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Character Building for Gen Z: Interconnection of Existential Humanistic Approaches Based on the Qur'an in Counseling Guidance

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Abstract: This study aims to discuss the humanistic existential approach based on the Qur'an in Islamic guide and counseling to shape and strengthen the character of gen Z. the research conducted in writing this article uses the library research method, the research process is carried out by collecting various literature data collection an information related to the theme taken in this study. Document used as sources of research data using several scientific literature in the form of books, journals and supporting websites. The concept of interconnection of the humanistic existential approach based on the Qur'an is a combination of general knowledge and religious knowledge. In the humanistic existential concept, humans are considered unique with their respective potentials that can be developed and are positive and also dynamic or always moving towards goodness and humans have full rights to determine their own action and destiny. While Islam sees that humans are more inclined to be religious and monotheistic (recognizing themselves as servants of Allah) who are given the task of Allah as the Caliph on earth who are given various potentials such as faith, reason, feelings, senses and are given freedom of will.

Keywords: Humanistic Existentialism, Al-Qur'an, Counseling Guidance

INTRODUCTION

According to Edison, globalization is a state of society that knows no boundaries, places, or time; all social structures can become global. It is a process that emerges and is followed by other nations and agreed upon as a guideline for nations around the world, which is called globalization. The era of globalization has had an impact on all aspects of life, not only on education, but also on trade (economics), social issues, science and technology, and even the morals of children and adolescents.

In Indonesia, the current moral crisis among children and adolescents is very worrying. The behavior of children and adolescents in Indonesia has changed as a result of this era of globalization. The progress or regression of a nation lies in its young generation. Therefore, the preparation that must be made for them to fulfill their duties at this gateway to adulthood has become something that must be emphasized in a complex system. As stated by Winarno Surakhmad, there is a historical fact about the development of a community whose survival has always been entrusted entirely to the younger generation.

The younger generation, as the embodiment of a nation's character, is fundamental to the quality of human resources. The quality of a nation's character determines the revolution or evolution of that nation. Character building begins as early as possible, with early childhood being a very important phase for character formation. According to Freud, individuals who have problems in adulthood are a reflection of failed personality development in childhood. Currently, deviant behavior is increasingly rampant, such as drugs, alcohol, robbery, online gambling, free sex, and other deviant behaviors, and most of the perpetrators are in their teenage years and belong to the generation born between 1997 and 2012. The generation born between 1997 and 2012 is called Generation Z.

Meanwhile, national policy is urgent for the development of national character in the nation and state. Muchlas Samani & Hariyanto say that it is important to remember that character education is mandated by Law No. 23 article 3 on the national education system, which states that national education aims to develop abilities and shape the character and civilization of a dignified nation in an effort to educate the nation, with the assumption of developing the potential of students to become people who are faithful, devoted to God Almighty, have noble character, are physically and psychologically healthy, knowledgeable, capable, creative, independent, and become citizens with a democratic spirit and a sense of responsibility.

Guidance is needed as a form of character building for Generation Z with the aim of helping individuals to balance their physical and spiritual aspects in accordance with Islamic teachings through guidance and counseling to encourage them to be able to practice the values and principles in Islamic teachings, both in their spiritual and social lives. This aims to help teenagers achieve a blessed life in this world and the hereafter. Islamic guidance helps individuals to gain an understanding of their duties and responsibilities as Abdullah, Allah's Caliph, in a good and proper manner.

Thus, it is important to conduct a literature study on efforts to combine science with the integration of Islamic values based on the Qur'an, especially in the practice and theory of Guidance and Counseling in Indonesia. This integration aims to bring guidance and counseling practices not only in line with Western theory but also from the perspective of Islamic values, which form the basis of Indonesian society. Thus, the development of Islamic guidance and counseling knowledge should be more in line with the context of the current generation and provide greater benefits for this generation.

