

Overview of Religius in Generation Z with *Generalized Anxiety Disorder* (Psychology & Mental Health)

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ABSTRACT

Objective: *Generalized Anxiety Disorder (GAD) is a mental health problem experienced by many Generation Z and can have a negative impact on daily life. This research aims to explore the role of religiosity as a coping mechanism in dealing with anxiety in individuals with GAD.* **Method:** *The method used is qualitative research with a descriptive phenomenological approach. Data was collected through in-depth interviews with two participants who were diagnosed with GAD by professionals. Data analysis was carried out using Giorgi's phenomenological method to identify patterns and meanings of participants' experiences.* **Results:** *The research results show that religiosity, which includes belief, religious practices such as prayer, dhikr, reading the Koran, and involvement in Islamic studies, provides psychological calm and helps individuals overcome anxiety. These findings confirm that religiosity plays a role in increasing psychological resilience and mental well-being.* **Novelty:** *This study provides new insight into the importance of a religious approach in supporting mental health in Generation Z who experience GAD.*

INTRODUCTION

Mental health has received a lot of attention in various academic fields, due to its great influence on everyday life. A number of studies show that mental health is not just the absence of mental illness, mental health also involves a person's ability to adapt to their environment, overcome life stress, and control their emotions and thoughts. Good mental health in individuals and society can influence life to be productive and harmonious. Anxiety, stress, and feelings of helplessness are some forms of mental health disorders. According to previous research, Individuals with mental health disorders often experience anxiety in daily life, which can lead to physical problems including insomnia, lack of sleep, and loss of appetite. In more severe cases, this disorder can cause loss of good functioning abilities in social and work environments [1].

Generalized Anxiety Disorder (*Generalized Anxiety Disorder/GAD*) have symptoms including headaches, restlessness, difficulty concentrating, headaches, motor tension, hyperactivity, worry about something uncertain, and difficulty sleeping [2]. This often makes a person feel uncomfortable among people and crowds which can cause excessive stress and anxiety. These emotions can sometimes develop into fear or anger, which can make the heart beat fast and think beyond the actions that should be taken [3]. Continuous anxiety is what Freud called "free floating" and is not caused by certain things, circumstances or actions. If left untreated, generalized anxiety disorder (GAD), which first appears in the mid-teens to mid-twenties, can persist throughout a person's life [4].

A mental illness that is becoming more common in the younger population, particularly Gen Z, is anxiety. This generation faces significant challenges due to several reasons, including changes in the social and cultural landscape, economic uncertainty, and excessive use of social media. This situation has a negative impact on their quality of life by increasing the risk of anxiety and sadness [1]. According to a survey conducted by the Alva Research Center, compared to previous generations, Generation Z experiences higher levels of stress and anxiety [5]. Based on the 2020 population census, Generation Z, or Gen-Z for short, constitutes the largest percentage of Indonesia's population, namely 27.94% (BPS, 2021). The generation born between 1997 and 2012 is divided into two groups: those who are still in school and those who are starting to enter the world of work. They are the generation that is most worried about today, according to research [6]. Generation Z, is a generation that is in the 4.0 era or the fourth world industrial revolution, where the basis of human life is information technology [7].

Based on findings from the Indonesian National Adolescent Mental Health Survey report in 2023, 33% of Indonesian teenagers aged 10 to 17 years have mental health problems. More concerning findings from a different survey show that 1 in 20 Indonesian teenagers, or 15.5 million people, have experienced a mental disorder in the last 12 months. According to these statistics, anxiety disorders identified by the presence of social phobia and generalized anxiety disorder are the most common mental health conditions among Indonesian teenagers today. Anxiety disorders account for 3.7% of all mental health conditions that pose a threat to Indonesian teenagers, who are currently classified as generation Z [8].

In Islam, mental health is defined as an individual's ability to overcome negative life experiences and foster positive relationships with the surrounding environment in accordance with the Al-Qur'an and Sunnah, which are life lessons intended to overcome worldly and ethical problems. Therefore, an effective way to overcome mental health problems is to increase religious observance, namely incorporating religious principles into daily life. Because religion is part of human nature, religiosity and mental health are two things that are closely related. The closer and deeper a person's relationship with God, the greater their faith in Him, and the better they will be able to face it. Religiosity itself can be described as an individual's belief in religion and his commitment to that religion. This then has an impact on a person's life, both personally, professionally and socially. Therefore, every action taken must be motivated by the awareness that the deeds carried out are God's commands. Not only in the form of religious practice, but also in various aspects of daily life [9].

