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# Prophetic Values as Spiritual Coping: Hadith-Based Mental Resilience for Muslim Generation Z

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**Abstract:** Generation Z in the digital age confronts psychological pressures of growing complexity, chief among them anxiety driven by social comparison on digital platforms, academic demands, and environmental expectations. Existing responses, which rely mainly on cognitive-behavioural therapy and modern psychiatric models, often fail to address the spiritual dimension that is central to the lived experience of Muslim youth. This article examines the relevance of prophetic hadith to the construction of Islamic mental resilience as a strategy for managing anxiety among Generation Z. Using qualitative library research with thematic analysis, the study draws on three canonically authenticated hadiths from Ṣaḥīḥ Muslim (no. 2664), Sunan al-Tirmidhī (no. 2344), and Ṣaḥīḥ al-Bukhārī (no. 2974), interpreted through the classical syarḥ literature of al-Nawawī, al-ʿUthaymīn, Ibn Ḥajar al-ʿAsqalānī, and al-Mubārakfūrī, and enriched with findings from contemporary psychology and Scopus-indexed research. The findings demonstrate that three prophetic values, namely optimism, tawakkul (reliance on God), and qanā'ah (contentment), constitute the pillars of a coherent Islamic mental resilience framework. Optimism functions as a cognitive reframing mechanism that prevents rumination; tawakkul reduces anxiety about uncertain outcomes while sustaining purposeful effort; and qanā'ah moderates social comparison and materialism, directly counteracting the psychological pressures generated by algorithmic media environments. The article concludes that prophetic hadith operates not merely as normative guidance but as a viable spiritual coping architecture for Generation Z, offering a prophetic-value-based conceptual framework that complements, rather than replaces, professional psychological intervention.

**Keywords:** *anxiety; digital age; Generation Z; mental resilience; prophetic hadith.*

**Abstrak:** Generasi Z di era digital menghadapi tekanan psikologis yang semakin kompleks, khususnya kecemasan yang dipicu oleh perbandingan sosial di platform digital, tuntutan akademik, dan ekspektasi lingkungan. Model penanganan yang ada, yang bertumpu pada terapi kognitif-perilaku dan psikiatri modern, sering kali kurang mampu menjawab dimensi spiritual yang menjadi inti pengalaman hidup anak muda Muslim. Artikel ini mengkaji relevansi hadis Nabi SAW dalam membangun resiliensi mental Islami sebagai strategi mengatasi kecemasan pada Generasi Z. Dengan

pendekatan kualitatif berbasis library research dan analisis tematik, penelitian ini mengkaji tiga hadis berstatus sahih dari Ṣaḥīḥ Muslim (no. 2664), Sunan al-Tirmidhī (no. 2344), dan Ṣaḥīḥ al-Bukhārī (no. 2974), yang dianalisis melalui literatur syarah klasik al-Nawawī, al-ʿUthaymīn, Ibn Ḥajar al-ʿAsqalānī, dan al-Mubārakfūrī, serta diperkaya dengan temuan psikologi kontemporer dan penelitian terindeks Scopus. Hasil penelitian menunjukkan bahwa tiga nilai profetik, yaitu optimisme, tawakal, dan qanā'ah, membentuk kerangka resiliensi mental Islami yang kohesif. Optimisme berfungsi sebagai mekanisme rekognisi kognitif yang mencegah ruminasi; tawakal mengurangi kecemasan terhadap hasil yang tidak pasti sambil mempertahankan ikhtiar yang bertujuan; dan qanā'ah memoderasi perbandingan sosial dan materialisme, sehingga secara langsung menangkal tekanan psikologis yang dihasilkan oleh lingkungan media algoritmik. Penelitian menyimpulkan bahwa hadis Nabi tidak hanya berfungsi sebagai panduan normatif, tetapi juga sebagai arsitektur coping spiritual yang layak bagi Generasi Z, menawarkan kerangka konseptual berbasis nilai profetik yang melengkapi, bukan menggantikan, intervensi psikologi profesional.

