

CHAPTER I

INTRODUCTION

A. Background of the Problem

Every individual will inevitably go through various stages of development in their life journey, beginning from childhood, adolescence, adulthood, and eventually old age. Each of these growth phases has its own characteristics, tendencies, and specific responsibilities that must be fulfilled by the individual. Moreover, this is in accordance with the words of Allah SWT:

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا
وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ ٥٤

Meaning: Allah is the One who created you in a state of weakness, then made you strong after weakness. Then He made you weak and gray-haired after (that) strength. He creates whatever He wills. And He is the All-Knowing, the All-Powerful¹

As mentioned above, each stage of development has its own unique characteristics, and one of the phases considered to be a critical period is the transition from adolescence to adulthood. According to Arnett,² This period is known as Emerging Adulthood, or the transition from adolescence to adulthood. It is a time when individuals are expected to begin living independently and let go of their dependence on their parents. Each person responds differently to this transitional phase. According to Erikson³ He believes that this period has the potential to bring pain and frustration, but it is also conducive to growth and development. For those who fail to navigate it

¹ *Al-Qur'an Dan Terjemahannya Birrosmi Al-Ustmani Juz 16-30, 409.*

² William Emerson Arnett adalah seorang actor dan komedian asal Kanada dan Amerika Serikat.

³ Erik Erikson adalah seorang psikolog Jerman yang terkenal dengan teori tentang delapan tahap perkembangan pada manusia.

successfully, this phase is marked by hardship and anxiety. This condition is commonly known as the Quarter-Life Crisis.⁴

Quarter-life crisis is a psychological term that refers to a phenomenon involving life challenges experienced by individuals in the transitional phase between adolescence and early adulthood, typically between the ages of 18 and 30. During this period, individuals often face confusion, anxiety, and emotional turmoil. The pressures and anxieties encountered include feelings of uncertainty, identity crisis, struggles related to life direction, education, employment, career, and finances—issues that are serious and should not be underestimated.⁵

The prolonged emotional crisis experienced by individuals can lead to negative impacts on life, one of which is depression or even severe stress. The state of being mentally overwhelmed often gives rise to further problems, particularly emotional and behavioral issues.⁶ In certain situations, some individuals going through mental distress may attempt to harm themselves by withdrawing from others, refusing to eat, or engaging in self-destructive behaviors. In the most extreme cases, they may even wish to end their lives, believing that they have no secure or hopeful future ahead.⁷

This condition becomes even more complex when individuals lack a strong spiritual foundation to confront it. From an Islamic perspective, the Qur'an offers solutions and guidance to face such challenges. The Qur'an emphasizes the importance

⁴ Ari Ashari, Muh. Ikhsan, Ros Mayasari, Sitti Fauziah, "Kontribusi Religiusitas Terhadap Quarter Life Crisis Mahasiswa Fakultas Ushuliddin Adab Dad Dakwah Angkatan 2017 IAIN KENDARI," *Jurnal Mercusuar* 2, no. 1 (2022): 2.

⁵ Kemas Mohd Saddam Abd Somad, "Psikologi Sosial dan Quarter-Life Crisis: Perspektif Psikologi Islam dan Solusinya," *Jurnal Psikologi Islam* 7, no. 1 (2021): 19.

⁶ Zukti Pebriangi, "Pengaruh Regulasi Emosi Terhadap Quarter Life Crisis Pada Mahasiswa" (Riau, Universitas Islam Riau, 2020), 4.

⁷ Hana Fauzia, "Konsep Self-Love Dalam Al-Qur'an (Analisis Tafsir Al-Munir karya Wahbah Al-Zuhaili W. 2015 M)" (Jakarta, Institut Ilmu Al-Qur'an (IIQ) Jakarta, 2022).

of *tawakkal* (placing one's trust in Allah) after exerting one's best effort. In Surah ar-Ra'd, verse 11, Allah says:

لَهُ مُعَقِّبَتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِمَّنْ أَمَرَ اللَّهُ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُعَيِّرُوا مَا بِأَنفُسِهِمْ ۖ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ يَوْمَ هُمْ مِّنْ دُونِهِ مِّنْ وَّالٍ ۝ ۱۱