As a relevant role in dealing with people's lives, apart from educating people about their rights, religion is one of the main moral pillars that people must uphold in everyday life. Apart from that, religion also functions as a means of education for them. In this context it can be physical or psychological teaching. The early years are considered a transitional period that prepares young people for adulthood by exposing them to experiences they would not otherwise have had. This allows the younger generation to learn how to adapt to their new environment and grow both physically and mentally,

such as learning to live in an ever-changing environment. During the adaptation process, many adolescents may experience confusion, doubt, a strong need for more knowledge, and difficulties in self-discovery [10].

The meaning of religiosity leads to every individual having the belief that God exists and that God provides guidance and assistance to every servant. Religiousness is very influential on the self because belief involves a thought and emotional work process that allows individuals to have responsibility for the guidance or teachings contained in each religion or belief, so that the process of solving problems that occur in each individual's life will be more structured in accordance with the teaching values of the religion or belief that each individual believes in. Sufficient belief in the existence of God in one's life can provide assistance in always introspecting oneself over whatever happens in life, so that it can help keep away from negative things, such as depression, anxiety, and the desire to commit suicide or other negative things [11].

In improving welfare, religiosity has a positive influence on it. Based on Cobb's social support theory, there are things that can provide emotional support and togetherness in a religious community. It can also help someone feel more emotionally stable in the face of a lot of pressure [12]. A previous study conducted to overcome anxiety and depression among Gen Z, revealed that worship plays an important role in overcoming it. It was found that most respondents felt that worship could help calm the mind and reduce emotional stress [1].

This research aims to find out how religiosity is depicted in Generation Z *Generalized Anxiety Disorder*.

RESEARCH METHOD

This research uses qualitative research with a descriptive phenomenological approach. This method is based on an individual's perception of the world and how they understand the many situations they encounter. Descriptive phenomenology aims to understand human life events by examining people's ideas and actions as perceived or understood by the person themselves [13].

Participants in this research were selected using techniques *non-probability sampling* with method *purposive sampling*, namely that participants are selected based on certain criteria that are relevant to the research objectives. This technique allows researchers to focus on cases or individuals who can provide deep insight. This research involved two subjects who had certain criteria that had been determined, namely Generation Z who had general anxiety disorder with proof of professional diagnosis results from experts, born in 1997-2012, and were willing to be interviewed further as stated in writing with *informed consent*.

This research uses data collection techniques *in-depth interview* or in-depth, semi-structured interviews. This technique involves interviews conducted in depth to understand participants' perspectives and experiences. The author needs complete and in-depth information regarding the participants' experiences, views and meanings regarding the issues raised. With interview techniques, participants can answer questions

freely without pressure from other people or feeling embarrassed in expressing their opinions. The author uses general guidelines to direct the conversation to certain aspects of the participant's experience, but the author can also develop research questions according to the desired information needs.

The data analysis technique used in this research is phenomenological analysis using the Giorgi analysis method [14]. The analysis steps include (1) Making a transcript of the interview results; (2) Read the interview transcript repeatedly and make a copy; (3) Make data reduction to focus the data that has been collected and form coding; (4) Make conclusions about findings based on what was researched.

RESULTS AND DISCUSSION

Results

Based on the results of this research, data and information can be obtained regarding the depiction of religiosity in Generation Z *Generalized Anxiety Disorder*.

Aspects of Religiosity

A. Ideological Dimension

The ideological dimension (belief) is where a person has the ability to always adhere to and acknowledge the truth of his religion [15].

From the results found in subject A, believing in the truth of their religion can be an alternative way to calm themselves, namely by praying and also making dhikr. The subject thinks that prayer can calm the subject down for a moment. However, when you do dhikr, you will gain a lot of calm in facing the emergence of anxiety.

