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Quranic Values as Coping Mechanisms in Quarter-Life Crisis

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Abstract

Quarter-life crisis is a psychological phenomenon experienced by individuals in early adulthood, generally between the ages of 20 and 30, characterized by anxiety, identity confusion, and uncertainty about the future. Although this phenomenon has been widely studied through the lens of modern psychology, approaches that relate it directly to Qur'anic values remain limited. This study aims to examine quarter-life crisis from a psychological perspective and to explore how Qur'anic values, namely *tawakkal* (trust in Allah), *shukr* (gratitude), and *sabr* (patience), can serve as spiritual responses to the psychological difficulties experienced during this phase. This study uses a qualitative approach through library research with a thematic interpretation (*maudhu'i*) method, drawing on Qur'anic verses, classical tafsir works, psychological literature, and relevant scientific journals. The analysis suggests that the three values work in a complementary manner: *tawakkal* may help reduce excessive worry by combining sincere effort with trust in Allah's will; *shukr* shifts one's focus from what is lacking toward what is already possessed; and *sabr* may help individuals endure pressure while maintaining emotional stability. This study confirms that the Qur'an serves not only as a moral and spiritual guide, but also as a source of insight into the psychological condition of human beings that remains relevant today.

Keywords: *Quarter-life Crisis; Tawakkal; Shukr; Sabr; Qur'anic Values*

A. Introduction

Entering the quarter-life phase (early adulthood) brings its own challenges. In this phase, individuals experience a crucial period of emotional and intellectual development amid increasingly complex demands and life pressures.[1] In Indonesia, a study involving 236 early adults aged 20–30 years found that quarter-life crisis was experienced at varying levels, with 43.22% of participants classified in the moderate category and 27.97% in the high category.[2] These findings indicate that quarter-life crisis represents a relevant psychological challenge during early adulthood.

This psychological challenge is related to the emergence of the quarter-life crisis phenomenon, which refers to a crisis experienced by individuals during early adulthood.[3] This phase has different characteristics from other stages of life because it combines intense personal growth with high external pressures, which may affect an individual's quality of life. One study found that young professionals experiencing quarter-life crisis tend to have lower psychological well-being, limited curiosity, and higher levels of perfectionism.[4] Ultimately, this crisis during early adulthood becomes a crucial point that significantly affects an individual's mental health condition.[5]

The psychological difficulties discussed above, particularly anxiety and uncertainty associated with quarter-life crisis, indicate the need for a more holistic understanding of mental health during early adulthood. Related discussions in Islamic philosophy emphasize the importance of spiritual guidance and community support in responding to psychological crises.[6] Such an approach should not rely solely on

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[1] Adita Lintang Kharisma Putri, Sri Lestari, and Yayah Khisbiyah, "A Quarter-Life Crisis in Early Adulthood in Indonesia during the Covid-19 Pandemic," *Indigenous: Jurnal Ilmiah Psikologi* 7, no. 1 (April 2022): 28–47, https://doi.org/10.23917/indigenous.v7i1.15543.

[2] Icha Herawati and Ahmad Hidayat, "Quarterlife Crisis Pada Masa Dewasa Awal Di Pekanbaru," *Journal An-Nafs: Kajian Penelitian Psikologi* 5, no. 2 (November 2020): 145–56, https://doi.org/10.33367/psi.v5i2.1036.

[3] Farah Hasyim, Hari Setyowibowo, and Fredrick Purba, "Factors Contributing to Quarter Life Crisis on Early Adulthood: A Systematic Literature Review," *Psychology Research and Behavior Management* 17 (January 2024): 1–12, https://doi.org/10.2147/PRBM.S438866.

[4] Kris Hanley Dalan and Elna Lopez, "Psychological Well-Being, Curiosity and Perfectionism among Filipino Young Professionals with Quarter Life Crisis: Basis for Existential Positive Psychology Wellness Plan," *Proceedings of The International Conference on Research in Psychology* 1, no. 1 (August 2024): 48–62, https://doi.org/10.33422/icrpconf.v1i1.289.

[5] M. Natsir et al., "The Existence Of Quarter Life Qrisis Phenomenon In Young Adults On Mental Health Pre-Covid-19 And During Covid-19 In The Community Of The City Of Parepare," *International Journal Of Multidisciplinary Research And Studies* 05, no. 07 (July 2022): 01–09, https://doi.org/10.33826/ijmras/v05i07.5.

