Hendriyani, 2020). However, a study analyzing *husnuzan* and QLC simultaneously had never been done. It shows the originality of the present study.

### ***Hypothesis Of The Study***

This study proposed two hypotheses: First, an alternative hypothesis is that there is a negative correlation between *husnuzan* and QLC in UIN Raden Mas Said Surakarta students. Second, a null hypothesis is that there is no correlation between *husnuzan* and QLC in UIN Raden Mas Said Surakarta students.

## METHODS

### *Research Method*

The present study utilized a quantitative approach with correlational methods because it aimed to explain the correlation between two variables, namely *husnuzan* and QLC. Therefore, two measuring instruments were used: 1) *Husnuzan* scale which refers to a theory by Rusydi (2012) that encompasses two aspects, namely *husnuzan* toward Allah and *husnuzan* toward humans, and 2) QLC scale, which refers to Robbins and Wilner's (2001) theory that encompasses difficulty in decision making, helplessness, negative self-evaluation, being caught up in a difficult situation, anxiety, stress, and worry about interpersonal relationships.

### *Participants/Research Sample*

The present study sample consisted of UIN Raden Mas Said Surakarta students with the following characteristics: 1) Active students. Robbins & Wilner (2001) stated that educated people are more vulnerable to a quarter-life crisis. 2) In the 7th semester or beyond or aged 20 to 25. Based on the pilot survey, QLC often occurs in people aged 20 or older and frequently happens to final-year students. As Santrock (2011) explained, emerging adulthood starts at 20 and continues until 29 years old. The present study employed cluster random sampling. This sampling technique was chosen because the population understudied was students from five different faculties, and thus, cluster random sampling could ensure that each faculty would be represented in the research sample. The population of this study was 6,682 students. Using the sampling table by Isaac & Michael (1995), the final sample number obtained was 261 students (with a confidence interval of 90%). However, were 300 students involved in this study (238 women students university and 62 men university).

Table 1.

Sample Size Of Each Faculty

Faculty	Population Size	Sample Size	Obtained Samples
Adab and Languages	1290	50	52
Ushuluddin and Dakwah	1806	71	79
Sharia	1284	50	55
Islamic Economy and Business	1174	46	66
Tarbiyah Science	1128	44	48
Total	6682	261	300

Table 2.

## Distribution Of Research Samples By Age

Age	Total	Percentage (%)
20	17	5.7
21	155	51.7
22	89	29.6
23	35	11.6
24	3	1
25	1	0.3
Total	30	100

***Instruments Of Measurement***

Six experts in psychology validated the two scales. Validation was measured using Aiken's (1985) formula. The cutoff score for an item considered valid is 0.79 because the validation involved six experts. The experts validated the process in two rounds. In the first round, there were items with validity coefficients less than 0.79, namely item 8, 10, 12,13, 20, 23, 27, 29, 33, 43, 46, 47, 48, 50, 54, and 56 of the QLC scale and item 10, 14, 20, 21, 23, 24, 27, 33, 34, 35, 40, 48 of *husnuzan* scale. Then, the items were revised and returned to the experts for another round of assessment. In the second round, all QLC and *husnuzan* scale items were considered valid with validity coefficients equal to or more than 0.79.

The two measuring instruments were tested on 302 students from Islamic universities in Central Java and the Special Region of Yogyakarta (other than UIN Raden Mas Said Surakarta). The tryout showed that the reliability coefficient of the QLC scale using Cronbach's alpha is 0.941, with six items being dropped, so the final scale has 50 items. Meanwhile, the Cronbach's alpha for the *husnuzan* scale is 0.908, with nine dropped items, so the final scale has 39 items. The minimum value for the reliability coefficient accepted is 0.700 (Azwar, 2016; Saifuddin, 2021). Thus, the two scales are considered reliable because the reliability coefficients are more than 0.700. The index of discrimination for the QLC scale ranges from 0.295 to 0.663, while for the *husnuzan* scale the index of discrimination ranges from 0.264 to 0.614 after two rounds of analysis.

### Data Analysis

This study used two-step analysis. First, assumption test. The assumption test encompasses the normality test and linearity test. Second, hypothesis test. The hypothesis test employed in the study was regression analysis. Analysis was done using the SPSS software.

