An-Nahl: Jurnal Pembaharuan Pendidikan Islam
e-ISSN: 3124-9647
Volume 1, Issue. 3, July-September, pp. 115-123

Internalizing Spirituality Values and Ukhrawi Orientation in Building Generation Z's Learning Motivation

M. Radhian Khalifattaqi*[1] Moominah Bungatayong, Ahmad Zakeemahama, Mahsidi Salae

[1]Universitas Ahmad Dahlan, Indonesia
[2,,3,4]Fatoni University, Thailand
Email: 2507052004@mpai.uad.ac.id

Submitted: 30-06-2026 Revised : 12-10-2026 Accepted: 15-10-2026

ABSTRACT. This study aims to analyze the mental health challenges faced by Generation Z in the digital era through the lens of Islamic educational psychology, by revisiting the thoughts of Imam Al-Ghazali regarding the anatomy of the soul. The current prevalence of mental health crises, as evidenced by the 2022 Indonesia National Adolescent Mental Health Survey (I-NAMHS) data, indicates a significant disparity between rapid technological advancement and individual inner stability. This research employs a qualitative methodology through library research by analyzing Al-Ghazali's classical works on *Tazkiyatun Nafs* (purification of the soul). The findings indicate that psychological distress among contemporary adolescents stems from the fragmentation of the human psyche comprising the heart (*al-qalb*), intellect *(al-aql),* spirit (*ar-ruh*), and soul (*an-nafs*) which has lost its transcendental orientation amidst hyper-connectivity. Al-Ghazali's adab-based educational framework offers an integrative model capable of restoring the soul's function as a spiritual anchor. This study concludes that a reorientation of education, synthesizing intellectual dimensions with spirituality, is essential for building resilient mental health for university students in the digital age.

Keywords: Islamic Educational Psychology, Generation Z, Mental Health, Al-Ghazali, Tazkiyatun Nafs.

INTRODUCTION

In Islamic view, the activity of studying has a very noble position and should not be equated with just the routine of looking for a formal diploma. Learning is not only a means to raise social status in the eyes of society, nor a tool to meet the needs of the industrial job market which is materialistic in nature. More than that, Islam views the learning process as a form of transcendental worship that has high spiritual value and is oriented towards the afterlife. In accordance with the basic principles of Islamic education, a Muslim's motivation to learn should be driven by intrinsic motivation. This motivation is born from spiritual maturity, deep awareness of faith, and pure sincerity to seek the pleasure of Allah SWT (TheḥLarry, 2004). When a student understands that the knowledge he is seeking is the light of God, then the entire academic process will be conducted with great respect, intellectual honesty, and responsibility, both inside and outside the classroom (Wantini, 2023). The ideal concept in pursuing knowledge is very much in line with the legacy of classical Islamic thought, especially the theory of purification of the soul (*tazkiyatun nafs*) which was formulated in depth by Imam Al-Ghazali in the monumental book Ihya 'Ulumuddin. Al-Ghazali explained in detail that the main condition for science to truly enter the heart, turn into wisdom of life, and bring blessings is the cleanliness of the learner's soul itself. A person who seeks knowledge must strive to cleanse himself from various bad traits that damage the mind, such as intellectual arrogance (*kibar*), the desire to always be praised by others (*riya*), showing off achievements (*sum'ah*), and excessive worldly ambition (*hubbud dunya*). According to Al-Ghazali, if a student's heart has been polluted by these inferior interests, then the knowledge he gains will not give birth to wisdom, but

instead has the potential to become a poison that triggers new arrogance. Therefore, through the *ukhrawi* orientation approach, which is awareness to make the hereafter the main goal in learning, a learner will automatically have a much more stable mental state (Mujib, 2019). They will not be easily swayed by environmental pressures or anxious because they do not receive the praise of men, because the standard of their learning success is placed on the pleasure of Allah, not on pseudo-social recognition. In this solid spiritual paradigm, the benefits of a science are no longer measured quantitatively by how many academic degrees are achieved or how high the position is obtained, but by how much the knowledge is able to provide peace of mind (*nafs mutmainnah*), foster a positive fear of Allah (*khasyah*), and encourage the birth of real behavioral changes that bring benefits to many people.