[6] Raihan Nasir et al., "Trend Penghilangan Nyawa Diri Dalam Kalangan Masyarakat," *Desultanah: Journal Education and Social Science* 3, no. 1 (March 31, 2025): 55–71, https://doi.org/10.69548/d-jess.v3i1.44.

psychological studies, but also refer to spiritual guidance found in the Qur'an. In Islam, the Qur'an as a guide for human life not only contains moral principles and laws, but also provides an understanding of human psychological conditions, including mental health.[7] Nevertheless, although psychological studies have widely discussed the phenomenon of quarter-life crisis, approaches that relate it to the perspective of the Qur'an are still relatively limited. Therefore, a study that integrates these two perspectives is needed in order to understand this phenomenon more comprehensively.

Quarter-life crisis as a psychological phenomenon occurring in individuals aged 20–30 years has not been widely discussed in Islamic psychology and Qur'anic interpretation studies. Existing studies can generally be divided into three categories. First, studies that examine mental health from the perspective of the Qur'an and Hadith in general. These studies show that spiritual values such as patience (*sabr*), gratitude (*shukr*), trust in Allah (*tawakkal*), and remembrance of Allah (*dhikr*) play an important role in maintaining inner peace and emotional balance.[8] Second, studies that position Islamic teachings as a source of solutions for psychological problems and inner well-being through closeness to Allah, self-control, and religious practices. These studies generally discuss the relationship between closeness to Allah, self-regulation, and the attainment of inner tranquility through religious practices.[9] Third, studies that explore certain psychological concepts in the Qur'an and Hadith, such as gratitude, inner peace, meaning in life, and the relationship between spirituality and mental health.[10] Previous studies have examined the relationship between religiosity, spirituality, and mental health, including the role of religious resources in psychological well-being. However, these studies have primarily focused on examining associations between religious or spiritual variables and mental-health outcomes rather than systematically developing a

[7] Nurhasanah and Dwi Noviani, "Peran Ayat-Ayat Al- Qur ' an Dalam Pembentukan Karakter Spiritual : Tinjaun Psikologi Islam," *Kolaboratif Sains* 7, no. 12 (2024): 4924–35, https://doi.org/10.56338/jks.v7i12.6445.

[8] Ikhwan Fuad, "Menjaga Kesehatan Mental Perspektif Al-Qur'an Dan Hadits," *Journal An-Nafs: Kajian Penelitian Psikologi* 1, no. 1 (2016): 31–50, https://doi.org/10.33367/psi.v1i1.245; Dewi Taviana Walida, "Al-Qur'an Dan Psikologi: Pendekatan Spiritual Dalam Kesehatan Mental," *ULIL ALBAB : Jurnal Ilmiah Multidisiplin* 4, no. 2 (2025): 831–50.

[9] Ulfi Putra Sany and Emawati, "Gangguan Kecemasan Dan Depresi Menurut Perspektif Al Qur'an," *Jurnal Ilmiah Indonesia* 7, no. 1 (2022): 1262–78, https://doi.org/10.36418/syntax-literate.v7i1.6055.

[10] Wantini Wantini and Ricki Yakup, "Konsep Syukur Dalam Al-Quran Dan Hadis Perspektif Psikologi Islam," *Jurnal Studia Insania* 11, no. 1 (2023): 33–49, https://doi.org/10.18592/jsi.v11i1.8650; Nurusshobah and Akhmad Aidil Fitra, "Kesehatan Mental Dan Spiritualitas: Bagaimana Konsep Al-Qur'an Menghadapi Krisis Psikologis Era Kontemporer?," *Al-Fahmu: Jurnal Ilmu Al-Qur'an Dan Tafsir* 4, no. 1 (2025): 115–30, https://doi.org/10.58363/alfahmu.v4i1.281.

Qur'anic coping framework for quarter-life crisis. In addition, the concepts of *tawakkal*, *shukr*, and *sabr* have generally been discussed separately rather than synthesized within a single conceptual framework through thematic Qur'anic interpretation. Therefore, this study addresses this gap by integrating these three Qur'anic concepts through the *maudhu'i* method to formulate a coping framework specifically relevant to the psychological challenges of quarter-life crisis.

