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AL-QUR'AN'S SOLUTION IN THE QUARTER LIFE CRISIS PHASE TO ANXIETY (THEMATIC STUDY OF THE QUR'AN)

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Abstract

Human life is not without problems. When problems arise, humans tend to feel anxiety, stress, or even other illnesses that often result in confusion about what is the right solution to solve the problem. even though Allah SWT, in the Al-Qur'an has included many verses that provide solutions for all kinds of anxiety. One example of life anxiety is the quarter life crisis or a quarter century crisis. who feel worried about the future, have no clear direction, confused and distraught about the uncertainty. Usually this anxiety includes relationships, romantic relationships, careers, and social life. Based on this phenomenon mentioned, the author tries to further examine the Qur'an's solutions to the quarter life crisis phase. The method used to analyze the Al-Qur'an's solution to future anxiety uses thematic study of the Qur'an or commonly called maudhu'i. namely finding and collecting verses that contain anxiety and verses that provide solutions to anxiety in the Qur'an. The result of the research is that anxiety is not specifically discussed in the Qur'an, but reflects a broad implied value including its meaning. 1. *Khauf*, namely the state of the heart, there is no peace about something in the future 2. *diiq* namely the narrowness of the soul, triggered by doubts originating in the heart, 3. *Halu'a* namely the nature of complaining, and 4. *huzn* that is sad. Then the solutions in the Qur'an to avoid anxiety include: Striving hard to look at the future, Continuously trying to follow Allah's instructions, Istiqomah in goodness, Sincere, Reaching for the future with faith, piety and good deeds.

Keywords: Anxiety, Quarter Life Crisis, Al-Qur'an Solution.

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Introduction

Quarter life Crisis is a period in human life between adolescents and adults at the age of about 18-30 years characterized by confusion, anxiety, and emotional crises such as sadness, isolation, and fear of failure. Does everyone experience it? Everyone must have experienced a crisis in that period. The survey found that as many as 75% of people aged 25-33 years experienced a quarter life crisis.

Based on the latest data from the Central Bureau of Statistics, Indonesia's population aged 20-30 years is around 43 million people. So, it can be concluded that approximately 16% of Indonesia's population has the potential to experience a quarter life crisis. This number cannot be underestimated considering that this crisis is not a momentary phenomenon that can be eliminated, but rather a problem that has the potential to occur at least once in a human's life span. If we compare it with the transition from adulthood to old age, the crisis that occurs is driven by the physical decline experienced by a person, something that cannot be avoided. While the quarter life crisis is a product of a social phenomenon which should be overcome like other social problems.

A quarter century crisis or quarter life crisis is the beginning of the transition process towards maturity. This phase can cause young people to feel stressed and even depressed. The phenomenon of quarter life crisis is usually experienced by many at a young age in their 20s, including nervousness when facing a situation against their will, as conveyed by a UI student named Dinda Audy, 20 years old as:

"It's not according to passion, I've already chosen (in his major), I became confused and my feelings turned Gray for the future. Wanting to start from scratch might not work out, but if it's like this all the time it's not really me."

According to Robinson (2011), there are five phases that will be passed by individuals who enter a quarter life crisis, namely: 1. Feeling trapped or indecisive in deciding what life to pursue in life. 2. There is a very strong desire to change the circumstances of the situation. 3. Taking important actions, such as resigning from a job, breaking off an ongoing relationship, and trying to start something new. 4. Building a new foundation where an individual can control

the direction of his own life goals. 5. Starting a new life on matters of interest and in accordance with the values held by the individual himself[1].

Individuals face a variety of life decisions including employment, education, financial issues and marriage. But at the same time, individuals face identity crises, such as the desired self-image, the ideal job, a stable future, and the image of a partner who can complement it. People who are ignorant about life seek identity to learn more about themselves, their goals, and their life plans. Therefore, it is not uncommon for people to change relationships and jobs in search of personal happiness while searching for the meaning of life[2]. Personal crises are further complicated in terms of social environment, family demands for a stable life and financially secure job, and the age at which individuals marry, exacerbated by social media displaying many idealized images. You can even show your life and its luxury[2]. Psychologist Camille Garcia says that social media has a depressing effect on individuals, and she briefly observes the lives of her friends and compares her life to theirs[2].

