

Tafsir Maqashid: Islamic Solutions to Generation Z's Mental Health Challenges

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Abstract

This research addresses the growing mental health challenges faced by Generation Z, largely due to social pressures, technology dependency, and information overload. These issues necessitate relevant solutions, one of which may be found through a religious perspective. The aim of this study is to explore the role of Tafsir Maqashid, which emphasizes the core objectives of religion, such as preserving intellect (*hifz al-'aql*) and soul (*hifz an-nafs*), in providing solutions for mental health problems. The research employs a qualitative interpretative methodology, utilizing a literature review. The findings suggest that a deep religious understanding through Tafsir Maqashid offers a valuable and contextual spiritual framework for Generation Z to address their mental health challenges. This study contributes a new perspective on how religious understanding can be adapted to modern issues, particularly in supporting the mental well-being of Generation Z. The novelty of this research lies in applying Tafsir Maqashid as a relevant and contemporary approach to mental health care for Generation Z.

Keywords: *Hifz al-'Aql*; *Hifz al-Nafs*; Generation Z; Mental Health; Tafsir Maqashid

Abstrak

Penelitian ini membahas tantangan kesehatan mental yang dihadapi oleh Generasi Z, yang sebagian besar disebabkan oleh tekanan sosial, ketergantungan teknologi, dan informasi yang berlebihan. Masalah-masalah ini membutuhkan solusi yang relevan, salah satunya dapat ditemukan melalui perspektif agama. Penelitian ini bertujuan untuk mengeksplorasi peran Tafsir Maqashid, yang menekankan pada tujuan utama agama, seperti menjaga akal (*hifz al-'aql*) dan jiwa (*hifz an-nafs*), dalam memberikan solusi untuk masalah kesehatan mental. Penelitian ini menggunakan metodologi interpretatif kualitatif, dengan menggunakan tinjauan literatur. Temuan penelitian menunjukkan bahwa pemahaman agama yang mendalam melalui Tafsir Maqashid menawarkan kerangka kerja spiritual yang berharga dan kontekstual bagi Generasi Z untuk mengatasi tantangan kesehatan mental mereka. Penelitian ini memberikan kontribusi perspektif baru tentang bagaimana pemahaman agama dapat diadaptasi dengan isu-isu modern, khususnya dalam mendukung kesejahteraan mental Generasi Z. Kebaruan penelitian ini terletak pada penerapan Tafsir Maqashid sebagai pendekatan yang relevan dan kontemporer untuk perawatan kesehatan mental bagi Generasi Z.

Kata kunci: *Hifz al-'Aql*; *Hifz al-Nafs*; Generasi Z; Kesehatan Mental; Tafsir Maqashid

A. INTRODUCTION

Generation Z faces increasingly complex mental health challenges, triggered by a variety of factors, including social pressure, dependence on technology, and widespread information disruption. This phenomenon demands new approaches that are relevant and effective to address mental health issues among them. One approach that can provide a solution is a religious perspective, particularly through Maqashid Tafsir, which focuses on religion's primary goal of safeguarding the intellect (*hifz al-'aql*) and soul (*hifz al-nafs*). However, although the issue of mental health in a religious context has been widely discussed, there has been no in-depth study of the application of Tafsir Maqashid in dealing with the mental health challenges faced by Generation Z, especially in the midst of social dynamics and modern technology.

Discussions about mental health began to become a hot topic of conversation in 2020, with the commemoration of World Mental Health Day on October 10, 2020, with the theme “an opportunity to kick-start scale-up in investment in mental health”. The World Health Organization (WHO) emphasizes the consequences of our lives that have been changed by the COVID 19 pandemic. Another emphasis is to encourage countries in the world to pay more attention to mental health.⁴

Mental health is one of the most pressing issues in the modern world, especially among Generation Z (Generation Z) Generation Z, born between the mid-1990s and early 2010s, is known as the digital generation. Technology and social media have a huge influence in their lives, affecting how they construct identities, interact and process information. According to a WHO report, cases of global mental health disorders are increasing significantly, with Generation Z being one of the groups most vulnerable to these issues, such as depression, anxiety, and identity crisis.⁵

Mental Health according to the World Health Organization (WHO), mental health is a state or condition where there is conscious well-being existing in an individual or person, which means that it is a time when self-awareness to control oneself and be able to process feelings that are owned so that unwanted circumstances do not occur. Mental health is one of the things that is very important for humans as similar to generally good physical health. By having a healthy mentality, a person will have aspects of life in him

⁴ Stephanie Bella Saputri, “Media Sosial, Pedang Bermata Dua Bagi Mental Generasi Z,” *TarFomedia* 4, no. 2 (2023): 27–34.

⁵ Zalfa Nuraeni Rudianto, “Pengaruh Literasi Kesehatan Terhadap Kesadaran Kesehatan Mental Generasi Z Di Masa Pandemi,” *Jurnal Pendidikan Kesehatan* 11, no. 1 (2022): 57, <https://doi.org/10.31290/jpk.v11i1.2843>.

that will work more optimally. Good mental health is characterized by a condition where a person does not have any type of mental disorder and a condition where a person properly and normally carries out his daily activities, especially in adjusting to face all the problems that will be faced in life.⁶

Mental health is a person's good mental state, such experienced by Gen-Z, a generation that tends to have mental health problems compared to their earlier generations. They are struggling to find psychological well-being, as experiencing almost twice the pressure than the older generation.⁷

The World Health Organization (WHO) reports that more than 450 million people worldwide currently suffer from mental disorders. In 2000 the number of people suffering from mental disorders was 12%, and in 2001 it increased to 13%. In 2002, survey results showed that 154 million people worldwide had depression, 25 million had schizophrenia, 50 million had epilepsy, and about 877,000 people died by suicide. It is projected by 2015 to be 15%, and the prevalence is higher in developing countries.⁸

Deloitte's survey results reveal that Generation Z has a top concern related to the cost of living (53%), reflecting concern about the high cost of basic necessities. They are also concerned about unemployment (22%), climate change (21%), mental health (19%), and personal safety (17%), reflecting economic uncertainty, environmental concerns, and awareness of mental well-being and personal privacy.⁹

Generation Z, born in the mid-1990s to early 2010s, faces complex mental health challenges in the digital age. Research from the University of Indonesia in 2021 found that ages 16-24 are critical years for adolescent mental health. Research involving 393 adolescents in Indonesia, especially first-year university students, showed that they faced difficulties adapting, managing time and finances, and feeling lonely while studying in a distant city. From the online survey, 95.4% experienced anxiety, 88% experienced depression, and 96.4% lacked understanding on how to cope with stress.¹⁰

⁶ Tiara Azzani and Arie Prasetio, "Pola Komunikasi Keluarga Dalam Membentuk Kesehatan Mental Generasi Z Di Masa Pandemi Covid-19," *EProceedings of Management* 10, no. 4 (2023).

