

Maintaining the Mentality of Generation Z: Strategies and Challenges for Muslim Families in the Digital Era

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ARTICLE INFO	ABSTRACT
Article History: Received: 27-03-2025 Revised: 27-04-2025 Accepted: 30-04-2025 Keyword: Role of Islamic Family; Generation Z; Mental Health.	<p>This study aims to explore the strategies and challenges faced by Muslim families in Sidomulyo, Kartasura, especially parents, in raising Generation Z with a new mindset. This qualitative study adopts a phenomenological approach to gain a deeper understanding of the lived experiences of parents as mentors for Generation Z. Data were collected from 3 families. Data were obtained through in-depth interviews and direct observation, then analyzed descriptively and qualitatively through data reduction, presentation, and conclusion drawing. Muslim families use active supervision, open and reciprocal communication, family time, and religious education to foster emotional resilience and positive character traits in their children. These findings highlight Muslim families' vital role in shaping Generation Z's mindset and fill a gap in previous research where the direct involvement of families in the digital era is often overlooked. Future family-based mental health interventions in Muslim communities point to the need to integrate religious values with digital literacy and emotional support strategies. Provides practical insights for developing family-centered programs to improve intergenerational mental health.</p>

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INTRODUCTION

In a social context, the role and function of the family are crucial to creating a healthy, peaceful, happy, and prosperous social environment. The family, the lowest societal unit, should be responsible for this. The family performs seven basic functions in caring for a child: biological, affective or affection and love, socialization, educational, recreative, religious, and protection (Karimullah, 2021). The spiritual function is the most important of these seven functions in the family.

The family plays a vital role in supporting children's physical, mental, and emotional development through various emotional, social, reproductive, economic, and educational functions. The emotional function creates an atmosphere of affection, while the social function teaches children about social interaction and life values. Regarding reproduction, the family ensures the continuity of generations and learning social roles, while the economic function provides financial stability to support children's lives. The educational aspect of the

family provides a foundation for knowledge and skills. Disruptions in these family functions can lead to behavioral problems, depression, and other mental disorders that affect children's development. Therefore, the role of parents is crucial in creating an environment that supports healthy child development, prevents aggression and frustration, and fosters self-control and mental flexibility to face life's challenges (Rahayu & Mahendra, 2024).

One of the purposes of forming a family is to create an Islamic family, which is a family that practices the teachings of Islam in everyday life, by the commands of Allah and His Messenger, may Allah bless it and bestow His mercy. One of the benefits of forming an Islamic family is shaping individual personality and behavior. Islam itself places great importance on individual thought and action.

The Industrial Revolution 4.0 era has reached a perfect stage and is starting to enter the Industrial Revolution 5.0 era, where technology will work increasingly sophisticatedly. With the development of technology, humans can now easily do many things. Technological developments have many positive impacts on society (Fadli, 2021), especially in the field of education, the development of technology and communication that transforms from various sides, which allows students to be the main subject of education, besides that the wider community can enjoy communication technology that is much more effective and positive transformation thanks to technological advances and various kinds of technology that support the development process in education.

The current young generation that is required to face various challenges of the industrial revolution 4.0 is Generation Z, or commonly referred to as Gen-Z. Gen-Z is a generation born between 1997 to 2012. Generation Z is challenged to deal with Industrial technology 4.0 itself because the generation has grown up side by side with sophisticated technology, where they can connect with the world from various social media platforms such as Twitter, Instagram, Facebook, and so on. However, many people question the impact of these technologies on their mental health (Masriyudin et al., 2024).

Too frequent use of social media or intensive technology can reduce the quality of physical health before impacting mental health, especially for Generation Z. On the one hand, technology or social media is a means for young people to get information, express themselves freely, share experiences, and strengthen interpersonal relationships. However, excessive use can increase the risk of depression because exposure to unrealistic body images often leads to dissatisfaction with oneself, especially in teenagers (Arsini et al., 2023). However, social media also has benefits, such as promoting mental health awareness and providing social support for Generation Z, who face challenges with their mental health.

Generation Z uses social media to fulfil social needs and escape from problems. Social media addiction is characterized by excessive use that adversely affects one's life. This is due to the irrational belief that social media is vital for self-gratification. As such, they often neglect their daily responsibilities and obligations. This addiction is characterized by a strong need for information, virtual problems, and the dominant position of online communication. Andreasen et al described this disorder as a condition where individuals cannot effectively manage their social media activities, thus interfering with their real life (Putri et al., 2024).

Technology significantly impacts Generation Z's lifestyle, mainly how they communicate, work, learn, and play. Social media is an essential platform for communication, experience exchange, and networking. Generation Z prefers flexible working and learning systems and uses various collaboration apps and digital platforms to complete tasks independently and innovatively. In addition, technological advancements have changed the way we access entertainment. Platforms such as YouTube, Netflix, and Spotify are the most popular choices as they offer personalized and flexible entertainment that can be accessed at any time according to user preferences (Ramadhani & Khoirunisa, 2025)

Generation Z in the digital age values simplicity and convenience, but at the same time, they face social challenges that affect mental health, ethics, and technology. The challenges we face are: a) Emotional instability. Generation Z is more likely to become emotionally unstable due to frequent exposure to technology and social media, which can negatively impact mental health. b) Dependence on technology. Over-reliance on technology can interfere with human development and the ability to communicate directly with others (Daffa & Arthuro, 2024). c) Morality crisis. Social media is vital for young people in the digital age. While it has many benefits, its misuse can also lead to problems such as cyberbullying, verbal abuse, inhumane behaviour, and cybercrime. These trends can lead to declining morals, empathy, and communication ethics. Hence, efforts are needed to promote digital culture and ethical standards (Ayu et al., 2024).