However, if we look at today's reality, there is a huge gap between the ideal concept and the real condition of Generation Z as modern learners. Generation Z is a group of young people who were born and raised in the midst of the high-speed explosion of information technology, where their lives depend heavily on the internet and social media (Scott, 2017). The cyber dynamics inherent in the daily life of Generation Z are sociopsychologically characterized by high exposure to performative content on social media. This phenomenon stimulates the emergence of unhealthy social comparisons, as explained in Social Comparison Theory that individuals have a latent urge to evaluate themselves by comparing the achievements of others (Maddux, 2017). In the university environment, this comparison mutates into academic flexing and destructive social perfectionism, where Generation Z feels demanded by the cyber environment to perform flawlessly academically (Curran & Hill, 2019). As a result, the essence of learning shifts from the search for truth to just a stage for curating self-image. Generation Z who fail to meet these visual standards experience a drastic decline in self-esteem due to information distortion on social media (Vogel, Rosen, & Arun, 2014). Furthermore, the modern Generation Z's dependence on gadgets and the internet exacerbates their inner vulnerability. This cyber stress triggers the birth of Fear of Missing Out (FOMO) syndrome, a chronic interpersonal anxiety caused by the fear of being left behind by trends or the achievement of peer success (Przybylski, Murayama, Dehaan, & Gladwell, 2013). When FOMO is combined with the high intensity of uncontrolled internet use among Generation Z, what happens is a decrease in self-regulation function and an increase in susceptibility to depression (Kuss & Griffiths, 2011). Conventional approaches to psychology that are secular often stutter to unravel the tangled threads of this crisis because they only touch on surface behavioral aspects. Conventional psychological approaches are often caught up in the secularization of science that separates between the intellectual and spiritual dimensions (Al-Attas, 1978). Therefore, a systematic literature review methodological reconstruction is needed to integrate Islamic spiritual treasures as an alternative solution (Snyder, 2019). This qualitative research refers to a rigorous literature study procedure to objectively collect, reduce, and synthesize theoretical data from classical Islamic texts (Suryabrata, 2014). This research aims to critically examine and formulate a complete conceptual model regarding "Internalization of Spirituality Values and *Ukhrawi* Orientation in Building Generation Z Learning Motivation". Through this systematic exploration of literature, the results of the research are expected not only to make a theoretical contribution to the development of the scientific treasures of Islamic educational psychology in Indonesia, but also can be a practical guide that is easy to apply by teachers, lecturers, and educational institutions in designing a healthy learning ecosystem for the mentality of future generations.

METHOD

In this journal, the library research method is used, which means that the main objects are manuscripts, textbooks, journal articles, and written documents that are closely related to the topic raised (Zed, 2023). Because the focus of the problem to be solved is how to instill spiritual values in the learning motivation of Generation Z, this literature path is considered the most appropriate. This method provides space for researchers to conduct an in-depth theoretical dissection, marry classical Islamic thought with the reality of today's young people, and test the concept without the

hassle of conducting physical tests in the field. When viewed from the way it works, this study uses a qualitative-descriptive approach, where the position of the researcher acts as a key instrument in charge of collecting, filtering, and interpreting the literature data that has been obtained. The data sources in this journal are divided into two parts, namely primary sources and secondary sources. The primary source of data for this research is sourced from books in the world of Islamic psychology, especially the book Ihya 'Ulumuddin by Imam Al-Ghazali which explores the problem of the concept of *tazkiyatun nafs* and adab in seeking knowledge. On the other hand, secondary data sources are used to strengthen the portrait of today's reality while enriching theoretical reviews. We take this secondary data from articles in accredited scientific journals, modern psychology books, and official reports from state institutions, for example numerical data from the 2022 Indonesia National Adolescent Mental Health Survey (INAMHS) which contains the real conditions of adolescent mental health in the country. After the literature data was collected, all materials were dissected using content analysis techniques critically and repeatedly (Klaus H. Krippendorff, 2004). The process of working on this analysis is divided into four stages. The first step is to reduce data by sorting and discarding information that has nothing to do with the focus of the problem. The second step is data display, where the theory of learning motivation of the classical Islamic model is directly aligned with the psychological challenges experienced by Generation Z in the digital era. In the third step, the researcher conducts an in-depth interpretation to find common ground and formulate a conceptual model of the stages of entering *ukhrawi* values into the cognitive, affective, and conative realms of adolescents. The step is to draw conclusions inducively to produce a new theoretical conclusion that is complete, reasonable, and scientifically accountable.