"I dhikr in a quiet place while reciting loud prayers." (A070325:7)

"Sometimes I feel Oh, I'm really calm after praying, but there are also times when I feel like that, so when I finish praying, I'm so solemn I can face Allah, when I'm finished I'm like that, I'm anxious." (A070325:11)

"Yes, remembering it is like a form of God, you immediately remember that there is God, you're not alone." (A070325:13)

Meanwhile, subject F, he felt more relieved after praying and then prayed and poured out his heart to Allah. There is also dhikr and reading Al-Fatihah as a way for subjects to calm themselves when they feel anxious. However, the subject also has other techniques, namely controlling breathing and counting numbers as a method to overcome anxiety, especially when experiencing shortness of breath.

"To be with Allah is like a little relief, you know, by surrendering to Allah by means of prayer" (F090325:158)

"I'm usually the most breathless, so sometimes I usually control my breath like long, short breaths, so it's like slow, if not, I usually count numbers from one to whatever, until it's as calm as possible." (F090325:166)

B. Ritualistic or Practical Dimension

The practice dimension is where an act in the form of practice in worship is a form of obedience and loyalty of a person to his or her commitment to religion [15].

From the results found in subject A, another ritual or practice to calm oneself down is studying Islam by taking part in youth studies, which is something that can calm the subject down. The subject considers that studying Islam is a process of trying to heal, because by studying Islam the subject feels closer to Allah subhanahu wa ta'ala and forgets the problems that disturb his mind. When taking part in various studies, the subject feels that he is not alone because he feels that he has a large support system from his study friends. When he meets his study friends, the subject will feel happy. Another ritual carried out by the subject to obtain peace is the sunnah fasting on Mondays and Thursdays. When fasting on Mondays and Thursdays, the subject feels that he can be indifferent to other people's words, which can minimize anxiety, because when fasting, the subject's thoughts are only focused on worship.

"I studied at the beginning, I'm already in the process of healing, yes, I'm trying my best there" (A070325:24)

"I feel that God attends to good people who support me" (A070325:28)

"When I fast I can act really stupid to people who I don't think I need to listen to" (A070325:37)

"In my opinion, of all medicines, fasting is the most correct when I am anxious" (A070325:40)

Meanwhile, in subject F, he gained religious insight through study videos on YouTube and felt inspired to be more devout in religion and used this as inspiration. Apart from that, the subject has a habit of reading the Koran after prayer, even though it is only short letters, as part of his routine worship.

"Usually I often see YouTube videos like reciting the Koran, or something like a cleric, or a podcast like that..." (F090325:169)

"Yes studies" (F090325:171)

"Maybe read the Koran. Usually I recite the Koran when I finish praying..." (F090325:174)

C. Intellectual or Knowledge Dimension

The knowledge dimension includes all basic knowledge related to religion, holy books, rituals and traditions adhered to in religion [15].

From the results found in subject A, knowledge of the law is important in carrying out every activity. Just like if we understand the instructions in the Koran to solve various problems. The subject believes that Allah SWT will definitely listen to the prayers and complaints of His servants. Therefore, God must also have his own way of providing a solution. Proven by the subject who had prayed and hoped for a solution to solve his problem, then the subject prayed and opened the translation of the Koran. From there the subject found answers through verses in the Koran to calm his mind.

"I believe that it is impossible for God not to hear my prayers, it is impossible not to listen to my story" (A070325:50)

"When I finished telling the story, I finished praying, finished praying, I immediately opened the Mushaf, I just opened a random Koran, I just randomly continued reading that verse, that's the answer I got there." (A070325:51)

Meanwhile, in subject F, he considers religion to be very important in life, especially in shaping morals, ethics and life goals. However, more religious knowledge is obtained from digital media such as Google, compared to traditional sources such as holy books or direct study.

"For example, if there is a problem, maybe I can just Google it or tell a friend or something." (F090325:180)

"If religion strengthens social relationships, it can give meaning and purpose to life." (F090325:186)

"I think religion is very, very important for a sane life" "if there was no religion, we might not know what our true purpose in life would be" (F090325:187-188)

D. Experiential or experiential dimension

The experiential dimension contains an experience experienced by a person which reminds him of God [15].