**Kata Kunci:** *anxiety; era digital; generasi Z; hadis Nabi; resiliensi mental.*

## 1. Introduction

Generation Z, comprising individuals born between 1997 and 2012, has grown up in an intensely digital and competitive environment.[1] Within the Indonesian context, adolescent mental health has become a serious concern: one in three young people is reported to have a mental health problem, and one in twenty has experienced a mental disorder in the preceding twelve months, with anxiety disorders constituting the most prevalent category at 3.7 percent.[2] Anxiety, in its clinical sense, is broadly normal and manageable at low levels; it becomes a disorder when it is excessive, persistent, and disruptive of daily functioning.[3]

Anxiety symptoms among adolescents typically manifest as irritability, a sense of pressure, fear, loss of motivation, sadness, and sleep disturbance.[4] At a broader level, anxiety can impair concentration, productivity, social relationships, and emotional stability, particularly under sustained academic pressure and social comparison in digital media.[5] In such conditions, many young people not only carry a psychological burden but also lose their sense of security and life orientation.

Existing responses, which rely chiefly on cognitive-behavioural therapy and modern psychiatric models, carry well-documented limitations in addressing the needs of Muslim

[1] Rusdan Kamil and Laksmi, "Generasi Z, Pustakawan, dan Vita Activa Kepustakawanan," *BACA: Jurnal Dokumentasi dan Informasi* 9008, no. 105 (2023): 25–34, https://doi.org/10.55981/baca.2023.1119.

[2] Gloria, "Hasil Survei I-NAMHS: Satu dari Tiga Remaja Indonesia Memiliki Masalah Kesehatan Mental," Universitas Gadjah Mada, 2022.

[3] Kevin Adrian, "Mengenal Anxiety yang Mengganggu dan Berbagai Jenisnya," Alodokter, 2025.

[4] Anak Agung et al., "Generalized Anxiety Disorder (GAD): A Literature Review," *Jurnal Biologis Terapis*, 2024, 697–603.

[5] Muhammad Distian, Andi Hermawan, and Gheodevi Hernanda, "Systematic Literature Review: Dampak Gangguan Kecemasan Gen Z Akibat Trauma Pertemanan dan Keluarga Terdekat," 1, no. 2 (2026): 52–59.

communities in their entirety.[6] Research consistently shows that treatment models which disregard the religious dimension face barriers to effective communication between healthcare providers and religious leaders, as well as low community literacy regarding approaches grounded in Islamic values.[7] In a religious society such as Indonesia, the search for mental health solutions cannot be separated from the dimensions of faith, inner tranquillity, and spiritual connection with God.[8]

A recently published Scopus-indexed meta-analysis of 74 longitudinal and intervention studies drew on PsycINFO, Medline, and Scopus databases to examine the role of religiosity and spiritual involvement in the prevention and management of depression and anxiety in young people aged 10 to 24 years.[9] Meta-analysis of high-quality longitudinal studies found that spiritual well-being was protective against depression and that positive religious coping was associated with better mental health outcomes, providing robust empirical support for the integration of spiritual resources into Gen Z mental health frameworks. Against this backdrop, the hadith of the Prophet Muḥammad ṣallā Allāh ʿalayhi wa-sallam offers spiritual values capable of functioning as a strategy for strengthening mental resilience through concepts of tawakkul, qanā'ah, and optimism.[10]

Previous studies have identified prophetic guidance relevant to mental health. Ash, Mulyani, and Apriani found that prophetic hadiths provide practical guidance including guarding the tongue, avoiding diseases of the heart such as excessive worldliness, and avoiding despair, thereby preventing mental disorders.[11] Ramadhan found that practices of du'ā', dhikr, and ṣalāh effectively strengthen mental calmness and spiritual resilience.[12] Yet these studies remain at the level of general thematic description and have not formulated specific mechanisms by which prophetic values can be operationalised to address the anxiety experienced by Generation Z in the digital environment.

[6] Betul Keles, Niall McCrae, and Annmarie Grealish, "A Systematic Review: The Influence of Social Media on Depression, Anxiety and Psychological Distress in Adolescents," *International Journal of Adolescence and Youth* 25, no. 1 (2020): 79–93, https://doi.org/10.1080/02673843.2019.1590851.