METHOD

The research used in writing this article employs the library research method, in which the research process is carried out by collecting various forms of literature, data, and information related to the theme of this study. The documents used as research data sources include several scientific literatures such as books, journals, and relevant websites that support the topic. In its preparation, the author uses descriptive analysis, which involves critically describing and analyzing the data sources in relation to existing theories from previous studies. For the data collection technique, the research was conducted by identifying supporting sources such as journal articles, websites, and other materials relevant to the research theme. The researcher then reviewed these sources and conducted an analysis to obtain a comprehensive understanding of the issues examined in this study (Labiba et al., 2021).

RESULTS AND DISCUSSION

Definition, Characteristics, and Traits of Generation Z

Generation Z (Gen Z) is the successor to the millennial generation, with ever-advancing technology. The term Gen Z has come into use alongside the development of globalization. Sparks and Honey define Gen Z as individuals born between 1995 and 2010. Sparks & Honey mention that Gen Z is also referred to as the iGeneration, the internet generation, or the net generation, but Gen Z is also often considered capable of doing several activities at once. In addition, Gen Z is considered to have a very close relationship with the virtual world and its activities, which influences the personality of Gen Z.

In 2021, 11% of internet users in Indonesia experienced a significant increase compared to the previous year, from 175.4 million to 202.6 million users. Generation Z is the generation that uses the internet the most compared to other generations. based on a survey by the Indonesian Internet Service Providers Association (APJII) in 2019-2020, the highest percentage of users were in the 15-19 age group (91%) and the 20-24 age group (88.5%). The data above shows that Generation Z and millennials are the most frequent internet users among all generations.

Khansa stated that Gen Z has several characteristics and traits that distinguish them from other generations, including:

1. Gen Z is considered a digital generation that is savvy and fond of information technology from various computer applications.
2. Gen Z children are considered to enjoy communicating with all generations through social media, such as Twitter, Line, Instagram, Facebook, and so on.
3. Gen Z is considered to have a fairly good sense of tolerance towards their surroundings.
4. Gen Z children are accustomed to doing various activities at the same time, or what can be called multi-tasking.
5. Gen Z prioritizes money and work.
6. Gen Z is the first generation to grow up alongside the digital world, so they are considered competent in mastering technology.
7. Gen Z is considered to be dissatisfied with themselves.
8. Gen Z has fairly good financial knowledge.
9. Gen Z children are generally more independent than previous generations.

According to Runni, technological developments have brought about new moral and ethical issues, such as questions about privacy and the responsibility of social media users. Rahmania added that globalization influences the behavior and communication patterns of teenagers. Social media users certainly have negative impacts, such as the risk of crime, depression, and cyberbullying. Ardiyansah mentions that the decline in youth morals is caused by the clash between local values and globalization, which leads to behaviors such as individualism, indifference, and a lack of respect, which can trigger various social problems among teenagers, such as drug abuse and high crime rates.

The Impact of Globalization on the Moral Quality of Teenagers

Globalization is a series of phenomena that has spread worldwide, bringing many changes ranging from progress (positive aspects) to regression (negative aspects). One of the most striking impacts of globalization is the decline in adolescent morality due to the spread of values and cultures from various countries. This influences the morality, mindset, and behavior of

adolescents. Santoso states that globalization can cause conflict between older and younger generations within families, which ultimately affects the moral development of adolescents.

The assumption of moral decline is becoming more and more prevalent, and the perpetrators are the current generation (Gen Z and Gen Alpha). As stated by Sari, this negative behavior is exhibited by teenagers or millennials. Changes in mindset, learning, attitude, age of marriage, and lifestyle among teenagers greatly influence and impact their environment. Hall mentions that adolescence is a phase of “strum und drang” (storm and stress), where teenagers strive to become independent individuals full of emotional turmoil and frustration.

Rachman states that the process of searching for identity to become an independent individual actually involves promiscuity, violence, drugs, and psychological problems. Factors causing moral decline include:

1. Weakening ties to religion.
2. Lack of moral guidance in the family.
3. The rapid spread of materialism, hedonism, and secularism.
4. The influence of technological advances.