*Meaning: "For each one (of them) are successive angels before and behind him who protect him by the command of Allah. Indeed, Allah will not change the condition of a people until they change what is in themselves. And when Allah intends harm for a people, there is no repelling it. And there is no protector for them besides Him."*⁸

In Tafsir *al-Munir*, Wahbah al-Zuhaili explains the verse إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ

يُعَيِّرُوا مَا بِأَنفُسِهِمْ by stating that Allah bestows grace and blessings upon a people, but He will not change their condition to one of misfortune unless they themselves commit acts of injustice, disobedience, and various sins. Allah's justice requires that every punishment imposed is a consequence of the wrong actions committed by individuals or societies.

The Prophet Muhammad (peace be upon him) warned that if a society witnesses injustice and does not attempt to stop it, they all risk facing divine punishment. History shows that once-powerful and prosperous Muslim communities declined when they abandoned religious teachings, neglected the implementation of Qur'anic laws, and weakened their sense of unity and solidarity. Furthermore, in the continuation of this verse, Allah promises that the earth will be inherited by His righteous servants those who possess the capacity to develop and sustain it. Therefore, it is essential for every individual to initiate self-change, uphold morality, and adhere to religious teachings in order to attain blessings and success in life. Patience and *tawakkal* (trust in Allah) also

⁸ *Al-Qur'an Dan Terjemahannya Birrosmi Al-Ustmani Juz 1-15*, 249.

become key virtues in facing life's challenges, with the belief that the ultimate good outcome belongs to those who are mindful of Allah.⁹

From the issues outlined above, the researcher is interested in analyzing the Qur'anic solutions to the phenomenon of quarter-life crisis. In this context, the Qur'an, as the primary guide for Muslims, offers not only spiritual direction but also wisdom that is relevant to contemporary challenges. The thematic tafsir approach (*tafsīr mawḍū'ī*) enables a comprehensive exploration of verses in the Qur'an that relate to core aspects of the quarter-life crisis, such as identity seeking, life purpose, and the meaning of success.

From the era of the Companions until today, many scholars (*mufasssīrūn*) have offered their interpretations and insights into the verses of the Qur'an. These interpretations are not limited to the Arab world; nearly every country, including Indonesia, has experts in this field. Their interpretations are shaped by personal style, methodology, goals, experiences, social context, and educational background—resulting in diverse yet enriching understandings of the Qur'an.

Wahbah al-Zuhaili was a renowned Islamic scholar and contemporary expert in fiqh. Although much of his work focused on Islamic jurisprudence (*fiqh*) and legal theory (*uṣūl al-fiqh*), he also authored a comprehensive Qur'anic exegesis. Thus, he is well-regarded as a *mufasssīr*. His monumental work, *Tafsir al-Munīr*, covers every verse of the Qur'an from Surah al-Fātiḥah to Surah al-Nās. Through this masterpiece, al-Zuhaili provides insightful and practical applications of Qur'anic principles. His thorough and contextually relevant approach to modern issues makes *Tafsir al-Munīr* a valuable reference for this study.

⁹ Wahbah az-Zuhaili, *Tafsir Al-Munir Aqidah, Syari'ah*, vol. Jilid 7, Terjemah Abdul Hayyi Kattani, dkk (Jakarta: Gema Insani, 2013), 126.

This research aims to explore the potential of Qur'anic values and teachings in offering constructive solutions to the quarter-life crisis, based on Wahbah al-Zuhaili's interpretation in Tafsir al-Munīr. Choosing al-Zuhaili as the primary figure is fitting, not only because he represents the voices of contemporary exegetes, but also because his interpretations go beyond legal matters. In the preface to Tafsir al-Munīr, Wahbah al-Zuhaili explains that his tafsir also addresses laws derived from the Qur'an in a broader sense, encompassing faith and ethics, methodology and behavior, universal principles, and insights both explicit and implicit that apply to both developed and developing societies, as well as individual human life.¹⁰ From this explanation, it can be concluded that Tafsir al-Munīr follows an *adabi ijtimā'i* method (socio-cultural interpretation), which emphasizes social dimensions rooted in culture and community life making it highly relevant to current conditions.