According to research by Sabillillah (2025), a survey of 300 members of Indonesia's Generation Z aged 18 to 25 showed that most participants spent between four and six hours a day on social media, with the most popular platforms being Instagram, TikTok, and Twitter. Analyses showed a positive association between exposure to harmful content and psychological disorders, as cyberbullying was associated with psychological stress ($r = 0.65$), self-blame was associated with depression ($r = 0.70$), and deception was associated with anxiety ($r = 0.62$). Overall, 58% of the change in participants' mental illness was explained by exposure to harmful content, indicating that social media has a significant impact on Generation Z's mental health.

This is where the Islamic family plays a vital role in fostering the mental Generation Z and the social development of children. The Islamic family's role is needed because the family functions as a forum for the formation of each individual, especially children, who are still the responsibility of parents. In addition, the most crucial role of the family is to fulfill the physical and mental needs of children.

Several previous studies have been conducted related to the role of the family and the challenges in fostering children's mental health in the digital era. Faizah & Ilahiyah (2024), stated that the family influences the development of children's personality, primarily through parents' relationship with religion and morality. This research is similar to the current study, but the previous research did not limit the focus area, while this research focuses specifically on Sidomulyo, Makamhaji, and Kartasura. Furthermore, Sulistianingsih (2022) emphasises the importance of religion, especially Islam, in maintaining mental health. The difference lies in the research method, where the previous study used a literature

review, while this study uses a phenomenological approach and focuses on the family. Meanwhile, Yulianti et al. (2024), highlighted the importance of the family environment in preventing adolescent mental problems. Despite having the same theme, the method they used was a literature study, while this study used interviews.

Koning & Voogt's (2024) research showed that quality time between parents and adolescents can reduce risky behaviour and strengthen family relationships. The similarity lies in the importance of quality time, but this study emphasises the role of Islamic families in the digital era. In addition, Alvanda et al.'s (2024) research discusses the challenges of Muslim parents in educating digitally literate children, while this research focuses on mental development strategies and challenges of Muslim parents in fostering Generation Z. Puspytasari (2022) confirms the role of the family in shaping children's personalities through exemplary and supervision. Still, this study emphasises the challenges of Muslim families in the digital era. Research Douglass et al. (2022) discusses Muslims' digital experiences during the pandemic, while this study focuses on intergenerational challenges and parenting strategies. Lastly, Andriyani et al. (2022) highlighted the role of worship in maintaining children's mental health, while this study discusses adaptive Islamic education strategies in the digital era. Unlike the previous studies, this research focuses on the strategy and challenges of Muslim families in Sidomulyo in fostering the mentality of Generation Z in the digital era.

Therefore, this study aims to identify parenting patterns, the role of religious values, and family efforts in minimising the negative impact of technology. This research needs to be conducted to provide a comprehensive understanding and practical recommendations that the community can apply to foster a mentally and morally resilient young generation in the digital era.

Based on the above problems, this study concludes the following questions: (1) What efforts do families make to improve Generation Z youth's mental health in Sidomulyo, Makamhaji? (2) What are the challenges families face in supporting Generation Z? The importance of this research lies in the fact that, given the rapid development of technology and the rapid spread of digital culture, the role of families in shaping children's personality, morals, and mental health is more important than ever. This environment hurts the younger generation. Although this study was conducted in a religiously active Muslim society, it is hoped that it can serve as a reference for families and communities facing the problem of excessive use of electronic devices among young people, helping them to meet modern challenges by developing psychological development strategies based on Islamic values.

Based on the background presented, this study aims to explore the strategies. It challenges Muslim families in Sidomulyo, Makamhaji, and Kartasura in fostering the mindset of Generation Z in the digital era. We emphasize the efforts of various families to reduce the negative impact on social development. The proliferation of media and online content provides multiple opportunities to influence the thinking and behaviour of the younger generation, but also poses threats. It is essential to consider whether effective parenting practices are in place. This research is expected to provide a comprehensive understanding of the role of Muslim families in the digital age and practical suggestions that

can be implemented to enhance future generations' spiritual and moral resilience.

LITERATURE REVIEW

The Role of the Islamic Family

Thomas Lickona's (1991) theory of value education emphasizes that personality development should be holistic and include the dimensions of knowledge, emotions, and moral behaviour. According to him, character building teaches what is good and right and strengthens children's emotional motivation to love beautiful things and realize them in real life. Core values such as honesty, responsibility, compassion and respect should be instilled early through role models, habits and a supportive family and school environment. Lickona believes families play a fundamental role in creating values through close and continuous communication between children and parents. Children acquire a natural and profound learning process through consistent instruction, purposeful communication, and positive behaviour. According to Lickona, individual education is not a short-term project, but a continuous process that should be tailored to the child's moral and emotional development. This allows children to grow into intellectually intelligent individuals and morally and spiritually mature (Suroso & Husin, 2024).