Heriyanto argued that digital transformation in Indonesia has both positive and negative effects. The positive effects make activities more practical and efficient. Meanwhile, the negative effects are moral and ethical crises. Based on the above opinions, moral education in this era is urgent because it results in good and right actions and avoids deviant behavior, which is the result of considering existing values and norms.

Most teenagers today adopt values promoted by foreign cultures that are considered modern without considering their own country's image, whether local or traditional. This can be seen from their social media posts; they like to follow new trends on social media, causing them to forget their own culture, and they are proud of the significant changes in themselves. On the other hand, globalization has led them to excessive consumerism.

The influence of increasingly sophisticated technological developments, from information, communities, FOMO, etc., is immediately accepted by today's teenagers without first filtering and selecting behaviors. Unconsciously, they have been influenced by foreign cultures that erase the image of their own national culture. Currently, the behavior and morals of teenagers in Indonesia are very concerning. The progress of a nation cannot be separated from the influence of the next generation. It does not only depend on government policies or economic conditions, but also on the contribution and quality of the younger generation.

Paaulo Freire stated that education is not only about preparing someone for life, but also about helping them understand that life is worth living. The younger generation needs to understand the lives they live by playing an important role in deciding the future direction of a nation. According to Silvia, educational policies that strengthen character are very important to ensure that the next generation has a strong moral and intellectual foundation to face future challenges.

The characteristics of a country's society form the moral and ethical foundation that underpins progress in all areas. Soekarno stated that the quality of a nation's character is reflected in the quality of its individual citizens. The indicators of a nation's character can be measured through a sense of solidarity, integration, and national spirit. This shows that a nation with strong moral and ethical characteristics will tend to be better able to overcome challenges and achieve progress brought about by the developments of the times. Therefore, the character of a nation is important to strengthen as a way of improving the quality of a nation's human resources.

The impact of globalization cannot be stopped. Therefore, young people are required to adapt to the developments brought about by globalization. Although young people are very vulnerable to changes influenced by many things, today's youth can also take advantage of developments in this era of globalization by changing them in a more positive direction. Efforts to overcome the problem of youth morality must be comprehensive and involve various parties, including families, schools, communities, and the government.

Pancasila plays an important role in nation building, as stated in MPR No. II/MPR/1978, which states that Pancasila is the Indonesian way of life and culture, containing values of moral awareness and ideals that encompass the spirit and character of the Indonesian people. Permata adds that the existence of a nation is determined by the character of its future generations.

Moral and character education must be improved from an early age, with the aim of helping teenagers develop moral awareness and decision-making skills in an ever-evolving era. On the other hand, families and communities need to work together to support the moral development of adolescents and strengthen good local values. The role of the family is particularly important in the growth and development of children, so encouragement from all parties can have a significant positive influence in strengthening the character of this generation in the era of globalization.

In this era of globalization, adolescents must understand the negative impacts in order to minimize the decline of the times due to the behavior of the younger generation, who are the main foundation of a nation. With a deep understanding of the impact of globalization on adolescent morality and the right efforts to address these challenges, it is hoped that a conducive environment for the development of good and quality adolescent morality can be created.

The Role of Teenagers in Facing Globalization While Maintaining National Morality

Morality is also known as ethics, and in Latin it is referred to as good behavior. The term morality or ethics refers to individuals who have positive values. Instilling good morals is considered a fundamental characteristic that every individual needs to have because it is often considered a requirement for gaining respect from fellow human beings. Ethics are unwritten rules that guide humans in determining what is right and what is wrong. Every individual must be aware of this in social media and in social reality.

Morality can be defined as an individual's way of thinking, beliefs, emotions, expressions, and actions, which include positive and negative moral principles, as well as right and wrong. According to Kurniawan, the assessment of good and bad morals is measured using the norms that exist in a particular society, and Febrianti states that if a person's behavior is in accordance with the norms and values of society, then that person is considered to have morality. The process of social change through education will have an ideological impact that is reflected in the education curriculum. The introduction of ideology regarding moral and ethical values needs to be understood by observing how the worldview regarding the importance of Islamic values is embedded in the curriculum.