From the results found in subject A, taking part in Islamic studies was an experience experienced by the subject that made him feel better. Positive impacts were present in the study, the subjects felt more confident when carrying out activities at school, one of which was that the subjects felt braver to ask the teacher during class lessons. The subject felt that during the study, the subject was accustomed to thinking critically. If the subject does not attend the study, the subject will feel restless, because he feels that something is missing in his life. So what is done as an effort to get closer to Allah based on experiences that have been felt is by studying Islam. Don't forget to also carry out the sunnah practices recommended in Islam.

"When people learn to recite the Koran, they get used to thinking, right? Our thinking eventually gets used to it in everyday life." (A070325:67)

"When I haven't seen you for a long time, I'm worried, why do I feel like no one told me about this or that, that or that?" (A070325:70)

Meanwhile, subject F, he had the experience of taking part in a study with his friend, and through the study the subject took part in he was able to make the subject aware of things that should not be done in religion. The subject also uses his experience as motivation for the future.

"I'll try and try to come along and study like that at a place of study." (F090325:199)

"From there, I felt like why was I thinking like that in the first place? I shouldn't have thought like that in the first place" "What if, for example, my journey in life is still long, in fact, it's like there's no need to think about things beyond reason like that" (F090325:200-201)

E. Consequence Dimensions

The consequence dimension contains the impact of worship, knowledge, experience, and belief in phenomena that occur in life [15].

From the results found in subject A, religious values in life have a big influence, such as when the subject feels regret for not doing things in accordance with religious regulations, one example of which is that the subject feels sad when his parents are prohibited from wearing a robe. The subject feels uncomfortable if he doesn't wear a robe. When this was forced to be done, the subject felt regret, and during night prayers, the

subject cried because he had violated what was ordered by religion. This event can sometimes trigger anxiety in the subject. So the subject considers that religious values are very influential in life, including on his anxiety. When the subject performs actions that are not in line with God's commands, the subject feels that there are repercussions that occur afterwards. The subject will feel uneasy and when carrying out activities, everything will feel inhibited.

"I want my child to be fashionable and stylish like other young people, so don't be like mothers, that's how it is" (A070325:74)

"yeah, kek onok ae, this is the problem, there is something missing, oh my god, why else, oh my god, that's it" (A070325:82)

Meanwhile, in subject F, he really regretted himself when he carried out activities outside the provisions of his religion. The subject also considers that religion has a very important role in determining the goals of human life and thereby making life better.

"I really feel like I've really sinned against my own God..." (F090325:206)

"yeah.. Is it more like repenting than repenting like regretting yourself" (F090325:207)

"Religion is very important for us, right? Without religious values, it's like we don't know the purpose of life from the start." (F090325:211)

"So, for example, if we apply religious values to our lives, it would be much better" (F090325:212)

Religiosity Factor

A. Educational Influence Factors

This factor includes various kinds of social influences such as education, tradition, and social pressure that influence a person's religiosity [16].

From the results found for subject A, education, both from parents and the surrounding environment, had several influences on the subject's religiosity. The subject received education from his parents from an early age, where his parents taught him to maintain manners, how to behave with older people. Providing prayer teaching and Koran education from childhood. However, the subject did not receive guidance on how to do things in accordance with Islamic standards in his daily life. When they enter adolescence, the subject receives deeper education about Islam from the surrounding environment, namely through Islamic study activities.

"What they teach their children is how you behave with older people. How you respect them..." "I recite the Koran. The impact is as... The after effect is as Masha Allah. The impact is as positive as that. When I recite the Koran, when I get closer to Islam and Allah" (A080325:89-90)

"If I study, I must have been young because I was still studying at that place, let's study.. that's right.." "So if you say it from my parents, those parents always remind me to pray..." (A080325:92)

Meanwhile, in subject F, education and the parenting style provided by parents are very influential in the formation of a person's religiosity. Subjects are taught to pray five times a day, recite the Koran, as well as moral formation such as an attitude of honesty. Apart from that, the social environment also has an influence, where the lecture environment can familiarize subjects with implementing Shari'a.