This article aims to examine the phenomenon of quarter-life crisis from the perspectives of psychology and Qur'anic values as a form of spiritual coping mechanism. This study is conducted by addressing three research questions. First, how is the concept of quarter-life crisis understood from a psychological perspective? This question focuses on the definition, characteristics, and psychological conditions experienced by individuals during early adulthood. Second, how can Qur'anic values such as *tawakkal* (trust in Allah), *shukr* (gratitude), and *sabr* (patience) be understood as spiritual coping mechanisms in dealing with quarter-life crisis? This question discusses the meanings of these values based on Qur'anic verses and the interpretations of Islamic scholars. Third, how are Qur'anic values relevant to the psychological condition of individuals experiencing quarter-life crisis? This question highlights the role of spiritual values in helping individuals manage anxiety, uncertainty, and life pressures during early adulthood. These three questions will be discussed in the following sections.

This article is based on three arguments. First, the phenomenon of quarter-life crisis as a form of psychological anxiety during early adulthood has been studied mostly through the lens of modern psychology, while studies that directly relate it to Qur'anic values are still relatively limited. Second, Qur'anic values such as *tawakkal* (trust in Allah), *shukr* (gratitude), and *sabr* (patience) are relevant to the psychological conditions of individuals experiencing quarter-life crisis because these values are closely related to emotional regulation, resilience, and inner peace in dealing with life uncertainties. Third, studies that integrate psychological perspectives with Qur'anic values are needed to demonstrate that the Qur'an functions not only as a spiritual and moral guide, but also as a source of understanding and a coping mechanism for contemporary psychological problems. The novelty of this study lies in the formulation of a Qur'anic coping framework specifically for quarter-life crisis by integrating *tawakkal, shukr,* and *sabr* as complementary coping mechanisms. Unlike established Islamic coping approaches that generally organize religious coping around broader dimensions such as religious

practices, benevolent reappraisal, and active or passive religious coping,[11] the present framework assigns specific and interconnected functions to three Qur'anic values. Previous studies on quarter-life crisis have also examined religious coping and Qur'anic perspectives, including the use of religious practices among Qur'an memorizers and the relevance of *sabr* and *tawakkal* in dealing with quarter-life crisis.[12] However, the present study specifically conceptualizes *tawakkal* as reliance on Allah in facing uncertain outcomes, *shukr* as an appreciative and meaning-oriented response to life circumstances, and *sabr* as emotional endurance and persistence during prolonged difficulties. Through thematic Qur'anic interpretation, these three values are positioned as complementary mechanisms for addressing the uncertainty and psychological pressures characteristic of quarter-life crisis.

B. Method

This study employs a qualitative research design using a library research approach and the thematic interpretation (*maudhu'i*) method developed by 'Abd al-Hayy al-Farmawi.[13] This method is used to identify, collect, and analyze Qur'anic verses related to the values of *tawakkal*, *shukr*, and *sabr* in responding to life challenges. The results of the thematic interpretation are then contextualized within the phenomenon of quarter-life crisis and discussed in relation to relevant psychological literature on coping and mental health. The primary source of data in this study is the Qur'an, while the secondary sources include Qur'anic commentaries, psychological literature, scientific journals, and research reports related to coping, mental health, and quarter-life crisis.

The data were collected by identifying Qur'anic verses relevant to the research theme and then analyzed through several steps: selecting relevant verses, categorizing them based on themes, understanding the meanings of the verses through references to Qur'anic exegesis (*tafsir*) books, and relating them to concepts in modern psychology. Through this approach, the study integrates psychological perspectives and Qur'anic

[11] Abdulaziz Aflakseir and Peter G. Coleman, "Initial Development of the Iranian Religious Coping Scale," *Journal of Muslim Mental Health* 6, no. 1 (August 2011), https://doi.org/10.3998/jmmh.10381607.0006.104.

[12] Aulia Muna Majidah and Sri Lestari, "Religious Coping Pada Penghafal Al-Qur'an Dalam Menghadapi Fase Krisis Seperempat Baya," *Jurnal Psikologi Islam Dan Budaya* 6, no. 2 (October 2023): 77–94, https://doi.org/10.15575/jpib.v6i2.24990; Asmaus Sa'adah, "Quarter Life Crisis Dalam Al-Qur'an Pada Studi Penafsiran Quraish Shihab Dalam Tafsir Al-Misbah," *Mashahif: Journal of Qur'an and Hadits Studies* 4, no. 2 (2024): 6–24, https://urj.uin-malang.ac.id/index.php/mashahif/article/view/12769.

[13] Abdul al-Hayy al-Farmawi, *Metode Tafsir Mawdhu'i: Suatu Pengantar* (Jakarta: Raja Grafindo Persada, 1996), 36.

values in order to understand psychological conditions during early adulthood, particularly in dealing with the phenomenon of quarter-life crisis.

