

THE RELATIONSHIP BETWEEN QUARTER-LIFE CRISIS AND THE LEVEL OF RELIGIOSITY IN FINAL-YEAR STUDENTS

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Abstract

This study aims to determine whether there is a relationship between quarter-life crisis and religiosity. This study used a quantitative approach with a correlational type of research. The population in the survey was final-year students of the Faculty of Da'wah and Communication, which amounted to 638 students. From the sampling technique used using Slovin, there was a sample of 87 students. This study takes a quantitative approach with correlational research that aims to determine how two variables are connected. This field study uses questionnaire-based data collection methods and documentation, with 25 statement items from each instrument. The design of this study is to correlate Pearson product moments. The results showed that the average student experienced a quarter-life crisis and a moderate level of religiosity. Meanwhile, the Correlation test results show a strong relationship between the quarter-life crisis and the level of religiosity in final-year students of the Faculty of Da'wah and Communication. The relationship is determined based on the interpretation of the correlation coefficient, which is in the range of 0.60-0.799—testing the data hypothesis in research that has been done, where the higher the quarter-life crisis experienced, the higher the level of religiosity in students.

Keywords: Quarter-life crisis, religiosity, final-year students

Abstrak

Tujuan penelitian ini adalah menentukan apakah ada hubungan antara quarter life crisis dengan religiusitas. Penelitian ini menggunakan pendekatan kuantitatif dengan jenis penelitian korelasional. Populasi dalam penelitian adalah mahasiswa tingkat akhir Fakultas Dakwah dan Komunikasi yang berjumlah 638 mahasiswa. Dari teknik sampling yang digunakan menggunakan slovin maka terdapat sampel yang berjumlah 87 orang mahasiswa. Penelitian ini mengambil pendekatan kuantitatif dengan jenis penelitian korelasional yang bertujuan untuk mengetahui bagaimana dua variabel terhubung. Penelitian ini merupakan studi lapangan dengan metode pengumpulan data berbasis kuesioner dan dokumentasi, dengan jumlah 25 item pernyataan dari masing masing instrumen. Desain penelitian ini adalah korelasi pearson product momen. Hasil penelitian menunjukkan bahwa rata-rata mahasiswa mengalami quarter life crisis dan tingkat religiusitas dengan tingkat sedang. Sedangkan berdasarkan hasil uji Korelasi, menunjukkan adanya hubungan yang kuat antara quarter life crisis dengan tingkat religiusitas pada mahasiswa tingkat akhir Fakultas Dakwah dan Komunikasi. Penetapan hubungan tersebut diambil berdasarkan interpretasi koefisien korelasi yang berada pada interval antara 0,60-0,799. Pengujian hipotesis data dalam penelitian yang telah

dilakukan, dimana semakin tinggi quarter life crisis yang dialami, semakin tinggi pula tingkat religiusitas pada mahasiswa.

Kata kunci: *quarter life crisis, religiusitas, mahasiswa tingkat akhir*

INTRODUCTION

Humans continue to grow and develop during their lives. Every human has several life stages, from birth to old age. Developmental stages can allow an individual to experience a crisis when their achievement is hampered. The wider community knows several crisis phenomena. Two highly discussed crises are the adolescence crisis and the midlife crisis. The emotional crisis that occurs when a person is in the process of emerging adulthood is often known as a quarter-life crisis.

Robbins and Wilner define a quarter-life crisis as an identity crisis that occurs from an individual's unpreparedness in the transition from adolescence to adulthood. The transition period from adolescence to adulthood, often known as emerging justice, is experienced by individuals aged 18-25. Few also believe that the initial age of entering adulthood is 20 years. Regardless of this initial age, it is possible that individuals still feel the transition crisis in their late 20s, so the age of 18-29 years is often considered a transitional age. There are seven aspects experienced by individuals when experiencing a quarter-life crisis, namely experiencing indecision in making decisions, feeling hopeless, having a negative assessment of themselves, feeling trapped in difficult situations, feeling anxious, and having concerns about interpersonal relationships (Fazira et al., 2022).

