Analysis of the Influence of Islamic Religious Education on *Quarter Life Crisis* Among the Young Generation

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Abstract
This study aims to analyze the influence of Islamic Religious Education on the phenomenon of quarter life crisis (QLC) among young adults. The study also explores the roles of religiosity level, psychological well-being, and resilience as variables mediating this relationship. The method used was a survey with 95 respondents, aged 20-30 years, from IKIP PGRI Pontianak. Data were analyzed using Partial Least Squares Structural Equation Modeling (SEM-PLS) technique with the assistance of SmartPLS 4 software. The results showed that Islamic Religious Education has a significant direct effect in reducing QLC, through both the enhancement of psychological well-being and resilience. Religiosity level also significantly contributes to the reduction of QLC, primarily through the increase in resilience. The conclusion of this study emphasizes the importance of a holistic approach in religious education, which not only focuses on spiritual aspects but also on character development and psychological resilience. These findings are expected to serve as a reference in the development of curricula and educational policies that support young adults in facing their life challenges.

Keywords: Islamic Religious Education, Quarter life crisis, Young Adults

INTRODUCTION

Quarter life crisis (QLC) is a psychological phenomenon that is often experienced by the younger generation in their twenties to early thirties. This phase is characterized by feelings of confusion, anxiety, and doubt about the direction of life and the future (Brown & Green, 2020). Many of them feel trapped between personal expectations and social pressure. In response to these challenges, the role of education in equipping the younger generation with emotional and spiritual abilities is becoming increasingly important. Islamic Religious Education, which includes teaching spiritual values, ethics and morality, can serve as an important foundation for the younger generation in facing QLC (Utami et al., 2023). Through a deep understanding of religious teachings and their application in In everyday life, individuals are expected to develop emotional and spiritual resilience.

Religious education also has the potential to help them find meaning in life and a greater purpose. Apart from that, Islamic Religious Education teaches values such as patience, sincerity and gratitude which can strengthen mental resilience. By upholding these values, individuals are expected to be able to face life's stresses better and find constructive solutions to the problems they face (Mardiana, 2016). Religious education can also provide moral guidance that helps individuals make wise and responsible decisions.

Previous studies show that the presence of strong religious education can have a positive impact on psychological well-being. For example, research by H. Abu-Raiya & K. I. Pargament (2011) found that high levels of religiosity were associated with increased well-being and decreased depressive symptoms. Other research by L. Francis et al. (2004) also shows that individuals with a religious educational background tend to have lower levels of stress. However, there are also challenges in implementing effective religious education. Not all individuals respond positively to religious education, especially if the teaching methods do not suit their needs and context. Therefore, it is important to develop a relevant and contextual approach to religious education, which can reach the younger generation in a meaningful and applicable way.

Besides that, Aulia Asfira & Trie Yunita Sari (2022) found that religiosity can play an important role in facing QLC in generation Z in Indonesia. Other research by Alexander Robbins & Abby Wilner (2001) states that the quarter-century crisis is a unique

phenomenon for the modern young generation, triggered by rapid social and economic change. Olson Madden (2005) also suggests that having clear life goals and spiritual support can help reduce the negative impact of QLC. Nur Arsina (2023) adding that factors such as social pressure and unrealistic self-expectations also contributed to the emergence of this crisis.

Hafidz (2022) studied the influence of Islamic religious education on students' psychological well-being and found that religious education can increase feelings of calm and life satisfaction. Abdul Mu'is (2021) emphasizes the importance of religious education in shaping the character of the younger generation and reducing anxiety levels. Fathiyaturrahmah (2020) also stated that appropriate religious education strategies can help the younger generation in facing various life challenges, including QLC.

