

THE ANXIETY OF THE MILLENNIAL GENERATION AND ITS SOLUTIONS FROM THE PERSPECTIVE OF THE QUR'AN

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ABSTRACT

In daily life, millennials have undoubtedly experienced distress, which can be interpreted as feelings of stress and anxiety. This research focuses on understanding distress from the perspective of the Qur'an, which serves as the primary guidance for Muslims. This study aims to explore the Qur'anic view on distress, the definition of distress in both language and the Qur'an, as well as understanding how millennials interpret distress, the terms used in the context of distress, and interpreting distress according to the Qur'an by providing solutions to improve the quality of life. This research adopts a qualitative descriptive approach that relies on literature study research, including Qur'anic verses, research publications, and related articles. In terms of interpretation, this research relies on the thematic interpretation method (tafsir maudhu'i). It also includes studies conducted by experts related to the phenomenon of distress, which encompasses stress and anxiety. In the context of the millennial generation, this research discovers solutions to overcome distress, which are further elaborated by the author through new ideas, especially by referring to relevant Qur'anic verses. The findings revealed in this research are 1) the Qur'anic view on stress as a test from Allah SWT, 2) that calamities are a source of stress, 3) the importance of having strong self-confidence, and 4) solutions for distress from the perspective of the Qur'an.

KEYWORDS Confusion, Millennial Generation, al-Qur'an



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INTRODUCTION

In the current era of globalization, human life has been touched by the amazing advancement of information technology. This phenomenon has significantly affected various aspects of human life. In this age, there are no boundaries that hinder the interaction between individuals in the exchange of

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information. Globalization brings with it a variety of facilities and attractive lifestyles that tempt everyone.

However, it also creates fierce competition among individuals. This fierce competition ultimately has an impact on human well-being, including causing problems with anxiety. One of the impacts is the increase in emotional discomfort and anxiety that often interferes with daily life or commonly referred to as upset.

Millennials, who were generally born between the early 1980s and 2000, make up the majority around the world, including in Indonesia. They are known as individuals who are accustomed to technology, familiar with devices such as smartphones, the internet, and social media. (Nuria Vikra, 2020, p. 1). The presence of this technology has had a major influence on generation Y, who are considered intelligent and have a significant role in society, both as a positive contributor and a burden to the State (Nuria Vikra, 2020, p. 1). (Nuria Vikra, 2020, p. 1)..

In discussions about millennial trends, Yuswohady refers to the millennial generation with various terms such as Net Generation, Generation WE, Boomerang Generation, Peter Pan Generation, and so on. According to research conducted by Lancaster and Stillman, the term "generation Y" was popularized in August 1993 in an editorial in a major United States newspaper. (Hidayatullah et al., 2012, p. 241).

One of the defining characteristics of the millennial generation is their tendency to be fanatical about social media and dependence on modern technology. However, ironically, despite the rapid development of technology, millennials do not always utilize it wisely. This is reflected in their reactive attitude towards various events around them. (Surya Putra, 2017, p. 129). Especially in this era, this reactive attitude has a significant negative impact on the mental health of the millennial generation.

The problem of emotional upset or confusion is a complex psychological phenomenon, especially for millennials who have grown up in a digital era full of pressures and challenges. (Martin E. P. Flourish, 2011, pp. 80-100). For example, in this digital age, pressures from social media, expectations from the environment, and uncertainty about the future are often triggers for angst among millennials.

Health is an important aspect of daily life, as it provides a strong foundation for optimal activity. Mental health, as a whole, refers to a stable psychological state and has the drive to achieve a good quality of life in various aspects of life, including in personal relationships, family, and other areas. (Yusuf L. N, 2018, p. 25)..

This research has an urgency to be analyzed in the context of Qur'anic interpretation in order to explore the Islamic view of mental health disorders, especially depression, which is often experienced by millennials today. The discussion in this study will refer to Qur'anic verses that are directly related to turmoil, the millennial generation, and solutions that can be applied to overcome turmoil. The investigation of these verses was chosen because it is considered relevant to the context of the discussion about being upset in the millennial generation.

In collecting data, the author uses the library research method, by examining and studying problems through literature sources, and this article aims to provide a

holistic insight into the problem of upset in the millennial generation and the solutions that can be taken from the perspective of the Qur'an.