Being an adult also has its challenges, which is also said to be a difficult time for an individual because, at this time, a person is required to let go of dependence on parents and try to be able to stand alone. One aspect that can improve the quality of life of young adults is working. Choosing the right job is one of a person's efforts to strengthen financial and psychological independence. Having a job is the starting point for an individual who has just entered real life to start as an independent individual who can determine his future and manage life (Fazira et al., 2022).

The theory of the emergence of adulthood emphasizes that individuals entering adulthood prioritize independence over-commitment. At this stage, independence is seen as valuable in exploring existing opportunities, such as traveling in search of more apparent experiences and identities. When individuals enter a transition period, it is not easy. They go through one stage to move on to the next, and there is instability and uncertainty about their choices. Humans are too complex to be grouped into a clear concept, and interrelated problems are complex. Individuals between the ages of 18 and 29 are most likely to experience a crisis of confidence in their real lives, which experts call a quarter-life crisis. Its existence can be caused by stress due to not being able to carry out roles, or it can also cause anxiety in individuals (Afifah, 2023).

For those who are experiencing a quarter-life crisis and feel that they are in difficult times, Islam has indeed provided a certainty that can calm the anxiety felt. As in surah, Ash-Sharh verses 5-6, namely:

فَاتِمَّعَالُغُسْرُ يُسَارًا, اِتِّمَّعَالُغُسْرُ يُسَا

It means: "*Then with difficulties, there is ease. Indeed, with difficulties, there is ease*" (QS. Ash-Sharh: 5-6).

Pada ayat tersebut telah dijelaskan oleh pakar tafsir az-Zamakhshari bahwa penggunaan kata "bersama" meskipun memiliki arti "sesudah" yaitu untuk menggambarkan bahwa antara kehadiran kemudahan dengan kesulitan yang tengah dialami memiliki waktu yang begitu dekat dan singkat. Pada ayat lima, Allah menjelaskan bahwa di dalam setiap kesempitan ada kelapangan, di setiap kesulitan ada jalan keluar. Kemudian ditegaskan kembali pada ayat selanjutnya bahwa dalam kesulitan ada kemudahan. Saat menjadi dewasa tugas yang diemban adalah menghadapi dunia sosial. Faktanya, dalam menjalani kehidupan masa dewasa awal individu biasanya banyak sekali dicecar pertanyaan-pertanyaan seperti kapan wisuda, kapan mendapatkan pekerjaan, kapan menikah, dan dalam momen - momen lainnya yang seperti tidak ada habisnya. Terutama pada mahasiswa, pertanyaan yang sering dilontarkan atau banyak sekali dipertanyakan oleh lingkungan sekitar adalah kapan wisuda, kedepannya mau kerja dimana. Dalam hal ini kemudian para individu dewasa awal harus siap dalam menghadapi berbagai tantangan didalam kehidupan sosialnya. Dan tidak jarang dari para individu yang berada di masa dewasa awal ini mengalami krisis dalam hidupnya (Alifandi, 2020).

In this verse, the commentator Az-Zamakhshari explained the word "together." However, it has the meaning of "after" to illustrate that between the presence of ease and the difficulties experienced have a very close and short time. In verse five, God makes it clear that in every narrowness, there is spaciousness. In every difficulty, there is a way out. Then, it is reaffirmed in the next verse that in adversity, there is ease. When you become an adult, you face the social world. In fact, in living the life of early adulthood, individuals are usually asked many questions, such as when to graduate, when to get a job, when to get married, and in other seemingly endless moments. Especially for students, the question often asked by the surrounding environment is when to graduate and where to work. In this case, early adult individuals must be prepared to face various challenges in their social lives. It is common for individuals in early adulthood to experience crises (Alifandi, 2020).