C. Results and Discussion

1. The Concept of Quarter-Life Crisis in Psychology

The term *quarter-life crisis* was first introduced by Alexandra Robbins and Abby Wilner in 2001, based on their research on young people in America at the turn of the twenty-first century. They referred to young adults as "twentysomethings".[14] According to Robbins and Wilner, quarter-life crisis is defined as a response to increasing instability, constant change, excessive choices, and feelings of panic and helplessness that commonly arise among individuals aged 18 to 29 years.[15]

Fischer defines quarter-life crisis as a period of crisis that emerges when individuals reach their mid-twenties, characterized by feelings of fear and uncertainty about their future life, including career, relationships, and social life. This period may represent a natural transition process from university life to the working world; however, it is often accompanied by feelings of hopelessness, anxiety, and even depression.[16]

In line with this view, Byock also defines quarter-life crisis as the result of a conflict between entering the reality of adulthood and the desire to achieve a more creative life due to the many choices individuals must make, such as in work, interpersonal relationships, and social connections within the community.[17] Furthermore, quarter-life crisis is more appropriately understood as a developmental and psychosocial crisis associated with the transition into adulthood rather than as a clinically diagnosed mental disorder. It may involve emotional instability, anxiety, self-doubt, and difficulties in coping with major life transitions.[18] More recent cross-cultural research describes

[14] Irma Rosalinda dan Timothy Michael, "Pengaruh Harga Diri Terhadap Preferensi Pemilihan Pasangan Hidup Pada Wanita Dewasa Awal Yang Mengalami Quarter-Life Crisis," *JPPP - Jurnal Penelitian dan Pengukuran Psikologi* 8, no. 1 (9 April 2019): 20–26, https://doi.org/10.21009/JPPP.081.03.

[15] Muhammad Syifa'ussurur et al., "Quarter Life Crisis," *Journal of Contemporary Islamic Counselling* 1, no. 1 (2021): 53–64.

[16] Fischer, *Ramen Noodles, Rent and Resumes: An After-College Guide to Life* (California: SuperCollege, 2008), 1.

[17] Satya Doyle Byock, "The Quarterlife Crisis and the Path to Individuation in the First Half of Life" (Pacifica Graduate Institute, 2010), 8.

[18] Oliver C. Robinson, "A Longitudinal Mixed-Methods Case Study of Quarter-Life Crisis During the Post-University Transition: Locked-Out and Locked-In Forms in Combination," *Emerging Adulthood* 7, no. 3 (June 2019): 167–79, https://doi.org/10.1177/2167696818764144.

quarter-life crises as developmental crisis episodes during emerging adulthood that typically last around one to two years.[19]

Based on the explanations above, it can be concluded that quarter-life crisis is a period of emotional turmoil that occurs during the transition from late adolescence to adulthood, characterized by the emergence of anxiety, restlessness, identity confusion, and feelings of insecurity caused by uncertainty about the future.

2. Quranic Values in Facing Quarter-Life Crisis

In dealing with quarter-life crisis, the Qur'an offers several values that can serve as guidance for individuals in managing anxiety and life uncertainty, including *tawakkal* (trust in Allah), *sabr* (patience), and *shukr* (gratitude).

2.1 Tawakkal as a Spiritual Coping Mechanism

One of the solutions offered by the Qur'an in dealing with quarter-life crisis is the attitude of *tawakkal*, which means fully entrusting all matters to Allah after making maximum effort. According to Al-Ghazali, *tawakkal* refers to directing the heart toward Allah as the ultimate Protector and fully entrusting one's affairs to Him.[20] In the context of quarter-life crisis, where individuals are often overwhelmed by anxiety and hopelessness due to uncertainty about the future, *tawakkal* becomes a psychological foundation that helps individuals avoid being consumed by prolonged distress. *Tawakkal* does not mean being passive or doing nothing; rather, it reflects the belief that after all efforts have been made, the final outcome is entrusted to Allah, who knows what is best for His servants.