Everyone responds differently to the transition from adolescence to adulthood, when individuals react negatively, they find it difficult to adjust to adulthood and are less satisfied with life, when an individual fails to adapt to these changes, an emotional crisis occurs and culminates in quarter life crisis. Various methods of anxiety management are used by professionals, such as relaxation exercises and behavioural therapy. Relaxation exercises are carried out to create calm by tightening and relaxing the muscles of the body. Behavioural therapy is carried out to eliminate various forms and symptoms of anxiety by train yourself and deal with it, little by little (systemic desensitization) or directly and frontally in dealing with it[3]. Anxiety is an emotional state that has characteristics that sometimes appear physically, there is a feeling of unpleasant tension and a feeling of worry, complaining that something bad will happen soon[4].

When the prophet Muhammad had not been sent by Allah, humans always made mistakes, but in the end, Allah sent the prophet Muhammad to bring a message of good news to all mankind by Allah's permission, he invited people to obey Allah, thus the messenger became a blessing, leading people out of the realm of error. Through the messengers of the Apostles, man is simultaneously guided in life on earth and in the world to come, on the right path, not astray,

and on the path of happiness. Al-Qur'an was also sent down by Allah as a holy book, became a miracle for the prophet Muhammad and strengthened his status as a messenger. Al-Quran is also a guide for his servants and a guide in life. Therefore Allah punishes the servants who disobey His commands[5], as the word of God is contained in the surah al-Maidah: 15-16:

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ¹⁵ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِنَ الظُّلُمَاتِ إِلَى صِرَاطٍ مُسْتَقِيمٍ¹⁶

O People of the Book, indeed, Our Messenger has come to you, explaining to you many things from (the contents of) the book that you hid, and many (also) that he left out. Verily, there has come to you a light from Allah, and a clear Book. It is with the Book that Allah guides those who follow His pleasure to the path of salvation, and (with the Book also) Allah brings that person out of darkness into light with His permission, and shows them to the straight path.

Seeing the phenomenon of the quarter life crisis, which often loses direction and purpose, youth feel confused about this situation and need a glimmer of hope to lead to success in the future. So, the role of religion is needed, studying and studying the Quran as a reference and creating peace of mind and contributing to educating young people who are experiencing this phase of the quarter-life crisis so that it doesn't cause them stress or depression. the Quran *shallih li kulli zaman wa makaan* This expression seems to be recognized not only by classical commentators, but contemporary commentators also recognize it. Until now, the Qur'an has been studied in various ways, methods and points of view, taught in various ways, but it is like a vast ocean and the Qur'an has never run dry[6].

Al-Qur'an is a guide if we study it can help find guiding values that can be used to solve various problems of life. If it is practiced and practiced, it will become thoughts, feelings, and intentions towards the reality of faith which is needed for stability and calm in the life of individuals and society[7].

Al-Qur'an is also a divine guide conveyed by Allah to Rasulullah, is the last divine book which is no longer a heavenly book after it, in living life, humans are

not spared by the name of life change, when the process of change occurs in youth, often youth unprepared to face the demands of life which are getting more and more complicated, young people tend to feel anxiety, restlessness, stress or even other illnesses, they are often confused about how to solve problems that befall them in everyday life, whether it's about the future, sustenance or mate. Even though Allah has included various kinds of recitations of verses of the Qur'an which provide solutions for all kinds of anxiety, which befell many young people today,

The various problems of life as well as one's twists and turns will definitely have a solution, there is no problem that does not have a solution as long as humans always try, as Allah does not burden a servant except for the ability of his servant, such as the word of Allah contained in the Qur'an sura al- Baqarah : 286

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

Allah does not burden a person except according to his ability

Also strengthened by the verse about every difficulty there is always ease, and repeated twice as contained in the Qur'an sura al-Insyirah: 5-6

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا

Because actually after difficulties there is ease, in fact after difficulties there is ease

Based on the phenomenon of the quarter life crisis above, the author tries to explore how the verses of the Koran can be a solution so that young people can go through this phase well and not be trapped in a situation of prolonged anxiety. The author focuses on discussing the solution of the Qur'an for youth who are entering the quarter life crisis phase of anxiety or anxiety in the future