[7] Andik Isdianto, Nuruddin Al Indunissy, and Novariza Fitrianti, "Integrasi Psikiatri Modern dan Spiritualitas Islam untuk Penanganan Gangguan Bipolar pada Komunitas Muslim Indonesia," *Indonesian Journal of Islamic Studies (IJIS)* 1, no. 2 (2025): 380–401, https://doi.org/10.62567/ijis.v1i2.1084.

[8] Rahma Nia Azizah, "Hadis dan Kesehatan Mental: Perspektif Nabi tentang Kesejahteraan Jiwa dan Resiliensi," *Jurnal Ar Risalah* 2, no. 1 (2025).

[9] Shilpa Aggarwal et al., "Religiosity and Spirituality in the Prevention and Management of Depression and Anxiety in Young People: A Systematic Review and Meta-Analysis," *BMC Psychiatry* 23 (2023): 729, https://doi.org/10.1186/s12888-023-05091-2.

[10] Mu Ida and Nur Nasrullah, "Inner Peace dalam Hadis Nabi: Reaktualisasi Nilai Spiritualitas Islam bagi Generasi Z," *DIRAYAH: Jurnal Ilmu Hadis* 6, no. 1 (2025): 120.

[11] Apriani Ash, Mulyani, and Ira Abil Apriani, "Kesehatan Mental dalam Perspektif Hadis (Analisis Studi Hadis Tematik)," *AL-ISNAD: Journal of Indonesian Hadith Studies* 5, no. 2 (2024): 123–130, https://doi.org/10.51875/alisnad.v5i2.515.

[12] Desi Ramadhan, "Self Healing untuk Kesehatan Mental pada Generasi Strawberry dalam Perspektif Hadis (Kajian Hadis Tematik)" (undergraduate thesis, UIN Kiai Achmad Siddiq Jember, 2024).

Sulaeman similarly confirmed the relevance of prophetic hadiths to mental health but did not connect their mechanisms specifically to digital-era psychological pressures.[13]

Regarding the specific digital context, research shows that 33 percent of Gen Z members who are digital natives spend more than six hours a day using mobile devices, with Indonesian Gen Z spending an average of 8.5 hours daily.[14] A Scopus-indexed scoping review published in the Interactive Journal of Medical Research scanned 413 articles and found only 5 that specifically examined digital-based spiritual and mental health approaches for Generation Z, underscoring a significant research gap between the spiritual needs of this cohort and the integration of prophetic hadith values with the psychological challenges of the digital age.[15][16]

The novelty of this study lies in its attempt to formulate prophetic-hadith-based mental resilience as a more operational and contextual concept. The article contributes to contemporary hadith studies in the social-psychological domain and opens space for a reading of hadith that is more responsive to the challenges of digital civilisation. Specifically, it directs attention to hadiths containing the values of tawakkul, optimism, and qanā'ah, analysed thematically through a library research approach, treating hadith not merely as normative guidance but as a spiritual foundation for actualising a coping architecture suited to Muslim Generation Z in the digital age.

## 2. Method

This study employs qualitative library research (*library research*) with a conceptual-methodological approach. Primary data consist of hadiths of the Prophet Muḥammad ṣallā Allāh ʿalayhi wa-sallam concerning mental resilience, drawn from Ṣaḥīḥ al-Bukhārī, Ṣaḥīḥ Muslim, and Sunan al-Tirmidhī. These three works were selected because they constitute the foundational hadith collections of the highest scholarly authority and form part of the *Kutub al-Sittah*. Secondary data comprise classical syarḥ hadith works: *Syarḥ Ryāḍ al-Ṣāliḥīn* by Muḥammad bin Ṣāliḥ al-ʿUthaymīn; *Fatḥ al-Bārī bi Syarḥ al-Bukhārī* by Ibn Ḥajar al-ʿAsqalānī; *al-Minhāj fī Syarḥ Ṣaḥīḥ Muslim* by Imam al-Nawawī; and *Tuḥfat al-Aḥwadhī bi Syarḥ Jāmi' al-Tirmidhī* by al-Mubārakfūrī. These syarḥ works were selected because they represent universally accepted scholarship in the hadith sciences and serve as primary references for understanding the meaning, context, and content of hadith. Additional

[13] Desi Rakhmawati Putri Sulaeman, "Hadis tentang Kesehatan Mental: Studi Hadis Tematik" (UIN Sunan Gunung Djati Bandung, 2024).