In the Qur'an, the command to practice *tawakkal* is clearly mentioned in Qur'an, Surah Ali 'Imran verse 159, which states:

فَبِمَا رَحْمَةٍ مِّنَ اللّٰهِ لِنْتَ لَهُمْ ۚ وَلَوْ كُنْتَ فَظًّا غَلِيْظَ الْقَلْبِ لَانْفَضُّوْا مِنْ حَوْلِكَ ۖ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِى الْاَمْرِ ۚ فَاِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللّٰهِ ۗ اِنَّ اللّٰهَ يُحِبُّ الْمُتَوَكِّلِيْنَ ﴿١٥٩﴾

"So by mercy from Allah, (O Muhammad), you were lenient with them. And if you had been rude (in speech) and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you

[19] Oliver C. Robinson et al., "Quarter-Life Crisis Episodes in Emerging Adulthood: A Mixed-Methods Analysis of Data From Eight Countries," *Emerging Adulthood* 13, no. 6 (December 2025): 1491–1506, https://doi.org/10.1177/21676968251380890.

[20] Miftahul Huda, "Kontrol Diri Dan Tawakal Terhadap Quarter-Life Crisis Pada Santri Di Pesantren," *Journal of Indonesian Psychological Science (JIPS)* 3, no. 1 (June 2023): 284–97, https://doi.org/10.18860/jips.v3i1.20649.

have decided, then rely upon Allah. Indeed, Allah loves those who rely (upon Him)". (QS. Ali Imran/[3]: 159)

Ibn Kathir explains in his tafsir that this verse means when a person has consulted others and firmly decided upon a matter, he should place his trust in Allah.[21] This indicates that *tawakkal* is not the first step, but rather a stage that comes after careful consideration and decision-making. In the context of quarter-life crisis, where individuals often feel uncertain about determining their life direction, this verse provides practical guidance: make a decision, strive sincerely, and then entrust the outcome to Allah. Such a mindset can help individuals reduce excessive overthinking, thereby preventing further psychological distress.

In addition to that verse, Qur'an Surah At-Talaq verse 2-3 also explains the outcomes or effects of practicing *tawakkal*:

فَاِذَا بَلَغْنَ اَجَلَهُنَّ فَاَمْسِكُوْهُنَّ بِمَعْرُوْفٍ اَوْ فَارِقُوْهُنَّ بِمَعْرُوْفٍ وَّاَشْهِدُوْا ذَوَيْ عَدْلٍ مِّنْكُمْ وَاَقِيْمُوا الشَّهَادَةَ لِلّٰهِ ۗذٰلِكُمْ يُوْعَظُ بِهٖ مَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ۙ وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا ۙ ﴿٢﴾ وَّيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۗوَمَنْ يَّتَوَكَّلْ عَلَى اللّٰهِ فَهُوَ حَسْبُهٗ ۗاِنَّ اللّٰهَ بَالِغُ اَمْرِهٖ ۗقَدْ جَعَلَ اللّٰهُ لِكُلِّ شَيْءٍ قَدْرًا ﴿٣﴾

"And when they have (nearly) fulfilled their term, either retain them according to acceptable terms or part with them according to acceptable terms. And bring to witness two just men from among you and establish the testimony for (the acceptance of) Allah. That is instructed to whoever should believe in Allah and the Last day. And whoever fears Allah - He will make for him a way out (3) And will provide for him from where he does not expect. And whoever relies upon Allah - then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a (decreed) extent". (QS. At-Talaq/65: 2-3)

According to Ibn Kathir, Surah At-Talaq verse 2-3 explains that whoever truly places their trust in Allah, Allah will be sufficient for all of their needs. In this context, *tawakkal* does not mean surrendering without effort, but rather trusting Allah while continuing to strive sincerely. Ibn Kathir emphasizes that Allah will provide a way out, sustenance, and help from unexpected sources for those who genuinely rely on Him.[22] For individuals facing financial and career pressures, which are among the major sources of anxiety during quarter-life crisis, the message of this verse is psychologically relevant because it instills the belief that a solution always exists as long as one relies on Allah.

[21] Ibnu Katsir, *Tafsir Al-Quran Al-Azhim* (Damam: Dar Ibni Jauzi, 2010), 132 Volume 2.
[22] Katsir, *Tafsir Al-Quran Al-Azhim*.

Research among university students has found an association between religiosity and quarter-life crisis.[23] However, this finding concerns religiosity broadly and does not establish the specific effect of tawakkal. In this study, tawakkal is discussed as a Qur'anic spiritual resource whose specific role in quarter-life crisis requires further empirical investigation.