Literature Review

Definition of Anxiety

According to the Big Indonesian Dictionary (KBBI), the meaning of the word upset is chaotic (about the mind). (*Meaning of the word confused- Kamus Besar Bahasa Indonesia (KBBI) Online*, n.d.). The meaning of the word galau in the Indonesian Thesaurus is; heavy brain, indecisive, confused, anxious, restless, lost mind, chaotic, chaotic, murky, worried, tangled, nanar, pakau, fret, rebut, risau, bush heart, senewen, perverted, center, tossed, was-wasas; then the meaning of disturbing; worrying, disturbing, disturbing, worrying, troubling, troubling, while the meaning of turmoil is; confusion, anxiety, anxiety, worry, panic, unrest. (Thesaurus, 2008, p. 157).

In the view of psychology, upset is one aspect related to human feelings, and the relationship between humans and emotions is inseparable. The presence of emotions in humans can be considered an important gift because emotions bring a wide range of experiences such as happiness, anger, disappointment, sadness, fear, and so on. It is clear that without emotions, life would be monotonous and difficult to fully enjoy. (Mudin, n.d., pp. 13-15).. Emotion in the context of psychology does not only refer to negative feelings, but comes from the Latin word "*movere*" which means to move or move. This word is then added with the prefix "*e*" which means to move away, so that emotion can be understood as a process of movement or change in humans. (Hude, 2006, p. 16).. Literally, emotion refers to any activity or change in thoughts, feelings, or urges in an intense or deep mental state. (Eka S., 2012, p. 12)..

Far from simply discussing anger or negative emotions, the discussion of emotions actually covers a wide range of aspects, including positive ones. Emotions are not just limited to feelings of anger, but also involve a variety of other feelings and responses, both positive and negative, as explained earlier.

Darwis Hude reveals that emotions can be divided into two main categories, namely basic emotions and mixed emotions. He then highlights that in the Qur'an, basic human emotions include feelings of pleasure, anger, sadness, fear, hatred, wonder, and surprise. (Hude, 2006, pp. 136-137).. From the information provided, it appears that the emotions that are closer to the meaning of "upset" are the emotions of sadness and wonder. The emotion of sadness reflects a feeling of deep sadness, while the emotion of wonder describes a feeling of confusion or astonishment. Both of these emotions can cause a person to feel upset or confused in dealing with a situation or feeling.

In the context of the initial discussion of the definition of upset understood by the sufferers, we can compare it with the definition of stress and anxiety proposed by experts. From the author's analysis, it appears that there are similarities between upset and stress or anxiety. If there is no direct similarity, at least there are nuances that both cause uncomfortable feelings. This is what is meant as a bright spot about being upset in a psychological perspective.

Error terms

In general, feeling upset can occur when a person feels that someone is experiencing a situation or event that causes confusion, worry, or deep sadness. The terms of upset as mentioned, namely:

1. Stress

According to KBBI, stress means mental and emotional disturbance or turmoil caused by external factors. (*Meaning of the word stress - Kamus Besar Bahasa Indonesia (KBBI) Online*, n.d.).

According to Colaninger, stress is a state of tension that arises when a person is faced with a problem or challenge without finding an obvious solution. Or in other words, stress occurs when worrisome thoughts plague a person related to an upcoming task or event. (Eka S., 2012, pp. 26-46)..

While in the Qur'an introduces stress as a trial or test from Allah SWT. Allah will test the Muslims with various fears, hunger, lack of wealth, souls and fruits (foodstuffs), as Allah says in the Qur'an Surat al-Baqarah verse 155:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَشَرَّ الصَّابِرِينَ

"And indeed We shall try you with fear, hunger, want of wealth, souls and fruits. And give good news to those who are patient"(*Qur'an Ministry of Religious Affairs*, n.d.).

With the tests given, Muslims become mentally strong, firm in their beliefs, steadfast in their souls, and able to face trials and tribulations. They will be regarded as the patient ones, and they are the ones who receive glad tidings from Allah (QS al-Baqarah:155). Allah also commanded the Prophet Muhammad to recognize the characteristics of those who get joy, namely the patient ones; when they are tested with calamities, they say "Innalillahi wa inna ilaihi roji'un" (Verily we belong to Allah and to Him we return) (QS al-Baqarah: 156).