RESULT AND DISCUSSION

Results

Based on data reduction, theoretical coding, and content analysis conducted on the primary and secondary literature corpus, this literature research produced three main structured findings. These findings include the identification of the sociopsychological structure of Generation Z's mental crisis, the conceptual extraction of psychic structuring from classical Islamic texts, and the structural articulation of *ukhrawi*-oriented three-dimensional intervention models.

Mental Crisis and Academic Behavior of Generation Z

Through secondary data tracking, it was found that the manifestation of psychological pathologies (mental disorders) in Generation Z in the cyber age has a typical causality pattern. Constant exposure to digital platforms is not just distributing information, but engineering new social norms regarding the meaning of "academic success". The results of psychosocial literature data extraction showed that motivational distortion in Generation Z had a linear correlation with the duration of their digital interactions. The thirst for cyber validation triggers constant anxiety because they are trapped in a never-ending circle of social comparison (Festinger, 1954). The data from the search showed that this anxiety is not just an ordinary academic fear, but an existential fear of social exclusion stemming from the FOMO syndrome (Przybylski et al., 2013). The fear of being left behind in the aspects of career and academic achievement exhibited on social media forces Generation Z's cognitive system to work beyond the limits of its stress tolerance, which cumulatively boils down to points of saturation and mental exhaustion (Schaufeli & Taris, 2014). The behavior patterns of Generation Z in the cyber age that place self-esteem on digital metrics (likes, shares, connections) confirm the biased social assessment theory in the modern era (Vogel et al., 2014). This surge in unrealistic perfectionism has forced Generation Z to set very high academic standards but fragile (maladaptive perfectionism), so that when the reality on the ground does not meet expectations, they immediately experience a severe mental collapse (Curran & Hill, 2019). Al-Ghazali has long ago identified this psychic symptom as a result of the breakdown of Al-Qalb's orientation which was contaminated by the ambition of creature praise (riya') (Al-Ghazali, 2012a). When the soul loses its transcendental anchor, dependence on cyber technology turns into a

psychological opium that erodes true happiness (Kuss & Griffiths, 2011). The results of the codification of field data identified three main problem clusters that are intertwined: Cognitive Session Motivation Distortion (Academic Flexing): It was found that the orientation of the majority of Generation Z shifted towards short-term ego gratification due to exposure to peer achievement on social media such as LinkedIn and Instagram (Scott, 2017). Learning is no longer interpreted as the internalization of knowledge, but as a display commodity to gain social recognition. Mass Affective Crisis (FOMO and Anxiety): In line with the national data of the Indonesia National Adolescent Mental Health Survey (I-NAMH), the most dominant manifestation of emotions that appeared in contemporary Generation Z subjects was acute anxiety disorder. Generation Z positions their inner stability on external variables (praise, achievement index, graduation rate) that fluctuate and are beyond their personal control (I-NAMHS, 2022). Conative Behavior Anomalies (Academic Burnout and Moral Desertion): As an implication of the fragility of the motivational foundation, data show high levels of chronic learning saturation (Schaufeli & Taris, 2014). This phenomenon is positively correlated with the rise of academic shortcuts in the digital world, such as the use of task jockey services, thesis fabrication, and disguised plagiarism using artificial intelligence illegally.