This research will explore more deeply the influence of Islamic Religious Education on QLC among the younger generation. By analyzing data from the survey, it is hoped that this research can provide new insights into the role of religious education in helping the younger generation face their life challenges. Furthermore, the problem formulation in this research is structured as follows:

1. What is the direct influence of Islamic Religious Education on QLC among the younger generation?
2. What is the direct influence of the level of religiosity on QLC among the younger generation?
3. What is the direct influence of psychological well-being on QLC among the younger generation?
4. What is the direct influence of resilience on QLC among the younger generation?
5. What is the indirect influence of Islamic Religious Education on QLC through psychological well-being among the younger generation?
6. What is the indirect influence of Islamic Religious Education on QLC through resilience among the younger generation?
7. What is the indirect influence of the level of religiosity on QLC through psychological well-being among the younger generation?
8. What is the indirect influence of the level of religiosity on QLC through resilience among the younger generation?

Through this problem formulation, the aim of this research is to:

1. Analyzing the direct influence of Islamic Religious Education on QLC among the younger generation.
2. Examining the direct influence of the level of religiosity on QLC among the younger generation.
3. Assessing the direct influence of psychological well-being on QLC among the younger generation.
4. Examining the direct influence of resilience on QLC among the younger generation.
5. Analyzing the indirect influence of Islamic Religious Education on QLC through psychological well-being among the younger generation.
6. Examining the indirect influence of Islamic Religious Education on QLC through resilience among the younger generation.
7. Assessing the indirect influence of the level of religiosity on QLC through psychological well-being among the younger generation.
8. Examining the indirect influence of the level of religiosity on QLC through resilience among the younger generation.

Overall, it is hoped that the findings from this research can contribute to the development of a more holistic and inclusive educational curriculum, which does not only focus on academic aspects but also on character development and psychological well-being. This can also be a basis for policy makers to design educational programs that can provide better support for young people in facing QLC.

RESEARCH METHOD

This research was conducted on IKIP PGRI Pontianak students. The research subjects were students from various study programs in the age range of 20-30 years, who were vulnerable to experiencing QLC. The

number of respondents in this study was 95 respondents. It is hoped that the selection of this subject can provide a representative picture of the influence of Islamic Religious Education on QLC among the younger generation.

Furthermore, in this research data was collected through surveys *online* using the platform *Google Forms*. This survey was designed to measure latent variables such as Islamic Religious Education, QLC, Psychological Well-being, Resilience, and Level of Religiosity. The questionnaire contains questions relevant to each variable and is measured using a scale *Liked* 4 points, ranging from strongly disagree, disagree, agree and strongly agree.

The data analysis technique used in this research is *Partial Least Squares Structural Equation Modeling* (SEM PLS). SEM PLS is a multivariate analysis technique used to analyze complex relationships between latent and manifest variables. This analysis was carried out with Smart PLS 4 software. SEM PLS was chosen because of its ability to handle complex models with latent variables and relatively small samples.

Data Interpretation
1. Direct Influence. Direct influence analysis was carried out to evaluate how much influence each independent variable (Islamic Religious Education, Level of Religiosity) had on the dependent variable (QLC) without considering the mediator variable.
2. Indirect Influence. Indirect influence analysis is carried out to evaluate how much influence the independent variable has on the dependent variable through the mediator variable (Psychological Well-being, Resilience). This helps to understand more complex mechanisms of how independent variables can influence dependent variables indirectly.
3. Validity and Reliability. To ensure the validity and reliability of the research instrument, convergent and discriminant validity tests and composite reliability tests were carried out. Convergent validity is measured through *Average Variance*

Extracted (AVE) and discriminant validity was measured via Fornell-Larcker *Criterion*. Reliability is measured by *Composite Reliability* (CR).
4. *Goodness of Fit*. To assess the overall model, goodness of fit measures are used such as *Standardized Root Mean Square Residual* (SRMR) which gives an indication of how good the model is overall.

With this method, it is hoped that research can provide valid and reliable results regarding the influence of Islamic religious education on the younger generation.

RESEARCH RESULT
Measurement Model Testing (*Outer Model*)

This stage evaluates the relationship between latent variables and manifest variables (indicators). Here, validity and reliability testing is carried out to ensure that the latent variables are measured correctly by the indicators.