For every student, this crisis usually begins when individuals begin to mess around with course assignments by making papers or graduation requirements in the form of other substitute assignments. A time when individuals feel unprepared for the world of work, but at the same time, they begin to be upset about future career choices. This condition shows that this quarter-life crisis can attack individuals who are in emerging adulthood, namely individuals ranging from 18 years to 29 years, especially for those who have just or will complete their studies at university. Robbins and Wilner named it the transition period from academia (academic world) or academics to the real world, and people will be aware of problems about what their future looks like and what they have or have not done for themselves in the present to support their future later (Alifandi, 2020).

After conducting interviews with several final-year students of the Faculty of Da'wah and Communication at UIN Raden Fatah Palembang, researchers found a quarter-life crisis phenomenon in final-year students of the Faculty of Da'wah and Communication at UIN Raden Fatah Palembang many students are worried about their future, this indicates a sense of confusion about the uncertainty of life in the future, feeling that the achievements they have until now are not appropriate with his expectation. This condition can be exacerbated by feeling "wrong major" or even feeling left behind by the achievements of his peers who have been successful before. College students think childhood and adolescence are more fun than the present or adulthood. This indicates that many individuals regret that these times are missed and find it hard to live as an adult.

A quarter-life crisis talks about the maturation process that occurs in individuals. When the individual can get through and overcome his problems well, the life he will live in the future will be better, which is where the individual can be at peace with himself and able to overcome the emotional crisis he is experiencing. On the contrary, if the individual is not able to overcome his problems correctly, then the individual will go through life with dissatisfaction with himself, loss of confidence, feeling inadequate and useless, prolonged stress, depression, and other psychological disorders.

Lack of approach or respect to trust, one's beliefs are also believed to cause internal problems. A person's life, especially stress, depression, and loss of meaning in life. The decline in religiosity generally occurs around 18 years to 24 years. This is synonymous with student life and coincides with the emerging adulthood period, which is also in the age range of 20 years. That means, based on this presentation, final-year students are very vulnerable to emotional or psychological problems caused by the quarter-life crisis and a decrease in the level of religiosity (religious deepening). Religiosity is a unity of global elements, which refers to the individual as a religious person (being spiritual). Also, not solely a person who has religion (having religion), but this religiosity is an element that includes knowledge possessed in a religion, beliefs possessed in a religion, ritual experiences in a religion, behavior or morals that reflect the religious individual, and the spiritual, social attitudes of an individual. Returning to religion is a powerful way to be used by individuals to reduce stress while achieving a sense of well-being. Peace, comfort, and a variety of authentic experiences. Not only that, religion can also provide perspectives that individuals can use to reduce stress when in a quarter-life crisis.

Returning to religion is one decisive way that individuals can use to reduce stress while gaining a sense of peace, comfort, and specific experiences. Not only that, religion can also provide a perspective that individuals can use to reduce the stress felt during a quarter-life crisis. Regarding the handling of depression itself, according to Smith, McCullough, and Poll, religiosity can have a buffer impact as well as a protective factor that is useful for improving when emerging adults feel instability during a quarter-life crisis (Al Kahfi & Hamidah, 2017).

Religiosity is a condition that encourages individuals to behave in daily life according to the degree of their adherence to religion. Furthermore, it is said that religiosity can also be interpreted as a state that exists in man in feeling and acknowledging the existence of a supreme power that overshadows human life by carrying out all of God's commandments according to his ability and abandoning all His prohibitions so that this will bring peace and tranquility to him. Religiosity is not only related to activities that are visible and can be seen by the eye but also invisible activities that occur in a person's heart, so religiosity covers various sides or dimensions (Nadzir & Wulandari, 2013). Therefore, all actions must be due to God, not only in worship but also in all world activities. When everything is directed at one goal point, namely tawhid, it will make us more efficient (Muntaqo et al., 2022). One example of a verse that indicates a lot of character in it is Surah al-Qalam verse 4:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