"Influence is that we are taught by our parents how to be kind, how to be honest, how to pray, how to recite the Koran..." (F100325:226)

"Remind me like, for example, I never mean I rarely pray, like I forget midday prayer, I'm too lazy to pray Asr, like that, I get scolded." (F100325:228)

"Yes, there are places where I go to college... Well, my daughter rarely wears a hijab there, and outside of campus I rarely wear a hijab. So if I'm on campus, for example, I have to wear a hijab." (F100325:235)

B. Experience Factor

Experience can shape a person's religious attitude, the experience in question is a person's spiritual experience which includes emotional experiences, conflicts and the beauty of a person's religious rituals [16].

From the results found in subject A, there was an experience that formed the subject's attitude of religiosity, where at that time the subject felt like he didn't know what to do, until the subject chose to pray. When doing so, the subject feels calm and feels closer to Allah. There was also an experience that made the subject aware, where the subject had to choose whether to give alms or not even in minimal financial conditions. The subject believes that his sustenance has been arranged by God. Everything is proven that after the subject chooses to give alms, good fortune always comes to the subject endlessly. This experience makes the subject feel that God is always there for his servant.

"Suddenly I just prayed. I immediately took ablution, immediately prayed, immediately opened the Koran, that's it..." (A080325:100)

"The next morning I went to the orphanage to give it to my younger siblings who needed it there..." "The good fortune doesn't end, it really keeps coming, I just shared it with them once." (A080325:102-104)

"That's why you should never be afraid of not being able to do anything, because Allah definitely knows what your situation is." (A080325:106)

Meanwhile, in subject F, an experience was found when the subject felt anxious, what he did was pray and recite the Koran. This activity can create calm in the subject. Apart from that, there are also experiences that make the subject aware of the importance of honesty. This experience makes the subject aware that doing things that are not good will not result in peace.

"Anxious because there is no other solution maybe yes, so the peace of mind is normal from that prayer earlier, reciting" (F100325:242)

"Oh, it turns out that if you're honest, if you're honest, it's like feeling like you're not honest, if you're not honest, it's like a shame." (F100325:255)

"Also, our religion is also being undermined. If we're not honest, it's also a sin, isn't it?" (F100325:262)

C. Need Factor

There are 4 types of a person's needs, namely: the need for love and affection, the need that arises due to the threat of death, the need for self-esteem, and the need for affection and security [16].

From the results it was found in subject A, that there is a need factor, namely love from the surrounding environment which is needed by the subject so that he will

experience a life where there is a lot of support system, both from friends and family, so that he can live a good life. Apart from that, regarding the need for self-esteem, the subject felt that studying Islam was not just an obligation, but a need that could keep the subject close to Allah. The subject realizes that studying Islam is like a shield that cannot be left for too long, because the environment and negative influences are always there. So, if you spend too long studying Islam, the subject's protection will become thinner. By continuing to study Islam, you will not only get closer to Allah, but you will also gain new knowledge that was previously unknown.

"But from all that, actually, social influence is really important, which... like you mentioned, like a close friend..." (A080325:112)

"I can't do this, I can't go for a long time without reciting the Koran, I need it, I need a shield like that, my shield is already thin now..." (A080325:115)

"As for family, if I'm honest, I really need it, really need it, even now..." (A080325:116)

Meanwhile, in subject F, he considers that the role of affection is very influential in the formation of religiosity. Because the subject thinks that having this role can shape themselves to be better. Subjects also consider the role of family love to be the most important.

"The existence of love and affection and a feeling of security, maybe it can shape me to be better, for example, I will trust God more and I also always ask God for protection." (F100325:266)

"Family support is the most important thing. In my opinion, if there is no support from the family, it will not happen." (F100325:270)

D. Intellectual Factors

This intellectual factor is related to a person's thought process and rationalization in responding to religious teachings and phenomena that occur around them [16].