Based on the background presented, this study seeks to explore how the Qur'an through the interpretation of Wahbah al-Zuhaili in Tafsir al-Munīr provides answers to the challenges of the quarter-life crisis. Using the thematic tafsir approach (*tafsīr mawḍū'ī*), this research aims to uncover Qur'anic values that are both constructive and applicable, particularly for young Muslims facing psychological and spiritual transitions. The term quarter-life crisis in this context is not used as a normative classification of Qur'anic verses, but rather as a phenomenological framework for understanding anxiety, alienation, and the search for meaning universally portrayed in the stories of the prophets and righteous youths in the Qur'an.

This analysis is further enriched by incorporating the humanistic psychological approach, particularly Abraham Maslow's hierarchy of needs, which identifies the ages

¹⁰ Wahbah az-Zuhaili, *Tafsir Al-Munir Aqidah, Syari'ah*, vol. Jilid 1, Terjemah Abdul Hayyi Kattani, dkk (Jakarta: Gema Insani, 2013), xvi.

of 18 to 30 as a critical phase in the journey toward self-actualization. Thus, this research aims to serve as a meaningful contribution in bridging contemporary psychological discourse with the treasures of Qur'anic exegesis in a contextual and solution-oriented manner.

B. Problem Formulation

Based on the aforementioned background, several key issues can be formulated into the following research questions:

1. How does Wahbah al-Zuhaili interpretation the Qur'anic verses in *Tafsir al-Munir* that contain the stories of prophets who experienced anxiety and identity crises?
2. How is the Quarter-life crisis interpretation of Wahbah al-Zuhaili viewed from a psychological perspective?

C. Research Objectives

Based on the background described above and the formulated research questions, the objectives of this study can be outlined as follows:

1. To analyze Wahbah al-Zuhaili's interpretation of the Qur'anic verses in *Tafsir al-Munir* that contain the stories of prophets who experienced anxiety and identity crises.
2. To analyze the quarter-life crisis from the perspective of Wahbah al-Zuhaili's interpretation, viewed through a psychological lens.

D. Usefulness of Research

In a research study, there are certainly benefits for the related parties. Based on the results of this study, the researcher hopes to provide contributions to the following parties:

1. Theoretical

Theoretically, this research is expected to provide the researcher with a broader understanding of the concept of quarter-life crisis and how its solutions are presented in the verses of the Qur'an. It may also serve as a reference for future studies within related areas of research. Furthermore, it is expected to offer insights into Wahbah al-Zuhaili's perspective on the Qur'anic solutions to the phenomenon of quarter-life crisis through his interpretation in *Tafsir al-Munir*.

2. Practical

This research is expected to serve as a useful means for applying the writer's knowledge and to act as a reference for facilitating public understanding of the quarter-life crisis and the solutions derived from the analysis of relevant Qur'anic verses. In addition, it is intended to fulfill the requirements of a research proposal as one of the prerequisites for submitting a thesis proposal.

E. Literature Review

A literature review is a collection of references from books, papers, journals, theses, and other academic works that can be used as theoretical foundations for a study. These references are used to analyze the data intended for research. Based on the researcher's review and examination of previous studies, the researcher has found several journals and theses related to the title of this study, including the following:

1. A thesis titled "*Solusi Alquran Menghadapi Kecemasan Pada Fase Quarter Life Crisis Perspektif Tafsir As Sa'di*" written by Nur Arsina Aginta. submitted to the State Islamic University of North Sumatra, Faculty of Ushuluddin and Islamic Studies, in 2023.¹¹ This thesis uses a thematic approach to the Qur'an (*tafsir*

¹¹ Nur Arsina Aginta, "*Solusi Al-Qur'an Menghadapi Kecemasan Pada Fase Quarter Life Crisis Perspektif Tafsir As Sa'di*" (Skripsi, Medan, Universitas Islam Negeri Sumatera Utara, 2023).