⁷ Mohammad Kafi Putra Jauhari and Heidy Arviani, "Analisis Resepsi Generasi Z Terhadap Isu Kesehatan Mental Dalam Film Dokumenter 'Selena Gomez: My Mind & Me,'" *Innovative: Journal Of Social Science Research* 3, no. 3 (2023): 5351–65.

⁸ Kemenkes RI, "Depresi Pada Anak Muda Di Indonesia," *Badan Kebijakan Pembangunan Kesehatan*, 2023, 89–99.

⁹ Sidiq Nur Zaman, "Survey Deloitte: Kekhawatiran Generasi Z Dalam Hidup," *AKADEMIK: Jurnal Mahasiswa Humanis* 4, no. 1 (2024): 54–62.

¹⁰ Mirza Maulana and Rully Mujiastuti, "PENGEMBANGAN APLIKASI STRESS CHECKER (SOULUTION) UNTUK MENCEGAH MASALAH KESEHATAN MENTAL GEN Z," no. April (2024).

Islam has provided sharia regarding things that can attract maslahat to prevent mental disorder, namely, protecting the soul (*hifz al-nafs*) and *hifz aql* (protecting the mind). Simply, the soul is a very important axis as a source of tranquility. The most important argument to be put forward in humans is their physical and spiritual health, both of which must be treated in a balanced manner.¹¹

The discourse of Tafsir Maqashid was first introduced by Washfi Ashur in his work *al-Tafsir al-Maqasidi* lisuwar Al-Qur`an al-Kar`im in 2013 in Saudi Arabia, but the principles of maqasidi interpretation have been done by Ibn Ashur (1879-1973) in his *Tafsir al-Tahrîr wa al-Tanwîr*.¹² Tafsir Maqashid is a type of interpretation that studies the meaning and purpose of the Qur'anic verses as a whole and specifically by explaining how they function for the good of humanity. According to Washfi Ashur, Maqashid Sharia is the source of Maqasid discourse. The style of Tafsir Maqashid, also known as *The purpose of tafsir bi al-ra'yi* is to enhance the ability of reason to understand religious sources independently. It bases its application on naqli and aqli methods, and also seeks a wider area for rational validation through rational and empirical measurements by considering mashâlih mursalah. However, the meaning of "maqasidi" is not limited to the maqasid of sharia alone, but also includes all the elements that make up sharia, such as the history of the formulation of fiqh law, the fatwas of the imams of the madhhab, and others. Any sharia law must incorporate scientific, social, economic, and political history in a way that suits its needs.¹³

The maqashid interpretation, as a framework of Islamic legal goals, shows great potential to harmonize the spiritual and cultural dimensions in an effort to address Generation Z's mental health challenges. Current research has highlighted the importance of spiritual health and belief in God in promoting mental well-being, especially for younger generations who face existential pressures in the modern era.¹⁴ On the other hand, digital mental health (DMH) interventions offer opportunities to improve accessibility, although challenges related to user engagement and adherence

¹¹ Lawasi et al., "Reslaj : Religion Education Social Laa Roiba Journal Reslaj : Religion Education Social Laa Roiba Journal" 5 (2017): 472–87, <https://doi.org/10.47476/reslaj.v6i9.3174>.

¹² Fatimatuz Zahro, "PENDEKATAN TAFSIR MAQASIDY IBN 'ASHUR (Studi Kasus Atas Ayat-Ayat Hifz}u Al-'Aql)," *Undergraduate Thesis*, 2018, 1–110.

¹³ Ahmad Kamaludin and Saefudin Saefudin, "Pola Implementasi Tafsir Maqāshid," *Mumtaz: Jurnal Studi Al-Quran Dan Keislaman* 5, no. 02 (2022): 181–200, <https://doi.org/10.36671/mumtaz.v5i02.211>.

¹⁴ Rahmaollah Marzband, Ali Asghar Zakavi, and Hossein Hosseini Karnami, "The Influence of Trust in God on Mental Health with an Emphasis on Quranic Teachings," *Journal of Religion & Health* 3, no. 1 (2015): 73–82, http://jrh.mazums.ac.ir/browse.php?a_id=163&slc_lang=fa&sid=1&ftxt=1.

still need to be addressed¹⁵. Cultural competence has also been identified as an important element in providing effective care, especially for communities with high cultural diversity. However, the implementation of this cultural competence is often suboptimal, which affects the quality of mental health services¹⁶.

While the benefits of spiritual health have been widely recognized, there is a lack of research on how Islamic teachings can be effectively integrated into mental health interventions designed specifically for Generation Z. This gap includes the lack of spiritually and culturally relevant interventions that match the values and beliefs of Muslim youth.¹⁷ Furthermore, although mental health stigma in Muslim communities has been identified as a major barrier, approaches to address this stigma through culturally sensitive methods are lacking¹⁸. Significant treatment gaps are also seen in low- and middle-income countries, where stigma and limited access are key challenges in providing mental health services.¹⁹

This research offers a novel approach by developing a culturally and spiritually customized digital-based mental health intervention, integrating Islamic teachings as a core element. This approach accommodates the values and beliefs of Generation Z Muslims and seeks to bridge the gap between research and practice through a hybrid effectiveness-implementation design.²⁰ This solution-focused approach prioritizes the development of innovative and sustainable practical intervention strategies, by the maqashid framework, that encompass the dimensions of Generation Z's spiritual, cultural and psychological well-being. These strategies are expected to increase engagement and

¹⁵ David C Mohr, Heleen Riper, and Stephen M Schueller, "A Solution-Focused Research Approach to Achieve an Implementable Revolution in Digital Mental Health," *JAMA Psychiatry* 75, no. 2 (2017): 113–14, <https://doi.org/10.1001/JAMAPSYCHIATRY.2017.3838>; Jessica M Lipschitz et al., "Closing the Research-To-Practice Gap in Digital Psychiatry: The Need to Integrate Implementation Science," *The Journal of Clinical Psychiatry* 80, no. 3 (2019): 0, <https://doi.org/10.4088/JCP.18COM12659>.