Table 3.

Categorization Of *Husnuzan* And Quarter-Life Crisis

Category	<i>Husnuzan</i>		Quarter-life Crisis	
	Score Range	Frequency	Score Range	Frequency
Very High	$X > 163.8$	106	$X > 209,994$	2
High	$132.6 < X \leq 163.8$	168	$169.998 < X \leq 209.994$	32
Moderate	$101.4 < X \leq 132.6$	26	$130.002 < X \leq 169.998$	150
Low	$70.2 < X \leq 101.4$	0	$90.006 < X \leq 130.002$	100
Very Low	$X < 70.2$	0	$X < 90.006$	16
Total		300		300

## RESULTS AND DISCUSSION

### Research Results

This study implemented assumption tests before conducting hypothesis testing. The assumption tests consist of normality and linearity tests. One-sample Kolmogorov-Smirnov was performed with IBM SPSS Statistics 25 to test the normality of the data. Kolmogorov-Smirnov test on QLC showed a test statistic value of 0.49 with an asymptotic significance of 0.73 ( $p > 0.05$ ). Meanwhile, the result showed a test statistic value of 0.36 with an asymptotic significance of 0.200 ( $p > 0.05$ ) for the *husnuzan* variable. Based on that result, the data of the two variables were normally distributed.

Test for Linearity with IBM SPSS Statistics 25 was performed to see whether the data were linear. The results of the analysis showed the significance value of the linearity as 0.000 ( $p < 0.05$ ) and the significance of the Deviation from Linearity as 0.638 ( $p > 0.05$ ). Therefore, it can be concluded that there is a linear correlation between the *husnuzan* and QLC variables.

Because the data were normal and linear, they fulfilled the analysis criteria and parametric analysis could be performed on the data, namely the Pearson's Product Moment correlation technique. It was performed with the help of IBM SPSS Statistics 25.

The results of the regression analysis showed that  $F=178.523$  and  $\beta=-0.612$  with  $p < 0.01$ . Thus, it can be concluded that *husnuzan* affects QLC among UIN Raden Mas Said



Surakarta students. It means the higher the *husnuzan*, the lower the QLC, and vice versa. The R squared value is 0.375, meaning that the *husnuzan* variable effectively contributes 37.5% to QLC. Therefore, the alternative hypothesis is accepted whilst the null hypothesis is rejected.

The next step is to identify each aspect's correlation and effective contribution in the *husnuzan* variable to QLC. The first step taken to examine the correlation of each element was to conduct Pearson's correlation technique.

Table 4.  
 Correlation Of Each *Husnuzan* Aspect And Quarter-Life Crisis

		Quarter-life Crisis
Good prejudice toward Allah	Pearson Correlation	-0.603
	Sig. (1-tailed)	0.000
	Sum of Squares and Cross-products	-45823.500
Good prejudice toward humans	Pearson Correlation	-0.511
	Sig. (1-tailed)	0.000
	Sum of Squares and Cross-products	-39287.010

It can be concluded from Table 2 that there is a negative correlation between the aspect of good prejudice toward Allah and QLC with R=-0.603 and p = 0.000 (p<0.05). Meanwhile, the element of good prejudice toward others is also found to have a negative correlation with QLC with R = -0.511 and p = 0.000 (p<0.05).

The formula used to measure the effective contribution of each *husnuzan* aspect to QLC is as follows:

$$EC_{xi} = \frac{b_{xi} \cdot CP \cdot R^2}{Regression}$$

- SE<sub>xi</sub> : Effective Contribution of Aspect x (Aspect EC)
- b<sub>xi</sub> : b coefficient of Aspect X
- CP : Cross Product of Aspect X
- Regression : Regression value
- R<sup>2</sup> : Total of effective contribution (EC total)

Table 5.

Effective Contribution Of *Husnuzan* Aspects To Quarter-Life Crisis

<i>Husnuzan</i> Aspects	B	CP	Regression	Total EC	EC Of Each Aspect
Good prejudice toward Allah	-1.369	-45823.500	85966.924	37.5%	27.364%
Good prejudice toward humans	-0.591	-39287.010			10.128%

Based on the calculation, good prejudice toward Allah is found to have a greater effective contribution to QLC (27.364%) than the aspect of good prejudice toward other people, which provides an effective contribution of 10.182%. If the effective contribution of each element is summed up, the amount is the same as the  $R^2$  value, which is 37.5%.