Theoretical Extraction of the Concept of *Tazkiyatun Nafs* Al-Ghazali

Through close reading of the monumental work of Imam Al-Ghazali in the book of Ihya 'Ulumuddin especially the Book of Ilmi (Book of Knowledge) and the Book of Syarh 'Aja'ibil Qalb (The Book of Explanation of the Miracle of the Heart) a comprehensive structure of psychiatry (spiritual psychopathology) was found. The results of textual extraction show that Al-Ghazali divides the psychic anatomy of man into four interrelated metaphysical entities, namely *Al-Qalb* (Heart), *Al-Aql* (Reason), *Al-Ruh* (Spirit), and *Al-Nafs* (Soul) (Al-Ghazali, 2012b). In Al-Ghazali's findings, when Al-Qalb is dominated by an excessive worldly orientation (*hubbud-dunya*), the entity of *Al-Nafs* will take over the control of human consciousness. This triggers the onset of various liver diseases that damage emotional stability. When this concept is contextualized with the mental crisis of Generation Z, the results of the text reading managed to identify three main liver diseases that thrive in the cyber digital ecosystem: *Riya'* (Thirst for Validation): Al-Ghazali defines *riya'* as the ambition to seek a position, praise, and place in the human heart through good deeds or achievements. In the cyber age, this disease manifests itself in the form of seeking likes, views, and pseudo-communal appreciation on social media that triggers acute anxiety if the expectations of praise are not met (Al-Ghazali, 2012c). *Sum'ah* (Showing Off Achievements): A latent desire for one's achievements and strengths to be heard by others in order to raise social status. This symptom is directly correlated with the contemporary phenomenon of academic flexing where Generation Z feels pressured to continue to show off their academic portfolios demonstratively (Al-Ghazali, 2012c). Shouting (Intellectual Arrogance): The feeling of feeling that oneself is nobler and smarter than others because of a degree or GPA. This nature, according to Al-Ghazali, closes the entrance to the light of true knowledge (*nur*) and replaces it with fragile egoism (Al-Ghazali, 2012c). In order to cure this psychological dysfunction, the results of the literature search of Al-Ghazali's thought offer an operational methodology of purification of the soul (*tazkiyatun nafs*) that moves gradually through three cyber-spiritual phases: the Takhalli Phase (inner cleansing of the nature of *riya*, *sum'ah*, and *hubbud-dunya*), the Tahalli Phase (the adornment of the soul with noble qualities such as sincerity, patience, and *tawakal*), and the Tajalli Phase (the achievement of the condition of *nafs mutmainnah* or the tranquility of the true soul in which Knowledge is seen as a divine light to do righteous deeds) (Nasr, 2002)

Articulation of *Ukhrawi* Based Three-Dimensional Internalization Model

As a core finding of this study, the researcher succeeded in constructing a psychological-theological intervention model that divides the process of internalizing ukhrawi spiritual values into three interintegrated psychological domains: Cognitive Realm (Thinking Paradigm Reconstruction). Findings in this area suggest that the recovery of Generation Z's mental health must begin with a

radical deconstruction of their way of thinking about the nature of lectures. The theological value of *Bismi Rabbika* is synthesized from QS. Al-'Alaq [96]: 1 is positioned as a new epistemological basis (TheḥLarry, 2004). The mapping results showed that when the cognitive orientation of Generation Z was changed from material-oriented (lecture for the sake of material and status) to worship-oriented (lecture as a theological obligation), there was a drastic decrease in the burden of psychological expectations. Academic activities that were originally perceived as mental pressure, changed their status to a means of spiritual actualization (Wantini, 2023).

Affective Realm (Heart-Based Emotional Stabilization)

In the emotional realm, this model produces the formulation of two instruments of mental stabilization, namely the nature of Sincerity and *Tawakal* (Mujib, 2019). Literature data findings show that the internalization of sincerity functions as an ego shield (ego defense mechanism) that breaks Generation Z's dependence on the need for digital validation. Meanwhile, the *tawakal* component acts as a religious coping mechanism that mediates Generation Z's fear of future failures (Pargament, Koenig, Tarakeshwar, & Hahn, 2004). The integration of these two qualities produces an affective output in the form of absolute *nafs*, a state of tranquility of the soul that is stable and unaffected by fluctuations in worldly attainment (Subandi, 2013).