¹⁶ Tooba Noor Mollah et al., "How Do Mental Health Practitioners Operationalise Cultural Competency in Everyday Practice? A Qualitative Analysis," *BMC Health Services Research* 18, no. 1 (2018): 480, <https://doi.org/10.1186/S12913-018-3296-2>.

¹⁷ Marzband, Zakavi, and Karnami, "The Influence of Trust in God on Mental Health with an Emphasis on Quranic Teachings"; Ayse Ciftci, Nev Jones, and Patrick W Corrigan, "Mental Health Stigma in the Muslim Community," *Journal of Muslim Mental Health* 7, no. 1 (2013), <https://doi.org/10.3998/JMMH.10381607.0007.102>.

¹⁸ Ciftci, Jones, and Corrigan, "Mental Health Stigma in the Muslim Community."

¹⁹ Susan M Meffert et al., "Novel Implementation Research Designs for Scaling up Global Mental Health Care: Overcoming Translational Challenges to Address the World's Leading Cause of Disability," *International Journal of Mental Health Systems* 10, no. 1 (2016): 19, <https://doi.org/10.1186/S13033-016-0049-7>; Soumitra Pathare, Alexandra Brazinova, and Itzhak Levav, "Care Gap: A Comprehensive Measure to Quantify Unmet Needs in Mental Health," *Epidemiology and Psychiatric Sciences* 27, no. 5 (2018): 463–67, <https://doi.org/10.1017/S2045796018000100>.

²⁰ Meffert et al., "Novel Implementation Research Designs for Scaling up Global Mental Health Care: Overcoming Translational Challenges to Address the World's Leading Cause of Disability."

intervention effectiveness, as well as reduce stigma and improve mental health outcomes among Muslim youth.

B. RESEARCH METHODOLOGY

This research uses a qualitative approach with a literature review method to examine the application of Tafsir Maqashid in the context of Generation Z's mental health. The data analyzed comes from relevant classical and contemporary tafsir books, namely: Al-Thabari, Al-Qurthubi, Ibn Katsir (classical tafsir), as well as Sayyid Quthb, Yusuf Qaradhawi, and Quraish Shihab (contemporary tafsir). The Maqashid interpretation used as a reference in this research focuses on the main objectives of religion, such as *hifz al-'aql* (protecting the mind) and *hifz al-nafs* (protecting the soul), which can provide guidance in addressing mental health issues.

Secondary data sources were obtained from research reports, journal articles, and books that discuss the topic of mental health among Generation Z. This research also examines literature that connects social phenomena and mental health challenges in Generation Z with a tafsir approach, to provide a more comprehensive understanding of the solutions that can be taken from a religious perspective.

Data analysis was conducted using an interpretative approach and literature review. In detail, the data analysis technique in this research consists of several stages as follows: Collection of Maqashid Themes. The first step is to identify the themes contained in the concept of Maqashid, both *kulliyah* (global) and *juziyyah* (particular). This theme will be the basis for understanding the relevance of religious principles to mental health. Linguistic Analysis At this stage, the research considers the linguistic aspects of tafsir, including analysis of *nahwu*, *shorof*, *balaghah*, semantics, semiotics, pragmatics, and hermeneutics. The purpose of this linguistic analysis is to understand the meaning of the tafsir texts related to the purpose of religion in maintaining mental health.²¹

The Tafsir Maqashid approach offers an interpretive method that emphasizes the purpose and values of religious sacred texts, which is particularly relevant for addressing Generation Z's mental health challenges. Amidst issues such as social pressure and shifting identities, this approach provides a holistic view by emphasizing the importance of balance between spiritual and psychological aspects, and offers moral guidance from

²¹ Aty Munshihah and M Riyan Hidayat, "Childfree in the Qur'an: An Analysis of Tafsir Maqashidi," *Jurnal Ilmiah Mahasiswa Raushan Fikir* 11, no. 2 (2022): 211–22.

values such as kindness, justice, and compassion. Taking into account the specific context faced by Generation Z, this approach helps formulate more structured and targeted solutions, providing direction and hope for them in dealing with mental health issues. Clear steps, from the analysis of sacred texts to unearth relevant values to the development of programs suited to their specific needs, enable Generation Z to find meaning and purpose in their lives, and address challenges in a more constructive and significant way.

in addition, the use of this approach provides a holistic and spiritual framework of values, which can help Generation Z to understand their larger purpose in life and connect with the creator. The strength of this approach lies in the use of Tafsir Maqashid as a theory that is responsive to the modern context, especially in providing solutions for Generation Z's mental health.

The novelty of this research lies in the approach that connects the principles of Tafsir Maqashid that focus on the protection of the mind and soul with the mental health issues faced by Generation Z. This research offers a new perspective by exploring how tafsir based on the main objectives of Islamic law, such as maintaining mental and spiritual health, can be used as a practical solution to the mental health challenges faced by young people in the modern era. Unlike previous research that examines the relationship between religion in general and mental health, this research provides a more applicable and contextual understanding by integrating tafsir as a spiritual guide that suits the challenges of today. Thus, this research provides a new contribution in utilizing tafsir as a solution in dealing with the mental health problems of the younger generation.

C. RESULTS AND DISCUSSION

1. Tafsir Maqashid

Tafsir Maqashid is a method of interpreting the Qur'an that emphasizes the achievement of the main objectives of Islamic law, namely protecting five main things: religious preservation (hifz ad-din), life preservation (hifz an-nafs), intellectual preservation (hifz al-'aql) progeny preservation (hifz an-nasl), and property preservation (hifz al-mal). These goals are designed to create a just, balanced, and happy life in this world and the hereafter. This approach provides flexibility in the application of sharia in various social and cultural contexts, including in understanding the psychological

challenges faced by Generation Z. Maqâsid al-Qur'an is the orientation by which the Qur'an was revealed to realize the benefit of the servants of the Qur'an.”.

From the definition of Maqashid Al-Syariah the author can understand that the main content of Maqashid Al-Syariah is *mashlahat* (goodness). Ibn 'Ashur said; Indeed, all sharia, especially Islamic sharia, comes to bring human benefit, either in the near future or the long term in the future, not meaning the time in the hereafter because the hereafter Allah made as a reward for all human actions while in the world.²² Maqashid interpretation allows us to understand the essence of religious teachings, not only in terms of law, but also in terms of morals and greater goals.²³

For example, in maintaining mental health (hifz al-nafs), Islam pays special attention to the importance of maintaining a balance between physical and spiritual needs. This is very relevant in the context of Generation Z, which often faces mental stress due to the fast-paced and competitive modern lifestyle.