mawḍūʿī) to analyze the Qurʾanic solutions related to anxiety about the future during the quarter-life crisis phase. The author employs Tafsir As-Saʿdi as the primary interpretive source. The findings indicate that the Qurʾan does not explicitly address anxiety during the quarter-life crisis, but it implicitly reflects relevant values and meanings. This research shares similarities with the current study in terms of theme namely, exploring the phenomenon of the quarter-life crisis using the Qurʾan as a source of solutions, and both employ thematic tafsir and a qualitative approach. However, the difference lies in the focus and exegetical source, the previous study uses Tafsir As-Saʿdi and centers on the aspect of anxiety, while the present study uses Tafsir al-Munīr by Wahbah al-Zuhaili, with a broader scope of analysis aiming to identify Qurʾanic solutions in general to the psychological and spiritual crises occurring during the age range of 18–30 years.

2. A thesis titled “*Quarter Life Crisis Dan Solusinya Dalam Al-Qur'an: Suatu Tinjauan Tafsir Tematik*” by Hidayatul Rahmi Aidismen, submitted to the State Islamic University of Sultan Syarif Kasim Riau, Faculty of Ushuluddin, in 2024.¹² This thesis discusses the phenomenon of quarter-life crisis as an emotional and psychological crisis experienced by individuals aged 20-30, viewed from the perspective of the Qurʾan. The author explores how Qurʾanic verses offer solutions to the anxiety and confusion that arise during the quarter-life crisis phase such as through patience (*ṣabr*), trust in God (*tawakkal*), gratitude (*syukur*), and the search for meaning in life. The similarity between this study and the current research lies in the shared focus on the quarter-life crisis and its solutions based on Qurʾanic verses and interpretive approaches. Both use a qualitative method and thematic tafsir approach (*tafsīr mawḍūʿī*). However, the difference lies in the theoretical focus. The previous study

¹² Hidayatul Rahmi Aidismen, “Quarter Life Crisis Dan Solusinya Dalam Al-Qurʾan: Suatu Tinjauan Tafsir Tematik” (Skripsi, Riau, Universitas Islam Negeri Sultan Syarif Kasim Riau, 2024).

connects the crisis with general psychological concepts and emphasizes anxiety and trust in God, while the current research integrates Humanistic Psychology, focusing on self-actualization and the search for life's meaning.

3. A thesis titled "*Pemecahan Masalah Quarter Life Crisis Perspektif al-Qur'an (Studi Surah Al-Dhuha Menurut Bintu Syathi' dalam At-Tafsir Al-Bayani Li Al-Qur'an Al-Karim)*" by Baiti Utami Zuhriyah, submitted to the Nahdlatul Ulama Islamic Institute (IAINU) Kebumen, Qur'anic and Tafsir Studies Program, in 2023.¹³ This thesis discusses the resolution of quarter-life crisis problems, with the analysis centered on Surah al-Ḍuḥa, interpreted in light of contemporary conditions. Both this study and the current research address the phenomenon of quarter-life crisis and seek solutions through Qur'anic interpretation, using qualitative methods and the thematic tafsir approach (*tafsīr mawḍū'ī*). The similarity lies in the focus on the theme, research type, and the objective of providing spiritual solutions to identity crises in early adulthood. The difference is that the current research uses Tafsir al-Munīr by Wahbah al-Zuhaili and integrates humanistic psychology, while this previous study emphasizes al-Tafsīr al-Bayānī by Bint al-Shāṭi', with a linguistic and literary approach to the context of Surah al-Ḍuḥa.
4. A thesis written by Aprida from the Faculty of Ushuluddin and Da'wah at the State Islamic Institute (IAIN) Curup in 2024, titled "*Problematika Quarter Life Crisis Pada Mahasiswa Tingkat Akhir Fakultas Ushuluddin Adab Dan Dakwah*".¹⁴ The similarity between this study and the current research lies in the shared topic of discussion quarter-life crisis during early adulthood and both aim to understand and

¹³ Baiti Utami Zuhriyah, "*Pemecahan Masalah Quarter Life Crisis Perspektif al-Qur'an (Studi Surah Al-Dhuha Menurut Bintu Syathi' dalam At-Tafsir Al-Bayani Li Al-Qur'an Al-Karim)*" (Skripsi, Kebumen, Institut Agama Islam Nahdlatul 'Ulama (IAINU) Kebumen, 2023).