Imam Al-Ghazali argues that moral education is not just knowing good and evil, but rather purification of the soul (*Tazkiyatun Nafs*) and moral improvement. You have to practice constantly until it becomes a habit in daily life. Moral education should be taught from childhood to develop natural qualities (Akhmad et al., 2021). Al-Ghazali developed the concept of self-purification to perfect morals and heal the soul. This concept combines purification of the soul with efforts to improve morals and care for the condition of the soul. Al-Ghazali promotes purifying, maintaining, and developing the soul towards a better life through this concept. According to him, self-purification is not limited to the purification of the soul, but instead includes the development of the soul in a better direction (Suryadarma & Haq, 2015).

According to Bandura, learning based solely on behavioural influence requires intensive effort. Because they need to know exactly what to do. Fortunately, most human behaviour is learned through observation and learning. Learning through modelling ensures that people know what to do or can at least formulate their considerations. Observing through models can avoid unnecessary mistakes associated with certain behaviours (Khozin et al., 2024).

A Muslim family is a family that runs the family system according to Islamic law. According to Abdul Rahman Al Nahlawi, the most critical goals in fostering a family are implementing Allah's law in all family relationships, creating psychological peace and tranquility, maintaining the sunnahs of the apostle by having pious children, giving love to children in full, maintaining children's nature so that they do not lose their identity or deviate (Hafidz et al., 2019).

Generation Z

Generation Z is a group of people born between 1997-2012. Generation Z belongs to the group born in the digital and technological era because they have been familiar with technology since childhood. Generation Z is also called the *I-gen* or internet generation. Generation Z was formed in an era of digitalization that developed rapidly in various aspects of life, along with the emergence of various popular social media platforms such as Facebook, Twitter, WhatsApp, and Instagram (Arum et al., 2023).

In Erikson's theory at the fifth stage, role-identity confusion, adolescents develop a unique identity and seek recognition from themselves, their environment, and their peers. If they fail, they become confused about their roles, and their self-esteem is destroyed. Erikson emphasized giving adolescents enough time to become independent and discover themselves. However, the aspects of competence and autonomy remain a universal challenge in applying this theory. This is especially true because the theory does not adequately account for racial identity. Racial identity has a profound impact on one's development. While Western societies generally view adolescence as a period of preparation for adulthood, many other cultures define the role of youth through inherited values, customs, and rituals leading to adulthood.

Furthermore, in patriarchal cultures, the needs of the family often take precedence over the needs of the individual, leading to girls becoming dependent rather than developing an independent identity. In some cultures, teenage girls are immediately thrust into the role of wives and carers. Adolescence, therefore, shows a diversity strongly influenced by the social, cultural, and ethnic context of each society (Bishop, 2013).

According to McCrindle's research, Generation Z is the workforce of the future and values work-life balance, teams, diversity, creativity, innovation, and a global workplace. They have held various positions and are known for their commitment to lifelong learning and entrepreneurial spirit. Generation Z has five key characteristics: Digital: As digital natives, we live fully integrated with technology since birth. Global: Connecting countries and cultures by combining music, film, food, and social media trends worldwide. Social: Social media creates large social networks that are active 24 hours a day, allowing you to influence decisions and reputation quickly. Mobile: Lifestyles and jobs are changing rapidly, with graduates moving between 6 to 18 careers in their lifetime. Visual: In the age of information overload, we favour visual content and videos over long texts. Understanding these characteristics is essential in the workplace and for leaders to effectively attract and retain this generation (Crindle & Fell, 2019).

Djiwandono suggests that Generation Z in general has characteristics that are inclined and eager to continue learning to understand something in a general, sensual, and visual way. Generation Z is active, so they will easily learn something new and practice what they have learned. This refers to how people learn by moving from one understanding to another, choosing understandings randomly without regard to order, and often discovering knowledge suddenly without caring about the process in detail. As

holistic learners, they can quickly solve complex problems and connect things to the bigger picture. This makes Gen Z less process-focused and more likely to rely on the Internet and social media for answers to life's problems, and subconsciously realize that the world's problems cannot always be solved only with technology (Handayani, 2019).

Mental Health

According to Abraham Maslow, everyone has an organized hierarchy of needs, from the most basic to the most fundamental. Once people's basic needs are met, they strive to reach the next level. These needs start with physiological needs such as food, drink, shelter, and rest, then progress to security needs, including protection and safety. Next are social needs such as love, belonging, and acceptance from the environment. There is also a need for validation, such as self-esteem and acceptance by others. The higher levels require self-actualization: the desire to develop your potential, achieve personal goals, and feel satisfied with life. Maslow added two additional stages to the development of these needs. The need for knowledge focuses on knowledge and meaning, while the need for beauty focuses on appreciating beauty and balance. All these desires show that human development is a gradual process, in which the inner potential of human beings is exploited as much as possible (Susanto, 2022).