Maqashid interpretation offers a relevant perspective to respond to the phenomenon of mental health among Generation Z. By emphasizing the importance of preserving the soul (hafs), Islam emphasizes the importance of preserving the soul (hafs). By emphasizing the importance of protecting the soul (hifz al-nafs) and intellect (hifz al-'aql), this tafsir provides a deep spiritual solution to the problems faced by today's young generation. Through a balanced approach between worldly and spiritual life, Tafsir Maqashid can help Generation Z deal with mental stress arising from modern lifestyles and technology.²⁴

The history of Tafsir Maqashid cannot be separated from the history of the development of interpretation itself. That is, although the emergence of Tafsir Maqashid only occurred later, the seeds of the application of maqashid al-syari'ah as a paradigm of interpretation have occurred in the early days and phases of interpretation. Zinal Hamam and Halil Tahir trace the history of Maqashid Tafsir from the early phases of the development of Qur'anic interpretation to the tajdid period. In each of these phases, there

²² Lira Erlina, “Poligami Dalam Al-Quran Dan Konsep Maqashid Syari’ah Ibnu ‘Asyur,” *ZAD Al-Mufassirin* 1, no. 1 (2019): 78–102, <https://doi.org/10.55759/zam.v1i1.4>.

²³ Subur Lubis, “Pemikiran Tafsir Maqashidi Abdul Mustaqim (Studi Analisis Ayat-Ayat Sosial),” 2023.

²⁴ ABDUL MUFID, “Maqasid Al-Qur’an Perspektif Muhammad Al-Ghazali,” *Isblab: Jurnal Ilmu Ushuluddin, Adab Dan Dakwah* 2, no. 1 (2020): 64–92, <https://doi.org/10.32939/ishlah.v2i1.4>.

has been a mashlahi-based interpretation of the Qur'an which later became the root of Tafsir Maqashid.²⁵

This interpretation of Maqashid is very much in line with Maqashid al-syariah which is a concept in Islamic law that refers to the main purpose of sharia itself. In his thought, Imam Al-Ghazali divided maslahat into five, namely protecting religion (*hifz ad-din*), protecting the soul (*hifz al-nafs*), protecting the mind (*hifz al-'aql*), protecting offspring (*hifz an-nasl*), and protecting property (*hifz al-mal*). In the context of mental health, two relevant maqashid are *hifz an-nafs* and *hifz al-'aql*.²⁶

Hifz al-Nafs is not an unusual term in Maqashid Sharia. It is often understood as 'preserving life' by the Fiqh and Usul scholars when associated with the qisas punishment. However, the term *al-nafs* and its plural *al-anfus* found in the Qur'an 266 times carry a very broad understanding.²⁷

The theory of *Hifz al-Nafs* has existed for a long time in the Qur'an and al-Sunnah. However, the theory of *Hifz al-Nafs* in its terms has begun to be introduced by Abu Hassan al-Amiri (381 AH) in his famous book *al-I'lam*. Although the emergence of the science of Maqasid Shari'at *mustaqil* was not popularized by him, but the debate about the fractions of the science has long been introduced by him with his initial arrangement, namely *Hifz al-Nafs*, *Hifz al-Mal*, *Hifz al-Nasl*, *Hifz al-'Ird* and *Hifz al-Din*.²⁸

Hifz al-Nafs emphasizes the protection of the soul, which includes not only physical well-being but also emotional and spiritual health. Shari'ah emphasizes the importance of maintaining balance in life, avoiding destructive behavior, and maintaining healthy relationships with God and fellow humans. As stated in the Qur'an (QS. Al-Maidah [5]: 5)

²⁵ Iain Kediri and A Halil Thahir, "Building Interpretation Paradigm Based on Mashlahah Maqasidi Interpretation ; Building Interpretation Paradigm Based On" 18, no. 2 (2019).

²⁶ Definisi Dan and Pendapat Para, "MAQASHID SYARIAH :?" 4, no. 2 (2021): 201–16.

²⁷ *Hifz Al-nafs*maqasid Syariah, "Teori Hifz Al-Nafs Dalam Maqasid Syariah : Analisis Pendalilan The Theory of Hifz Al-Nafs In Maqasid Syariah : Argumentation Analysis (Corresponding Author) ANWAR OSMAN ZAINURI Fakultas Pengajian Islam & Sains Sosial Maqasid Syariah" 6, no. 1 (2023): 1–13.

²⁸ Muhammad Mustaqim Bin Roslan, "Sejarah Kemunculan Teori Hifz Al-Nafs Dalam Maqasid Syari'at: Analisis Sorotan Teoritikal," *Jurnal Pengajian Islam* 17, no. 1 (2024): 107–20, <https://doi.org/10.53840/jpi.v17i1.246>.

أَلْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلَلٌ لَكُمْ وَطَعَامُكُمْ حَلَلٌ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ

All that is good is lawful for you this day. The food of those who are given the Book is lawful for you, and your food is lawful for them. (And it is lawful to marry) the chaste among the believing women and the chaste among those who were given the Book before you, when you have paid them their dowry in marriage, not with intent to commit adultery, nor to keep them as mistresses. Whoever denies faith, then indeed, his deeds are in vain, and in the Hereafter he will be among the losers.

Hifz al-'aql emphasizes the importance of maintaining a healthy mind and thinking, which can be threatened by overexposure and misinformation, prolonged stress, and unhealthy lifestyles. Maintaining the health of the mind means maintaining the ability to think clearly, productively, and in a balanced manner, which is essential in facing the various challenges of life.²⁹

2. Psychology of Generation Z: Challenges and Characteristics

Generation Z is the generation born after generation Y. Those who were born between 1995 and 2010 belong to generation Z, so if you were born between 1995 and 2010, then you belong to generation Z as well. Generation Z is also commonly referred to as the iGeneration, internet generation, or net generation. With the sophistication of today's technology, they are always connected to cyberspace and can do whatever they want.³⁰

- a. Dependence on Technology Generation Z grew with technology,³¹ and social media which have become an integral part of their lives. They are accustomed to digital interactions, which while providing instant access to information, also creates their own challenges, such as cyberbullying, feelings of isolation and social anxiety.