Method

The method is known in the Indonesian language Method means, a systematic way of working to expedite the implementation of activities to achieve the goals that have been set[8]. Research is broadly recognized by the classification of where research takes place, of two types: library research and

field research. This type of research is library research. Research that collects data and information using documents related to research, such as books, magazines, documents, history, encyclopedias, biographies, and commentary books on the verses discussed in this study. This study uses a thematic method called *maudui* in Arabic. This means that this method functions to find answers to the Qur'an[9]. by collecting verses that have meaning, subject matter, purpose, placement and arrangement scattered in several letters and verses of the Quran[10].

The data sources in this study are divided into two, namely primary and secondary:

a. Primary Data Source

The use of primary data refers to the Qur'an and several literature books of Tafsir. As for the commentary books that the author refers to in this study, Tafsir Al-Munir, Tafsir Al-Azhar, and Tafsir Al-Misbah.

b. Secondary Data Sources

The use of secondary data by researchers refers to books and literature related to the discussion of researchers. The secondary data presented is in the form of references that are indirectly related to all themes related to the verses of the Qur'an for youth who are entering the quarter-life crisis phase of future anxiety.

Is a method for obtaining the data needed to solve a research problem[11]. by following and investigating the problems studied in books and literature and presenting them in a systematic and descriptive manner. This is the research stage of a systematic process. In order to fully unify the issues discussed in this research, information cited from the said relevant publications is included. Efforts to explore and organize data systematically in order to increase the understanding of researchers related to what is being studied and become a reference for other researchers[12]. In this case, the interpretation of the verses of the Qur'an related to the Qur'an's solutions regarding anxiety or anxiety by several commentators, is analyzed according to valid interpretation principles related to the quarter life crisis. The researcher then analyzed the data using descriptive analysis method. the intended stage is to describe the interpretation of several mufassir figures chosen by the author, in an orderly and systematic manner. This writing method focuses on reciting verses of the Qur'an related to solutions and strategies for overcoming anxiety.

Discussion

Anxiety or anxiety in Arabic is known by many terms قلق, جزع, فرع, خوف the same has the meaning of doubt, worry, anxiety. Al-Qur'an mentions several arguments about the term anxiety, namely as follows: *Khauf, huzn, diiq, And Halu'a*.

1. *Khauf*(afraid)

The word *khauf* in the Qur'an has various forms, in total there are 124 verses of *khauf*[13]. with a basic pattern خوف which refers to the meaning of fear and surprise, consists of 40 nouns and is used as a verb 84 times. In language, 'khauf' means fear, anxiety, indecision and can also be interpreted as 'faza' which means worry[14]. In other contexts it is interpreted as 'qital', which means war or killing[14]. *Khauf* means the condition of the heart is not calm, a feeling of anxiety or anxiety regarding future matters that are not known with certainty, or the occurrence of something unfavorable that arises from an allegation[15]. The words *khauf, khasyah* and *taqwa* have similar meanings but are not the same. *Khauf* is caused by the mental weakness of people who are afraid of even the smallest things. *Khasyah* on the other hand, is the fear of the greatness of something that is respected even though those who are afraid are also a group that is not weak. *Khasyah* is at a higher level than *Khauf* or is very scared. Ibn al-Qayyim argues, people who experience *khauf* respond by running away or not wanting to approach the feared object, while *khasyah* responds with knowledge by approaching the object[16].

2. *huzn* (sad)

huzn came from حزن can be interpreted sad, the antonym of happy, sad, and miserable[14]. Sadness is the opposite of ease, can also be interpreted as less happy and less happy. Sadness is a restless state of mind about the past. hard life and hard heart that makes a person restless, miserable and sad. Sadness is different from fear. If fear is the shaking of the heart related to something negative in the future, and sadness is anxiety about something negative that has happened, in the Qur'an Allah says in surah al-Baqarah verse: 38

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

We said: "Come down all of you from heaven! Then when My guidance comes to you, then whoever follows My instructions, there will be no worry for them, nor will they grieve."