Efforts to overcome the problem of youth morality must be comprehensive and involve various parties, including families, schools, communities, and the government. Ulwan said, "How great is the responsibility of parents in educating their children, and threatening them with great punishment if they abandon, neglect, or betray them." Allah SWT says: "O you who believe, protect yourselves and your families from the fire of Hell, whose fuel is men and stones, guarded by angels who are harsh, severe, and do not disobey Allah in what He commands them, and always do what they are commanded (QS. At Tahrim (66): 6).

In the Hadith, it is also explained that the Prophet Muhammad SAW taught the importance of paying attention to children, helping them with their affairs, and educating them. Among other things, the Prophet Muhammad SAW said: "A man is the leader of his family and he is responsible for his family. And a woman is a leader in her husband's house and she is responsible for what she leads..." (HR. Al-Bukhari and Muslim).

Wahid & Hamami stated that several obstacles in Islamic education include issues related to strengthening personality through education. These character issues continue to this day, especially in welcoming the era of globalization, which is evolving rapidly. This can affect the morals and character of the younger generation.

Moral education is very important in shaping the character of a good generation. Permana said that moral guidance aims to make them aware that the next generation of the nation has a significant influence on them. Millennials and Generation Z must have a set of values to hold on to, because they are the future of the nation. It is important to foster ethical and moral character so that moral decline/degradation of ethics and morals does not continue.

The role of teenagers in responding to globalization without sacrificing the values that constitute the nation's identity and morality. Here are some ways to help them in this regard:

1. Education on moral values. Schools and families can provide strong education on moral values such as honesty, caring, discipline, and responsibility.
2. Critical thinking. Encourage teenagers to think critically about the information they receive from various sources. It is necessary to evaluate what is conveyed in globalization and maintain their morality amid outside influences.
3. Strengthening cultural identity. Help teenagers understand and appreciate forms of cultural heritage that can provide a strong foundation for remaining steadfast in traditional moral values when facing this era of globalization.
4. Self-empowerment. Developing teenagers' skills, such as leadership and good decision-making, to help them become more resilient individuals.
5. Wise use of technology. Teaching teenagers to use technology wisely, such as social media and the internet, as well as helping them filter the information they receive and prevent negative influences.
6. Sex and moral education. Providing healthy sex and moral education to teenagers with the aim of understanding values such as respect for themselves and others, as well as the importance of healthy and responsible relationships.
7. Encouraging involvement in positive activities. Encouraging teenagers to get involved in social, volunteer, or community/organizational activities that make them feel connected to values that are greater than themselves so that they can strengthen their morality.

With the combined efforts of various parties, from education, experience, and support from family, school, and community, teenagers can face globalization while maintaining their own national morality.

The Concept of Interconnection Integration in Islamic Guidance and Counseling

The concept of interconnection integration in Islamic guidance and counseling for Generation Z includes efforts to unite and connect Islamic values with the principles of guidance and counseling as a whole. The pattern of the relationship between religious knowledge and Western knowledge is structurally similar to a "spider web of knowledge," where different

disciplines are actively and dynamically interconnected and interrelated. Thus, the relationship between various disciplines and various scientific methods is called integrative-interconnective.

The integration (the process of uniting) between general knowledge and religious knowledge, especially in the context of Islam, is a very important effort to help Generation Z understand and welcome the complex problems of human life as a whole. Amin Abdullah said that the objectives of different sciences pose difficulties, and sometimes even compete with each other in helping to solve problems.

Integrative-interconnectivity underlines the importance of mutual understanding in the way of thinking between the two fields of knowledge, which will later result in an awareness of the shortcomings of each field in helping to solve human problems. Not only that, but it also increases perspectives for facing the challenges of the times in everyday life.