²⁹ Walda Isna Nisa, *Penanganan Kesehatan Mental Berbasis Komunitas* (Media Nusa Creative (MNC Publishing), 2019).

³⁰ Ni Komang Lia Apsari Dewi et al., "Pentingnya Pendidikan Karakter Bagi Generasi Z Pada Era Society 5.0," *Prosiding Pekan Ilmiah Pelajar (PILAR)* 2 (2022): 247–55.

³¹ Revito Pradipa Tandijo Putra et al., "Hubungan Antara Islam Dengan Perkembangan Teknologi Dalam Mempengaruhi Karakter Gen Z," *Mutiara: Multidisciplinary Scientific Journal* 1, no. 10 (2023): 704–15.

- b. **Identity Confusion:** Generation Z often experiences confusion in finding their identity amidst the rapid flow of information.³² They are exposed to various worldviews and values that are sometimes contradictory, making it difficult for them to build a solid identity.
- c. **Mental Health:** According to various studies, Generation Z is more prone to mental health issues, such as anxiety, depression and stress.³³ High expectations from society and social media exacerbate this, making them feel pressured and disoriented.
- d. **Vulnerable Social Relationships:** Despite being digitally connected, Generation Z often has difficulty building strong social relationships in person. They are more accustomed to online interactions that lack emotional engagement and interpersonal skills, which affects their ability to build healthy social relationships.

3. Generation Z and Mental Health

One of the most recent sub-disciplines of mental science to develop in the late 19th century is mental health. Etymologically, the term mental comes from the Latin word *mens* or *mentis*, which means soul, life, spirit, and spirit. Mental health comes from the words *Hygiene* and *mental*, which derive from the name of the ancient Greek goddess of health *Hygea*, who was responsible for human health throughout the world.³⁴

Generation Z grew up in a very different environment than previous generations. One of their main characteristics is their dependence on digital technology and social media. Research shows that excessive social media use contributes to an increase in mental disorders, such as anxiety, depression and loneliness. According to research conducted by the American Psychological Association (APA), many teens from Generation Z feel stressed due to the social pressures they face online.³⁵

Alongside social pressures, Generation Z also faces other challenges, including rapid global economic and political changes, which further add to their mental burden. In

³² Akilah Mahmud, "Krisis Identitas Di Kalangan Generasi Z Dalam Perspektif Patologi Sosial Pada Era Media Sosial" 26 (2024): 279–311.

³³ Odja Naifah et al., "2024 Madani: Jurnal Ilmiah Multidisiplin Peran Konseling Komunitas Dalam Meningkatkan Kesehatan Mental Gen Z Di Era Digital 2024 Madani: Jurnal Ilmiah Multidisiplin" 2, no. 10 (2024): 50–55.

³⁴ Husnul Hatimah A Darise, "Kesehatan Mental Dalam Perspektif Alquran (Analisis Surah Yunus Ayat 57)," *Institut Agama Islam Negeri Palu*, 2018, 1–115.

³⁵ Abdul Rashid Abdul Aziz, Mohd Faizal Kasmani, and Nor Hamizah Ab Razak, "Implikasi Ketagihan Media Sosial Terhadap Kesehatan Mental Remaja Semasa Pandemi Covid-19," *Journal of Sciences Social and Humanities* 19, no. November (2021): 66–81.

this context, it is crucial to identify the role of religion, particularly Islam, in providing guidance to deal with these issues.

4. Mental Health Challenges among Generation Z

The massive use of technology among Generation Z has shaped social interaction patterns that are different from previous generations. They communicate more often through social media than in person. While technology provides quick access to information, its impact on mental health cannot be ignored. Social anxiety, depression, feelings of worthlessness, and identity crisis often result from the pressures experienced through virtual interactions³⁶.

Generation Z is now able to express themselves, share experiences and connect with friends through social media. However, there are concerns that excessive or unhealthy use of social media may harm their mental health. For example, overexposure to unrealistic body images on social media can lead to body dissatisfaction and body image issues in teens. In addition, social pressure, cyberbullying and social comparison are also issues that may arise from social media use³⁷. On the other hand, social media can also be a useful tool to disseminate information about mental health, promote awareness, and provide social support for generation Z who may be experiencing mental health issues.³⁸

According to research from the Pew Research Center,³⁹ more than half of Generation Z teens admit that they often feel anxious or stressed due to the constant social demands of social media. This tendency creates ongoing mental stress, which if left untreated, can lead to serious mental health disorders.

5. Maqashid Interpretation and its Relevance to Mental Health

Maqāsidī interpretation is a type of interpretation that emphasizes goodness in accordance with Allah's will for His servants. To obtain good values, interpretation and contextualization of the text must complement each other. The purpose of Shari'ah is specifically found through the maqāsidī interpretation approach, which includes the

³⁶ Ria Sabekti, "Hubungan Intensitas Penggunaan Media Sosial (Jejaring Sosial) Dengan Kecenderungan Narsisme Dan Aktualisasi Diri Remaja Akhir" (Universitas Airlangga, 2019).

³⁷ Asma Abidah Al Aziz, "Hubungan Antara Intensitas Penggunaan Media Sosial Dan Tingkat Depresi Pada Mahasiswa," *Acta Psychologia* 2, no. 2 (2020): 92–107.

³⁸ Mila Setiawati, "Pengaruh_Media_Sosial_Terhadap_Perkembangan," *Pengaruh Media Sosial Terhadap Perkembangan Anak Remaja*, 2014, 13.

³⁹ Muhammad Misbakul Munir, *Islamic Finance for Gen Z Karakter Dan Kesejahteraan Finansial Untuk Gen Z: Penerapan Islamic Finance Sebagai Solusi* (CV. Green Publisher Indonesia, 2023).

purpose of the Qur'ān in all its aspects on the basis of human needs to solve any problems that arise at any time.⁴⁰

In the context of Generation Z's mental health, Tafsir Maqashid provides a relevant and contextual framework. This approach emphasizes total human well-being in all its aspects, whether physical, mental, or spiritual. One important aspect in Tafsir Maqashid is *hifz an-nafs* (protecting the soul). In protecting the soul, Islam emphasizes the importance of mental health as part of worship to Allah. And every disease, be it physical or mental / soul disease, must have a cure⁴¹ as the Prophet said:

مَا أَنْزَلَ اللَّهُ دَاءً إِلَّا أَنْزَلَ لَهُ شِفَاءً: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Allah does not send down a disease unless He also sends down a cure.” (HR: Bukhari and Muslim).⁴²

Mental health is also closely related to *hifz al-'aql* (protecting the intellect).⁴³ In Tafsir Maqashid, safeguarding the mind means protecting humans from things that can damage their thinking function. Misuse of information online, fake news, and destructive interactions on social media are direct threats to the health of the mind. As a result, it is imperative for Generation Z to learn how to interact digitally and manage data critically.