¹⁴ Aprida, "*Problematika Quarter Life Crisis Pada Mahasiswa Tingkat Akhir Fakultas Ushuluddin Adab Dan Dakwah*" (Curup, Institut Agama Islam Negeri Curup, 2024).

seek solutions to this crisis. However, the difference lies in the method: this study uses a descriptive quantitative method, analyzing the causes of quarter-life crisis among final-year students through questionnaire distribution and statistical data analysis, while the current research uses a qualitative method focusing on solutions to quarter-life crisis based on Qur'anic interpretation, particularly through *Tafsir al-Munir* by Wahbah al-Zuhaili, and incorporates a humanistic psychology approach.

5. A thesis by Melda Dwi Sapitri, a student of Islamic Guidance and Counseling, Faculty of Da'wah and Communication Sciences, UIN Syarif Hidayatullah Jakarta (2023), titled "*Pengaruh Religiusitas Terhadap Quarter Life Crisis Pada Mahasiswa Program Studi Bimbingan Dan Penyuluhan Islam UIN Syarif Hidayatullah Jakarta*".¹⁵ This study aims to evaluate whether religiosity influences the quarter-life crisis among students in the mentioned program. The similarity with the current research lies in the shared theme and the relevance of the student context as a vulnerable group to quarter-life crisis. However, the approaches and methods differ: the current research uses a qualitative method with a thematic tafsir approach (*tafsir mawdu'i*) focusing on solutions from *Tafsir al-Munir* by Wahbah al-Zuhaili, alongside humanistic psychology, whereas the previous study uses a quantitative method with simple linear regression analysis to examine the influence of religiosity on the quarter-life crisis.
6. A thesis written by Dela Rahmatunnisa, a student of the Faculty of Psychology at UIN Maulana Malik Ibrahim Malang (2022), titled "*Pengaruh Family Support Terhadap Quarter Life Crisis Pada Sarjana Fresh Graduate*".¹⁶ This thesis

¹⁵ Melda Dwi Sapitri, "Pengaruh Religiusitas Terhadap Quarter Life Crisis Pada Mahasiswa Program Studi Bimbingan Dan Penyuluhan Islam UIN Syarif Hidayatullah Jakarta" (Skripsi, Jakarta, Universitas Islam Negeri Syarif Hidayatullah Jakarta, 2023).

¹⁶ Dela Rahmatunnisa, "Pengaruh Family Support Terhadap Quarter Life Crisis Pada Sarjana Fresh Graduate" (Skripsi, Malang, Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2022).

employs a quantitative method using purposive sampling. Both this and the current research discuss the phenomenon of quarter-life crisis in young adulthood, but with different approaches and focuses. The current study uses a qualitative method with a thematic tafsir approach, highlighting solutions from Qur'anic verses through *Tafsir al-Munir* and integrating humanistic psychology, whereas the previous study uses quantitative analysis with linear regression to explore the impact of family support on the quarter-life crisis among fresh psychology graduates. Despite the differences, both studies aim to understand the causes and offer solutions to the quarter-life crisis faced by the younger generation.

7. A journal article titled “*Kontribusi Religiusitas Terhadap Quarter Life Crisis Mahasiswa Fakultas Ushuluddin Adab Dan Dakwah Angkatan 2017 IAIN Kendari*” by Ari Ashari, Muh. Ikhsan, Ros Mayasari, and Sitti Fauziah, published in *Jurnal Mecusuar*, Vol. 2, No. 1, June 2022.¹⁷ his study uses a mixed-methods approach. The article aims to determine the level of quarter-life crisis, the religiosity level of students, the contribution of religiosity to quarter-life crisis, and the problem areas within the crisis. This study and the current research are similar in exploring quarter-life crisis among students in early adulthood and emphasizing the role of religiosity in addressing it. However, the current research uses a qualitative method with thematic tafsir (*tafsir mawdu'i*), referring to *Tafsir al-Munir* and incorporating humanistic psychology, while the previous study uses mixed methods with field data from IAIN Kendari students and applies Glock & Stark's religiosity theory, which revealed a negative contribution of religiosity to quarter-life crisis by 21.5%.