According to Carl Rogers, when a person is in a psychologically safe atmosphere, they will feel trusting enough to start opening up, listening to inner processes, and becoming more aware of their emotions and thoughts. This process is vulnerable, so trust is crucial. Through openness to self-experience and honest emotional communication, individuals can learn to distinguish their feelings more clearly and understand their meaning. Over time, this builds trust in one's emotional reactions and creates congruence between what one feels and is aware of, which is reflected in outward behaviour. It also involves accepting difficult emotions such as fear and worry as an authentic part of life experience that needs to be faced with acceptance, not denied (Maurer & Daukantaitė, 2020).

Zakiah Daradjat said that mental health is the release of a person from signs of mental disorders and diseases. So mental health can also be interpreted as a balance of psychological functions, where a person can adjust to himself, others, and his environment. This balance must be based on faith. As a result, individuals can live a meaningful and happy life in this world and the hereafter (Tanjung & Setiawan, 2022).

Mental health is also a condition of psychological well-being where people can realize and regulate their emotions, think clearly, interact harmoniously with other individuals, and live their daily lives productively (Indris et al., 2023). This includes managing pressure, facing challenges, and being oriented to change. However, mental health is not only about when a person is mentally healthy; they tend to have positive thoughts about themselves, have stable self-confidence, and can make decisions and solve problems using practical and healthy methods. If a person is mentally healthy, they tend to have positive thoughts about themselves, have stable self-confidence, and can

make decisions and solve problems using practical and healthy methods. In addition, mental health contributes significantly to helping one to maximize one's potential and establish healthier, meaningful, and beneficial relationships (Karim, 2021).

METHOD

This study uses qualitative research with a phenomenological approach to understand the subjective experiences of parents in fostering a Generation Z mindset in an Islamic family environment. The phenomenological approach was chosen because of the concept proposed by Van Manen (1990), which allows researchers to explore the meaning individuals give to their experiences. This research was conducted in the Sidomulyo, Makamhaji area, Kartasura District, Sukoharjo Regency, Central Java, which has a religious environment and a large mosque that actively socialises religious activities. Before starting the research, the author sought permission from the local authorities and explained the purpose of the research to potential participants. The subjects in this study are three families with Generation Z children from 1997-2012, who play an active role in fostering their children's mindset, and are willing to share their experiences in depth.

The data collection strategy was conducted through in-depth interviews with parents to obtain accurate data about communication in the family, children's mental health, Islamic parenting models, the role of the family in social and religious life, and the challenges they face and observation. Each interview lasted for 15 to 30 minutes, guided by a list of questions prepared in advance to maintain the integrity of the data. The form of interview used in this study was semi-structured, which allowed the researcher to prepare several key questions but remain open to follow-up questions according to the informants' responses. Some key questions include: What is the role of the family in maintaining the mentality of Generation Z children, and what is the communication pattern between parents and children? The collected data were analysed using thematic analysis with several stages, namely re-reading the interview results, coding the data to identify patterns and main themes, grouping the codes into themes, reducing irrelevant or repetitive data, and compiling the research report systematically. In this study, source triangulation was carried out to maintain data validity by comparing information from various informants and member checking by reconfirming the results of interviews with participants. Through this approach, this research is expected to provide a deeper understanding of the role of Islamic families in fostering the mindset of Generation Z in facing the challenges of modern life.

RESULTS

Islamic Family Efforts in Fostering Generation Z Mentality in Sidomulyo

Islamic family development plays a vital role in shaping and maintaining a child's mental health. In Islamic teachings, the family is considered the first and foremost institution that nurtures a child's character, personality, and emotional

resilience. A healthy and harmonious family environment will give children a sense of security, love, and moral guidance rooted in religious values. Conversely, when the family structure is unstable, as in the case of a broken home, children often experience emotional disturbances, anxiety, or a decrease in moral awareness. These conditions can lead to poor mental health, as children do not receive consistent support, love, and direction from their parents. In the digital era, the role of the Islamic family becomes even more crucial as children are easily exposed to outside influences that may not be in line with Islamic values. Therefore, building a strong, faith-based family foundation is essential in helping children develop positive mental resilience and moral integrity in the face of modern challenges.

From the results of research conducted in Sidomulyo, it was found that parents have several main efforts or strategies that can be done to maintain the mental health of the next generation Z. The first is that parents must provide active supervision and attention, which in this technological era, all things can be easily received through gadgets, both in positive and negative terms. Therefore, parents must actively supervise children, provide direction, and often ask about the child's physical and mental condition. Parents are also obliged to pay attention to children, make approaches to children. Supervision is not meant to limit children's activities excessively, but rather to keep children on a good path. By the statement of one of the interviewees (Mrs. DS) that:

“In my opinion, supervision, supervision, guidance, especially from home, must mean that parents are active, such as supervising, often asking questions, often communicating, don't leave children alone”.

Observations show that DS looks after the children regularly. We often see him sitting in the living room with his children, talking to them gently and asking questions about their school and social media activities. In addition, during their observations, researchers found that parents with Down syndrome often talked to their children about unwanted events or problems they faced while eating. In terms of parenting style, children of mothers with Down syndrome appeared more independent and secure. They are also less likely to be negative towards their peers. Thus, the interview data is supported by observations, indicating that DS mothers' active monitoring and communication contribute to improvements in their children's behaviour and emotional well-being. This approach is one of the most effective strategies Muslim families can adopt to face the challenges of the digital age.