Conative Realm (Behavioral Resilience and Real Integrity)

In the realm of action, this model explores how cognitive and affective transformation manifest into real action in the university environment. The findings show that Generation Z who have a strong *ukhrawi* orientation manifest learning behaviors characterized by high levels of academic resilience and strict moral adherence (Mujib, 2019). Theological injection from QS. Al-Mujadilah [58]: 11 about the promise of promotion being converted into conative energy to face persistent learning difficulties without experiencing burnout (Schaufeli & Taris, 2014). Behaviorally, this model results in an absolute rejection from within Generation Z (internal self-regulation) against all forms of academic cheating such as plagiarism and value gambling through jockey services. To provide a systematic comparative data overview of the overall results of this study, Table 1 summarizes the basic conditions of the current crisis of Generation Z

Table 1 Summary of the Conditions of Generation Z

No.	Dimensions	Field Findings	Liver Disease Identification
1.	Cognitive	Cognitive Session Motivation Distortion (Academic Flexing)	Flute (Intellectual Arrogance)
2.	Affective	Mass Affective Crisis (FOMO and Anxiety):	Riya' (Thirst for Validation) & Sum'ah (Showing Off Achievements)
3.	Conatif	Conative Behavior Anomalies (Academic Burnout and Moral Desertion)	

Discussion

Analysis of the Etiology of Mental Crisis: Learning Paradigm Reduction and Digital Validation Shackles

If the taxonomic findings in the results chapter are analyzed in depth through a theological-philosophical lens, the roots of the fragility of Generation Z's mental health in this contemporary era boil down to one extreme point: the secularization and commodification of science-seeking activities. The values of seeking knowledge (*thalabul 'ilmi*), which in the tradition of Islamic civilization are seen as transcendental worship, are now narrowing their meaning into a profan-

materialistic activity that is oriented in the short term (Mujib, 2019). Higher education institutions, whether they realize it or not, are often trapped into technocratic factories that train Generation Z only to be mechanically ready to work, thus ignoring the dimension of structuring the soul (Nasr, 2002). The attitude of being enslaved by these narrow worldly targets is a clear manifestation of what the Prophet PBUH warned in a hadith narrated by Imam Al-Bukhari regarding the position of "servants of dinar and dirham" (HR. Bukhari, no. 2886). In the modern context, this servitude is transformed into "servitude to digital metrics" (Scott, 2017). The presence of cyber platforms forces Generation Z to put their self-worth on an all-visual external indicator: the number of LinkedIn connections, the upload of academic flexing certificates, or the visualization of a perfect GPA on Instagram. The behavior patterns of Generation Z in the cyber age that place self-esteem on digital metrics (likes, shares, connections) confirm the biased social assessment theory in the modern era (Vogel et al., 2014). This surge in unrealistic perfectionism has forced Generation Z to set very high academic standards but fragile (maladaptive perfectionism), so that when the reality on the ground does not meet expectations, they immediately experience a severe mental collapse(Curran & Hill, 2019). Al-Ghazali has long ago identified this psychic symptom as a result of the breakdown of Al-Qalb's orientation which was contaminated by the ambition of creature praise (riya')(Al-Ghazali, 2012c). When the soul loses its transcendental anchor, dependence on cyber technology turns into a psychological opium that erodes true happiness (Kuss & Griffiths, 2011). From the point of view of Self-Determination Theory initiated by Deci and Ryan (2008), this shift signifies the collapse of intrinsic motivation (learning for the benefit and love of knowledge) and the absolute dominance of extrinsic motivation (learning for praise and material). When one's self-regulation is completely controlled by unpredictable external rewards, the person's emotional state will become very vulnerable. This sociopsychological fact is what answers why the number of mass academic anxiety in the INAMHS data has skyrocketed(I-NAMHS, 2022). Generation Z is plagued by constant existential fears: fears that they will not be able to match the standards of pseudo-success of their peers, fears of the financial future, and fears of academic failure. The slightest failure in the lecture process is perceived as the collapse of one's existence, which ultimately triggers acute mental fatigue in the form of academic burnout (Schaufeli & Taris, 2014).

