

QUARTER LIFE CRISIS IN UNDERGRADUATE STUDENTS ON ISLAMIC RELIGIOSITY AND SELF-CONCEPT: A CROSS-SECTIONAL STUDY

Fajriyah Nur Afriyanti ¹, Eneng Erna Purnama ²

¹Department Psychiatric Nursing, Sekolah Tinggi Ilmu Kesehatan Pertamedika, Jakarta, Indonesia

² Universitas Islam Negeri Syarif Hidayatullah Jakarta, Jakarta, Indonesia

Correspondence Email: fajriyah.na@gmail.com

ABSTRACT

Introduction: Quarter life crisis (QLC) is usually experienced by individuals at the stage of emerging adulthood development transition from late adolescence to early adulthood. QLC is often characterized by a long-term emotional crisis that can cause negative consequences for life such a stress, anxiety disorders and depression. **Methods:** This study is quantitative correlation design with a cross-sectional method. The sampel was 82 students. This study used were a questionnaire on Islamic religiosity (R-value 0,427-0.820; Cronbach's alpha >0.60), self-concept (Validity index 0.97; Cronbach's alpha 0.830) and QLC (Validity index 0.411-0.758; Cronbach's alpha 0.942). This study used a Logistic Regression for data analysis. **Results:** Respondents mostly age 21 (52.4%), women (82.9%), general educational background (79.3%), Islamic religiosity on experience (37.41%), self-concept on role performance (80%). The results there has no significant relationship between Islamic religiosity and the QLC (p-value of 0.152 and an R-value of -0.160). There has a significant relationship between self-concept and the QLC (p-value of 0.0001 and an R-value of 0.440). **Conclusions:** There is a significant negative relationship between self-concept and the QLC, meaning that the more positive a person's self-concept is, the lower the QLC level they experience.

Keywords: quarter life crisis; Islamic religiosity; self-concept; adolescence; students; undergraduate

1. Introduction

Students experience different phases of growth in their lives, each characterized by its unique characteristics and functions. In the first phase, students transition into emerging adulthood, which marks the shift from adolescence to early adulthood, typically between 18 and 28, or after graduating from senior high school (1) Students in this phase show different and unique responses. Some feel happy, enthusiastic, and challenged with a new life that has never been faced, but others feel stressed, anxious, depressed, and empty. Students who pass through this growth phase cannot respond well to life's problems and are predicted to find various psychological problems, feel adrift in uncertainty, and experience an emotional crisis called quarter life crisis (2). In facing quarter life crisis, issues arise, such as dreams and hopes, challenges of academic, religious, and spiritual interests, and work and career life. The crisis might be because of the pressures of their parents on their future, academic pressure, financial dependence on parents, high social assessment of their presence, and comparing their achievements with those of others (3).

Emotional crises in quarter life crisis that are experienced over a long period can cause negative consequences for life, such as stress, excessive anxiety disorders, and depression. Emotional disorders, such as anxiety and depression, experienced by individuals with quarter life crisis are mental health disorders with a higher prevalence among individuals aged 18-29 years (4). More than 200 million people worldwide (3.6% of the population) experience anxiety, with the majority coming from Southeast Asia and the Western Pacific (5). In Indonesia, the prevalence of emotional disorders that occur in the population aged 15 years and above has increased from 6% in 2013 to 9.8% in 2018. Banten Province, Indonesia, is in the fourth highest position with a prevalence of emotional mental disorders that result in emotional crises of 14% for those aged 15 years and above (6).

These causes will give rise to new problems, such as emotional problems, aggressive behavior, or social withdrawal. They are often anxious and worried about their future lives, questioning their lives, finding a gap with their parents about different perspectives on life goals and desires, feeling like they have failed, and demotivated to support their life path. They feel left behind by their peers who may have greater careers and achievements than they do (7). Thus, individuals are not uncommon to constantly compare themselves with others (8).

Students at this age are at high risk of experiencing a decreased appreciation for the religion they adhere to. Thus, they are vulnerable to various psychological problems due to a decrease in their level of religious understanding (9). Religiosity is a personal relationship with God, which results in the desire to obey and comply with what is recommended and prohibited. Religiosity is considered a level of knowledge, belief, implementation of worship and faith, and appreciation in the form of acts of worship (10). The religiosity that has become inherent in oneself will be recognized as a significant aspect of human behavior that plays a crucial role in shaping psychological health. Increasing religious belief and practice can achieve satisfaction, happiness, positive emotions about life, and improved morals. Furthermore, the impact of religious belief and practice on young people reduces symptoms of depression and improves self-esteem (11). Religiosity plays a crucial role in facing the demands of developmental tasks from their social environment, crises, and stressors. Students with high levels of religiosity tend to interpret life more positively, affecting their optimism. A student's adjustment to the circumstances they encounter will lead to and shape their self-concept. Self-concept is their self-evaluation or assessment. Self-concept is formed through interactions with others and the surrounding environment. It is also something learned and formed through an individual's experiences relating to others. Self-concept develops from the individual's interactions with their environment, and the individual will strive to behave consistently with that self.