The number that contains the basic pattern ح ز ن in the Qur'an is found 42 times. the word *khauf* is in sequence with *huzn* there are as many as 16 times in all explaining the condition of the believers who do good deeds in heaven[17].

3. *diiq* (narrowness of soul)

diiq derived from the word ض ي ق, which means cramped, hesitating[14]. Archetype ض , ي ق in the Qur'an there are 13 times, in 12 verses of the Koran which consist of nouns 5 times and verbs 8 times. The narrowness of the soul that is meant here is the feeling of ups and downs or doubts that exist in the heart of a human being. Allah says in surah an-Nahl verse 127:

وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ

And be patient (O Muhammad) and your patience will not be except with the help of Allah and do not grieve over their (disbelief) and do not narrow your heart to what they deceive.

4. *Halu'a* (Nervous)

Halu'a comes from the word thing *hala'a* which means restless, *hala'* can be interpreted as *hirsh*, namely miserly, also translated as deep sadness[18]. also translated as deep sadness, from another opinion it means doubt, confusion, restlessness, impatience and greed[14]. It is this overflowing desire that makes man waver and waver when he is touched by bad and is reluctant to give that good when he gets it and prioritizes himself over others, unless he judges that giving him invites the arrival of greater good and benefits for him. Thus, groaning when touched by evil and miserly when achieving good and sustenance is the result of the creator having *hala'a* anxious and eager to overflow[19]. Al-Zamakhsyari defines *al-Hulu'* as a character who is restless and complains in the face of difficulties and is stingy when receiving good things. Sentence ه ل و ع basic pattern ع ل ه in the Qur'an only appears once, in verse 19 of surah al-Ma'aarij:

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا

Verily, man was created to be complaining and miserly.

The Qur'an does not specifically mention anxiety, Arabic has terms, some of which have one meaning and have several pronunciations called *muradif*. The opposite of *muradif* is *musytarak*. one *lafadz* has several meanings. Thus, one word has many meanings. Cases of anxiety are discussed in the Qur'an with various *lafadz* because they are included in synonyms.

Al-Qur'an Solutions to Face the Anxiety of the Qur'an Life Crisis phase

The Qur'an provides a solution for people who are entering a phase of anxiety, people with a high religious level are more able to deal with doubts and stress from things beyond their control. Good teachings taught by religion play an important role for youth to survive in all situations of problems that arise during the crisis phase of a quarter of a century. Able to dodge, and have faith and optimism, and not easily give up to fight the QLC phase[20]. The solution the Qur'an provides is able to bring a sense of calm and serenity, a sense of *tuma'ninah*, as His word in surah ar-Ra'du: 28

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Namely those who believe and their hearts find rest in the remembrance of Allah. Remember, only by remembering Allah will the heart be peaceful.

Allah describes those who receive His guidance, namely those who believe and their hearts become peaceful because they always remember Allah, meaning that the heart becomes better because it relies on Allah, and Allah pleases as a protector and helper[21]. This verse contains potential therapeutic power indicating that calm and peace of mind (*tuma'ninah* and *sakinah*) will be obtained as a reward when performing a worship of remembering Allah or *dzikrullah*[17].

As for some of the Qur'anic solutions to deal with anxiety in the future, namely:

1. The Solution Against Fear
 - a. Efforts to look to the future

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

Say “nothing will happen to us except what Allah has ordained for us. He is our protector, and only in Allah those who believe must put their trust. (QS. At-Taubah: 51)

One must do his best, shoulder to shoulder, head up high, and success or failure is in the hands of Allah[22]. agreed with what was stated by M.Quraish Shihab, the Quran advises not to try or ignore the law of cause and effect, the Koran clearly instructs one to rely on it. The Qur'an only wants humans to live in reality, it is impossible to achieve hope without effort and it is useless to live late in sadness when reality cannot change. So if humans are faced with anxiety about the future which is still gray and has not yet reached that phase, it is not in accordance with wishes, the Qur'an provides a solution to always endeavor and trust, so that what is expected in the future is in accordance with what each individual strives for. -respectively.

b. Keep trying to follow God's instructions

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

We said: “Come down all of you from that heaven! Then if My guidance comes to you, then whoever follows My guidance, surely there will be no worry for them, and they will not (also) be sad. (Surah al-Baqarah: 38)