The concept of tests and trials is also emphasized by Allah SWT in Surah al-Baqarah verse 214: Do you think that you will enter Paradise without being tested? The Messenger and the believers with him asked, "When will Allah's help come?" Remember, help is near. This statement of Allah is repeated in Surah Ankabut verse 2: Do people think that they will be left with just saying, "We have believed," and they will not be tested?

This shows that the higher the goal, the greater the trials and tribulations that must be faced. To achieve Allah's pleasure and attain paradise requires a persistent struggle full of obstacles and trials, as experienced by previous people. They faced various calamities and tribulations, including the death of the prophet and the persecution of his followers. Despite the long and difficult trials, they remained confident that Allah's help would come, so they felt anxious and asked, "When will Allah's help come?" Allah answered that His help was near. In the end, they would be victorious and defeat their enemies, persecutors, and wrongdoers. (RI, 2010, pp. 312-313).

From the description above, it can be concluded that in the struggle to achieve pleasure and heaven, humans will be tested by Allah SWT with various tests, and

humans are ordered to be patient because Allah promises to provide help, blessings and mercy to them.

2. Anxious

According to KBBI, anxious means unsettled (due to worry, fear); restless. (*Meaning of the word anxious - Kamus Besar Bahasa Indonesia (KBBI) Online, n.d.*).

According to Triantoro S. and Norfans Eka S. in their Emotion Management, they review many views from experts regarding the definition of anxiety, although they also realize that the definition of anxiety in psychology is not fully established. Priest argues that anxiety is a condition that arises when a person thinks of unpleasant things. Colhoun and Acocella add that anxiety involves feelings of fear, both realistic and unrealistic, which are usually accompanied by increased psychiatric reactions. Other experts such as Atkinson explain that anxiety is an unpleasant emotion, characterized by symptoms such as worry and fear. Any situation that threatens the well-being of the organism can be a trigger for anxiety, including conflict. Physical threats, threats to self-esteem, and pressure to do things beyond one's ability can also cause anxiety. (Eka S., 2012, pp. 26-46).

Anxiety is a natural reaction that humans experience in the face of threats or worries. It is considered normal and can even function positively as it encourages caution in living life. For example, anxiety may prompt a person to undergo a medical check-up because they are worried about their health condition. Similarly, a student may study harder before an exam for fear of not achieving maximum results. However, anxiety becomes a problem when it is felt excessively or disproportionately, or when it arises without any actual stimulus or threat. This abnormal anxiety response can have a negative impact on a person's mental health and is referred to as an anxiety disorder (Nevid et al., 2014).

The Qur'an reveals that anxiety is a very powerful emotion that affects human life. Anxiety tends to be related to the future and is considered a negative emotion.

In the Qur'an, Allah SWT speaks of anxiety (*khauf*) as a noun and sorrow (*huzn*) as a verb. This indicates that fear and anxiety are natural human responses to threat or danger, which are subconscious reactions that are not fully under human control. Hence, in the Qur'an, anxiety is often expressed as a noun (*khauf*). Sadness, on the other hand, is considered a conscious response. Although one individual may feel sadness in the same situation as another individual who does not, it tends to be expressed as a verb (*yahzan*).

Allah brings up the mention of fear more often than the mention of sadness in the Qur'an because the consequences caused by fear tend to be greater than the consequences produced by sadness. This is reflected in the number of mentions of words related to anxiety and fear that are more than words related to sadness in the Qur'an. Ibn Qayyim Al-Jauziyah states that fear is a very important and beneficial aspect for the heart of every individual. It is considered an obligation for everyone, as stated in Allah's words in QS. Al-Imran [3]: 175, which teaches not to fear man, but only to fear Allah, especially for those who truly believe. (Al-Jauziyah, n.d., pp. 168-170)..

Abu Hafsh states that *khauf*, or fear of Allah, is the instrument by which Allah embraces and directs those who turn away from Him. *Khauf* is also referred to as

the light in the heart that helps see the good and bad in oneself. One tends to avoid those they fear, but the fear of Allah does not lead to escape, but rather to a journey towards Him. (Al-Jauziyah, n.d., p. 170).