Students' self-concept is reflected in their understanding of their strengths and weaknesses, such as age, occupation, and future. Furthermore, their view of themselves regarding the future aligns with their ideal self, and they assess themselves for discrepancies between their ideal self-image and their authentic self. The congruence between their ideal self and their authentic real self a positive self-concept, leading to liking themselves, understanding themselves, developing their potential, and being motivated in what they do (12). Meanwhile, the discrepancy between their ideal self-image and real life will lower their self-concept. Conversely, an inability to adapt will cause someone to experience isolation, low self-esteem, pessimism, anxiety, worry, or fear, which will impact their personal social development, or what is called a personality crisis (13). Thus, a good self-concept is one of the factors that can help someone adapt to their life development tasks, including facing crises at every stage of development they experience, especially in the quarter life crisis phase.

The results of a preliminary study of 10 students found that all students experienced worries and anxiety about the uncertainty of their future. Students felt worried about their careers and felt burdened by the expectations of those around them, constantly asking themselves about their inability to succeed in their careers and worrying about their competence compared to peers who had better abilities than themselves. Hence, they were afraid of failure, which led them to overthink. A total of 7 students experienced pressure in college life, three experienced financial difficulties, and two were worried about their love life and had not found the right partner. A total of 3 students also experienced problems in friendships, which made them withdraw. In addition, six students often compare themselves with other people's achievements, which makes them feel worthless. Four other students often compared themselves to others but did not feel useless. A total of 5 students felt trapped under challenging situations until they felt hopeless and insecure about their physical appearance.

2. Literature review

- 2.1 Islamic religiosity. Islamic religiosity is the level of belief, understanding, experience and instillation of Islamic teaching into daily life in accordance with the foundations of the Al-Quran and the Sunnah of the Prophet. This dimension are the ritualistic, experiences, intellectual, and consequential (14).
- 2.2 Self-Concept is an individual's view and attitude towards which includes the individual weaknesses and strengths and through interactions with other. This dimensions are body image, self ideal, role performance, ideal self and self esteem(15).
- 2.3 Quarter life crisis is an response to change, instability, feelings of pani and worry about the future, too many choices in life, and the emergence of feelings of helplessness. This dimensions are making decisions, hopelessness, negative self-assessment, feeling trapped in difficult situations, anxiety, stress, and concenrs about interpersonal relationships(16).

3. Method

3.1 Research design

A descriptive correlational study proved advantageous in investigating the moderating role of Islamic religiosity and self-concept student.

3.2 Population and samples

The total sample size of participants recruited in this research was 289 students, the sampling technique used was proportionate stratified random sampling so that a total sample of 82 students. The criteria for inclusion were enumerated as below: 1) willling to be a respondent; 2) age over 17 years; 3) no disabilities that may affect their ability to perform activity.

3.3 Instrument

The present study measure four questionnaires, detailed as follows:

Demographic Record Form. It includes generale information encompassed age, gender, study programme, and educational history.

Islamic Religiosity Scale

This scale is used to quantify five components are beliefs, worship practices, spiritual experiences, religious knowledge and consequences. There are three alternative responses for each item: very inappropriate=1, not appropriate=2, neutral=3, appropriate=4, and very appropriate=5. The over all score was between 5 and 148. The results are categorized into 3 categories, when the a score <123 is considered a low degree of Islamic religiosity; a score 134 and 155 is considered a medium degree of Islamic religiosity; and a score >156 regarded a high degree of Islamic religiosity. When the score was higer, it indicated that the experience with Islamic religiosity was the most fulfilling. Regarding it dysfunction, a score between 5 and 122 indicates severe dysfuction, and between 134 and 155 stand for effective religuisity and the scale exhibited a substantial extent of internal consistency, as by a Cronbach's α of >0.60, and r value of 0.427-0.82 (17,18).

Self-Concept Scale

The self-concept scale components are devided five fields: 1) body image; 2) self ideal; 3) self esteem; 4) role performance; 5) identity personal. The result each field has different score: 1) A score 75 and 125 is considered a positive self-concept, and a score 25 and 75 is considered a negative self-concept; 2) A score 16 and 25 is considered a positive body image, and a score 5 and 15 is considered negative bidy image; 3) A score 16 and 25 is considered a realistic self ideal, and a score 5 and 15 is considered a unralistic self ideal; 4) A score 16 and 25 is considered a high self eteem, and a score 5 and 15 is considered a low self eteem; 5) A score 16 and 25 is considered a satisfied role performance, and a

score 5 and 15 is considered a unsatisfied role performance; 6) A score 16 and 25 is considered a clear identity personal, and a score 5 and 15 is considered a unclear identity personal and the scale exhibited a substantial extent of internal consistency, as by a Cronbach's α of 0.83, and content validity indeks of 0.97 (19).