This verse states that if one obeys the injunctions of the Qur'an and follows its Messengers, there will be no anxiety about what they will face, no sorrow about their lack of achievement or accomplishments in worldly affairs. According to Wahbah az-Zuhaili, verse 38 shows that anyone who receives instructions from the mouth of an apostle and follows these instructions has attained salvation in the hereafter[23]. Meanwhile, Fahrur Rozi believes that guidance must be sought with effort, guidance will not get closer to someone except without effort[24]. Allah has implications for those who follow his instructions, namely eliminating worry and sadness, and the difference between the two is that when something is hated when it has passed, it causes sadness but

when it is something that is awaited, it causes worry, therefore Allah eliminates both things it is from people who follow instructions, then when these two things have disappeared, the opposite of the two will undoubtedly occur, namely a sense of security and perfection[25].

Like a sick patient who has been patient for years, that is, submits to Allah firmly and faithfully. Knowing that there is so much good behind suffering, we can come to the conclusion that to obey Allah's commandments, to endure trials, not to be afraid of threats, not to be afraid of ijthihad, not to grieve over misfortunes, this day is usually said to not experience stress or frustration[22].

2. Solutions Against Grief

a. Istiqomah in doing good

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ
خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ

Indeed, those who say: Our Lord is Allah, then they remain istiqamah, so there is no concern for them and they do not (also) grieve. They are the inhabitants of heaven, they are eternal in it, as a reward for what they have done. (QS. Al-Ahqaf: 13-14)

This verse expresses firmness in Allah's way to do good and to keep the faith even in bad circumstances. Thus istiqomah sincerely requires the heart to continue to do whatever is required of Him and try to leave what Allah has forbidden. People who are istiqomah to do something in life are people of faith. Such people do not need to worry about the future, Allah has guaranteed their lives. No need to be sad over something that won't be done in the future. During life in the world there is no regret at all for things that are missed or lost.

Allah says in the next verse, verse 14, that whoever believes in Allah, worships and obeys Allah's commands, keeps his trust, and avoids Allah's prohibitions, those who keep their faith will enjoy eternal happiness in the hereafter. residents forever in heaven. in return for the good deeds of these people in the world, they will be given all kinds of favors in heaven, as a form of the results of their good deeds done on earth[17].

b. Sincere

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

In fact, whoever submits himself completely to Allah, and he does good, he will be rewarded with his Lord and he has no fear of them and they do not grieve. (Surah Al-Baqarah: 112)

Jubair thinks the face means sincerity and sincerity in giving up one's religion. In this verse it is also explained the conditions for good deeds, this means following the guidance of the prophet Muhammad, acceptable behavior must meet two requirements, first, it must be based purely on Allah alone, and secondly, it must be correct and not contradictory to Allah's law, or in line. If a deed is only based on sincerity for the sake of Allah alone, but is not in accordance with the guidance of Shari'a, then the deed has the potential to be rejected[21]. A sincere person is a person who has a strong character and is never bored and tired. His nature and behavior are not at all affected by the presence or absence of a position or award, the most important thing for him is the pleasure of Allah SWT for him. The purpose of his life is clear, that only God is his goal, to move forward with full certainty and hope. There were no words of stress, anxiety, worry, or sadness in his life, never heard of despair in all his efforts. His soul is free, because only Allah is the only purpose in his life. Therefore those who enjoy life are serious human beings to truly cultivate sincerity within themselves[26].

Sincerely obey all His commands and stay away from all His prohibitions. People like this will be steadfast and trust in any situation, various sufferings will be seen as mere trials, and will even lead to optimism, because the Messenger of Allah, said in HR. Bukhari from Abu Hurairah "The person whom Allah wants to be given goodness (happiness) will first be given suffering.