Deconstruction and Construction of the Psychological Domain of Generation Z Based on *Tazkiyatun Nafs*

To break the chain of mental crisis, the model of *ukhrawi* spirituality intervention offered by this research works through radical deconstruction and systematic reconstruction of three interconnected psychological domains (Theḥlāwī, 2004). The Cognitive Realm: Restoring the Epistemological Paradigm of *Bismi Rabbika*. Interventions in the cognitive realm are carried out by completely overhauling the way Generation Z thinks about the essence of science. Al-Ghazali's thought in the Book of 'Ilmi provides a strong foundation that knowledge is not an economic commodity, but a "divine light" (*nur*) that serves to illuminate man's path to his God (Al-Ghazali, 2012a). Therefore, the association of learning activities with the first verse of the Qur'an, "Recite the name of your Lord who created" (QS. Al-'Alaq [96]: 1), acts as a solid cognitive anchor. When Generation Z internalized the concept of Bismi Rabbika, there was a fundamental paradigm shift (mindset shift) (Theḥlāwī, 2004). Generation Z no longer views pile up lectures, revisions of thesis proposals, or difficult exams as "excruciating burdens of life", but rather as a medium of intellectual *mujahadah* (struggle) with a *ukhrawi* dimension. By shifting the focus of the mind from "pursuing the end result for the sake of human praise" to "appreciating the process of struggle for God's pleasure", the psychological burden of anxiety about the future can be drastically reduced. Affective Realm: Emotional Stabilization Through Sincere Catharsis and *Tawakal* In the region of taste (affective), this model offers therapy of the arrangement of the heart through two main instruments of Islamic psychology: Sincerity and *Tawakal* (Mujib, 2019). Sincerity, as described by Al-Ghazali, is the best antidote for riya' (thirst for validation) and *sum'ah* (showing off) liver disease that is massively produced by cyber culture. Through sincerity, Generation Z trains its mind to break free

from ego dependence on the praise of beings on social media and feel "enough" with transcendental appreciation from Allah SWT (Al-Ghazali, 2012d). This emotional catharsis is strengthened by the pillar of *tawakal* which is based on the words of Allah SWT: "And whoever trusts in Allah, surely Allah will provide for him" (QS. At-Talaq [65]: 3). In the discourse of Western psychology, the internalization of *tawakal* is in harmony with the concept of positive religious coping. *Tawakal* equips Generation Z with a theological awareness that humans are only obliged to make their best efforts in learning, while the final result is completely under the authority of God Almighty.

This combination of sincerity and *tawakal* gives birth to very stable emotional regulation. Generation Z will not easily fall into depression when their academic goals are missed, because they have an inner belief that there is a best plan that God is preparing to shape their character. It is this stable state of mind that Al-Ghazali calls *nafs mutmainnah* (calm soul) (Subandi, 2013). Conative Domain: Manifestations of Academic Resilience and Moral Fortitud. Transformation at the cognitive and affective levels will in turn manifest automatically into real actions in the campus world (contive realm). The theological spirit injected by QS. Al-Mujadilah [58]:11 regarding the promise of promotion for the believer and the knowledgeable turns into constructive movement energy. Generation Z is oriented towards *ukhrawi* and will display academic resilience that is extraordinarily tough (Mujib, 2019). They will not easily give up in the face of research failures or the complexity of lectures, because every drop of sweat is considered as the reward of jihad. Behaviorally, this *ukhrawi* orientation gives birth to a system of internal self-regulation which is based on spiritual awareness (muraqabah). The concrete impact is the emergence of a solid moral fortress to reject all forms of academic cheating (Deci & Ryan, 2008). In the midst of the rampant digitalization trend that offers instant shortcuts such as the phenomenon of task jockeys or illegal AI-based plagiarism, Generation Z whose souls have gone through the process of *tazkiyatun nafs* will consciously choose the path of honesty. They understand that a single diploma or high grade obtained from moral manipulation will never bring blessings to life and peace of mind in the future (Subandi, 2013). Learning again becomes a sacred, honest, and integrity activity.

Theoretical Synthesis: The Integration of Islamic Psychology and the Challenges of Gen Z Modernity