It means: "*And verily ye are truly of great ethics.*"

In order not to misunderstand the content of the verse, interpretation is undoubtedly needed. Similarly, to understand the Quran verses properly and correctly, a person can't understand them by himself without the help of interpretation. The naming of "Tafsir al-Misbah" by M. Quraish Shihab is his hope that his tafsir can be a lamp in dark times, guiding mankind in navigating life. As he wrote in his *muqaddimah* tafsir, religion is vital in managing stress; it can provide individuals with direction, support, hope, and emotional support. Prayer, rituals, and religious beliefs can help a person cope with stress due to hope and comfort. In the face of stressful events, general beliefs in religion and their practice must be transformed into specific forms of coping. This specific form of coping appears to have direct implications for individual health under challenging times (Muntaqo et al., 2022).

The concept of religiosity was also explained by Imam Al-Ghazali that *Qalbun Salim* (a healthy heart) is a heart that maintains purity, that is, that is, who still holds the values of monotheism, always tends to obedience and maintains and performs acts of truth and virtue in his life. In the thought of Imam Al-Ghazali, it can be categorized that someone who has mental health is seen from the robustness of his *aqedah*, free from liver disease, the development of noble morals in himself, the formation of good civilization in fostering social relations, and the achievement of happiness in the world and the hereafter (Hasan, 2017).

Seeing the relationship between emotional crisis in students who are in the age range of 20 years and are also facing a quarter-life crisis, which then reaps adverse consequences on their psychological health, but on the other hand, there is also the result of a lack of deepening of the religious aspects adopted (religiosity), in this study the author proposes a hypothesis that there will be a negative or positive relationship between religiosity With a quarter life crisis in college students. Researchers hope that later knowledge will be

obtained about the relationship between the quarter-life crisis experienced by students and the level of student religiosity.

METHOD

The research method used in this study is quantitative, with analysis emphasizing data (Ghozali, 2016). This type of research uses a correlational kind of research. Correlational research is research that wants to see the relationship among variables, whether it has a relationship or not, and if it has a relationship, how the strength of the relationship, and the direction of the relationship (Tami & Friyatmi, 2023). In this study, there are two variables, namely independent variables (independent) and dependent variables (dependent) (Agustian et al., 2019).

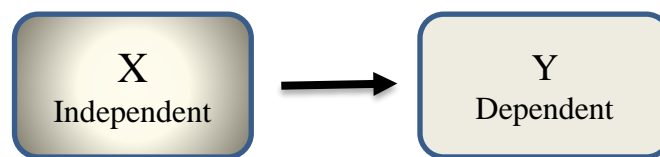


Figure 1. Relationship between X and Y Variables

The population in this study is 638 active students in the final year of the Faculty of Da'wah and Communication, Raden Fatah State Islamic University, Palembang, class of 2020. The following is a table of the number of students of the Faculty of Da'wah and Komunikasi UIN Raden Fatah Palembang:

Table 1. Number of Students of the Faculty of Da'wah and Communication Class of 2020

NO	STUDY PROGRAM	NUMBER OF STUDENTS/PEOPLE
1	Islamic Counseling Guidance	164
2	Journalism	129
3	Islamic Community Development	68
4	Da'wah Management	103
5	Islamic Broadcasting Communication	174
JUMLAH		638

The population sampled in the study was final-year students of the class of 2020 Faculty of Da'wah and Communication UIN Raden Fatah Palembang. Because the population in this study is known, in taking the number of samples, the author uses the Slovin Formula (Pradana & Reventiary, 2016):

$$N = \frac{N}{1 + Ne^2}$$

Information:

n = Sample size/number of respondents

N = Population size

E = Percentage of clearance for accuracy of sampling error still tolerable; e = 0.1

The value of e = 0.1 (10%) for a large population

Then, the size of the sample number is calculated using the Slvin formula as follows:

$$n = \frac{683}{1 + 683 \times 0,01}$$

$$= \frac{683}{1 + 6,83}$$

$$n = \frac{683}{7,83}$$

$$n = 87,22 \text{ rounded to } 87$$

Based on the table of sampling criteria data, it can be concluded that the number of samples taken in this study is 87 students. The sampling technique used in this study is probability sampling using random sampling. At the same time, data collection techniques use questionnaires, observations, and documentation.