¹⁷ Ashari, dkk “Kontribusi Religiusitas Terhadap...”

8. A journal article by Mashdaria Huwaina and Khoironi, titled “*Pengaruh Pemahaman Konsep Percaya Diri Dalam Al-Qur’an Terhadap Masalah Quarter-Life Crisis Pada Mahasiswa*”. published in *Jurnal Pendidikan Agama Islam*, Vol. 4, No. 2, December 2021.¹⁸ This article explores how the Qur’an provides guidance to enhance self-confidence in facing the challenges of quarter-life crisis, through self-awareness, positive thinking, faith and action, reliance on God (*tawakkal*), gratitude, and self-reflection. Both this study and the current research discuss quarter-life crisis among early adulthood students and highlight the importance of Qur’anic values as solutions. The similarity lies in their thematic focus and Islamic approach to psychological crises. However, the current research uses a qualitative method with tafsīr mawḍū‘ī, through *Tafsir al-Munīr* and humanistic psychology, while the previous study uses quantitative analysis and shows that understanding the Qur’anic concept of self-confidence influences the quarter-life crisis by 11.2%.

F. Theoretical Study

Theoretical review aims to ensure that a research project can be carried out in a structured manner. This study employs the science of tafsir (Qur’anic exegesis) as its theoretical foundation. Tafsir theory itself is classified into four main methods: the analytical method (*tahlīlī*), the thematic method (*mauḍū‘ī*), the global method (*ijmālī*), and the comparative method (*muqāran*). The method to be used in this study is as follows:

In this research, thematic tafsir (*tafsīr mauḍū‘ī*) is used as the research method, incorporating a psychological approach. The integration of other scientific disciplines in the study of tafsir is applied here in accordance with the theme, namely Solutions to

¹⁸ Mashdaria Huwaina Khoironi, “Pengaruh Pemahaman Konsep Percaya Diri Dalam Al-Qur’an Terhadap Masalah Quarter-Life Crisis Pada Mahasiswa,” *Paramurobi: Jurnal Pendidikan Agama Islam* 4, no. 2 (2021): 87.

the Quarter-Life Crisis Phenomenon. This effort serves as tangible evidence of how the development of tafsir studies continues to integrate Islamic values with general sciences.

Therefore, in this study, the researcher will examine the theme Qur'anic Verses as Solutions to the Quarter-Life Crisis Phenomenon. This is based on the notion that the Qur'an encompasses various topics relevant to human life, such as security, gender, social issues, art, culture, politics, health, jurisprudence, law, education, ethics, and ecology. Verses related to these topics are scattered across different surahs in the Qur'an. Accordingly, the researcher will collect and analyze verses related to this theme, then combine those that are interconnected to form a clear, comprehensive, and organized concept of Qur'anic Solutions to the Quarter-Life Crisis Phenomenon from the Qur'anic perspective.

The psychological approach used in this research focuses on Abraham Maslow's humanistic psychology theory. This theory emerged and developed strongly around the 1950s and 1960s in the United States as a reaction to the prevailing schools of psychoanalysis and behaviorism.¹⁹ The behaviorist approach, developed by B.F. Skinner and John Watson, focuses on behavior that can be observed and measured objectively. Meanwhile, the psychoanalytic approach, introduced by Sigmund Freud, emphasizes the dynamics of the unconscious mind. However, both of these schools of thought are considered insufficient in capturing the full complexity of human experience. In response to these limitations, humanistic psychology, pioneered by Abraham Maslow and Carl Rogers, emerged with an emphasis on individual subjective

¹⁹ Sukardjo dan Ukim Komarudin, *Landasan Pendidikan, Konsep dan Aplikasinya* (Jakarta: PT. Raja Grafindo Persada, 2009), 63.

experience, the drive for growth, the pursuit of self-actualization, and the inherent potential within every human being.²⁰