3. The Solution To The Narrowness Of The Soul

a. Be patient

الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهِدَ إِلَيْنَا أَلاَّ نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِينَا بَقُرْبَانٍ تَأْكُلُهُ النَّارُ قُلْ قَدْ

جَاءَكُمْ رَسُولٌ مِنْ قَبْلِي بِالْبَيِّنَاتِ وَبِالذِّكْرِ فَلْتَمَّ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ

You will truly be tested against your wealth and yourself. And also you will truly hear from those who were given the book before you and from those

who associate partners with Allah, many distractions that hurt the heart. If you are patient and pious, then indeed this is a matter that deserves forgiveness. Ali Imran : 183

Patience in facing all kinds of trials is a belief in God's power. Trials and all kinds of tests that God gives are a form of God's love for His servants. Even the test as a form of momentum to get closer to Allah. So when we get a lot of scorn or ridicule, being patient and praying is the way to avoid the narrowness of the soul.

b. Avoid negative attitudes

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ، وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

O you who believe, stay away from most prejudices, because some of them are sins. And don't look for bad things in people and don't gossip about each other. Does anyone of you like to eat the flesh of his dead brother? So of course you feel disgusted with him. And fear Allah. Verily, Allah is the Accepting of repentance, the Most Merciful.

Prejudice can hinder the clarity of the heart and mind in looking at a problem. The bad effect is that the heart will easily feel disappointed with the reality of life that does not match expectations. Therefore, as humans, we try to keep bad prejudices away from other people so that our hearts are at peace.

4. Solutions to Complaints

a. Reaching for a future full of faith, piety and good deeds

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Verily, those who believe, do good deeds, establish prayers and pay zakat, they will be rewarded with their Lord. there is no concern for them nor do they grieve. (Surah Al-Baqarah: 277)

The verse gives an affirmation of good deeds, being able to get rid of deeds that arouse God's wrath. Allah says that people who have the four types of characteristics listed in the Qur'an, (faith in Allah, doing good deeds, praying, and giving alms) are not worried about themselves, nor are they discouraged and saddened by various things. kind of trials that God gave him[17].

So anytime, anyone, nothing to worry about. All of this is under the protection of Allah SWT, so there is no word to be sad about something that has happened, because what is gained is still better than what has been lost. Allah SWT will surely glorify you on the Day of Judgment including those who believe.

The solutions above are some of the ways so that everyone, especially young adults, can overcome the anxiety within each other, so that they don't constantly have feelings of anxiety stored in their bodies, especially when entering the quarter life crisis phase. If you continue to allow these feelings to grow rapidly in your body, you have the potential to suffer from mental disorders, feelings of depression, hallucinations, to stress and depression. The presence of the Qur'an as a solution, for problems with mental disorders can be recovered easily and lightly, always pray to Allah, and always ask Allah for help at any time.

Conclusion

The period of quarter life crisis is not always associated with negative things, but can be seen as a space for individuals to grow and develop. Thus it is expected to reduce the potential negative consequences that can occur. For some people, quarter life crisis is a dark period, but for those who try, have good thoughts, and put their trust in Allah, it may be the medium to grow personally and get closer to Allah. The discussion in the Qur'an is not specifically about anxiety or anxiety, but reflects a broad implied value including its meaning, anxiety is a fear that is created by oneself, with the characteristics of feeling always worried as well as constant fear of something. which hasn't happened. Al-Qur'an describes anxiety with the following sentence: *khauf*, namely the state of the heart is upset there is no peace of mind about something in the future. Triggered by doubts originating from the heart (*diiq*), then there will be a feeling of grievance (*halu'a*), in the end a person always feels distress or sadness (*huzn*). The term *lafadz-lafadz* mentioned earlier is a synonym of anxiety/anxiety. As well as each of these terms mentioned in the Qur'an, namely: *khauf* there are 124 times, *huzn* there are 42 times *diiq* there

are 13 times and *halu'a* there is 1 time. Anxiety is categorized in the Qur'an into 2 things: anxiety that is normal in nature, only limited to fear, worry about something that may not necessarily happen, and anxiety in the phase of disturbance or the occurrence of a disease, which is caused by yourself which makes you often feel anxious, upset, restless, due to a lack of approach to Allah SWT. The solutions in the Qur'an to prevent anxiety include: striving hard to look to the future, continuing to try to follow God's instructions, istiqomah in goodness, sincerity, and reaching for the future with faith, piety, and good deeds.

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Ahmad Muhajir: Conceptualization, Methodology, Writing - review & editing, Supervision, Project administration. **Sadzid Tulic:** Methodology, Writing - review & editing, Investigation.

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