RESULTS AND DISCUSSION

Research Results

1. Implementation of Activities

This research will be conducted from February 8 to March 2, 2024.

2. Overview of Quarter Life Crisis in Final Year Students

Before determining the variable category of a quarter-life crisis, researchers distributed questionnaires about quarter-life crises totaling 25 statements with 87 respondents from the Faculty of Da'wah and Communication. The following are the results of a descriptive analysis of quarter-life crisis variables using the help of SPSS.24 with results:

Table 2. Description of Quarter Life Crisis Statistics

	Mean	Std.Deviation	N
<i>Quarter Life Crisis</i>	72,91	7,54	87

3. Results Description of *Quarter Life Crisis Statistics*

According to the results of the description of the data attached above, it can be known that the mean value in the quarter-life crisis variable is 72.91 with a standard deviation value of 7.54 with the number of respondents, 87 students of the Faculty of Da'wah and Communication. Next, calculate and categorize the values into high, medium, and low as follows:

Height : M + 1.SD

Medium: between M – 1. SD to M + 1. SD

Low: M – 1. SD

With these conditions, the values of a) indicators are classified as high: $M + 1. SD = 72.91 + 7.54 = 80.45 = 80$; b) moderate indicators: $M - 1. SD$ S to $M + 1. SD = 72.91 - 7.54$ to $72.91 + 7.54 = 65.37$ to $80.45 = 65$ to 80 ; c) low indicator: $M - 1. SD = 72.91 - 7.54 = 65.37 = 65$. From the processed results above, it can be seen that final-year students have a high quarter-life crisis level of 80 people, the number of differences between 65 to 80 is classified as medium, and students with a low quarter-life crisis level of 65 people. Furthermore, the results will be presented in the form of a frequency and percentage distribution table with the help of Excel as follows:

Table 3. Frequency and Percentage Distribution of Quarter Life Crisis

INTERVAL	CATEGORY	FREQUENCY	PERCENTAGE
80	Tall	17	20%
65-80	Keep	61	70%
65	Low	9	10%
TOTAL		87	100%

From the table above, it was found that the Quarter Life Crisis in students of the Faculty of Da'wah and Communication UIN Raden Fatah Palembang with the High category was 17 students (20%), the medium category was 61 students (70%) and nine students were in the low category (10%). Therefore, it is concluded that final-year students of the Faculty of Da'wah and Communication UIN Raden Fatah Palembang experienced a moderate quarter-life crisis.

4. Overview of the Level of Religiosity in Final Year Students

Based on research conducted by distributing questionnaires, as many as 25 statements were given to 87 respondents. Furthermore, the SPSS program assisted in determining the average value and standard deviation. 24 with the following results:

Table 4. Description of Religiosity Statistics

	MEAN	STD.DEVIATION	N
RELIGIUSITAS	61,78	6,71	87

5. Results of Statistical Description of Religiosity

According to the results of the description of the data attached above, it can be known that the mean value in the religiosity variable is 61.78 with a standard deviation value of 6'71 with the number of respondents 87 students of the Faculty of Da'wah and Communication. Next, calculate and categorize the values into high, medium, and low as follows:

Tall : $M + 1.SD$

Medium: between $M - 1. SD$ to $M + 1. SD$

Low: $M - 1. SD$

With these conditions, the values of a) indicators are classified as high: $M + 1. SD = 61.78 + 6.71 = 68.49 = 68$; b) moderate indicators: $M - 1. SD$ S to $M + 1. SD = 61.78 - 6.71$ to