It is important to emphasize that tawakkal does not negate human effort. In a narration from Anas ibn Malik recorded by al-Tirmidhi, a man asked the Prophet whether he should tie his camel and then rely on Allah or leave it untied and rely on Him. The Prophet replied, "Tie it and rely upon Allah" (al-Tirmidhi, no. 2517).[24] This hadith clearly shows that true *tawakkal* must be preceded by real effort. For individuals experiencing quarter-life crisis, this principle carries a practical message: continue striving, keep searching, and then entrust the results to Allah. Such an attitude is far more productive than being consumed by anxiety that leads nowhere.

Tawakkal also functions as a balance between ambition and acceptance. One of the main triggers of quarter-life crisis is the gap between high expectations and reality, which often gives rise to feelings of failure and worthlessness.[25] Through *tawakkal*, individuals learn to accept that not everything is within their control and that Allah's decree always contains wisdom, even if it is not immediately visible. This attitude does not make a person passive or apathetic; rather, it frees the soul from the burden of anxiety that should not be carried alone.

Thus, within the conceptual framework proposed in this study, tawakkal offers a spiritual resource for responding to quarter-life crisis. It addresses the cognitive aspect through a change in perspective toward uncertainty, the emotional aspect through inner peace that arises from faith in Allah, and the behavioral aspect through encouragement to continue making efforts.

2.2 Gratitude as a spiritual coping mechanism

In addition to *tawakkal*, the Qur'an also offers *shukr* (gratitude) as a relevant solution for dealing with quarter-life crisis. Linguistically, *shukr* means acknowledging

[23] Alfiesyahrianta Habibie, Nandy Agustin Syakarofath, and Zainul Anwar, "Peran Religiusitas Terhadap Quarter-Life Crisis (QLC) Pada Mahasiswa," *Gadjah Mada Journal of Psychology (GamaJoP)* 5, no. 2 (October 30, 2019): 129–38, https://doi.org/10.22146/gamajop.48948.

[24] Al-Tirmidhi, *Jāmiʿ Al-Tirmidhī* (Beirut: Dar al-Gharb al-Islami, 1996).

[25] Rifka Fatchurrahmi and Siti Urbayatun, "Peran Kecerdasan Emosi Terhadap Quarter Life Crisis Pada Mahasiswa Tingkat Akhir," *Jurnal Psikologi Teori Dan Terapan* 13, no. 2 (June 2022): 102–13, https://doi.org/10.26740/jptt.v13n2.p102-113.

kindness and expressing thankfulness to those who have done good. In the Islamic context, *shukr* refers to recognizing the blessings granted by Allah, accompanied by submission to Him and the use of those blessings in accordance with His will.[26] For individuals experiencing quarter-life crisis, where attention is often focused on what has not yet been achieved or obtained, gratitude functions as a way of redirecting focus from deficiencies toward the blessings that already exist. This shift in perspective is significant, as it reflects the true strength of gratitude as a psychological mechanism.

The Qur'an explicitly promises an increase in blessings for those who are grateful. This is stated in Qur'an Surah Ibrahim verse 7:

وَاِذْ تَاَذَّنَ رَبُّكُمْ لَىِٕنْ شَكَرْتُمْ لَاَزِيْدَنَّكُمْ وَلَىِٕنْ كَفَرْتُمْ اِنَّ عَذَابِيْ لَشَدِيْدٌ ۝٧

"And (remember) when your Lord proclaimed, 'If you are grateful, I will surely increase you (in favor); but if you deny, indeed, My punishment is severe". (QS. Ibrahim/14: 7)

Ibn Kathir interprets this verse by explaining that if the servants of Allah are grateful for His blessings, then Allah will surely increase them. On the other hand, denying or being ungrateful for blessings may lead to their removal and to punishment for such denial.[27] In the context of quarter-life crisis, this promise has a practical implication: when individuals learn to appreciate what they already have instead of merely complaining about what they lack, they are actually opening the way for greater blessings in their lives, both materially and spiritually.

Another verse closely related to gratitude is Qur'an Surah An-Nahl verse 18:

وَاِنْ تَعُدُّوْا نِعْمَةَ اللّٰهِ لَا تُحْصُوْهَا ۗاِنَّ اللّٰهَ لَغَفُوْرٌ رَّحِيْمٌ ۝١٨

And if you should count the favors of Allah, you could not enumerate them. Indeed, Allah is Forgiving and Merciful. (QS. An-Nahl/16: 18)

Ibn Kathir explains in his tafsir that this verse means that if human beings were required to be grateful for all of Allah's blessings, they would never be able to do so completely. Nevertheless, Allah remains Most Forgiving toward the shortcomings of His servants in expressing gratitude and Most Merciful in continuing to grant blessings despite their negligence.[28] This verse indirectly reminds human beings that they are actually surrounded by countless blessings. Such awareness is important for individuals

[26] Dahliati Simanjuntak, "Konsep Syukur Dalam Al-Qur'an Dan Aplikasinya saat Memasuki Rumah Baru," *Amsal Al-Qur'an: Jurnal Al-Qur'an dan Hadis* 1, no. 3 (29 November 2024): 307–26, https://doi.org/10.63424/amsal.v1i3.146.