Furthermore, secondly, families are expected to be more active in communicating openly with adolescents, and parents agree that they must be more active in communicating and reprimanding children, not only when children make mistakes, but also when parents can position themselves as discussion partners. Communication can take the form of appreciating a child's achievements. Parents also agreed that gentle communication makes a child feel comfortable and open with parents and does not necessarily justify a child. By the statement of one of the interviewees (Mr. JK) that;

“our children or adolescents are given expression to express opinions or perhaps inspiration, then use language that is easy to understand and must not give bad justifications, negative stamps to the younger generation, and most importantly, if there are things that are positive achievements, they are given praise, for that, they are given criticism that is constructive or constructive, yes, it is constructive so that they have a strong mentality”.

Mr JK's own family uses a 2-way communication method to his children, where the family tells each other and gives their respective opinions, with this 2-way communication, Mr JK's children feel close to their parents and are easy to say to their activities to their parents, so that children do not carry a hefty burden alone, from this communication it is evident that Mr JK's children actively socialise with their peers. The results of this observation show that the two-way communication implemented by Mr JK positively impacts the intimacy of family relationships. His children seem more open in expressing their feelings, desires, and problems faced. In addition, from observations in the neighbourhood, Mr JK's children also appear to mingle with peers actively and have good self-confidence in socialising. Thus, the interview data related to the importance of open communication in Muslim families in Sidomulyo can be confirmed through observations in the field, which show that good communication in the family not only has an impact on children's comfort at home, but also on children's ability to socialise and maintain their mental health in the outside environment.

Then the third strategy carried out by families in Sidomulyo is that families agree that spending time with children can build communication, and children will feel valued. Generation Z grows up when times are increasingly sophisticated, where, on average, they spend 24 hours with their gadgets. Suppose families cannot spend time with their children. In that case, children easily imitate the behaviors on the gadget, because children will feel lonely and bored, so they switch to using gadgets to relieve the boredom. By Mr JK's statement;

“Don't spend your life with gadgets, so you have to do activities with your family, such as healing, sports, swimming, and cooking. That's one way to reduce the use of gadgets.”

Mr. JK's family often spends time with their children, but not intensively. Mr. JK's family usually spends time together cooking, fishing, etc. As a result, Mr. JK's children look happier. These observations positively impacted Mr JK's children's mental state. His children seemed more cheerful, open, and less gadget-dependent than some children their age in the neighbourhood. Direct interaction with family makes them feel valued and provides a safe space to express themselves. Thus, the interview results regarding the importance of togetherness in Muslim families in Sidomulyo can be confirmed through field observations. Spending time together has been proven effective in building strong emotional bonds between parents and children. It is an effective way to maintain Generation Z's mental health amidst the rapid flow of digitalisation.

The fourth strategy is to teach religious education to teenagers. As a Muslim family, the most essential thing in fostering the mentality of Generation Z is to instill religion fully. Where families can guide good religion and morals. Parents are expected to be good role models for their children. Religious guidance can be done by familiarizing children to read the Qur'an, praying 5 times in congregation, etc., because worship will strengthen the child's mentality in facing technological challenges. By the statement of one of the interviewees, Mrs. M.H.,

“Worship and religious activities play an essential role in strengthening the mentality of adolescents, because many things require children to be strong in facing the challenges of the times. For this reason, they must return to Allah regardless of their problems or problems”.

Mrs. M.H.'s family always models and invites children to worship, such as reciting the Koran daily, praying 5 times, participating in Islamic activities, etc. As a result of modelling behaviour to children, Mrs. MH's children are happy to participate in routine activities at the mosque consistently, and actively socialize in routine activities at the mosque. From these observations, it can be seen that the pattern of worship habituation applied by Mrs M.H.'s family has a positive impact on the mentality of her children. They seem calmer, disciplined, and have good social relations in the mosque environment and with peers. In addition, Mrs M.H.'s children tend not to be easily influenced by harmful content from social media because they have routine activities that are positive and religious. Thus, the interview results on the importance of religious education in fostering the mentality of Generation Z in Sidomulyo Village can be confirmed through observational data in the field. Active family involvement in guiding children to worship and participate in religious activities proved to be an effective strategy in strengthening mental resilience in the digital era.

Research in Sidomulyo found that Islamic families play an essential role in maintaining Generation Z's mental health with four main strategies: (1) actively supervise and pay attention, such as regularly asking questions and directing children, (2) build open two-way communication and respect children's opinions, (3) spend time together to reduce gadget dependence, and (4) familiarize children with religious education and daily worship. This strategy has proven effective in shaping children's mentality to be more stable, disciplined, and religious in the digital era.