Based on the previous explanation, anxiety can be explained as an emotional or physical condition that is temporary and conscious, characterized by feelings of worry, anxiety, or trepidation. These feelings of fear can be triggered by threats or dangers that are perceived to be unacceptable or not in accordance with individual desires. As a result, individuals tend to avoid these feelings in order to achieve a sense of security and well-being within themselves. These components may occur separately, and anxiety may arise from real threats or dangers, or the loss of feelings of security due to external conditions. Thus, the Qur'an illustrates that anxiety and depression have different roles in human emotional experience, which is reflected in the use of nouns and verbs in the Qur'anic language.

Millennial generation

According to Endang Fatmawati, the millennial generation refers to an age group that is productively active, easier to reach through online media, and is the second largest generation after the baby boomer generation. (Fatmawati, 2020, p. 83)..

According to Yuswohady in the article "Millennial Trends", the millennial generation is a group of individuals born from the beginning of 1980 to 2000. They are often referred to by various names such as Gen-Y, Net Generation, Generation WE, Boomerang Generation, Peter Pan Generation, and so on. This generation lived during the turn of the millennium and is known as the millennial generation because of the shift in digital technology that entered all aspects of life during that time. (Hidayatullah et al., 2012, p. 241)..

Elwood Carlson, in his book "The Lucky Few: Between the Greatest Generation and the Baby Boom", states that the millennial generation consists of individuals born between 1983 and 2001. Based on the Theory of Generations first introduced by Karl Mannheim in 1923, the millennial generation is a group born in the period 1980 to 2000. (Statistics, 2018, p. 14).

Thus, based on the definition previously presented, millennials can be identified as individuals who are searching for an identity that is closely related to the use of technology in everyday life. Galau in millennials can be defined as feelings of stress, anxiety, or fear experienced by those who are highly exposed to technology, especially in terms of self-assessment, judgment of others, rejection, failure, future planning, and things that threaten their personal security. Feelings of stress, fear, and anxiety towards these things can have an impact on low self-confidence and excessive anxiety in millennial adolescents.

RESEARCH METHOD

This research uses a descriptive qualitative approach with a literature study method to explore the concept of anxiety experienced by the millennial generation in the Qur'anic perspective. This research aims to analyze the meaning of anxiety or distress according to the Qur'an and provide relevant solutions based on Qur'anic

verses. Data were collected from literature sources such as the Qur'an, scientific articles, and other related publications that discuss the phenomenon of anxiety and mental health problems in the millennial generation.

The interpretation method used in this study is thematic tafsir (tafsir maudhu'i), in which Qur'anic verses related to the theme of anxiety are analyzed and linked to the context of millennial life. In addition, this study also refers to the thoughts of experts regarding anxiety and stress, so as to produce suitable solutions to improve the quality of life of the millennial generation in accordance with Islamic values. This research was conducted by qualitative analysis of various relevant texts in order to provide a holistic understanding of anxiety and its solutions in the Qur'anic perspective.

RESULT AND DISCUSSION

Interpretation Of The Verses

After examining each verse related to the terms of confusion in the Qur'an, the author organizes the discussion of these verses into several sub-titles. The aim is to facilitate the reader's understanding of each aspect discussed in accordance with the terms raised.

Stress is a Form of Liver Disease

Stress is a disease that affects the condition of one's heart. The Qur'an mentions this in Surah al-Baqarah verse 10:

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا

"There was a sickness in their hearts, and Allah increased the sickness..."
(Qur'an Ministry of Religious Affairs, n.d.).

In this verse, Allah explains the evil of lying or pretending, and its consequences. Grudges, envy, and doubt fall under the category of mental illnesses. When these diseases are accompanied by concrete actions, their severity increases. For example, one's sadness will deepen if it is accompanied by crying, restlessness, and so on. Diseases such as envy are usually found in hypocrites, which eventually lead to actions that violate Allah and His Messenger, such as pretending and trying to hurt the Messenger and his people.