[27] Katsir, *Tafsir Al-Quran Al-Azhim*.

[28] Katsir.

experiencing quarter-life crisis because one of the roots of this crisis is the feeling of inadequacy and worthlessness.

The relevance of gratitude to quarter-life crisis is not only normative and theological, but also supported by empirical findings. Research conducted by Hamidah shows that gratitude has a significant negative effect on quarter-life crisis.[29] These findings are consistent with the study of Robert Emmons and Michael McCullough, which demonstrated that individuals who regularly practice gratitude tend to have higher psychological well-being and greater optimism toward life.[30]

It is important to understand that gratitude in Islam is not identical to blind resignation or ignoring reality. On the contrary, the Qur'an encourages active gratitude, namely using existing blessings as motivation to continue striving and developing oneself. When individuals realize that they still possess health, opportunities to learn, and room for personal growth, gratitude for these blessings motivates them to move forward. This is what distinguishes Islamic gratitude from passive satisfaction: it functions as fuel, not a brake.

Thus, within the conceptual framework proposed in this study, gratitude offers a spiritual resource for responding to quarter-life crisis. Gratitude helps individuals shift their mindset from focusing on deficiencies to appreciating what they already possess. This positively affects emotional conditions, enabling individuals to feel calmer, more content, and less anxious. Furthermore, gratitude strengthens a person's spiritual relationship with Allah because it fosters awareness that everything they possess comes from His blessings. A study also shows that gratitude plays an important role in improving overall well-being, both psychologically and spiritually.[31]

2.3 Patience as a spiritual coping mechanism

Etymologically, *sabr* (patience) means to restrain and prevent, while terminologically it refers to restraining oneself from anxiety and excessive emotion,

[29] Hamidah Syafira, "Pengaruh Rasa Syukur Terhadap Quarter Life Crisis Pada Mahasiswa Semester Akhir Angkatan 2017" (UIN Sunan Gunung Djati Bandung, 2021).

[30] Robert A. Emmons and Michael E. McCullough, "Counting Blessings versus Burdens: An Experimental Investigation of Gratitude and Subjective Well-Being in Daily Life.," *Journal of Personality and Social Psychology* 84, no. 2 (February 2003): 377–89, https://doi.org/10.1037/0022-3514.84.2.377.

[31] Muhammad Mustakfibillah and Kana Safrina Rouzi, "Rahasia Kesehatan Mental Dalam Islam: Ketika Syukur Menjadi Pilar Kesejahteraan Psikologis," *SciNusa: Jurnal Ilmu Sosial Dan Humaniora* 2, no. 1 (2026): 107–19, https://www.risetcendikia.com/index.php/jurnal-scinusa/article/view/251.

restraining the tongue from complaints, and restraining the body from impulsive actions.[32] Qur'an strongly emphasizes the importance of patience for believers, as stated in the following verse:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اصْبِرُوْا وَصَابِرُوْا وَرَابِطُوْا ۗ وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ ۚ ﴿٢٠٠﴾

"O you who have believed, persevere and endure and remain stationed and fear Allah that you may be successful". (QS. Ali Imran [3]: 200)

This verse not only commands believers to practice patience individually, but also instructs them to *ṣābirū*, namely to remain steadfast in patience when facing pressure, disturbances, or trials that come from others.[33] In another Qur'anic verse, Allah says:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ ۗ اِنَّ اللّٰهَ مَعَ الصّٰبِرِيْنَ ﴿١٥٣﴾

"O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient". (QS. Al-Baqarah [2]: 153)

Regarding this verse, Ibn Kathir explains: "After Allah the Exalted finished explaining the command to be grateful, He then explained patience and guided His servants to seek help through patience and prayer. Indeed, a servant exists in two conditions: either he is in a state of blessing, for which he should be grateful, or he is afflicted with hardship, for which he should remain patient".[34] As mentioned in the following hadith:

عَنْ صُهَيْبٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: عَجَبًا لِأَمْرِ الْمُؤْمِنِ، إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ، وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ، إِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ، فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَّاءُ صَبَرَ، فَكَانَ خَيْرًا لَهُ.