61.78 + 6.71 = 55.07 to 68.49 = 55 to 68; c) low indicators: $M - 1. SD = 61.78 - 6.71 = 55.07 = 55$. From the processed results above, it can be seen that final year students have a low level of religiosity as many as 55 people (50%), the number of differences between 55 and 68 is classified as medium, and students who have a high level of religiosity as many as 68 people. Furthermore, the results will be presented in the form of frequency and percentage distribution tables with the help of Excel as follows:

Table 5. Frequency Distribution and Percentage of Religiosity

INTERVAL	CATEGORY	FREQUENCY	PERCENTAGE
68	Tinggi	9	10%
55-68	Sedang	65	75%
55	Rendah	13	15%
TOTAL		87	100%

From the table above, it was found that the Religiosity in Students of the Faculty of Da'wah and Communication UIN Raden Fatah Palembang with the High category of 9 Students (10%), the medium category of 65 students (75%) and the Low category of 13 people (15%). The level of religiosity among the final-year students of the Faculty of Da'wah and Communication UIN Raden Fatah Palembang is in the medium category.

2. Test Research Hypothesis

a. Normality Test

Kolmogorov Smirnov's normality test is part of the classical assumption test. The normality test aims to determine the normal distribution or not. The One Kolmogorov Smirnov test method is used to test residual normality. A good regression model is to have residual values that are usually distributed with the same mean and standard of deviation. If the probability (sig) is more significant than 0.05, then the data will generally be distributed.

Table 6. Data Normality Test Results

One-Sample Kolmogorov-Smirnov Test

Unstandardized Residual

N		87
Normal Parameters ^{a,b}	Mean	
	Std. Deviation	.0000000
		5.27539547
Most Extreme Differences	Absolute	.063
	Positive	.063
	Negative	-.031
Test Statistic		.063
Asymp. Sig. (2-tailed)		.200 ^{c,d}

Based on the results of the normality test, it is known that the significance value is $0.200 > 0.05$. It can be concluded that the residual value can contribute typically.

Table 7. Pearson Product Moment Correlation Test Results

		Correlations	
		<i>Quarter-life crisis</i>	Religiusitas
<i>Quarter-life crisis</i>	Pearson Correlation	1	.618**
	Sig. (2-tailed)		.000
	N	87	87
Religiusitas	Pearson Correlation	.618**	1
	Sig. (2-tailed)	.000	
	N	87	87

** . Correlation is significant at the 0.01 level (2-tailed).

The table above shows that the correlation coefficient (r) is 0.618 with a significance of 0.000. This means there is a positive correlation between the quarter-life crisis and the level of religiosity and the level of solid relationships, and the correlation is significant because $p < 0.05$ ($0.000 < 0.05$). A positive relationship means that the relationship between the two variables runs oppositely, which means that the higher the quarter-life crisis, the lower the level of religiosity in final-year students of the Faculty of Da'wah and Communication UIN Raden Fatah Palembang. The results of the analysis of this study show that the significance value = 0.000 ($p < 0.05$), which means that the hypothesis of this study is accepted.

Discussion

1. Quarter Life Crisis in Final Year Students of the Faculty of Da'wah and Communication UIN Raden Fatah Palembang

Based on the study results above, 70% of final-year students experienced a quarter-life crisis with a moderate level category, and 10% experienced a quarter-life crisis with a low category. This does not mean that there are no final-year students who experience a quarter-life crisis with a high category, based on the fact that 20% of final-year students experience a quarter-life crisis at a high level. According to Robbins and Wilner, a life crisis can be defined as a response to heightened instability, constant change, too many choices, and feelings of panic and helplessness (sense of helplessness) that usually arise in vulnerable individuals aged 18 to 29 years (Robbins & Wilner, 2001).