From the results found in subject A, there is the influence of the reasoning process of phenomena occurring around them, which can form a religious attitude in the subject, one of which is when the subject feels frustrated with life and then when the subject studies Islam and gets a discussion that is in accordance with what has been happening to the subject, at that time the subject thinks that apparently Allah still cares about him. So the subject takes a lesson from there that every time something happens the subject must return to God. Apart from that, there is also a phenomenon that occurs around the subject which changes his view of Islam. At that time the subject thought that the way of dressing, which according to other people was considered like a mother, would not hinder the activities they were going to carry out. From there the subject concluded that when we do good or carry out everything according to religious rules, we will not encounter obstacles because there is Allah who will immediately provide help.

"Then when I was reciting the Koran, the discussion turned out to be that, you know. It really got to that point. And I felt, oh, this is what it is, they say Allah is like this." (A080325:132)

"God is still beside me, you know. God still remembers me, even though I'm as serious as this, sometimes..." (A080325:134)

"What difficulties I felt before the competition, Allah just made it easier for me. When I wear Thursday, I really feel that way. Then in terms of worship, it becomes easier for me..." (A080325:148)

Meanwhile, for subject F, he always uses phenomena that occur around him, such as phenomena that are contrary to religion, as a form of motivation. The subject thinks that this incident has made the subject take better care of himself so as not to fall into the trap, and get closer to his God.

"It's like a good event, maybe you can't think of it as motivation. Then, if you can, it's the motivation of the experience that makes you keep doing good... the closer you get to God" (F100325:288)

"Maybe the bad side of the people around me can be taken away, maybe it's like I don't have to get caught up in that bad situation..." (F100325:293)

Discussion

Religiosity is an individual's way of fulfilling religious instincts in various ways. Apart from that, religiosity can also be interpreted as an idea that originates from sacred beliefs related to certain religious traditions and includes open actions such as attending religious services, as well as personal experiences such as prayer and meditation [17]. Things that can be an encouragement for someone to carry out activities as well as a motivator can be obtained from religion, because it is believed that there is an element of purity and obedience to the actions taken. This makes someone do something that is in accordance with their own religion [18]. Additionally, through mechanisms such as religious morality, religious coping, and social connectedness due to shared beliefs, religious and spiritual beliefs can support good mental health [19]. This is in line with the subject, which is realized in daily life, including when experiencing anxiety.

Excessive and uncontrollable feelings of anxiety, fear, restlessness and worry in daily life for no apparent reason are characteristics of anxiety disorders. Over time, it will interfere with daily activities such as work, school, social life and relationships with other people. Individuals with anxiety disorders usually have distorted thought patterns or always think negatively, such as feeling that something bad will happen to them and cannot stop worrying about work and other important aspects of their life, so that excessive worry and fear dominate their daily lives [20].

Allah SWT speaks about sadness (*hush*) in verb form and emergency (*khauf*) in noun form, it is clear that fear and anxiety are human reactions to dangers and threats that are subconscious. As a result, normal fears and anxieties cannot be controlled. For this reason, form nouns (*khauf*) usually used in the Qur'an to refer to fear and anxiety [21].

Islam is a complete religion with teachings that cover everything that aims to meet human needs for both physical and mental well-being in this life and the next life. Islam teaches humans a number of guidelines and rules that must be followed to achieve this goal. A believer will see all setbacks as opportunities to gain peace in meeting mental demands. To make someone more aware of the mistakes that cause failure, he must

introspect himself on the mistakes he made. To fix this problem, he will try to get closer to Him by asking for help and forgiveness [22].

From this, it can be concluded that there is an important role for religiosity in a person's mental health. A study proves that worship, which is part of religiosity, has an effect on anxiety. As in previous research, the results show that worship has great potential to help overcome anxiety and depression [1].

In this research, based on the results of interviews with the two subjects regarding the ideological dimension, they both have similarities in achieving calm. Among them, the two subjects, namely subject A and subject F, rely on each other to pray and also make dhikr when they are in an anxious situation. However, in subject F, there is a combination of other techniques when experiencing anxiety, namely by controlling breathing, especially when experiencing shortness of breath due to anxiety. There is also subject F counting as many numbers as possible as another method to calm himself. Based on the findings of previous researchers, Sentence "*thayyibah*," which is often used in dhikr activities, implies deep devotion to Allah regarding His strength and mercy. Dhikr psychotherapy will have a calming impact on the practitioner [23].