"Strange are the ways of a believer for there is good in every affair of his and this is not the case with anyone else except in the case of a believer for if he has an occasion to feel delight, he thanks (God), thus there is a good for him in it, and if he gets into trouble and shows resignation (and endures it patiently), there is a good for him in it". (HR. Muslim: 2999)[35]

The excerpt from Ibn Kathir's *Tafsir* also explains that human life is essentially inseparable from two conditions: blessings that require gratitude and hardships that require patience. This framework provides a more stable perspective for individuals

[32] Raihanah, "Konsep Sabar dalam Al-Quran," *Tarbiyah Islamiyah* 6, no. 1 (2016): 40–51, https://doi.org/10.18592/jtipai.v6i1.1809.

[33] Muhammad Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan Dan Keserasian Al-Qur'an*, Volume 2 (Jakarta: Lentera Hati, 2002).

[34] Katsir, *Tafsir Al-Quran Al-Azhim*.

[35] Muslim Ibn al-Hajjaj, *Shahih Muslim* (Beirut: Dar Ihya al-Turath al-Arabi, 1991), 20 Volume 2.

facing a quarter-life crisis. The anxiety that arises is not merely a sign of failure, but rather part of the dynamics of life, which naturally includes periods of trials and challenges. Therefore, such experiences can be understood as opportunities to cultivate patience, not only by waiting for circumstances to change, but also by learning to manage one's responses to pressure.

Furthermore, the encouragement to seek help through patience and prayer indicates that resolving life's problems does not rely solely on rational effort, but also involves a spiritual dimension. In the context of a quarter-life crisis, this perspective is particularly relevant because not all forms of anxiety can be resolved instantly through planning or social comparison. There are inner struggles that require calmness, acceptance, and trust in the ongoing process.

The hadith cited in the tafsir also shows that both pleasant and difficult circumstances contain the potential for goodness. This perspective helps individuals avoid viewing periods of crisis as entirely negative. When a person is able to remain grateful for the small things they still possess while also being patient in facing uncertainty, they are in fact developing a stronger sense of resilience.

Thus, quarter-life crisis can be understood not merely as a phase of confusion, but also as a period of character formation. The values of *tawakkal*, patience, and gratitude in the Qur'an provide a spiritual framework for individuals to face crises in a more balanced way, namely by continuing to strive while avoiding excessive anxiety.

Table 1. Proposed Qur'anic Coping Framework for Quarter-Life Crisis

Quarter-Life Crisis Problem	Qur'anic Value	Proposed Psychological Function
Future uncertainty	Tawakkal	Anxiety reduction
Social comparison	Shukr	Positive reframing
Life pressure	Sabr	Resilience building

Source: *Authors' synthesis of Qur'anic interpretation and psychological literature discussed in this article.*

D. Conclusion

This study concludes that quarter-life crisis is a psychological phenomenon experienced during the transition to early adulthood, characterized by anxiety, uncertainty, identity confusion, and feelings of insecurity about the future. Using a library research approach and thematic interpretation (*maudhu'i*), this study identifies three Qur'anic values that are relevant to dealing with quarter-life crisis, namely *tawakkal* (trust in Allah), *shukr* (gratitude), and *sabr* (patience).

Tawakkal encourages individuals to continue making efforts while entrusting outcomes to Allah, which may help reduce excessive anxiety arising from uncertainty about the future. Shukr encourages individuals to redirect their attention from unmet expectations toward the blessings and resources they already possess, thereby promoting a more positive perspective in dealing with social comparison and feelings of inadequacy. Meanwhile, *sabr* helps individuals regulate their responses to pressure, endure difficult circumstances, and maintain perseverance in facing prolonged uncertainty. In this sense, these three values provide a spiritual framework for responding to quarter-life crisis through a balance of effort, acceptance, gratitude, and patience.

However, this study is limited to library-based analysis and does not involve empirical field data from individuals experiencing quarter-life crisis. Therefore, future research is recommended to examine empirically the role of *tawakkal*, *shukr*, and *sabr* in helping young adults cope with quarter-life crisis. The findings of this study may also provide a conceptual basis for the development of Islamic counselling and character education programs aimed at assisting young adults in managing anxiety, uncertainty, and psychological pressure during the transition to adulthood.

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