Interconnected integration innovation is increasingly being developed in the implementation of Islamic guidance and counseling. One form of innovation that can be seen is the use of Islamic psychotherapy in counseling practice by combining the principles of Western psychotherapy with Islamic values. This provides a relevant perspective for clients in overcoming their problems. Islamic psychotherapy does not only look at the psychological aspects of individuals, but also looks at spiritual and moral aspects in accordance with religious requirements. This breakthrough provides a comprehensive picture of the integration of general knowledge with religious knowledge in effective guidance and counseling in accordance with Islamic teachings.

The Concept of Character Building for Generation Z: Interconnection of Existential Humanistic Approaches Based on the Qur'an in Guidance Counseling

The implementation of Islamic-based humanistic existential theory in guidance and counseling for Generation Z demonstrates the integration of general values and deep Islamic values. In the context of Islamic counseling, attention is given not only to the psychological aspects of the individual but also to their spiritual and moral condition based on Islamic teachings. The humanistic approach in the existential perspective is a counseling effort that restores individuals to their true selves and original potential. The goal is to foster awareness in individuals about their hidden potential so that it can be explored and developed, enabling individuals to act according to their own abilities and desired skills.

According to the humanistic existential view, human needs are described in a hierarchical order of five levels. First, physiological needs, such as eating, drinking, and the need for safety. Second, the need for security. Third, the need for love and belonging. Fourth, the need for self-actualization, and fifth, the need for self-esteem. The important concepts proposed in the existential humanistic approach put forward by Corey are:

1. Self-awareness, the ability of individuals to be aware of their own existence. This includes awareness of freedom in making choices and responsibility for those choices.
2. This freedom accompanied by responsibility can cause anxiety due to the awareness of one's limitations.
3. The search for meaning in life. This is the effort to find direction and purpose in life, as well as to create values that can influence the meaning of life.

Within the framework of Islamic existential humanism, the need for human survival can be seen from the values emphasized in the Qur'an, especially those related to self-esteem, dignity, and honor of each individual. Allah has glorified the descendants of Adam, as explained in the Qur'an that humans are the most noble of His creations QS. Al-Isyrah (17): 70.

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ
وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا

Meaning: "And indeed, We have honored the children of Adam and carried them on land and sea, and provided them with good things, and We have preferred them over many of those We have created with a perfect preference."

This verse describes how Allah SWT has honored the descendants of Adam (humans) with various advantages in the form of knowledge, reason, and good appearance. This shows that the Qur'an encourages humans to do good to one another, to respect and maintain their dignity, and to avoid actions that harm others. As written in QS. Dan-Nisa verse 86, humans must respect and love one another, and avoid insulting behavior. The humanistic existential approach is very much in line with this teaching, which emphasizes the importance of respecting human values, making decisions based on awareness and responsibility, and building positive self-awareness in accordance with one's own desires and potential.

Unlike other creatures such as animals, humans are created with vast and unique advantages in accordance with the originality of each individual. The Qur'an teaches about the ability to deepen knowledge, which enables them to achieve things that other creatures cannot. This is explained in Qs. An-Najm (53): 9

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ

Meaning: "The distance (about two bow lengths or closer)".

This verse explains that Allah gives humans a special position among His creations. Islam also recognizes that human needs include aspects of knowledge, beauty, and belief in God, which are in line with the hierarchy of five basic needs in the humanistic existential theory approach. In Islam, the attitude of not wanting to seek knowledge is considered inferior, even when compared to animals, as explained in QS. Al-A'raf (7): 179.

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ
بِهَا وَلَهُمْ أُذَانٌ لَّا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلَّ هُمْ أَصْلًا أُولَئِكَ هُمُ الْغَافِلُونَ

Meaning: "And indeed, We have filled Hell with many of the jinn and humans. They have hearts, but they do not use them to understand (the verses of Allah), and they have eyes (but) they do not use them to see (the signs of Allah's power), and they have ears (but) they do not use them to hear (the verses of Allah). They are like cattle, even more astray. They are the heedless ones."