Both subjects have different ways of exploring Islamic teachings. Subject A actively participates in Islamic studies directly and tries to practice the sunnah in daily life, such as fasting on Mondays and Thursdays, which the subject has started to make routine in his life. Meanwhile, subject F gained more understanding through various podcast videos of Ustadz's lectures on YouTube. Even though the methods used are different, both of them felt the same benefits, namely inner calm, motivation, and new insights about Islam that encouraged them to become better individuals. Based on previous research, to maintain healthy mental health, a person needs guidance and methods that are based on religious principles [24].

Even though both subject A and subject F have a strong attachment to religious values, the impact on their psychological conditions is different. Subject A experiences quite deep anxiety if he feels he is violating religious rules. Meanwhile, Subject F also felt regret when breaking religious rules, and was aware of the sin he had committed, and immediately repented, without experiencing excessive anxiety. This shows that the level of internalization of religious teachings can influence a person's emotional response to violations of religious values. In previous research, it was stated that by teaching religious values such as worship, a person can control their desires and avoid doing something that is wrong or prohibited in their religion. A person will be able to distinguish between right and wrong if he strengthens himself with faith and piety towards his Lord [25].

The interview results show that there are educational factors that have an important role in forming religiosity in both subjects. Then it is also related to intellectual factors, where a person's intellect is formed by the process of thinking and rationalization in responding to religious teachings. This affects the dimension of knowledge, which includes basic knowledge obtained from the process of understanding so that knowledge of one's religion is formed. There are differences in the educational sources they obtain. Subject A gained basic insight into religion at an early age, but when he reached

adulthood, he gained religious insight from his study environment, where he gained a deeper understanding of religion through the intensive studies he participated in. This became the basis for him to continue to improve himself and live a life with stronger religious values. Meanwhile, subject F received religious education from his parents and through study podcast videos. This difference shows that religious education can be obtained from various sources, both through the social environment and the family, which ultimately contributes to shaping a person's level of religiosity.

Religious education has a significant influence on a person's religiosity, with varying sources. the process of thinking and rationalization also shapes religious understanding, which ultimately contributes to the formation of individual religious values. Based on previous research, by instilling religious beliefs at home, parents play an important role in shaping their children's character. Schools also have an obligation to provide an environment that encourages the application of religious principles in everyday life. Apart from that, improving Islamic religious education also depends on society's ability to support the younger generation morally and socially. In order for the young generation to face the problems of the modern world, they must have the ability to think critically and logically [26].

Experiences of various phenomena that occur around the subject also play a role in shaping their religiosity. Both subjects make these phenomena valuable lessons for facing life in the future. Not only that, this experience is also a source of motivation for them to continue to develop and improve themselves. This is in accordance with previous research, which states that religious expression is influenced by parental attention, religious experience, and religious awareness [27].

CONCLUSION

Fundamental Finding : This research shows that religiosity has an important role in the lives of Generation Z who experience Generalized Anxiety Disorder (GAD). Religious practices such as prayer, dhikr, reading the Koran, carrying out sunnah worship, and following Islamic studies are the main coping mechanisms for subjects in dealing with anxiety. Religiosity is not only seen as a spiritual obligation, but also as a way to gain peace, build motivation, and gain social support. **Implication :** Religious education obtained by subjects from the social environment and family plays a role in the formation of their religiosity. Subject A received more religious education from the Islamic study environment, while subject F received religious education from their parents from an early age. Although the educational paths taken are different, both show that religious values embedded in daily life can increase psychological resilience to anxiety. **Limitation :** Apart from that, personal experiences and phenomena around the subject also have an influence on their religiosity. Spiritual experiences and reflections on the events they experience shape their perspective on life, increase their religious awareness, and encourage them to continue to improve themselves. The individual nature of religious formation and its subjective development across different backgrounds may limit the generalizability of these findings to wider populations or

different cultural-religious contexts. **Future Research** : Thus, religiosity can be a protective factor in dealing with mental stress, helping individuals find the meaning of life, and building a more positive mindset in facing the challenges of everyday life. Future studies are encouraged to explore how these protective mechanisms of religiosity vary across different faith systems, cultural backgrounds, and forms of anxiety, potentially with larger and more diverse participant groups.

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