### ***The Effect Of Husnuzan On Quarter-Life Crisis Among Students Of UIN Raden Mas Said Surakarta***

Quarter-life crisis (QLC) is when an individual enters a phase where they have big responsibilities and uncertainty about the future. QLC is often experienced by adolescents who enter adulthood or individuals who are almost through with their education and about to enter the real world (Robbins & Wilner, 2001). When experiencing QLC, the person will feel doubtful and anxious about themselves and the future. Thus, it encourages them to explore themselves further (Wibowo, 2017). On the other hand, some people who experience QLC feel inadequate in carrying out new responsibilities that will be handed to them in the future. In this case, the anxiety and doubt in the self increases (Putri, 2019). Therefore, QLC indicates that the person is unsure of themselves and God and has bad prejudice toward themselves and God.

A factor that influences QLC is resilience. Resilience is the individual's ability to persist and adapt to situations that cause pressure, stress, and anxiety to learn to be a better individual (Reivich & Shatté, 2002). According to a study by Balzarie & Nawangsih (2019), the resilience of college students or adolescents is considered low, and thus, they are prone to experience QLC. College students or adolescents have low resilience because they are still in the middle of the developmental stage to acclimate themselves to various stimuli pressuring them. Several factors influencing resilience are spirituality (Borji, Mmaryan, Khorrami, Farshadnia, & Sadighpour, 2020; Finka & Prasetya, 2018; Reis & Menezes, 2017), optimism (Gómez-Molinero, Zayas, Ruíz-

González, & Guil, 2018; Maheshwari & Jutta, 2020), and self-efficacy (Muttaqien & Hidayati, 2020). Optimism and spirituality are related to the concept of *husnuzan*. *Husnuzan* is an attitude of having good prejudice toward God; thus, an individual's spirituality can influence *husnuzan*. Additionally, optimism is also related to *husnuzan* (Rusydi, 2012). Therefore, when a person has high optimism and good spirituality, it will be easier to perform *husnuzan*. A person with a high level of *husnuzan* will be more resilient and they will be less vulnerable to QLC.

*Husnuzan* is a condition of mind, emotion, and behavior that shows good prejudice toward Allah and fellow humans. Thus, an individual who applies *husnuzan* will see everything clearly and believe that God's involvement is in every happening of life. Therefore, the person can avoid bad prejudice that has yet to be proven true (Hasbi, 2020; Rusydi, 2012). This means that *Husnuzan* encourages the person to be optimistic and think about the possibility of good things (Yucel, 2014). Within the context of cognitive psychology, *husnuzan* helps an individual to avoid irrational beliefs and thinking.

The opposite of *husnuzan* is bad prejudice. A bad prejudice can reduce an individual's belief in Allah (Elfariani, 2019). Thus, bad prejudice can cause stress to someone (Ford, Lam, John, & Mauss, 2018; Hughes, Gourley, Madson, & Blanc, 2011), anxiety, depression (Rood, Roelofs, Bögels, & Alloy, 2010; Spinhoven, Hemert, & Penninx, 2018), and fear about the future (Azizah, 2018; Zaleski, Sobol-Kwapinska, Przepiorka, & Meisner, 2019). In the context of QLC, when an individual has a bad prejudice toward Allah, they will be less likely to believe in various possibilities that will happen in the future. Additionally, bad prejudice will also discourage someone from believing that Allah has given them the best path in life. Thus, amid such uncertainty, the person experiences QLC.

Results of the present study show a negative correlation between *husnuzan* and QLC in UIN Raden Mas Said Surakarta students. It means that the higher the *husnuzan* level that someone has, the lower their QLC level would be. When an individual shows good prejudice toward Allah, the person believes Allah has goodwill for all His creations. That belief causes the person to think that God has already decided when the best time for destiny to happen to every human is. *Husnuzan* also encourages people to believe that Allah grants everyone the potential to achieve their dreams and solve problems during the transition phase from adolescence to adulthood. Thus, the person will not feel anxious and experience QLC.