Challenges Faced by Islamic Families in Fostering Generation Z Mentality

From some of the strategies carried out by Islamic families in Sidomulyo, families also face enormous challenges in fostering the mentality of Generation Z. Some of the main difficulties families face include technological advances. According to parents, this technological advancement is the biggest challenge faced by them, where adolescents who use technology excessively will be very dangerous for their mental health, as the impact of frequent proximity to gadget technology is anxiety disorders and depression. Such as the example of Mrs. DS's family gave rules regarding the use of

gadgets, not being allowed to use gadgets when there was an exam. The next day at school, Mrs. DS also showed a slight emphasis, namely by enabling children to play with gadgets until the evening, but not allowing them to play with gadgets the next day. By the statement of one of the interviewees (Mrs. DS), namely:

“The challenge is that there are many challenges nowadays, especially social media, cellphones, that’s a challenge, if in the past, in the past, it was not like this, at most only the association of friends maybe, but now the cellphone is very, very influential, from shows, from all kinds of things, the cellphone is very influential, then applications, various applications, now there are various applications, not just YouTube, WhatsApp, TikTok, more than that, there are many children who access it easily, while parents sometimes cannot fully control it”.

From this observation, the implementation of rules and supervision of gadget use in Mrs DS’s family has a positive impact on limiting children’s access to inappropriate digital content. In addition, the rules also encourage children to be more active in interacting directly with their family and neighbourhood. Thus, the interview results regarding the challenges of technological advances in fostering Generation Z mentality can be confirmed through observational data in the field. The efforts of Muslim families in Sidomulyo in facing this challenge are evident through the rules and supervision applied in daily life.

The second challenge faced by families is the emotional changes in adolescents. According to families, Generation Z teenagers tend to be emotional and easily provoked by anger, and Generation Z also often feels depressed if the family slightly pressures them. Rapidly developing technology can cause adolescents to experience fluctuating emotional changes, so if adolescents’ emotions change unstable (tantrums), it can overwhelm parents in dealing with it, and parents lack understanding of adolescent emotions, and sometimes they respond inappropriately. Such as Mr. JK’s family usually allows their children to express their emotions first before discussing if one of their children is experiencing excessive emotions. Mr. JK usually allows his children to find solutions and causes for their emotions before being directed by Mr. JK. By the statement of one of the interviewees (Mr. JK), namely:

“The first is of course change, yes, the technology change is extraordinary, that’s why teenagers can now fluctuate, tantrums are the language if now it’s up and down, unstable emotions, so parents can be overwhelmed if they experience sudden changes in behavior, that”.

These observations suggest that a parenting style that emphasises open communication and gives children space to express themselves reduces psychological distress and helps adolescents manage their emotions better. Thus, the observational data support the interview findings regarding the challenges of adolescent emotional changes that Muslim families in Sidomulyo face and how they respond to these changes in their daily lives.

The third challenge faced by families is the decline in adolescent morality. The decline in morality and manners can occur due to the association that a child has, besides

the evil influence of gadgets that have an impact on a person's behavior, the effect of the decline in the level of morality of a child is that a child's promiscuity causes a level of anxiety, parents have obstacles to the child's social environment or a child's association which results in the need for extra control of the child's association.

This formula is based on the significant challenges families in Sidomulyo face in raising Generation Z, including technological advancements that rapidly impact mental health, young people's changing emotional temperaments, and the erosion of morals due to the influence of social media and digital media. Each family has strategies, ranging from limiting device use, providing opportunities for children to express their feelings, and supporting relationship maintenance. This study explores how Muslim families handle this situation to maintain the mentality and behaviour of the younger generation in today's digital age.

DISCUSSION

The first is active attention and supervision. Active supervision is a form of parental involvement in a child's life, and approaches that families can take, such as communicating, monitoring activities carried out by children, etc. Parents can also provide guidance and direction to children. Parents can also offer guidance and direction to children. This is a form of parental affection towards children. Family supervision and attention are not to restrain, but instead so that a child can determine the right direction. If parents are busy working and neglect their children, a child will feel alone, lonely, so that the child will seek attention outside the home, such as on social media, and so on, which can cause children to be easily stressed and depressed.

According to Maslow's hierarchy of needs, parents' direct attention and supervision help children fulfil their basic needs such as security, love, and belonging. Children grow up feeling safe and accepted when these needs are met through constant supervision and emotional support at home. This is important for developing self-esteem and achieving self-actualisation in their later development (Susanto, 2022). Therefore, according to Maslow's theory of human development, maintaining children's psychological and emotional well-being through family involvement is a social need and a psychological foundation.

This is in line with research conducted by Faizah & Ilahiyah (2024), which Zakiah Daradjat emphasized how important the role of fathers and mothers is in raising children at home. If parents are too busy with work, it can hurt their children's mental and personal development. Therefore, parental love, attention, and supervision are essential for developing children's personalities. Parents must also understand their children's psychological state to respond appropriately to their feelings.