Quarter Life Crisis Scale

The quarter life crisis measures are a seven components is indecision in making decisions, being trapped in difficult situations, negative self-assessment, hopeless, anxiety, stress and worry about interpersonal relationships that are being or will be formed. There are six alternative responses for each item: very inappropriate=1 and very appropriate=6, which is the over all score was between 5 and 150. The results are categorized into 3 categories, when the a score <63 is considered a low degree of quarter life crisis; a score 63 and 111 is considered a medium degree of quarter life crisis; and a score >111 regarded a high degree of quarter life crisis. The scale exhibited a substantial extent of internal consistency, as by a Cronbach's alpha of 0.967, and content r value of 0.411-0.758 (20).

3.4 Procedure

The demographic form, Islamic religiosity scale, self-concept scale, and quarter life crisis scale are among that participants must fill out. The time to fill out all questionnaires is approximately 1-2 hours at a time. The researcher delivered all of the scales to the participants and then collected the completed forms. When participants had experienced difficulty reading the items, the researcher read the items to them and recorded their answers. During the data-collecting phase, participants were introduced to the researcher and informed of the study's objectives, prosedure, potential dangers, and advantages. All data gathered for this research were handled in complete confidence. The researcher would be the only one with access to this data once the participants' names were revealed. To maintain confidentiality, code numbers were allocated to the questionnaires filled out by participants. The reports were given in an aggregated style without mentioning any individual or organizational identities. The information would only be employed to further this research project. Once the research was completed, the data were erased.

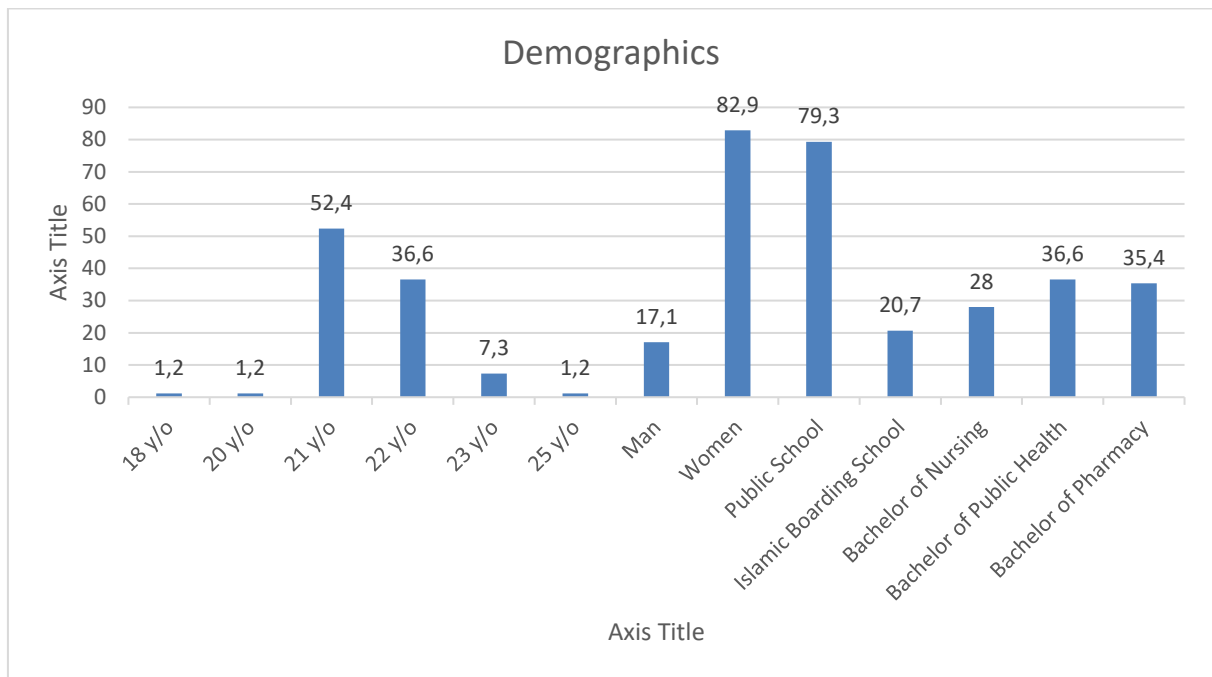
3.5 Data Analysis Techniques

The demographic data had to be supplied using frequency and percentage distributions. The average value and SD were applied to display the overall scores for Islamic religiosity, self-concept, and quarter life crisis. The Perason correlation coefficient was applied to assess the nature of the connection between variabels. A significance level of $p < 0.05$ was considered to be statistically significant. The testing program was used regression coefficient analysis between the quarter life crisis (independent variable) and Islamic religiosity and self-concept (dependent variable) was analyzed.