The concept of *hifdzu an-nafs*, or protecting the soul, has a deep meaning in Islamic teachings, especially in the tafsir al-Misbah by M. Quraish Shihab. In his tafsir, he discusses the importance of guarding the soul from various perspectives, ranging from the security of the heart to an understanding of the three types of lust. This concept provides millennials with a moral foundation to live a more meaningful life and contribute positively to society through the practice of religious values and the prohibition of killing the soul.⁴⁴

⁴⁰ Qurrah A'yuniyyah, “Memperoleh Keturunan Sebagai Tujuan Menikah Dalam Al-Qur'an,” *Skripsi*, 2022, 1–96.

⁴¹ M Hafiz Wijaya, “AL-QIBLAH:” 3, no. 3 (2024): 362–69, <https://doi.org/10.36701/qiblah.v3i3.1449>.

⁴² Hadis ini diriwayatkan oleh Imam Bukhari dalam Shahih Bukhari (Kitab at-Tibb, Hadis No. 5678) dan juga oleh Imam Muslim dalam Shahih Muslim (Kitab al-Salām, Hadis No. 2204).

⁴³ Jurusan Hukum and Ekonomi Syariah, “STRATEGI PENGEMBANGAN PARIWISATA HALAL SEBAGAI SYARIAH” 1, no. 1 (2023): 26–43, <https://doi.org/10.61553/abjoiec.v1i1.22>.

⁴⁴ Burhan Muhammad, “Konsep Hifdzu An-Nafs Dan Relevansinya Di Era Milenial Perspektif M. Quraish Shihab Dalam Tafsir Al-Misbah” (IAIN Ponorogo, 2024).

6. Mental Health in Islamic Perspective

Based on the Qur'an and Al-Sunnah as guidelines for life to achieve happiness in this world and the hereafter, mental health from an Islamic perspective is defined as a person's ability to manage psychiatric functions and make dynamic adjustments with oneself, others, and the environment. Mental health experts generally disagree with the Islamic perspective on mental illness. Islam can help treat the soul and prevent mental disorders and foster mental health codes.⁴⁵

Mental health in Islam is not only seen from the medical side,⁴⁶ but also spiritual. Mental disorders, such as anxiety and depression, are often caused by an imbalance between physical, mental and spiritual needs. In Islam, protecting the soul (*hifz an-nafs*) and intellect (*hifz al-'aql*) is an integral part of worshipping Allah. Therefore, maintaining mental health is as much an obligation for a Muslim as maintaining physical health.

Maintaining mental health in the perspective of Al-Quran and Al-Sunnah rests on the principle of wasathiyah (moderation) in fulfilling needs between material and spiritual, 2) the methods of Al-Qur'an and Al Hadith in realizing mental health include strengthening the spiritual dimension, controlling biological motivation and learning methods that are urgent for mental health. The achievement of these methods can be seen from the life of the prophet and the sahabata in terms of his relationship with God, with himself, his relationship with others, and the universe.⁴⁷

7. Generation Z and the Challenge of Social Media

Generation Z has grown up with technological advancements, but they also face increasing mental health issues. Compared to previous generations, Generation Z tends to experience higher levels of anxiety and stress. They also often feel trapped in their virtual lives and feel pressure to look perfect on social media, which can lead to addiction, sleep disorders and mental health issues. Generation Z may also face other mental health issues, such as academic pressure, social relationship issues, and family problems. As a

⁴⁵ Purmansyah Ariadi, "Kesehatan Mental Dalam Perspektif Islam," *Syifa'MEDIKA: Jurnal Kedokteran Dan Kesehatan* 3, no. 2 (2019): 118–27.

⁴⁶ Mutiara Andini, Djumi Aprilia, and Primalita Putri Distina, "Kontribusi Psikoterapi Islam Bagi Kesehatan Mental," *Psychosophia: Journal of Psychology, Religion, and Humanity* 3, no. 2 (2021): 165–87.

⁴⁷ Ikhwan Fuad, "Menjaga Kesehatan Mental Perspektif Al-Qur'an Dan Hadits," *Journal An-Nafs: Kajian Penelitian Psikologi* 1, no. 1 (2016): 31–50.

result, it is important for them to have the right strategies and help to deal with these issues.⁴⁸

Generation Z is a generation that is very close to technology and social media. Platforms like Instagram, TikTok and YouTube have become an integral part of their lives. However, research shows that excessive social media use can increase levels of anxiety, depression and social isolation. From the perspective of Maqashid al-Syariah, this has the potential to damage the well-being of the soul and mind, so it is something that needs to be anticipated.

Norms become lost due to dependency. Examples are the lack of manners towards older people and the fading culture of shame. For example, the online begging that went viral in late 2022 is another example of how Generation Z is willing to do whatever it takes to get attention online. Generation Z also spends a lot of time on the internet and doesn't interact much with others in person because they are overusing social media.⁴⁹

8. Tafsir Maqashid as a Spiritual and Mental Solution

Maqashid interpretation offers a relevant approach to addressing mental health issues among Generation Z. First, maqashid *hifz an-nafs* (protecting the soul) emphasizes the importance of maintaining emotional and spiritual well-being. Islamic Shari'ah advocates a balance between the life of this world and the hereafter and emphasizes the importance of peace of mind through *dhikrullah* (remembering Allah). Second, maqashid *hifz al-'aql* (protecting the intellect) emphasizes the importance of protecting the intellect from disturbances caused by unhealthy and useless information. Islam emphasizes the importance of science and healthy thinking, and protects the mind from things that can damage its health.

The following is an explanation of the Qur'anic commentaries that relate to Generation Z's mental health, with reference to classical commentaries (al-Qurthubi, al-Thabari and Ibn Katsir) and contemporary commentaries (Sayyid Qutb, Yusuf Qaradhawi and Quraish Shihab) Each commentary will be analyzed in relation to issues faced by Generation Z, such as identity search, social pressure and mental health.