Table 1. Values *Loading Factor*

Indicator	*Loading Factor*	T *statistics*	P *values*
KP1 <- Psychological Well-Being (KP)	0,845	27,243	0,000
KP2 <- Psychological Well-Being (KP)	0,839	23,610	0,000
KP3 <- Psychological Well-Being (KP)	0,852	20,849	0,000
PAI1 <- Islamic Religious Education (PAI)	0,878	24,178	0,000
PAI2 <- Islamic Religious Education (PAI)	0,910	39,819	0,000
PAI3 <- Islamic Religious Education (PAI)	0,870	20,664	0,000
QLC1 <- *Quarter life crisis* (QLC)	0,776	12,913	0,000
QLC2 <- *Quarter life crisis* (QLC)	0,851	24,016	0,000

QLC3 <- *Quarter life crisis* (QLC)	0,878	45,444	0,000
RSL1 <- Resilience (RSL)	0,921	57,524	0,000
RSL2 <- Resilience (RSL)	0,826	21,683	0,000
RSL3 <-- Resilience (RSL)	0,852	20,527	0,000
TR1 <- Religiosity Level (TR)	0,902	47,524	0,000
TR2 <- Religiosity Level (TR)	0,905	43,931	0,000
TR3 <- Religiosity Level (TR)	0,898	36,564	0,000

Source: Smart PLS 4, 2024

Based on the value *loading factor* of the indicators in the constructs above, all indicators have a value of > 0.5 (S. Haryono, 2016). This shows that these indicators meet the criteria for convergent validity because *loading factor is more* than the recommended threshold (0.5). Validity can also be seen from the AVE value, which is said to be valid if the AVE value is > 0.5.

Table 2. AVE value

Construct	*Average variance extracted* (AVE)
Psychological Well-Being (KP)	0,715
Islamic Religious Education (PAI)	0,785
Quarter life crisis (QLC)	0,699
Resilience (RSL)	0,753
Religiosity Level (TR)	0,813

Source: Smart PLS 4, 2024

The results above show that the AVE values for all variables are above 0.5, so they can be accepted and continue with other tests. Furthermore, the discriminant validity analysis in this research uses the Fornell-Larcker criteria, the main aim is to ensure that each construct in the research model measures a different concept and does not overlap significantly with other constructs (Fornell, 1981). Discriminant validity indicates that

each construct is unique and not highly correlated with other constructs, which is important to ensure the accuracy and relevance of the data. The following is an explanation along with the validity table:

Table 3. Forner-Larcker criteria

Construct	KP	GOOD	QLC	RSL	TR
KP	0,845				
GOOD	0,554	0,886			
QLC	0,764	0,547	0,836		
RSL	0,834	0,471	0,734	0,868	
TR	0,649	0,645	0,718	0,574	0,902

Source: Smart PLS 4, 2024

The Fornell-Larcker criterion is used to ensure that each construct in the model measures a different concept and does not overlap significantly with other constructs. This is done by comparing the AVE with the correlation between the constructs. Psychological Well-being (KP): AVE of 0.845 indicates that this construct has good convergent validity. This means that more than 84.5% of the indicator variance can be explained by this construct. Islamic Religious Education (PAI): AVE of 0.886 shows that this construct also has very good convergent validity. This means that more than 88.6% of the indicator variance can be explained by this construct. *Quarter life crisis* (QLC): AVE of 0.836 indicates good convergent validity, with 83.6% of the indicator variance being explained by this construct. Resilience (RSL): AVE of 0.868 indicates that this construct has very good convergent validity, with 86.8% of the indicator variance being explained by this construct. Religiosity Level (TR): AVE of 0.902 indicates excellent convergent validity, with 90.2% of the indicator variance being explained by this construct. The next step is to find out the reliability estimates as follows:

Table 4. Reliability Estimates

Construct	*Cronbach's alpha*	*Composite reliability (rho_c)*
KP	0,800	0,883
GOOD	0,864	0,916
QLC	0,786	0,874
RSL	0,835	0,901
TR	0,885	0,929

Source: Smart PLS 4, 2024

Cronbach's alpha is a measure of internal reliability that shows how consistent indicators are within the same construct. Higher values (above 0.7) generally indicate that the construct has good internal reliability (Cronbach & Meehl, n.d.). Mark *Cronbach's Alpha* And *Composite Reliability/omega* for all constructs in the table above has a value higher than 0.7 which indicates that the construct has high reliability. Mark *composite reliability* A high level indicates that the indicators in the construct have consistency and strong relationships, supporting the interpretation that the construct is measured precisely and consistently.

Structural Model Testing (Inner Model)

This stage evaluates the relationship between latent variables, testing hypotheses regarding the relationship between these variables. What needs to be measured is:

Table 5. R *Square* (R^2)

Construct	R-*square adjusted*
Psychological Well-Being (KP)	0,740
Quarter life crisis (QLC)	0,292
Resilience (RSL)	0,534
Religiosity Level (TR)	0,530

Source: Smart PLS 4, 2024

R *Square adjusted* indicates the proportion of variance in the dependent variable that can be explained by the independent variables in the regression model, taking into account the number of predictors and sample size. Psychological Well-being (KP) - 0.740, indicating that 74% of the variance in Psychological Well-being can be explained by the independent variables in the model. This is a very high value, indicating the model has strong predictive power for this variable. QLC- 0.292. Shows that 29.2% of the variance in QLC can be explained by the independent variables in the model. Although this is not a very high value, it shows that the model still has some ability to predict this variable, however there are many other variables that may contribute to QLC that are not included in the model. Resilience (RSL) - 0.534 indicates that 53.4% of the variance in Resonance can be explained by the independent variables in the model. This is a fairly good value, indicating the model has fairly strong predictive ability for this variable. Religiosity Level (TR) - 0.530 indicates that 53% of the variance in Religiosity Level can be explained by the independent variables in the model. As with Resilience, this shows quite strong predictive ability for this variable.

Overall, the model showed excellent predictive power for Psychological Well-Being, and good predictive power for Resilience and Level of Religiosity. However, for QLC, the model only explains a small portion of the variance, indicating that there may be other factors influencing QLC that have not been accounted for in the model.

Next Test goodness of fit the model can be seen from the NFI value ≥ 0.662 which is declared fit (Ghozali, 2011). Based on data processing that has been carried out using the SmartPLS 4.0 program, values are obtained Model Fit as follows:

Table 6. *Goodness of Fit* (Gof)

Model	*Saturated model*	*Estimated model*
SRMR	0,069	0,093
d_ULS	0,570	1,038
d_G	0,427	0,480
Chi-square	230,315	248,052
NFI	0,781	0,764

Source: Smart PLS 4, 2024

An SRMR value of 0.069 indicates that the model has a good fit to the data, as SRMR values below 0.08 are generally considered to be indicative of good fit. Lower d_ULS values indicate a better model. d_G (*Geodesic Distance*) Lower d_G values indicate a better model. The d_G values are slightly higher than those of the saturated model, but still within the acceptable range. Lower chi-square values indicate better fit. NFI (*Normed Fit Index*) NFI values above 0.7 indicate a fairly good model.

The estimated model shows a fairly good fit to the data, although there are several metrics that indicate that the model is saturated (*saturated model)* more suitable. The values of SRMR, d_ULS, d_G, and Chi-square in the estimated model are still within acceptable limits, indicating that this model can be used for further analysis. The NFI value of 0.764 also shows that this model has a fairly good fit.