4. Finding and Discussion

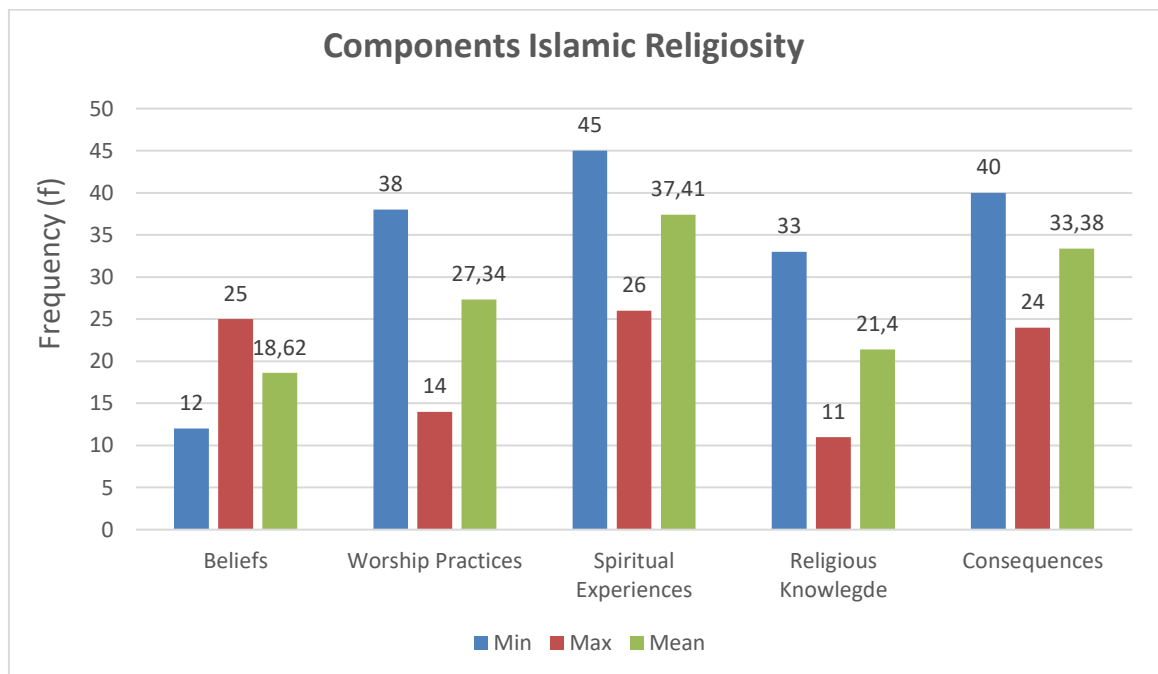
The research result obtained statistics on the characteristics, Islamic religiosity, self-concept, and quarter life crisis of student which are described in the graphics below.

Graphic 1. Student's Demographics (n=82)



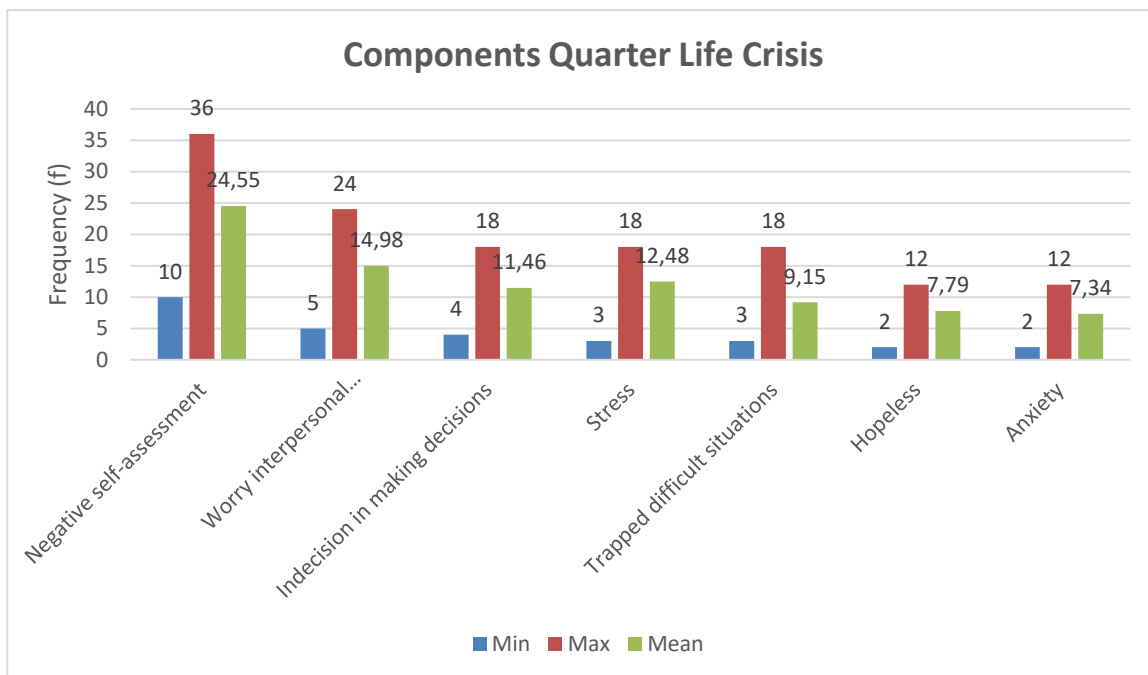
Student Demographic. The score of among student's demographic indicating high score was 21 years old of 52.4%, women 82.9%, public school 79.3%, and bachelor of public health (36.6%).