Open communication, families in Sidomulyo communicate openly with their children, and families must also accompany supervision; it cannot be achieved if they only supervise without open communication, because with open communication, the family can understand what a teenager complains about. Open communication is a two-way conversation, or we can call it a discussion, so that parents can express their opinions

and children can also express their views. Open communication can be in appreciation, praise, and so on. It can provide constructive criticism, not justifying a child, so the child has a strong and healthy mentality. This is in line with research conducted by (Yulianti et al., 2024) that in maintaining children's mental health parents must establish open communication between children and parents, where one of the characteristics of open communication is that parents give appreciation when children have achievements, appreciation itself can be in the form of praise, gifts, etc. According to Carl Rogers, people who live in a psychologically safe and friendly environment tend to be more open, listen to their feelings, and develop the confidence to express themselves. Open communication in the family reflects this principle, creating a safe space for adolescents to feel heard and understood by their parents. In addition, open communication also involves giving appreciation and constructive criticism. This is in line with Communication (Rahmayanty et al., 2023). It is essential in establishing family relationships; Communication is not just talking, but also expressing feelings, understanding, and providing support. Good communication helps family members solve problems, makes everyone feel heard and respected, and makes them feel comfortable sharing their opinions and seeking support.

A good form of communication is also stated in the words of Allah in his letter QS. As-Saffat: 102; It is explained that Prophet Ibrahim conveyed his message to his son, Prophet Ismail, by showing loyalty, compassion, and exemplary behavior in democratic relationships. He patiently obeyed God's orders, was not carried away by excessive emotions, and showed high moral values in solving problems. Prophet Ismail responded with a democratic perspective based on faith and obedience. This communication strategy shows that good parenting affects children's emotional and mental health and helps them overcome challenges together (Azhari & Jumala, 2024).

Then spend time with family, or we can call it *Quality* time, quality time with family itself can be done in various ways, such as playing, cooking, refreshing, etc. Families are expected to spend time with their children at least once a week. Generation Z teenagers are currently living with technological sophistication such as social media, and so on, so spending time with children can minimize children to interact with gadgets, so that children are not complacent about technological sophistication. Parents can also spend time on vacation, it does not need to be far and expensive because the goal is to refresh the mind and body from stress for days, besides that children will be more happy to spend time with their families, so they will automatically tell their daily activities at school, and encourage each other, learn, build a sense of familiarity. This *quality time* can help children reduce loneliness, anxiety, and depression. Research conducted by Koning (2024) has shown that teenagers who spend at least an hour a day with their parents engage in less risky behaviour, have stronger family relationships, and have better social skills - all without reducing the amount of time they spend with friends. We know spending quality time with parents is essential for maintaining young people's mental and social well-being in the digital age.

This strategy must be balanced with religious education because human life may

seem empty and aimless without a strong religious foundation. Families must ensure that Generation Z has a strong religious foundation. In this era of technology, everything is within easy reach. A strong religious foundation can make Gen Z teenagers cautious in using technology. Families can teach their teenagers to worship God in every way possible, through prayer, dhikr, and reading and reciting the Quran. Through worship, the soul attains peace. To face any problem, one must ask God for guidance. This is consistent with research by Andriyani (2022). This is consistent with the view that strategies to improve adolescent mental health should be accompanied by strong religious education. In the digital era, where everything is easily accessible, religious institutions are the most critical shield for young people to prevent them from falling into negative thoughts.

Families have an important role in educating people to perform acts of worship such as prayer, dhikr, reading, and memorizing the Qur'an. Such actions are believed to soothe the soul and strengthen the mind, thus helping one cope better with difficulties. This aligns with research by Sulistianingsih (2022) that Zakiah Daradjat suggests that one of religion's concerns is treating psychological disorders. Applying religious values in daily life can fortify people from psychological disorders and help a person recover from anxiety disorders. If humans have a good relationship with God, the more often they worship, the more peaceful their souls will be, and they will be able to face various life challenges, difficulties, and disappointments. However, if a person is far from God, then he tends to find it more difficult to find inner peace. In Surah Ar-Ra'd verse 28, Ibn Katsir interprets that believers will find peace by remembering Allah. Remembering Allah includes all forms of worship such as prayer, recitation of the Qur'an, and supplication. Inner peace is the fruit of strong faith, devotion, and a close relationship with Allah. Ibn Katsir emphasizes that spiritual peace does not come from worldly things, but through the sincerity of a servant's relationship with Allah.

In addition, parents must teach their children to practice stress management skills. In Islam, managing stress can be done in various ways, such as fasting, prayer, reading the Qur'an, and dhikr. Prayer has a truly special impact in curing anxiety, worry, and nervousness in a person. When we pray sincerely, solemnly, that is, to surrender entirely to Allah, surrendering to Him, humbling ourselves before Him, and forgetting all the obligations and problems of life, then we will feel calm, peaceful, and serene. The anxiety, stress, restlessness, and confusion that constantly plague us in life will disappear. Al-Ghazali's theory of 'moral education' emphasizes the importance of purifying the soul (*Tazkiyatun Nafs*) and developing morals through (*Tahdhib Al-Akhlaq*) exemplary character since childhood. Parents play an essential role in educating their children to believe. Parents help their children to continue to think through worship and help them to develop courage and faith. Parents' actions are a direct example of how children believe that Allah will solve their problems. This is in line with communicating with God through prayer generates tremendous spiritual energy, which produces profound influences and changes in both physical and mental aspects. This mental energy relieves stress, eliminates weakness, and treats various diseases (Darwati, 2022).