In reality, not all individuals in this transition period experience a quarter-life crisis, but some individuals experience a transition period in their 20s with negative consequences. Their hearts and emotions are happy because they have tried to get everything. A deeper meaning may be achieved in life. Still, for some individuals who experience a quarter-life crisis, This may happen due to several factors such as identity confusion,

disappointment with a relationship, confusion with the future, related to the world of work and career, bearing various pressures and demands from family, co-workers, and others. A common consequence in the lives of individuals who experience a quarter-life crisis is those who have too high expectations for their lives and careers, and they end up disappointed with reality if their expectations are far from reality. Family, spouse, career, and finances are problems individuals in their 20s face when experiencing a quarter-life crisis. Not knowing fully when asked, facing too much uncertainty in choosing, quickly resigning and easily worried, and giving up is a relaxation of 4 difficult phases in the quarter-life crisis period, namely feeling trapped in a difficult situation, hoping for changes in life, building a new life, and strengthening life commitments and goals.

The impact of a quarter-life crisis is in the form of stress and feelings that are less stable because what individuals want is not what is imagined. The individual has planned something he wants, but the situation is not as expected. It happens because expectations are too high and contrary to reality. Individuals under challenging times will be motivated to seek new insights about themselves and find new ways to overcome life's challenges.

It can be concluded that the quarter-life crisis among final-year students of the Faculty of Da'wah and Communication UIN Raden Fatah Palembang is in the medium category. This happens because the final-year students of the Faculty of Da'wah and Communication, on average, already have good emotional intelligence when facing crises in life. Students with moderate emotional intelligence are usually aware of their feelings, able to cope with feelings appropriately, and able to complete all tasks more effectively and prudently. However, they still have difficulty building interactions with others around them and are more self-focused, seeing themselves negatively. Therefore, students with moderate emotional intelligence will experience a quarter-life crisis in the form of difficulties and worries in establishing interactions, feeling dissatisfied with all the achievements obtained, and not sure of all their capabilities, so the quarter-life crisis category is the medium category.

2. The level of religiosity in final year students of the Faculty of Da'wah and Communication UIN Raden Fatah Palembang

Based on the above research results, 75% of final-year students have a moderate level of religiosity, 15% of low category, and 10% of final-year students have a high level of religiosity. These results show that the level of knowledge in the field of religion in the final year students of the Faculty of Da'wah and Communication UIN Raden Fatah Palembang is in the medium category. A high level of confidence in God's provisions and decrees will cause individuals to respond positively to everything that occurs to them, and a high level of religious practice can also make individuals carefully plan. The concept of religiosity is a brilliant formulation. This concept tries to see one's diversity not only from one or two dimensions but also to pay attention to all dimensions (Alfiyanto, 2020). Diversity in Islam is manifested not only in the form of ritual worship but also in other activities (Wahyudin. et al., 2018).

In previous research conducted by Kusumawardani, the results showed that most students have low levels of anxiety, and there is a significant relationship between religiosity and

anxiety levels in students (Kusumawardani, 2015). Some studies also examine religiosity, such as Saputro's study examining the influence of religiosity on voluntary behavior. The results of his research prove that religious students will always try to do good deeds voluntarily, such as helping others or loving others (Saputro, 2016).

In general, students with a high level of religiosity and beliefs are highly motivated to realize what they aspire to. The habit of discipline in carrying out religious rituals can form a person who has self-confidence and reduce feelings of anxiety in an individual, including feelings of fear in the future. Based on the study's results, most final-year students have a moderate religiosity level of 75%. It can be concluded that the final-year students of the Faculty of Da'wah and Communication UIN Raden Fatah Palembang are in the medium category.