⁴⁸ Yoseph Hendrik Maturbongs, "Generasi Z: Tantangan & Harapan Di Era Digital," *TarFomedia* 4, no. 2 (2023): 15–20.

⁴⁹ Asyifa Nurul Liah et al., "Pengaruh Media Sosial Terhadap Degradasi Moral Generasi Z," *Nautical: Jurnal Ilmiah Multidisiplin Indonesia* 2, no. 1 (2023): 68–73.

Surah Maryam verses 59-60 is a part of the Qur'an that explains about the generation after the prophets who were negligent in carrying out religious obligations, especially in establishing prayer. Allah *Subhanahu wa Ta'ala* says:

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَةِ إِبْرَاهِيمَ وَأَسْرَاءَ إِيْلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا
إِذَا تَنَلَى عَلَيْهِمْ آيَةُ الرَّحْمَنِ حَرُّوا سُجَّدًا وَبُكِيًّا فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسُوفَ يَلْقَوْنَ عَذَابًا
إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا

Those are the ones whom Allah has favored, the prophets of the descendants of Adam, those whom We took on board with Noah, the descendants of Abraham and Israil (Ya'qub), and those whom We have guided and chosen. When the verses of Allah, the Most Merciful, were recited to them, they bowed down, prostrated themselves, and wept. Then, there came after them (a generation) of successors who neglected prayer and followed their lust. They will go astray in the future. Maryam. Except for those who repent, believe, and do righteous deeds, they will enter Paradise and will not be wronged in the least.

According to Tafsir Maqasid (goal-based interpretation), this verse can be interpreted by understanding the objectives emphasized by Allah related to the theme raised in these verses, namely:

- a. Warning against wasting prayer and lust Tafsir Maqasidi underlines that one of the main purposes of this verse is to warn people to maintain commitment to prayer and not be tempted to follow lust. Allah warns that negligence in worship will lead to loss and misguidance in the Hereafter.
- b. The urgency of maintaining piety across generations: This verse highlights the changes in behavior in the generations that came after the prophet and the pious people before him. Tafsir Maqasidi emphasizes that this verse aims to make Muslims aware that the continuity of religious values between generations is important. If piety is not maintained, then the next generation is vulnerable to being trapped in negligence, losing direction, and following lust.
- c. Allah's mercy for those who repent: The next verse (verse 60) tells us that anyone who comes to his senses and repents, and improves himself by believing and doing righteous deeds, will receive Allah's mercy in the form of Paradise. This shows that another purpose of this verse is to give hope to those who want to improve themselves.

- d. Consequences of the Hereafter as a reminder: Tafsir Maqashidi attributes this verse to the purpose of warning about the consequences of the hereafter. By reminding that those who neglect prayer and indulge in lust will go astray, people are invited to always be aware of the consequences of their actions, especially regarding the obligation of worship and guarding themselves from lust.

Overall, verses 58-60 of Surah Maryam in the perspective of Tafsir Maqashid emphasize the message that human beings should maintain their worship, especially prayer, and avoid lust as a form of obedience to Allah. This verse contains a mission to maintain piety across generations, warn about the dangers of negligence, and provide hope for those who repent.

Furthermore, surah Al-Baqarah [2]: 286

لَا يَكْلِفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۗ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ۗ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا ۗ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ وَاعْفُ عَنَّا وَارْحَمْنَا ۗ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ۝

Allah does not burden anyone except according to his ability. He will be rewarded for the good he has done and punished for the evil he has done. (They pray): 'O our Lord, do not punish us if we forget or make mistakes. O our Lord, do not impose on us a heavy burden as You imposed on those before us. O our Lord, do not impose on us what we cannot bear. Forgive us; pardon us; and have mercy on us. You are our Helper, so help us against those who disbelieve.

In Imam Al-Qurthubi's tafsir Al-Jami' li Ahkam Al-Qur'an, he explains it as evidence of Allah's compassion that does not give burdens that exceed human capabilities. This is relevant to the context of Generation Z's mental health, which often feels burdened by social pressures and high expectations in modern life. Tafsir al-Tabari reminds us that every test and challenge faced by individuals, including Generation Z, is in accordance with their capacity, so there is no need to feel overburdened. This verse can serve as a foundation in Islamic psychology to help Generation Z manage mental stress.⁵⁰

Meanwhile, according to Al-Mishbah's interpretation, M. Quraish Shihab highlights the importance of understanding self-limitation and makes this verse a guide

⁵⁰Al-Thabari, Muhammad ibn Jarir. *Jami' al-Bayan fi Ta'wil Al-Qur'an*, Dar al-Kutub al-Ilmiyah, Beirut, 2001.

in managing psychological burdens. According to Quraish Shihab, humans must realize that every test is a form of God's love, and it is important for each individual not to feel too depressed. This relates closely to the mental health challenges faced by Generation Z, where they often feel overwhelmed by social expectations and media pressure. This interpretation encourages mental balance through awareness of one's limitations and the belief that Allah never gives a test beyond one's ability.⁵¹

Surah Al-Ra'd [13]: 28

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ۝

“Those who believe and their hearts are calmed by the remembrance of Allah. Remember, it is only in the remembrance of Allah that the heart is at rest.”

In his tafsir (Al-Jami' li Ahkam Al-Qur'an) Al-Qurtubi emphasizes that dhikr and remembering Allah is the most effective way to achieve inner calm and mental balance. This is especially relevant for Generation Z who often face anxiety and stress due to modern life. It underscores that the source of true tranquility is not to be found in worldly things or social media, but through a strong relationship with Allah. In the context of psychology, this can be a spiritual therapy to ease the anxiety and stress felt by the younger generation.⁵²

Allah *Subhanallahu wa Taala* says in Surah Al-Isra [17]: 70:

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

“And indeed, We have honored the sons and daughters of Adam, We transported them on land and sea, We gave them sustenance from the good and We favored them with a perfect surplus over many of the creatures We have created.”

Ibn Katsir interprets the above verse as evidence that humans, as creatures glorified by Allah, have great potential and high responsibility. This interpretation is relevant to Generation Z's search for self-identity. They often lose their sense of self-worth or doubt their value amidst the overwhelming flow of social media. It emphasizes

⁵¹ Shihab, M. Quraish. Tafsir Al-Mishbah: Pesan, Kesan, dan Keserasian Al-Qur'an. Lentera Hati, Jakarta, 2002.