In addition to strategies, of course, there are challenges faced by families, especially in this era of technology 4.0 and 5.0; the challenges are getting bigger, including the advancement of technology. Technological advances often overwhelm parents; different eras can affect these challenges. In the age of parents, technology has not developed rapidly, and parents do not use technology. They are not taught, so with this rapidly developing technology, parents also have difficulty accessing technology, or technology is stuttering. According to McCrindle (2019), each generation is shaped by its time's social, cultural, and technological conditions. This causes differences in perspective and ability to face challenges, especially in technology. Today's parents, who come from the previous generation, grew up in an era where technology had not yet developed rapidly and had not yet become a daily necessity. As a result, many parents feel overwhelmed by today's technological advancements and experience technology stuttering. This condition is a challenge in assisting children familiar with digital technology from birth.

In line with that, Hasanah (2017) mentioned that parents cannot immediately prohibit children from using technology, because today almost all aspects of life, including education, are technology-based. Prohibitions not accompanied by understanding can increase children's curiosity, especially if children have peers outside the family environment who are already familiar with technology. Therefore, the role of parents is to limit and supervise children's use of technology, both in terms of duration and content accessed. Hasanah also recommends that children start being introduced to electronic devices when they are 2 to 3 years old, because children need more physical activity and direct social interaction before that age. In addition, parents need to wisely choose devices and features suitable for their children's age and needs, especially for elementary school-age children. Thus, the challenges of parenting in the digital era can be understood as the impact of the generational differences described by McCrindle, and Hasanah's solution of supervision and restrictions is an important strategy that parents can apply in fostering children amid current technological developments. In line with this, Caitlin H. Douglas's research on the use of social media and online digital technology among Muslim teens and parents also found a digital divide between parents and children in Muslim communities, where parents receive limited digital literacy.

In contrast, children are exposed to technology from an early age. Caitlin H. Douglas' findings confirm that this challenge not only occurs among the general public but is also very much felt in the Muslim community, which has its values and rules in using social media and technology. A digital literacy gap between Gen Z and parents overwhelms parents in managing their children's gadget activities.

Teenagers are no longer children; a teenager's hormones begin to experience unpredictable changes due to the influence of technology that is so great such as psychology, at this time, teenagers will act to limit their freedom, so that they seem to do naughty things. Unfortunately, families still significantly lack understanding of hormonal changes in adolescents are a natural phase for a child's growth and development towards adulthood, so families do not know how to respond to these

hormonal changes appropriately. This is in line with Erik Erikson's psychosocial theory, which states that adolescence is a stage of searching for self-identity (identity vs role confused), where the role of the family is vital in providing emotional support and wise boundaries to help adolescents develop into individuals who are emotionally stable and have a strong self-identity. Also reinforced by Ermis Suryana's (2022) research that these emotional changes are very challenging for adolescents and families, but strong feelings can help children find their identity. Families also feel challenged in responding to adolescent behavior; if they are too strict, children will rebel, but if they are too indifferent, children can trigger negative behavior. Attention, affection, and understanding from parents will help teenagers grow emotionally stable.

In addition to emotional changes that continue to fluctuate, technology also causes a decline in adolescent morality. Not only with technology, but morality can decline due to the adolescent's social environment. Bad associations can cause children to behave negatively, especially if the family lacks supervision of their environment. In addition, unlimited internet access and social media make it easy for a teenager to be exposed to harmful, immoral, and obscene content, which causes a loss of empathy from adolescents, is difficult to control, and does not respect parents, this is where the family's challenge is to prevent children's socialization extra by directing adolescents to enter into good associations, and not easily follow the bad environment around them. This is by Thomas Lickona's educational theory, which states that children's behavior is influenced by internal factors and the social environment in which they interact. Licona explains that an unhealthy environment can hinder a child's moral development, awareness, and parental affection. This aligns with Heppy Hyma's research (2022) that the environment plays a vital role in shaping children's behavior. If children are around bad people, their behavior will be affected, and they will ignore important things. Therefore, the biggest challenge parents face in shaping their children's personality is mainly caused by environmental factors.

CONCLUSION

The results of research conducted in Sidomulyo Village show that Muslim families have a significant role in fostering the mindset of Generation Z in the digital era. This can be seen from the various strategies carried out by parents. These strategies include: (1) actively supervise and pay attention to children's activities, especially the use of gadgets and social media; (2) increase open and two-way communication so that children feel comfortable in expressing their feelings and opinions; (3) spend time with family to reduce children's dependence on electronic devices and improve their emotional well-being; (4) provide regular religious education to children and become role models in worship and good behavior. The biggest challenges faced by Muslim families in Sidomulyo in fostering a generation Z mindset are the rapid advancement of technology that has an impact on children's mental health, the fast and unstable emotional changes of adolescents, as well as the influence of the social environment and

moral decadence that makes digital content difficult to monitor. Every family responds to these challenges in their way. Starting from limiting the time of using gadgets, giving space for children to express emotions, to controlling the social environment. The limitations of this study are the limited number of informants and the research area only in Sidomulyo Village. Therefore, the results of this study cannot be generalized to other regions with different socio-cultural environments. This study recommends conducting further research with a broader research area and a larger number of informants to make the research results more representative. Future research can compare the strategies of Muslim families in rural and urban areas to identify differences in parenting and challenges faced in maintaining the mindset of Generation Z in the digital era.

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