Graphic 2. Score of Components Islamic Religiosity among Students (n=82)



Islamic Religiosity. The mean score of student's components Islamic religiosity was 37.41 indicating a relatively high level of spiritual experiences, and 18.62 indicating a low level of beliefs.

Graphic 3. Score of Components Quarter Life Crisis among Students (n=82)



Quarter Life Crisis. The mean score of student's components quarter life crisis was 24.55 indicating a relatively high level of negative self-assessment, and 7.43 indicating a low level of anxiety.

Tabel 1. Correlations among Students Islamic Religiosity, Self-Concept, and Quarter Life Crisis (n=82)

	Quarter Life Crisis				
Islamic Religiosity	Low	Medium	High	r	p-value
Low	1	9	1	-	0.152
Medium	10	30	18	0.160	
High	4	7	2		
Self-Concept	Low	Medium	High	r	p-value
Negative	13	41	20	0.440	0.001
Positive	2	5	1		

Significant correlations between the subjects Islamic religiosity, self-concept, and quarter life crisis were explored through correlation analysis. Self-concept exhibited a positive association with quarter life crisis ($r = 0.440$, $p = 0.001$). Meanwhile, the correlations between self-concept and quarter life crisis are revealed. Islamic religiosity exhibited a negative association with quarter life crisis ($r = -0.160$, $p = 0.152$). Meanwhile, the correlations between Islamic religiosity and quarter life crisis are unrevealed.

Discussion

Humans are essentially born without knowledge or religiosity as with physical development in individuals, religiosity also develops and changes over time in humans. Cognitive growth and

development influence the development of religiosity. In the late adolescence or early adulthood phase as with the respondents in this study, cognitive development in late adolescence or early adulthood makes it very possible for a shift from the outward religion received during childhood to an inner religion(21). where the religious learning and doctrine received in childhood will then be felt and thought about which will then become a deep belief in his heart.

Islamic religiosity cannot moderate the influence of anxiety about the future during emerging adulthood in final year students, namely the transition from adolescence to early adulthood. Religiosity plays a significant role in quarter life crisis students, where religiosity is the extent of one's adherence or devotion to their religion (22). Individuals who experience a life crisis at a certain age will be vulnerable to experiencing a decline in religious appreciation even though religion itself can help use constructive coping processes (23). because religion provides a belief system and a way of thinking about solving life problems, stressful conditions, reducing suffering and how humans find meaning behind the pressures and situations they have experienced (24). Increased religious beliefs and practices can lead to happiness, positive emotions, satisfaction with life, and better morals. Even further, the impact of religious beliefs and practices in young people can reduce symptoms of depression and increase self-esteem (12).

Self-concept strongly influences a person's behavior; therefore, knowing their self-concept will make it easier to understand their behavior (25). A positive self-concept can be shown by the attitude of an individual who can understand himself, so that the assessment given to himself is positive, and can accept the presence of others around him (26). Individuals with a positive self-concept will also have a life plan in accordance with reality or existing reality, namely, life goals with a high probability. They can face the challenges of life that will arise in front of them. In addition, individuals with a positive self-concept will consider life a process. Meanwhile, a negative self-concept is an individual's opinion about themselves in the form of an irregular life, unstable feelings, and a lack of self-integrity (27) Individuals with a negative self-concept will usually tend not to recognize the weaknesses and strengths that exist within themselves.