Maslow's early research focused on sexual behavior in monkeys. However, his interests later shifted to the study of human beings after being influenced by Gestalt psychologists such as Wertheimer, Koffka, and Adler. His recognition in the academic world increased after he introduced the concept of the "Third Force."²¹ Through his theory of the hierarchy of needs, Abraham Maslow stated that every individual has a series of fundamental needs that must be fulfilled before reaching the stage of self-actualization. These needs include physical needs, safety, social relationships, and the need for recognition and esteem.²²

The concept of self-actualization, proposed by Maslow, became one of the main foundations of humanistic psychology. Based on his observations and research, Maslow concluded that individuals who reach this stage typically exhibit distinct characteristics, such as high creativity, spontaneity, and the ability to build meaningful relationships with others.²³ Through humanistic psychology, Maslow aimed to redirect the focus of psychology toward the holistic potential of human beings. He believed that humans are fully integrated beings capable of reaching the highest levels within themselves. This is where the dimension of human transcendence lies individuals can grow and explore the boundaries of their creativity to achieve the peak of consciousness and wisdom.²⁴

In this qualitative research, Abraham Maslow's humanistic psychology is used as an interpretative framework to understand the subjective meaning of individuals

²⁰ Laura A King, *Psikologi Umum: Sebuah Pandangan Apresiatif* (Jakarta: Salemba Humanika, 2014), 17.

²¹ I Made Hendra Sukmayasa dan Dkk, *Psikologi Humanistik (Implementasinya Dalam Pendidikan)* (Bali: Markandeya Pustaka, 2024), 14.

²² Ibid., 9.

²³ Mavatih Fauzul 'Adziima, "Psikologi Humanistik Abraham Maslow," *Jurnal Tana Mana* 2, no. 2 (2021), 89.

²⁴ Siti Muazaroh dan Subaidi, "Kebutuhan Manusia Dalam Pemikiran Abraham Maslow (Tinjauan Maqasid Syariah)," *Al-Mazahib* 7, no. 1 (2019): 21.

experiencing a quarter-life crisis. This theory highlights self-actualization, the search for life's meaning, and the development of human potential. Humanistic psychology does not seek generalizations but aims to understand personal experiences, especially among young adults aged 18-30 who are undergoing life transitions. The quarter-life crisis is not seen as a disorder, but as an opportunity for growth and deeper self-awareness. By integrating this theory with the thematic interpretation of Qur'anic verses, the Qur'an is understood as a spiritual source of solutions that supports healing and psychological growth in alignment with humanistic values.

G. Research Methods

The selection of appropriate methods and techniques in a study serves as a benchmark that may determine the success or failure of the research. Therefore, choosing the right method is of great importance.

1. Type of Research

This research employs library research, which aims to produce descriptive data in the form of written words. This is due to the fact that the data sources come from literature such as tafsir books, academic references, or other texts related to the interpretation of the quarter-life crisis phenomenon.

The study applies a qualitative approach, which is a research model that focuses on real-life phenomena with the goal of systematically describing facts or characteristics in a clear and thorough manner. This method does not rely on mathematical, statistical, or computational models, but instead analyzes collected data using existing theories to clarify the research problem, as a foundation for formulating hypotheses, and as a reference for developing research instruments.²⁵

²⁵ Sugiyono, *Metode Penelitian Kuantitatif Kualitatif dan R&D* (Bandung: Alfabeta, 2010), 56.

2. Object of the Research

The object of a study is what the researcher pays attention to, as it serves as the target for obtaining answers or solutions to the research problem. The object of this research is the verses of the Qur'an, with a specific focus on the tafsir al-Munir by Wahbah al-Zuhaili, which provides relevant data and insights related to the theme under analysis namely, how the Qur'an offers solutions to the quarter-life crisis phenomenon.

3. Data and Sources of Data

The data in this study are obtained through a thorough examination of various available literature sources, both primary and secondary.

a. Primary Data Source

Primary data refers to original sources that contain essential information.