1. The Relationship between *Quarter Life Crisis* and the Level of Religiosity of Final Year Students of the Faculty of Da'wah and Communication UIN Raden Fatah Palembang

This study aims to determine the relationship between quarter-life crisis and the level of religiosity in final-year students of the Faculty of Da'wah and Communication UIN Raden Fatah Palembang. After the product-moment correlation test from Pearson, a correlation coefficient of $(r) = 0.618$ was obtained with a significant level $(p) = 0.000$ ($p < 0.05$), which showed that there was a very substantial positive relationship between the quarter-life crisis and the level of religiosity which meant that the proposed hypothesis was accepted. The relationship indicates that the higher the quarter-life crisis, the higher the level of religiosity in the final year students of the Faculty of Da'wah and Communication UIN Raden Fatah Palembang.

In previous research conducted by Badriyah. The results of his study stated that most final-year students have high religiosity, most students have a moderate quarter-life crisis, and there is a significant relationship between quarter-life crisis and the level of religiosity in final-year students (Badriyah, 2022). Students in the medium category find a quarter-life crisis with a moderate level because of external impulses such as external impulses that are pretty high about career, love, finances, and so on. Being uninformed when asked questions, being confronted with too many choices and ending up unable to choose, being resigned and easily anxious, and giving up is the relevance of 4 difficult phases in the quarter-life crisis period, namely feeling trapped in a difficult situation, hope for changes in life, building a new life, and strengthening life commitments and goals.

Someone with high religiosity will have better guidelines and emotional endurance to overcome the quarter-life crisis. Based on this statement, we know that religiosity in final-year students significantly affects the quarter-life crisis. Students with a high level of religiosity can reduce the quarter-life crisis through sharing ways, one of which is by always thinking positively so that students will feel safe. A person's level of religiosity can provide reassurance and confidence, increase feelings of security, and reduce excessive anxiety about the future. Therefore, students with high religiosity tend not to experience a quarter-life crisis easily.

Research conducted by Qonita & Pupitadewi supports the results of this study. The results showed that the subjects experienced a quarter life crisis and turnover intention with

moderate levels on average. Meanwhile, based on the results of the analysis test show a strong relationship between the quarter-life crisis and the turnover intention of the millennial generation in the city of Surabaya, where the higher the quarter-life crisis experienced, the higher the turnover intention experienced (Qonita & Pupitadewi, 2022). This study has several limitations, namely, being unable to see psychological dynamics in the field during the research process. Scale dissemination is also done online through Google Forms by sharing questionnaire links to groups, limiting the opportunity for researchers to observe respondents directly. Researchers also realize that there are still many shortcomings. This study has not categorized the magnitude of the quarter-life crisis and the level of religiosity in the subject from each aspect.

CONCLUSION

This study aims to determine the relationship between quarter-life crisis and the level of religiosity in final-year students of the Faculty of Da'wah and Communication UIN Raden Fatah Palembang. Final-year students are experiencing a quarter-life crisis. The results showed that the average student experienced a quarter-life crisis and a moderate level of religiosity. Meanwhile, based on the results of the Correlation test show a strong relationship between the quarter-life crisis and the level of religiosity in final-year students of the Faculty of Da'wah and Communication, where the higher the quarter-life crisis experienced, the higher the level of religiosity in students. The following conclusions are taken from the description in the previous chapter regarding the correlation between Quarter Life Crisis and Religiosity in Students of the Faculty of Da'wah and Communication UIN Raden Fatah Palembang. It can be concluded: 1) The level of a quarter life crisis in final semester students with high category 17 students (20%), medium category 61 students (70%), and nine students in low category (10%). Therefore, it was concluded that final year students of the Faculty of Da'wah and Communication UIN Raden Fatah Palembang experienced a moderate quarter-life crisis; 2) The level of religiosity in final semester students with the High category of 9 students with (10%), medium category 65 students (75%) and Low category 13 people (15%). The level of religiosity in Final Year Students of the Faculty of Da'wah and Communication UIN Raden Fatah Palembang is in the Medium category; 3) Taken together, the correlation value (r) is 0.618. This means there is a positive correlation between the quarter life crisis and the level of religiosity and strong relationships.

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