The results of the study showed that there is a relationship between self-concept and anxiety in final year students. In addition, there is a significant negative relationship between self-concept and anxiety in facing the world of work during the pandemic (28) In early adulthood, where quarter life crisis occurs, a new self-concept will form and increase self-development in conducting broader exploration. Furthermore, social experiences will also develop, especially related to pursuing a career, work, and relationships. Many worries, anxiety, tension, and stress arise in this process about the possibility of failure in achieving the expected demands and dreams (29) An individual's success in adapting to developmental tasks will lead to a healthy personality and a good self-concept, self-esteem, self-confidence, and self-efficacy.

Body image is a mental picture of physical aspects, encompassing an individual's attitudes and perceptions of physical appearance, health, self-efficacy, and sexuality. Body image also encompasses self-acceptance, including self-attraction, and how body image influences interactions and reactions to others(30) The way an individual perceives changes in their body has a significant impact on psychological aspects. A realistic view of oneself and one's body, and acceptance and appreciation of one's body parts can reduce anxiety and increase self-esteem (30) Several studies on body image, including those examining the relationship between body image and anxiety, found that body image does not contribute to anxiety. Meanwhile, a gender-based study examining the relationship between body image and social anxiety in adolescent girls found a significant relationship between body image and social anxiety in teenage girls. The development of body image issues begins with initial factors that increase the risk of developing body image problems. These problems will further develop when new matters closely related to an individual's function,

shape, and body image are discovered (31) These factors influence thoughts, beliefs, feelings, emotions, physical sensations, actions, and cognition. The interaction of these components is interconnected to reduce or eliminate negative thoughts and feelings related to self-image. These components can also block and neutralize the development of negative emotions. However, unfortunately, if negative thoughts and feelings about body image grow and develop, they will then be confirmed by the individual's deviant thoughts and beliefs, even disrupting negative perceptions (32) The way an individual views changes occurring in their body has a significant impact on psychological aspects. Therefore, a realistic view of oneself, accepting and liking body parts will help reduce anxiety and increase self-esteem.

Unrealistic self-ideals make people ambitious about their goals and hopes. Overly high and unrealistic self-ideals cause low self-esteem, as people often feel disappointed when they cannot achieve their goals or expectations to the fullest (33) The impact of quarter life crisis can include stress and a feeling of life instability because what is desired is not the same as reality. This arises from overly high expectations or unrealistic self-ideals (34). Individuals with quarter life crisis generally begin to question their lives, feel stagnant, experience no progress or even setbacks, lack motivation, are confused about whether to step out of their comfort zone, are unhappy and dissatisfied with their achievements, feel adrift, are stressed by their environment, and tend to compare themselves to others (35) Individuals with quarter life crisis experience a lack of acceptance of their condition and weaknesses, and are less able to optimize their potential in self-development efforts. Consequently, failure will impact self-esteem, positive affect, and the individual's psychological well-being.

Role performance is a component of self-concept; it means that self-concept is also influenced by role tension or dissatisfaction and role conflict. Individuals experiencing role tension tend to feel frustrated due to inadequacy or incompatibility with a role. Role conflict arises from conflicting or incompatible expectations. In interpersonal conflict, people have different expectations about a particular role (36) Self-identity is a crucial component that reflects an individual's identity. The better the structure of understanding of personal identity development, the more aware an individual will be of their unique identity. Conversely, when an individual's knowledge of personal identity is lacking, the individual will become increasingly dependent on external sources for self-evaluation (37) This undoubtedly impacts an individual's quarter life crisis. When someone is overly reliant on self-evaluation from external sources and the surrounding environment, they will tend to compare themselves to others and overthink others' perceptions of them, without realizing that they are unique in being themselves.

Islamic religiosity and self-concept play a crucial role in the growth and development of adolescents' mental health, which is often characterized by feelings of insecurity and uncertainty about the present and future. Religiosity, usually referred to as spirituality, has been shown in adolescents and young adults to be a potential protective factor for mental health (38,39), including depression, anxiety, stress, and substance use, as well as psychological characteristics such as resilience, self-control, and personality. Religiosity is positively related to peacefulness also affects the relationship between religiosity and mental health. Self-control and religiosity in adolescents and young adults play a crucial role in the balance of mental health growth and development (40) Religiosity is generally adaptive for adolescents, protecting against negative impacts such as risky behavior and mental illness, and supporting positive adolescent growth and development. However, in some contexts, religiosity may be maladaptive. The relationship between religiosity and young adults has a causal effect. Many complex and dynamic processes link religiosity, which is multidimensional and involves various aspects, such as personal and religious interests, compared to public aspects of spirituality, such as attendance at religious.