Theoretically, this critical synthesis of the *ukhrawi*-oriented three-dimensional internalization model succeeds in filling the research gap that is often ignored by secular psychology approaches. If Western psychology generally views and treats mental health symptoms only in the outer skin of behavior (symptomatic treatment) through standard cognitive-behavioral modifications, Islamic psychology enters into the ontological depths of man, namely the arrangement of the orientation of the spirit and the heart (Subandi, 2013). This research emphasizes that reviving the *ukhrawi* paradigm of Al-Ghazali's thought in the midst of the rapid flow of digital disruption does not mean urging Generation Z to make an ascetic escape (escapism), close their professional accounts, or withdraw from global competition. This transcendental spirituality value is actually present as an anchoring mechanism that maintains the sanity of the soul of Generation Z. Generation Z is still encouraged to make optimal use of information technology, achieve the highest academic achievements, and build brilliant professional careers (Deci & Ryan, 2008), but with one fundamental condition: their inner state is no longer enslaved and dictated by pseudo-worldly validation. Achievements are pursued not for arrogance (*kibar*), but as a *wasilah* (means) to spread benefits for humanity for the provision of the hereafter. The practical implications of this research require ecosystem engineering in higher education. Lecturers and academic policymakers should not only focus on the transfer of logical-technical knowledge, but should design a curriculum and campus climate that is able to facilitate the internalization of these spiritual values in each course. Only through this complete integration of science and spirituality will universities be able to produce Generation Z scholars who are not only intellectually intelligent and competitive, but also spiritually strong, morally honest, and emotionally stable (Nasr, 2002).

CONCLUSION

This study concludes that the mental crisis that hit Generation Z in the digital era is not just a surface psychological phenomenon, but a manifestation of a paradigm shift in the orientation of life that is trapped in the secularization and commodification of science. The integration of literature data confirms the existence of a linear correlation between the high intensity of digital validation and the increase in anxiety disorders, maladaptive perfectionism, and mental burnout that inhibit the optimal potential of Generation Z. In response to these challenges, the tazkiyatun nafs intervention model adapted from the thought of Imam Al-Ghazali offers a comprehensive and systematic framework for psychological reconstruction. At the cognitive level, it reorients individuals from a material-centered worldview toward a worship-oriented paradigm through the internalization of the theological values embodied in *Bismi Rabbika*, transforming academic activities into a form of intellectual *mujahadah* with an ukhrawi orientation. At the affective level, it promotes emotional stability through sincere self-purification, *ikhlas*, and *tawakal*, which function as spiritual defense mechanisms against destructive traits such as *riya'*, *sum'ah*, and *kibar*, ultimately guiding individuals toward the state of *nafs al-mutma'innah*. At the conative level, it strengthens academic resilience and moral integrity, fostering internal self-regulation that naturally discourages unethical academic practices, including plagiarism and contract cheating. As a final synthesis, this study emphasizes that the value of transcendental spirituality is not escaping, but is present as an anchoring mechanism that is crucial for Generation Z in the midst of digital disruption. Universities are advised not only to focus on the transfer of technical knowledge, but to engineer a curriculum ecosystem that is able to integrate spirituality as the foundation of character development. Thus, it is hoped that a generation of scholars will be born who are not only competitively superior and intellectually competent, but also emotionally stable and have moral fortitude rooted in divine values.

ACKNOWLEDGMENT

All praise be to Allah SWT, the Lord of the universe, who with His permission and affection, these sheets of thought can be compiled as a form of my intellectual endeavor. Prayers and greetings may always be poured out to the Prophet PBUH, the best example in seeking knowledge and purifying the soul. I am fully aware that the completion of this research is not due to intelligence alone, but because of the ease that God has given me in every difficulty I face. I would like to express my deep gratitude to the supervisor who has become the will of knowledge for me. The patience and guidance that my mother gave in directing my thoughts was not just a transfer of knowledge, but a reflection of the sincerity of an educator who, God willing, became a charity that continues to flow. To my parents and beloved family, thank you for being the most important prayer and shelter for my soul, your pleasure is the key to blessings in every step of my life journey. I also thank my comrades in the struggle who have joined me in meaningful discussions, strengthened each other in faith and knowledge, and given color in this process of self-maturation.

BIBLIOGRAPHY

Al-Attas, S. M. N. (1978). Islam dan Sekularisme, Cet III. terjemahan dari Islam and Secularism: Diterjemahkan oleh Khalif Muammar. In *Academia*.

Al-Ghazali. (2012a). *Terjemah Ihya' Ulumiddin Jilid 1 : Ilmu dan Kenyakinan*. Jakarta: Republika.

Al-Ghazali. (2012b). *Terjemah Ihya' Ulumiddin Jilid 4 : Keajaiban Kalbu*. Jakarta: Republika.