This disease developed further when seeing the victories of the Prophet, especially the symptoms of doubt and indecision that caused significant mental tension in the hypocrites. This makes it difficult for them to understand and appreciate religious truths, and even their sensory abilities are impaired, as stated in Surah al-A'raf verse 179. They have the potential to understand, see and hear the signs of Allah's greatness, but they do not utilize them properly. They resemble cattle, even more misguided. They are the ones who are careless (RI, 2010, pp. 45-46).

Stress due to disaster

In general, musibah refers to a situation that is not in accordance with human expectations or desires, and has the meaning of a sad event, catastrophe, or disaster according to KBBI. (*Meaning of the word Musibah - Kamus Besar Bahasa Indonesia (KBBI) Online*, n.d.).

In the Qur'an, calamity is explained as the decision of Allah SWT, as stated in Surah At-Taghabun verse 11:

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ ۗ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ

"That no calamity befalls a person without the permission of Allah; and for those who believe, Allah will guide their hearts" (Qur'an Ministry of Religious Affairs, n.d.).

This verse emphasizes that whatever befalls people, whether it be worldly favors or torment, is part of Allah's destiny and decree in this world. Humans should not feel regret or disappointment if they experience things that are beyond their control, because Allah's decree is what will happen. This is also expressed in Surah At-Taubah verse 51, that nothing will happen to humans other than what has been determined by Allah. Believers are expected to accept everything that happens gracefully, whether it is in accordance with their wishes or not, because they believe that everything comes from Allah. Therefore, when experiencing a disaster, they say "innalillahi wa inna ilaihi roji'un".

In the Qur'an it is also mentioned that humans themselves cause calamities, as stated in Surah Ash-Shura verse 30:

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبْتُمْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ۗ

"And whatever calamity befalls you is due to the deeds of your own hands, and Allah forgives much (of your wrongdoing)" (Qur'an Ministry of Religious Affairs, n.d.).

Allah explains in this verse that the calamities that befall people in this world, such as disasters, diseases, etc., are the result of their own deeds, namely the sins and transgressions they have committed. The verse ends with the affirmation that Allah forgives most of the mistakes committed by His servants as a great mercy given by Allah to them, because otherwise, people would be destroyed according to the heaps of sins they commit. This is in accordance with Allah's words in Surah Fatir verse 5, that if Allah were to punish mankind for their deeds, there would be no living creature left on earth, but Allah deferred His punishment until a predetermined time.

In another Surah, Allah explains the purpose of calamities, as stated in Surah Ar-Rum verse 41:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ.

"There is corruption on land and in the sea because of the deeds of men, so that Allah may taste to them some of the consequences of their deeds, so that they may return to the right path" (Qur'an Ministry of Religious Affairs, n.d.).

In this verse, Allah describes the occurrence of al-fasad on land and in the sea, which is any form of violation of the system or law established by Allah, which can be interpreted as "destruction". This destruction can be in the form of polluting nature so that it is no longer suitable for habitation, or even destroying nature so that it can no longer be utilized. For example, the destruction of flora and fauna on land, or the destruction of marine life in the sea. Included in al-fasad are negative actions such as robbery, murder, rebellion, and so on.

This destruction occurs due to human behavior such as overexploitation of nature, warfare, and weapons experiments. Such behavior cannot be done by true believers, because they are aware that all their actions will be held accountable before Allah. By inflicting calamities as a result of their destruction, Allah hopes that humans will realize that they will no longer destroy nature, violate the ecosystem established by Allah, and deny Him, but believe in Him. (RI, 2010, pp. 514-515)..

Anxious about the future

وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا

"Verily, I fear for my family after me, and my wife is barren. Grant me a child from Your side" (Qur'an Ministry of Religious Affairs, n.d.).

This verse tells the story of Prophet Zakariya's concern for the fate of his male relatives who came from the descendants of his uncle. He felt anxious if one day after he died, his relatives would ignore the religion and revelation he had received. With his old, weak, gray hair, and barren wife, he begged Allah SWT to give him a descendant who would later become a prophet. This prophet is expected to maintain the interests of religion and revelation of Allah with full responsibility. (Az-Zuhaili, 2016, p. 338).

Tafsir Al-Misbah explains that the reason Prophet Zakaria asked for a child was for no other reason than his concern for the future. He realized that this request was very difficult to materialize because of his wife's barren condition (Shihab, 2002, p. 411).