5. Conclusion and Recommendation

Students experiences a developmental stage from adolescence to adulthood, where in their new lives such a experience stress, anxiety, depression, and confusion in navigating their new lives causing a quarterlife crisis. Student's Islamic religiosity, intrincic an extrinsic factors, has medium spiritual experiences, cosequences, and worship practices, but it does not significantly influence the condition of the quarter life crisis. Negatives self-concept students in the form of body image, self-ideal, self-esteem, role performance, and personal identity have a significant influence on the quarter life crisis. It is hoped that further researchers can provide educational and training treatments in the form of preventive and promotional efforts for students in handling and anticipating the greater negative impacts of the quarter life crisis.

Reference

1. Rosen E. The Radical Sabbatical: The Millennial Handbook to the Quarter Life Crisis. London John Catt. 2019.
2. Agarwal S, Guntuku SC, Robinson OC, Dunn A UL. Examining the Phenomenon of Quarter-Life Crisis Through Artificial Intelligence and the Language of Twitter. *Front Psychol*. 2020;6(11):341.
3. Yeler, Z., Berber, K., Özdoğan, H. K., & Çok F. Quarter Life Crisis among Emerging Adults in Turkey and Its Relationship with Intolerance of Uncertainty. *Turkish Psychol Couns Guid J*. 2021;11(61):245-262.
4. Mcdermott, R.C., Fruh, S.M., Williams, S.G., Hauff, C., Graves, R.J., Melnyk, B.M., & Hall HR. Nursing students' resilience, depression, well-being, and academic distress: Testing a moderated mediation model. *J Adv nursing*. 2020.
5. WHO. GLOBAL BREASTFEEDING SCORECARD 2022 PROTECTING BREASTFEEDING THROUGH FURTHER INVESTMENTS Highlights for the 2022 Scorecard. Who. 2022.
6. RI. K. Hasil Riset Kesehatan Dasar Tahun 2018. Kementrian Kesehat RI. 2018;53(9):1689-1699.
7. Robinson OC. A longitudinal mixed-methods case study of quarterlife crisis during the post-university transition: locked-Out Locked-In forms Comb Emerg Adulth. 2019;7:167-179.
8. Robinson, O.C., Cimporescu, M., & Thompson T. Wellbeing, Developmental Crisis and Residential Status in the Year After Graduating from Higher Education: A 12-Month Longitudinal Study. *J Adult Dev*. 2020;28:138-148.
9. Hardy SA, Nelson JM, Moore JP KP. Processes of Religious and Spiritual Influence in Adolescence: A Systematic Review of 30 Years of Research. *J Res Adolesc*. 29(2):254-275.
10. Heiphetz, L., Landers, C. L., & Van Leeuwen N. Does Think Mean the Same Thing as Believe? Linguistic Insights Into Religious Cognition. *Psychol Relig Spirituality Adv online Publ*. 2018;
11. Krok D. The Role of Meaning in Life Within the Relations of Religious Coping and Psychological Well-Being. *J Relig Health*. 2014;54:2292-2308.
12. Afriyanti, FN. Enhancing Self Development and Assertive Behaviour of Adolescents Therapeutic Group Therapy. *Psych. Nurs. J*. 2024 Sept 1;6(2):77-88.
13. Pang, T., Wang, H., Zhang, X., & Zhang X. Self-Concept Clarity and Loneliness among College Students: The Chain-Mediating Effect of Fear of Negative Evaluation and Self-Disclosure. *Behav Sci*. 2024;14.
14. Suryadi, Bambang. dan BH. Religiusitas: Konsep, Pengukuran, dan Implementasi di Indonesia. Jakarta: Bibliosmia; 2021.
15. Stuart GW. Principles and Practice of Psychiatric Nursing, 10th Edition. Mosby: Els. Mosby: Elsevier, editor. 2013.
16. Robbins, Alexandra. and WA. Quarter Life Crisis: The Unique Challenges of Life in Your Twenties. New York Penguin Putnam. 2001.