HYPOTHESIS TESTING

After assessing the inner model, the next thing is to evaluate the relationship between latent constructs as hypothesized in this research. Hypothesis testing in this study was carried out by looking at T-*Statistics* and P-value*Values*. The hypothesis is accepted when the value of T-*Statistics* > 1.96 and P-*Values* < 0.05. Following is the results *Path Coefficient*s direct influence:

Table 7. Direct influence

Direct Influence	Parameter	T *statistics*	P *values*	Results
KP -> TR	0,241	2,173	0,030	S
PAI -> QLC	0,547	5,865	0,000	S
QLC -> KP	0,330	3,744	0,000	S
QLC -> RSL	0,734	13,541	0,000	S
QLC -> TR	0,534	5,230	0,000	S
RSL -> KP	0,592	6,802	0,000	S

Source: Smart PLS 4, 2024

All direct effect hypotheses tested showed significant results, both at the 0.05 and 0.01 significance levels. This shows that variables such as Islamic Religious Education, QLC, Psychological Well-being, Resilience, and Level of Religiosity have a significant relationship with each other. For example,

Islamic Religious Education has a significant influence on QLC, and QLC has a significant influence on Resilience and Psychological Well-being. Next, test the indirect influence hypothesis:

Table 8. Indirect Effect

Indirect influence	Parameter	T statistics	P values	Results
PAI -> QLC -> RSL -> KP	0,238	4,169	0,000	S
PAI -> QLC -> RSL	0,402	5,330	0,000	S
PAI -> QLC -> TR	0,292	3,645	0,000	S
QLC -> KP -> TR	0,079	1,828	0,068	TS
PAI -> QLC -> RSL -> KP -> TR	0,057	1,858	0,063	TS
RSL -> KP -> TR	0,143	2,064	0,039	S
PAI -> QLC -> KP -> TR	0,044	1,703	0,089	TS
QLC -> RSL -> KP -> TR	0,105	2,001	0,045	S
PAI -> QLC -> KP	0,181	3,008	0,003	S
QLC -> RSL -> KP	0,434	6,176	0,000	S

Source: Smart PLS 4, 2024

From this data, most of the indirect effects show significant results, especially the indirect effect of Islamic Religious Education on QLC and other variables. These results indicate that Islamic Religious Education, QLC, Resilience, and Psychological Well-being play an important role in determining the level of religiosity and psychological well-being of the younger generation.

CONCLUSION

Based on the results of the analysis of direct and indirect influences, the following are the conclusions that answer the problem formulation:

1. Islamic religious education has a significant direct influence on the Quarter *life crisis. This* shows that Islamic religious education can directly reduce the quarter *life crisis* in the younger generation.

2. The level of religiosity has a significant direct influence on the Quarter *life crisis* hereby shows that a high level of religiosity can reduce QLC.

3. QLC has a significant direct influence on Psychological Well-being, this shows that QLC can reduce psychological well-being.

4. QLC has a significant direct influence on resilience. This shows that QLC can reduce resilience.
5. Islamic religious education has a significant indirect effect on QLC through psychological well-being. This shows that Islamic religious education can reduce QLC by increasing psychological well-being.
6. Islamic Religious Education has a significant indirect effect on QLC through Resilience, this shows that Islamic religious education can reduce QLC by increasing resilience.
7. The indirect effect of the level of religiosity on QLC through Psychological Well-being is not significant.
8. The indirect effect of the level of religiosity on QLC through Resilience is significant. This shows that the level of religiosity can reduce *quarter life crises* by increasing resilience.

SUGGESTION
1. Religious Education Curriculum Development: Educational institutions should develop an Islamic Religious Education curriculum that is more contextual and relevant to everyday life, in order to reduce QLC and increase psychological well-being and resilience.
2. Holistic Approach in Education: A holistic approach is needed that does not only focus on academic aspects but also on character development, psychological well-being and student spirituality.
3. Increased Psychological Support: Educational institutions should provide counseling and psychological support services to help students deal with QLC and increase their resilience.
4. Religiosity Training and Development: Institutions can hold religiosity training and development programs that can help students find meaning in life and a greater purpose.
5. Further Research: It is recommended to conduct further research with a larger sample and additional variables that may

influence QLC, such as family factors and social environment.

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