In Tafsir Al-Azhar it is mentioned that the prayer of Prophet Zakaria has two aspects of request. First, he asked that he be given someone who could lead his family after he died. Secondly, he also hoped that God would grant him a son who would represent and continue his prophetic duties. (Hamka, 1989, p. 4279).

From the interpretation of this verse, it can be concluded that a sense of worry, anxiety, or fear of the future is natural and can be experienced by anyone, including people who have a position like Prophet Zakaria. Worrying should bring us closer to God and submit all worries to Him. As the Prophet Zakaria did by praying to God, hoping to get His mercy to get peace and a way out.

The solution to anxiety from the perspective of the Qur'an

As mentioned earlier, feeling upset can lead to stress and anxiety. An effective solution will affect whether or not the individual's upset will develop. This section

will discuss how to overcome the feeling of being upset in accordance with the guidance in the Qur'an.

An effective way to help us to gain peace of mind so as not to drift away because of the feeling of anxiety is Ikhlas. Allah says in Surah At-Taubah verse 91:

لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَىٰ وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ
وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ

"There is no sin (in not going to war) for those who are weak, sick, and who do not have what they would have spent, if they are sincere to Allah and His Messenger. There is no way to blame those who do good. Allah is Oft-Forgiving, Most Merciful." (Qur'an Ministry of Religious Affairs, n.d.).

The Qur'an teaches the importance of acting with sincerity, that is, doing everything solely for the sake of Allah. This sincerity helps us achieve calmness, even in the face of turmoil. We attribute success to Allah's mercy, and if we face turmoil, we return it to Allah. Likewise, when we are tested, it is the decree of Allah, and we must accept the test with sincerity.

In this theme, the Qur'an invites all Muslims to adorn themselves with patience in order to avoid feeling upset which causes stress and anxiety due to disaster. Because patience has a variety of benefits in developing the soul, strengthening personality, increasing the ability to deal with suffering, increasing resilience in overcoming life's problems, the burden of life, and facing calamities and disasters. As Allah says in the Qur'an Surat al-Baqarah verse 153:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

"O you who believe, take patience and prayer as your helpers, surely Allah is with those who are patient" (Qur'an Ministry of Religious Affairs, n.d.).

A believer who is patient will not complain in the face of all the difficulties he experiences, nor will he become weak or downcast because of the calamities and disasters that befall him. Allah teaches us to always be patient, because every test we face is a provision from Him.

So to get peace and a way out, one of them is by repenting to Allah SWT and always thinking positively and optimistically. The Qur'an teaches Muslims to have a grateful attitude by thinking positively and optimistically when faced with a test from Allah SWT. In every difficulty, there must be ease that accompanies it.

As Allah says in the Qur'an letter al-Inshirah verses 5-6:

يُسْرًا فَإِنَّ مَعَ الْعُسْرِ يُسْرًا إِنَّ مَعَ الْعُسْرِ

"Indeed, with difficulty there is always ease. With hardship there is indeed always ease" (Qur'an Ministry of Religious Affairs, n.d.).

This verse contains a message that we don't need to keep lamenting our frustration which will lead to stress and anxiety. It will only trigger negative genes that lead to bad behavior and affect our health. Instead, it is important to tidy up our hearts and minds to achieve a better life. Therefore, a change in mindset or

perspective is essential so that we can avoid stress and anxiety. By thinking positively, being grateful, being patient, and putting your trust in Allah Swt, all the problems associated with feeling upset will be resolved.

CONCLUSION

After reviewing the theme of upset in the millennial generation in the Qur'an, it can be concluded that although the Qur'an does not directly discuss the term upset, there is a link between upset and concepts such as stress and anxiety described in the text. The analysis illustrates that being upset in the context of mental health can be seen as a form of stress or anxiety that affects individual well-being. The importance of maintaining mental health, including overcoming upset, is also emphasized in Islamic teachings. Mental health is considered an integral part of human well-being, so Islam encourages its followers to pay attention and care for this aspect.

Millennials, as a group that often experiences challenges and pressures in the modern era, are also encouraged to maintain their mental health in various ways that are in accordance with religious teachings and positive values. This includes an attitude of gratitude, tawakal, and positive thinking, which can help overcome anxiety and maintain overall mental health.

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