17. Shah, N.R., Dali, M., Nilai, B.B., Shah, R., & Yousafzai SY. THE DEVELOPMENT OF ISLAMIC RELIGIOSITY SCALE. 201.
18. Nabi, U., Shah, S. A., & Seh AH. A comprehensive literature review of Islam-oriented scales on religiosity, spirituality, and morality. *Arch Psychol Relig.* 2023;45(3):334-354.
19. Bracken BA. Multidimensional Self Concept Scale. 2016.
20. Louangrath, P. I., & Sutanapong C. Validity and reliability of survey scales. *Int J Res Methodol Soc Sci.* 2018;4(3).
21. Haase, C.M., Singer, T.R., Silbereisen, R.K., Heckhausen, J., & Wrosch C. Well-being as a resource for goal reengagement: Evidence from two longitudinal studies. *Curr Opin Organ Transplantation.* 2020.
22. Buenconsejo JU DJ. Mere religiosity is not enough! Spirituality strengthens the relations between religiosity and positive youth development. *J Res Adolesc.* 2023;33(4):1304-1319.
23. Krok D. The Role of Meaning in Life Within the Relations of Religious Coping and Psychological Well-Being. *J Relig Health.* 2014;(54):2292-2308.
24. Hong Y, Zhang X, Wu W, Chen J, Lin Y ZJ and XH. Relationships among nursing students' self-concept clarity, meaning in life, emotion regulation ability and depression. Test a moderated Mediat Model *Front Psychol.* 2022.
25. Afriyanti, FN. Optimization Of Adolescent SelfIdentity Development: An Experimental Study. *urnal EduHealth.* 2024;15(3):398-407.
26. Ratner, K., Gladstone, J.R., Zhu, G., Li, Q., Estevez, M., & Burrow AL. Purpose and goal pursuit as a self-sustaining system: Evidence of daily within-person reciprocity among adolescents in self-driven learning. *J Personal.* 2023.
27. Galanaki, E.P., Nelson, L.J., & Antoniou F. Social Withdrawal, Solitude, and Existential Concerns in Emerging Adulthood. *Emerg Adulthood.* 2023;11:1006-1021.
28. Chao K. The Quarter-Life Crisis: The Lack of Identity Development Support in Adolescents. High School Edition. *Journal of Student Research.* 2023;11(4).
29. Pertiwi A, Afriyanti, FN. FAKTOR-FAKTOR YANG MEMPENGARUHI ANSIETAS SISWA DALAM PEMBELAJARAN JARAK JAUH DI MASA PANDEMI COVID-19. *NURSE: Journal of Nursing and Health Science.* 2023 Jun 10;2(1):45-62.
30. Qian C, Xin-Qiang W, Xiao-Xin H, Li-Jun J, Ming-fan L, Bao-juan Y. The relationship between search for meaning in life and symptoms of depression and anxiety: Key roles of the presence of meaning in life and life events among Chinese adolescents. *Journal of Affective Disorders.* 2021;282: 545-553.
31. Ganaprakasam, C., Selvaraja, T., Michael, J., & Nithlavarnan, A. Reason to believe: religiosity, resilience, and self-efficacy among Malaysian Indian adolescent. *Muallim Journal of Social Sciences and Humanities.* 2020;4(4),17-3.
32. Aminnuddin N. Personality and Islamic religiosity: Preliminary survey data of Bruneian Malay Muslim university students and their psychological well-being, unethical behavior, and dark triad traits. *Data Br.* 2020;30.
33. Afriyanti, FN. Pengaruh Ruqyah Syar'iiyyah Mandiri Terhadap Adiksi Internet Pada Remaja. *Indonesian Journal of Nursing Health Science.* 2023;8(2):132-40.
34. Mazur, Joanna, Paul B. Tchounwou, Kirsty May Garbett, Nadia Craddock, L Ayu Saraswati and Phillippa Claire Diedrichs. Body Image among Girls in Indonesia: Associations with Disordered Eating Behaviors, Life Engagement, Desire for Cosmetic Surgery and Psychosocial Influences. *International Journal of Environmental Research and Public Health.* 2023;20.
35. Liu, Jie, Junhua Dang and Hongyu Zou. Exploring the longitudinal dynamics of self-esteem, body image, and psychological resilience in college students. *Journal of Pacific Rim Psychology.* 2025.
36. Hanson, Louise Nicole, Alexis Gott, Megan Tomsett, Elozino Useh, Eloise Yeadon-Caiger, Rachel Clay, Jiamin Fan, Kennice Hui, Hongdi Wang, Elizabeth Helen Evans DC and LGB. Examining body appreciation in six countries. *impact age Sociocult Press. PLOS ONE.* 2024.
37. Boyatzis, R.E., & Dhar U. Dynamics of the ideal self. *Journal of Management Development.* 2021.
38. Dhar U. Managerial identity development across the age-spectrum from an ideal self and

- values perspective. *Journal of Management Development*. 2021.
39. Zhang Y. Which one has a greater influence on the performance goals of Chinese high school students, parents or teachers. *Mediat role Psychol resilience Asian Education and Development Studies*. 2025;14(3):605-23.
 40. Yang Qian, Jiang Qian, Fang Yiqian, Zhou Yanfei, Luo Ting, Chen Yuhang, Deng Shuxia. A Study on the Latent Profile Analysis of Academic Self-Concept and Influencing Factors among Nursing Students: A Multicenter Cross-Sectional Study. *Teaching and Learning in Nursing*. 2025.