In the end, the belief of goodness in Allah's will can lead to optimism toward self. It becomes an individual's modality to face a crisis that they experience to find the right solution. Additionally, it will also reduce an individual's vulnerability to stress and anxiety. Bakri & Saifuddin (2019) explained that good prejudice and positive thinking toward Allah can be one of the solutions to mental health issues that cause someone to be paranoid and experience excessive fear of various things that may not happen at all.

An individual who believes that Allah will always provide help to His people and will be able to minimize fear, anxiety, and worry (Fairuzzahra et al., 2018). The person also tends to see beauty, expect blessings, and experience happiness in everything due to their faith that everything happens according to Allah's will and Allah has involvement in them (Khodayarifard et al., 2016).

Based on the analysis, the effective contribution of the *husnuzan* variable toward QLC is 37.5%. Thus, the remaining 62.5% comes from the contribution of other variables not studied in this research. Another variable contributing to QLC that this research has not studied is self-efficacy. Self-efficacy is an individual's confidence and belief in their ability to solve problems and achieve things in life (Bandura, 1977, 1997). According to Muttaqien & Hidayati (2020), self-efficacy negatively correlates with QLC. It means that the higher one's self-efficacy, the lower their QLC.

*Husnuzan* is related to an individual's relationship with Allah and fellow humans. The correlation analysis for every aspect of *husnuzan* with QLC shows that the aspect of good prejudice toward Allah has a correlation value (R)=-0.603 with p=0.000 (p<0.05), while good prejudice to humans shows R = -0.511 with p=0.000 (p<0.05). Based on that result, it is found that both *husnuzan* aspects are negatively correlated with QLC. It means that the higher someone's good prejudice toward Allah and humans, the lower their vulnerability to QLC would be, and vice versa.

Good prejudice toward Allah makes an individual sure that everything happening in life is a part of Allah's best plan. This good prejudice toward Allah is related to several aspects of QLC, namely difficulty in decision-making, helplessness, negative self-evaluation, experiencing difficult situations, anxiety, and stress. Cultivating good prejudice toward Allah will improve one's faith, encourage a more positive outlook in life, and create peacefulness in the person's life. Thus, the person will be more sure in making decisions, encourage optimism, have a more positive self-evaluation, be able to face difficult situations, and find peace.

The aspect of good prejudice toward humans is related to some QLC aspects, such as negative self-evaluation, stress, and worry about interpersonal relationships. When an individual has good prejudice toward fellow humans, interpersonal relationships are based on positive feelings and sincerity, so worry is unnecessary. In addition, by having good prejudice toward others, a person will be less likely to compare their life with others and focus more on the others' good sides. Thus, the individual's self-evaluation will be more positive, and they will not be prone to stress or easily influenced by others' lives.

Lismijar (2016) explained that a person who always has good prejudice toward other humans will not waste their time finding out other people's negative sides, thus, they will be more optimistic about their self-development. Additionally, someone with good prejudice toward humans will not think negatively of others' achievements. This attitude reduces an individual's likelihood of making a social comparison. When someone does not do a social comparison, they can avoid anxiety about the future, which is also related to QLC.

Although both aspects of *husnuzan* have significant negative correlations with QLC, good prejudice toward Allah is found to have a higher correlation value compared to good prejudice toward humans. The statistical analysis of effective contribution also shows a higher contribution from the aspect of good prejudice toward Allah (27.364%) than good prejudice toward humans (10.128%). It is because of the belief that Allah is an entity that establishes everything, including the destiny of every being. Meanwhile, humans are considered beings with no power to decide on the destiny of others. Thus, good prejudice toward Allah contributes more to QLC than good prejudice toward humans.

### ***Efforts To Overcome The Quarter-Life Crisis In The Perspective Of Da'wah And Communication***

QLC is a problem that is quite commonly experienced by adolescents, in this case, university students. If it is not resolved immediately, then QLC can lead to other psychological problems, such as stress (Balqis, Karmiyati, Suryaningrum, & Akhtar, 2023; Hasyim, Setyowibowo, & Purba, 2024), anxiety (Salsabila, Harsyanthi, Mustika, Hidayat, & Riany, 2023; Sepsita, 2024), even depression (Aryani et al., 2023). Therefore, QLC conditions should be addressed immediately. Based on the research results

described in the previous section, *husnuzan* is proven to affect QLC. Thus, it is necessary to formulate the next step in implementing the results of this study.