In this study, the primary sources include selected Qur'anic verses relevant to the topic, as well as Tafsir al-Munir by Wahbah al-Zuhaili as the main interpretive reference.

b. Secondary Data Source

Secondary data refers to supporting references that align with the theme or context of the research topic. These include other tafsir books, academic journals, theses, Islamic encyclopedias, dictionaries of terminology, and other scholarly works relevant to the study.

4. Data Collection Method

The method used for collecting data in this study is the documentary method, which aims to provide evidence in the form of data related to the Qur'anic solutions to the quarter-life crisis. This is conducted by collecting written sources

such as books that contain opinions, theories, records, laws, or arguments relevant to the research context. Additional sources include classic texts, journal articles, and other academic works that support the theme. The method of interpretation used in this research is tafsīr *mauḍūʿī* or thematic interpretation.

According to Abdul Hay al-Farmawī, the thematic method begins by collecting verses of the Qurʾān that share a common theme or purpose. The interpreter then organizes them according to their *asbāb al-nuzūl* (contexts of revelation), studies their meanings and interconnections, and derives legal or moral rulings from them.²⁶ Al-Farmawī outlines seven stages in applying this method:²⁷

- a. Determining the theme to be studied based on a Qurʾānic topic.
- b. Compiling verses related to the theme, categorizing them as *Makkiyah* or *Madaniyyah*.
- c. Arranging the verses according to their chronological order and causes of revelation (*asbāb al-nuzūl*).
- d. Understanding the correlation between verses by analyzing the context before and after each verse.
- e. Structuring the discussion in an organized format.
- f. Completing the analysis with relevant hadiths related to the theme.
- g. Ensuring a comprehensive understanding of all selected verses by comparing similar meanings, harmonizing general (ʿāmm) and specific (khāṣṣ), restricted (*muqayyad*) and unrestricted (*muṭlaq*) meanings, while avoiding any misinterpretation or contradiction among the verses.

²⁶ M. Quraish Shihab, *Membumikan Al-Quran: Fungsi dan Peran Wahyu Dalam Kehidupan Masyarakat*, Ke-XXIII (Bandung: Mizan Pustaka, 1996).

²⁷ A Syukkur, "Metode Tafsir al-Qurʾān Komprehensif Perspektif Abdul Hay al-Farmawī," *El-Furqania: Jurnal Ushuluddin Dan Ilmu-Ilmu Keislaman* 6, no. 01 (2020), 136.

5. Data Analysis

The technique used in this research is descriptive analysis, which involves clearly and comprehensively describing how the Qur'anic verses offer solutions to the quarter-life crisis phenomenon. This is done by presenting an overview of the study based on the data collected from both primary and secondary sources.

H. Discussion Systematics

The structure of this qualitative research report is designed to facilitate both the research process and the writing process. Before delving into each chapter in depth, this outline provides a summary of the main conclusions of each chapter, with the following details:

Chapter I: Introduction, This chapter includes the background that forms the basis for selecting the research theme, the formulation of research questions to be addressed, the objectives and significance of the study, a literature review to identify differences between this research and previous studies, the theoretical framework, the research methodology, and the structure of the discussion.

Chapter II: Discussion, This chapter focuses on the phenomenon of the quarter-life crisis what it is, its causes, the phases of the quarter-life crisis, and its contributing factors. It also includes a broader discussion of humanistic psychology theory.

Chapter III: Wahbah al-Zuhaili and His Exegesis This chapter provides information about Wahbah al-Zuhaili, including details about his biography and background. It also presents an explanation of the Tafsir al-Munīr, including the historical context of its composition, enabling readers to understand the interpretative

nuances. Furthermore, this chapter contains an analysis of Qur'anic verses offering solutions to the quarter-life crisis and how Wahbah al-Zuhaili interprets those verses.

Chapter IV: Qur'anic Solutions to the Quarter-Life Crisis This chapter outlines the Qur'anic solutions to the quarter-life crisis based on Wahbah al-Zuhaili's interpretation, along with its correlation with humanistic psychology theory and the practical implementation of the analysis results.

Chapter V: Conclusion, This chapter presents the conclusions drawn from the discussions in previous chapters, along with recommendations for improvements and suggestions for future research development.