Al-Ghazali. (2012c). *Terjemah Ihya' Ulumiddin Jilid 6 : Dunia dan Godaanya.pdf* (p. 29). p. 29. Jakarta: Republika.

Al-Ghazali. (2012d). *Terjemah Ihya' Ulumiddin Jilid 9 : Zuhud, Cinta, & Kematian* (pp. 1–209). pp. 1–209. Jakarta: Republika.

Curran, T., & Hill, A. P. (2019). Perfectionism is increasing over time: A meta-analysis of birth cohort differences from 1989 to 2016. *Psychological Bulletin*, *145*(4), 410–429.

https://doi.org/10.1037/bul0000138

Deci, E. L., & Ryan, R. M. (2008). Self-determination theory: A macrotheory of human motivation, development, and health. *Canadian Psychology*, *49*(3), 182–185. https://doi.org/10.1037/a0012801

Festinger, L. (1954). *A Theory of Social Comparison Processes*. London: Human Relations.

I-NAMHS. (2022). *National Adolescent Mental Health Survey (I-NAMHS) Report*.

Klaus H. Krippendorff. (2004). Content Analysis: An Introduction to Its Methodology. In *Social Research Methods*. Thousand Oaks: SAGE Publications.

Kuss, D. J., & Griffiths, M. D. (2011). Online social networking and addiction-A review of the psychological literature. *International Journal of Environmental Research and Public Health*, *8*(9), 3528–3552. https://doi.org/10.3390/ijerph8093528

Maddux, J. E. (2017). Subjective well-being and life satisfaction. In *Subjective Well-Being and Life Satisfaction*. London: Tavistock Publications. https://doi.org/10.4324/9781351231879

Mujib, A. (2019). *Ilmu Pendidikan Islam*. Kencana.

Naḥlāwī, ʻAbd al-Raḥmān. (2004). *Pendidikan Islam di Rumah, Sekolah, dan Masyarakat*. Jakarta: Gema Insani Press.

Nasr, S. H. (2002). *The Heart of Islam: Enduring Values for Humanity*. San Francisco: HarperCollins. https://doi.org/10.1017.S0020743805374071

Pargament, K. I., Koenig, H. G., Tarakeshwar, N., & Hahn, J. (2004). Religious coping methods as predictors of psychological, physical and spiritual outcomes among medically ill elderly patients: A two-year longitudinal study. *Journal of Health Psychology*, *9*(6), 713–730. https://doi.org/10.1177/1359105304045366

Przybylski, A. K., Murayama, K., Dehaan, C. R., & Gladwell, V. (2013). Motivational, emotional, and behavioral correlates of fear of missing out. *Computers in Human Behavior*, *29*(4), 1841–1848. https://doi.org/10.1016/j.chb.2013.02.014

Schaufeli, W. B., & Taris, T. W. (2014). Bridging occupational, organizational and public health: A transdisciplinary approach. *Bridging Occupational, Organizational and Public Health: A Transdisciplinary Approach*, *9789400756*, 1–249. https://doi.org/10.1007/978-94-007-5640-3

Snyder, H. (2019). Literature review as a research methodology: An overview and guidelines. *Journal of Business Research*, *104*(July), 333–339. https://doi.org/10.1016/j.jbusres.2019.07.039

Subandi, M. A. (2013). *Psikologi Agama dan Kesehatan Mental*. yogyakarta: Pustaka Pelajar.

Suryabrata, S. (2014). *Metodologi Penelitian*. Jakarta: Rajawali Pers.

Twenge., J. M. (2017). iGen: why today's super-connected kids are growing up less rebellious, more tolerant, less happy – and completely unprepared for adulthood. In *Journal of Children and Media* (Vol. 12). https://doi.org/10.1080/17482798.2017.1417091

Vogel, E. A., Rosen, L. D., & Arun, K. (2014). Social comparison, self-esteem, and social media. *Computers in Human Behavior*, *5*(24), 15–22.

Wantini. (2023). *Psikologi Pendidikan Agama Islam*. Yogyakarta: UAD Press.

Zed, M. (2023). *Metode Penelitian Kepustakaan*. Jakarta: Yayasan Obor Indonesia.