Two perspectives can be used so that students can understand and apply *husnuzan* so that the QLC they experience can decrease or avoid the occurrence of QLC. The first perspective is the perspective of da'wah. In general, da'wah can be defined as an effort to invite someone to the teachings of Islam (Shukri, 2021), in this case, *husnuzan*. One important element that must be considered in da'wah is the target of da'wah, often referred to as mad'u.

The success and effectiveness of da'wah is determined by how much the preacher pays attention to the condition of the mad'u, especially the psychological aspects of the mad'u (Muhadi, 2019). The preacher can realize attention to the psychological condition of the mad'u by providing examples and motivation to the mad'u. In addition, the preacher can also adjust his communication style to better interact with the mad'u. When the preacher does these aspects, there will be a psychological interaction between the preacher and the mad'u to impact the effectiveness and success of da'wah (Samsinar S, Wardana, & Aspila, 2022). On the other hand, the personality aspect of the preacher also plays an important role in providing spiritual motivation for mad'u (Farmawati, 2017).

In the context of students who experience QLC, preachers also need to pay attention to their communication style so that the message of *husnuzan* to overcome QLC can be conveyed properly. This is because teenagers have different communication styles from adults. On the other hand, when adolescents experience QLC, their psychological condition becomes sensitive, so adjustments to adolescents need to be made. Preachers can use a communication style that makes teenagers feel comfortable so that the communication style created is equal and not patronizing. This communication style is called authoritative.

There are four communication styles: authoritarian, authoritative, permissive (Baumrind, 1991), and neglectful (Maccoby & Martin, 1983). Two communication styles are often used in preaching. First, the authoritarian communication style is full of pressure, rigid, and only one-way, from the communicator to the communicant (Baumrind, 1991). Thus, communication from the communicant becomes hindered, which can negatively impact their psychological condition, and the communicant feels patronized. Moreover, students who experience QLC need emotional space to vent their condition and need attention. If students who experience QLC do not have a clear line

of communication, they will experience confusion in expressing their condition. Thus, this condition can exacerbate the QLC they experience. Therefore, this authoritarian communication style needs to be avoided by preachers in the context of da'wah and parents in the context of family.

The second communication style is authoritative (Baumrind, 1991). This is generally considered the best parenting style as it balances roles between the communicator and the communicant. This style can be described as "tough but fair" or "firm but nurturing". A communicant feels valued and given space as the communication is two-way. On the other hand, the authoritative style is also considered the most effective style to control one's behavior (Baumrind, 1966).

When this authoritarian communication style is applied to students who experience QLC, it will create a sense of respect and comfort. Students who experience QLC can express their unrest and anxiety due to QLC. On the other hand, the communication style of preachers or parents does not seem patronizing. When students or adolescents feel comfortable, preachers and parents provide direction and motivation in a way acceptable to students. In the context of da'wah, preachers can provide direction to practice *husnuzan*. In addition, preachers can also provide stories that contain their experiences when facing QLC and applying *husnuzan*. This story can provide an example of how the modeling process occurs.

Modeling is a learning process carried out by a person by observing and imitating the behavior of others (Bandura, 2003). Effective modeling involves living figures that students can meet. In the context of da'wah, the preacher can be a model figure. The life of the preacher will be observed. The preacher's stories about his experience dealing with QLC will be noticed. Thus, a cognitive process is processed by students and then interpreted, becoming motivation and solutions in coping with QLC. Students who experience QCL will imitate the strategies the preacher conveys so that the level of QLC can decrease.

Another approach that can be used to deal with students who experience QLC is da'wah using humor. Teenagers, in this case students, tend to like dynamic da'wah, one of which contains elements of humor.