This verse emphasizes that the willingness to learn and seek knowledge is the key for humans to attain a high position in Islam. The Qur'an also emphasizes the importance of ethics and aesthetics as forms of goodness and beauty, not only in the search for truth, but also in daily actions and behavior, such as in speech, dress, and social interaction. Islam affirms moral values and manners as an important part of guiding humans to become complete servants according to Allah's will.

Spiritual needs are an important aspect of human survival, even though they are not specifically mentioned in Maslow's hierarchy of needs theory. In Islam, spiritual needs include human relationships with things beyond the physical and very profound, including belief in the unseen that is related to Allah. As explained in QS. Yunus (10):12

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنَابِنَا أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ
ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَى ضُرِّ مَسَّهُ كَذَلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ

Meaning: "And when harm touches man, he prays to Us while lying down, sitting, or standing, but after We remove the harm from him, he returns (to the wrong path), as if he had never prayed to Us to (remove) the harm that had befallen him. Thus, it is made to seem fair to those who transgress the limits of what they do."

This verse shows that humans need spiritual help in facing life's challenges. The Qur'an also emphasizes that religion and divinity are very important needs to help humans get through difficult times. Islam also teaches humans to always maintain their mental and spiritual health by avoiding heart disease (qalibun marid) and using their conscience (qalibun mayyit).

In Islamic teachings, spiritual needs are not only fulfilled through worship, but also include efforts to deepen faith, strengthen one's relationship with Allah, seek inner peace, and build a better life. According to Islam, the various aspects of human needs include physical, mental, emotional, and spiritual needs, which together serve to improve the quality of life. In the Qur'an, human needs are not only fulfilled through food, drink, and proper shelter, but must also be obtained in a good manner and in accordance with true Islamic law.

In addition to spiritual needs, a conscience and a healthy psychological condition are also considered very important for living a meaningful life. Keeping the heart clean and healthy is the key to maintaining harmonious social and spiritual relationships. Conversely, a sick or dead heart can lead to socially deviant behavior, such as antisocial behavior, corruption, gambling, drug abuse, promiscuity, or emotional instability, all of which can harm oneself and others.

CONCLUSION

The concept of integrating an existential humanistic approach based on the Quran is a combination of general knowledge and religious knowledge. The existential humanistic concept considers humans to be unique, each with their own potential that can be developed and is positive and dynamic, or always moving towards goodness, and humans have the full right to determine their own actions and destiny. Meanwhile, Islam views humans as more inclined to be religious and monotheistic (acknowledging themselves as servants of Allah), who are given the task by Allah as Caliphs on earth and are given various potentials such as faith, reason, feelings, senses, and freedom of will.

The author's concept of integration and interconnection seeks to combine general knowledge, namely the humanistic existential approach, with religious knowledge based on Islam, where humanistic existentialism views humans as having needs such as Maslow's five basic hierarchy of needs, which cover physical, mental, emotional, and spiritual aspects, but this approach assumes that only humans themselves can determine themselves. This concept is similar to Islam, but Islam emphasizes self-esteem, glorifying and respecting individuals as Allah's caliphs, and that the determination/decision of something lies with Allah and also with oneself.

The combination of sub-disciplines of science can learn and know how to achieve high potential by learning science, both religious science accompanied by ethics and morals, and intellectual science based on general science. Therefore, it is hoped that a good balance between the physical and spiritual aspects of individuals will equip this generation to advance the nation by instilling good morals so that they become a superior, dignified, and Islamic generation.

Therefore, it is hoped that the integration of these sciences will help strengthen the character of the next generation with the help of several parties, such as families, schools, the environment, and the government. If all elements unite in helping to foster the ethics and morals of this nation, then the continuity of this nation will be one that continues to progress and develop, not only intellectually but also with good ethics and morals, which will lead this nation to become even better. Because the progress or decline of a nation is in the hands of its young generation.

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