⁵² Al-Qurthubi, Muhammad ibn Ahmad. Al-Jami' li Ahkam Al-Qur'an. Dar al-Kutub al-Misriyya, Kairo, 1964.

that humans have a special position in the sight of Allah, which can help Generation Z build a healthier sense of confidence and identity.⁵³

Surah Al-Baqarah [2]: 152

فَاذْكُرُونِي أَذْكَرُكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونَ ۝

“So remember Me, and I will remember you. Give thanks to Me, and do not disobey Me.”).

Sayyid Qutb in his tafsir Fi Zilal Al-Qur'an explains the importance of closeness to Allah to maintain psychological balance. According to Qutb, when one remembers Allah and communicates with Him, it builds peace in the heart, which is very relevant in the modern world full of distractions and stress. This tafsir invites Generation Z to return to spirituality as a solution to mental problems such as anxiety and depression, which they often face in a competitive and digitized environment.⁵⁴

Surah Al-Hujurat [49]: 11

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَرُوا بِالْألقَابِ بِئْسَ الإِسْمُ الفُسُوقُ بَعْدَ الإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ

“O you who believe! Let not a people make fun of another people, (for) it may be that they (the made fun of) are better than they (the made fun of), nor let women (make fun of) other women, (for) it may be that the women (made fun of) are better than the women (made fun of). Do not insult one another and do not call one another by bad names. The worst of calls is that which comes after faith, and whoever does not repent, then they are the wrongdoers.”

Yusuf al-Qaradawi in his book Maqashid Sharia emphasizes that this verse teaches social ethics that are very relevant in the context of interactions on social media. Al-Qaradawi highlights the importance of maintaining harmonious relationships, not committing insults or bullying, which often occurs online, especially among Generation Z. This interpretation serves as a strong moral guide for maintaining mental health and

⁵³ Ibn Kathir, Isma'il. "Tafsir Al-Qur'an al-Azim". Dar Ibn Hazm, Beirut, 1999

⁵⁴ Qutb, Sayyid. "Fi Zilal Al-Qur'an". Dar al-Shuruq, Kairo, 2003.

healthy social relationships. This tafsir serves as a strong moral guide for maintaining mental health and healthy social relationships, and avoiding destructive behaviors such as cyberbullying that often trigger anxiety and depression among the younger generation.⁵⁵

The explanations of the mufassirs above, both classical and contemporary tafsir, both provide deep insights into how Islamic teachings can help deal with the psychological and mental challenges faced by Generation Z. In the study of scholars, classical tafsir, as explained by Al-Tabari, Al-Qurtubi, and Ibn Kathir, emphasizes human greatness and the grace of Allah in managing the burdens of life, while contemporary tafsir as proposed by Quraish Shihab, Sayyid Qutb, and Yusuf al-Qaradawi highlight more modern challenges, such as social and technological pressures. These commentaries provide relevant spiritual and moral solutions to maintain Generation Z's mental balance amidst the complexities of modern life.

9. Implementation of Maqashidd Interpretation in the Life of Generation Z

The application of Tafsir Maqashidd in responding to mental health challenges among Generation Z can be done in several ways. First, through education that integrates spiritual values in modern life. Second, providing a deeper understanding of the dangers of social media to mental health, and how a Muslim should be wise in using it. Thirdly, encouraging the younger generation to strengthen their relationship with Allah as the main source of peace of mind.

a. Spiritual and Mental Education

The importance of spiritual and mental education for the Generation Z⁵⁶ cannot be ignored. One solution that can be implemented is through education that integrates Islamic spiritual values into the curriculum, focusing on developing a balance between mental and spiritual health. Maqashid interpretation emphasizes that religion does not only address the vertical relationship between man and God, but also the horizontal relationship between man and his fellow man. Therefore, strengthening moral and ethical values in social interactions is an important part of maintaining mental health.

b. Digital Awareness

⁵⁵ Al-Qaradawi, Yusuf. "Maqashid Syariah" Asas untuk Mengembangkan Pemikiran Hukum Islam. Gema Insani, Jakarta, 2001.

⁵⁶ Anny Musta'inah, "Konsep Pendidikan Mental Spiritual Dalam Kitab Ihya 'Ulumuddin Al-Ghazali" (Pendidikan Agama Islam PPS-IAIN Syekh Nurjati Cirebon, 2021).

Digital awareness is also an important aspect in maintaining Generation Z's mental health. Tafsir Maqashid emphasizes the importance of wisdom in using technology, especially in avoiding content that damages the soul and mind. Therefore, it is important to educate Generation Z about the negative impact of social media on mental health⁵⁷, and provide relevant spiritual guidance in using technology wisely.

c. Sharia-based Spiritual Counseling

Spiritual counseling⁵⁸ counseling that is based on the principles of Maqashid al-Syariah can be a useful solution for those with mental disorders. This counseling not only focuses on medical issues, but also strengthens one's relationship with God and helps them find deeper meaning in their lives through worship and dhikr.

D. CONCLUSION

This study shows that the mental health of Generation Z requires serious attention, especially as they face complex challenges due to social pressure and the influence of social media. The Tafsir Maqashid approach, which emphasizes the importance of protecting the soul and mind, is proposed as a solution to help Generation Z maintain their mental well-being. Through applying spiritual values in the education system and a wise approach to technology, Generation Z can develop the mental resilience and skills needed to deal with the stresses of modern life.

Future research may further explore the effectiveness of applying Tafsir Maqashid in spiritual education and counselling programs for Generation Z. In addition, a more in-depth study of the integration of religious values and modern psychological techniques can provide new insights to support adolescent mental health, as well as address the limitations faced by this research in its application in various social and cultural contexts.

⁵⁷ Nila Zaimatus Septiana, "Dampak Penggunaan Media Sosial Terhadap Kesehatan Mental Dan Kesejahteraan Sosial Remaja Dimasa Pandemi Covid-19," *Nusantara of Research : Jurnal Hasil-Hasil Penelitian Universitas Nusantara PGRI Kediri* 8, no. 1 (2021): 1–13, <https://doi.org/10.29407/nor.v8i1.15632>.

⁵⁸ M Fuad Anwar, "Dakwah Sebagai Media Konseling Spiritual," *ORASI: Jurnal Dakwah Dan Komunikasi* 10, no. 1 (2019): 55, <https://doi.org/10.24235/orasi.v10i1.5138>.

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