Humor can function as an ice breaker that can reduce tense psychological conditions (Gyasi, 2023). Humor can also relieve stress (Abel, 2002) because it helps a person manage their stress (Wulandari & Wardani, 2022), reduce anxiety levels, and be

able to change negative feelings into positive ones (Szabo, 2003). When humor can dilute da'wah and increase the attention of students or teenagers, then da'wah will be understood by them. However, the use of humor should use certain ethics and limits so that the main message in dealing with QLC is not covered by humor, in this case the message to apply *husnuzan*.

Preachers should make students or adolescents understand *husnuzan* in a language that is easy to understand. In addition, preachers can also provide concrete examples and operational steps in applying *husnuzan* so that *husnuzan* is understood down to earth. On the other hand, preachers can also realize that *husnuzan* is not an obligation but should be interpreted as something that should be done. If *husnuzan* is understood as an obligation, it will lead to demands, and they will be prone to understanding it as a burden. Thus, students or adolescents will feel heavy in applying *husnuzan*. However, suppose students or adolescents understand that *husnuzan* as an attitude that should be done because God has good qualities and makes plans for each of His creatures. In that case, *husnuzan* can be applied lightly. In the family context, good communication to understand the application of *husnuzan* also plays an important role. This is because students or teenagers are also close to their parents and family.

In the context of psychology, the results of this study are useful as a basis for making *husnuzan* a form of therapy to reduce quarter-life crises. *Husnuzan* as a therapy and counseling technique has not been widely researched and formulated. Therapeutic communication is an important element that can be applied in *husnuzan* as a therapy and counseling technique. *Husnuzan* is a concept derived from Islam. If a counselor or psychotherapist is not good at formulating and operationalizing *husnuzan*, then *husnuzan* therapy and counseling are prone to contain judgment and normative language (Saifuddin, 2020, 2022). One way to support the effectiveness of *husnuzan* psychotherapy and counseling is therapeutic communication. Therapeutic communication is a form of communication that must be present in every psychotherapy and counseling technique. Therapeutic communication has an impact on accelerating recovery and avoiding stigma (Maulana, Siswoyo, & Wihayati, 2021; Okoro & Adigwe, 2018).

On the other hand, therapeutic communication contains the principle that psychotherapy and counseling should be client-centered (Pinto et al., 2012). Thus, psychotherapists and counselors will adjust and form congruence with the client.



Finally, psychotherapists and counselors will be better able to understand clients and overcome quarter-life crises with *husnuzan* psychotherapy and counseling.

## CONCLUSION AND SUGGESTION

### **Conclusion**

Based on the results and discussion, it can be concluded that, on average, UIN Raden Mas Said Surakarta students are in the mid-level of QLC and high level of *husnuzan*. There is a significant negative correlation between *husnuzan* and quarter-life crisis in students of UIN Raden Mas Said Surakarta ( $F=178.523$  and  $\beta=-0.612$  with  $p<0.01$ ). It means the higher a student's *husnuzan* level is, the lower their quarter-life crisis level would be, and vice versa. The effective contribution of *husnuzan* to the quarter-life crisis is 37.5%, and the aspect of good prejudice toward Allah has a higher contribution (27.364%) than good prejudice toward humans (10.128%). Meanwhile, the remaining 62.5% of the contribution is from variables not studied in this research.

The message of *husnuzan* can be conveyed in da'wah by paying attention to communication. Preachers need to adjust their communication style with students or teenagers so that *husnuzan* can be understood well. Thus, *husnuzan* can be practiced by students or adolescents to reduce the QLC level.

### **Suggestion**

The researchers propose several suggestions for research samples and future researchers. Firstly, a suggestion for the research samples. Quarter-life crisis is a period that is common to be experienced by university students. Symptoms of negative emotion, such as fear, anxiety, and stress about the future, mark it. By understanding the correlation between *husnuzan* and quarter-life crisis, students are expected to increase *husnuzan* by developing good prejudice toward Allah and His blessings and having good prejudice toward fellow humans to reduce negative emotions during a quarter-life crisis.

Second, it is a suggestion for future researchers. This study discussed the correlation between *husnuzan* and a quarter-life crisis. Thus, the present study can be a reference and consideration for future researchers to analyze the relationship between variables not discussed in the present study. Future research can also conduct experiments related to intervention using *husnuzan* therapy for a quarter-life crisis.

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