[14] Noki Irawan Saputra et al., "Gambaran Skrining Kesehatan Mental Gen Z dengan SRQ-29," *Buletin Riset Psikologi dan Kesehatan Mental (BRPKM)* 5, no. 1 (2025): 42–48, https://doi.org/10.20473/brpkm.v5i1.72485.

[15] Susanna Y. Park et al., "Digital Methods for the Spiritual and Mental Health of Generation Z: Scoping Review," *Interactive Journal of Medical Research* 13 (2024): e48929, https://doi.org/10.2196/48929.

[16] Rahman et al., "Adolescent Depression in the Digital Era: An Analysis of Prophetic Hadith as the Foundation of Humanistic Islamic Counseling," *Ghaidan: Jurnal Bimbingan Konseling Islam dan Kemasyarakatan* 10, no. 1 (2026): 1–17.

secondary data are drawn from books, journals, and scientific articles discussing mental resilience, anxiety, and Generation Z.

Data were collected through documentary research using thematic (*mawḍṭū'ī*) hadith searching. The collected hadiths were subjected to *takhrīj* to determine their sources and quality. Their contents were then analysed using the syarḥ works and supporting literature to obtain a comprehensive understanding of their meanings, contexts, and mental resilience values.

Data analysis was conducted descriptive-analytically by grouping hadiths according to themes of mental resilience such as tawakkul, optimism, and acceptance of divine decree, and then connecting them with the phenomenon of anxiety among Generation Z in the digital era. From the analysis of hadith content, conclusions were drawn concerning the relevance of mental resilience values in prophetic hadith to addressing anxiety in Generation Z. The study was also enriched by reference to Scopus-indexed research in psychology and religious studies to strengthen the evidence base for each identified value.

## 3. Results and Discussion

The discussion is organised into three sections. The first characterises the phenomenon of anxiety among Generation Z in the digital era as the contextual problem the study addresses. The second examines the relevant prophetic hadiths, including their *takhrīj* and syarḥ analysis. The third analyses the relevance of prophetic mental resilience values to addressing anxiety in Generation Z, drawing on contemporary psychological findings.

### *3.1. Anxiety among Generation Z in the Digital Era*

Mental resilience denotes the capacity to solve problems and adapt when confronting serious events or an accumulation of life difficulties.[17] Recent research demonstrates that resilience is not a fixed individual characteristic but a skill that can be developed through environmental support, coping strategies, and effective emotional regulation.[18] Islamic mental resilience specifically denotes the capacity to regulate emotions and deploy coping mechanisms grounded in Islam and the values taught by prophetic hadith, encompassing attitudes of tawakkul, optimism, acceptance of divine decree, and qanā'ah.

The term anxiety derives from the Latin *anxius* and the German *Angst*, both used to describe a negative affective condition accompanied by specific physiological responses.[19] Anxiety disorder is

[17] Salsabila Arum Pratiwi and Baiq Sandiati Yuliandri, "Anteseden dan Hasil dari Resiliensi," *Motiva: Jurnal Psikologi* 5, no. 1 (2022): 8–15.

[18] Faridah Faridah et al., "Resiliensi: Menjaga Ketahanan Mental dalam Menghadapi Tantangan Hidup," *Jurnal Mimbar: Media Intelektual Muslim dan Bimbingan Rohani* 11, no. 01 (2025): 13–33, https://doi.org/10.47435/mimbar.v11i01.3636.

[19] Auliya Maimanah and Teza Syafa Queen, "Gangguan Kecemasan: Konsep, Jenis-Jenis, Faktor Risiko, dan Tritmen Psikologis," n.d.

characterised by excessive apprehension regarding uncertain situations, together with uncomfortable and difficult-to-control behavioural responses. Data from the National Adolescent Mental Health Survey (NAMHS) indicate that, within the preceding twelve months, approximately 15.5 million adolescents in Indonesia have experienced various mental health disorders, including anxiety.[20]

Generation Z comprises individuals born between 1995 and 2010, a cohort widely characterised as the internet generation owing to extensive exposure to the internet and social media from a young age.[21] High levels of worry are a defining feature noted across this cohort, shaped by the rapid and complex dynamics of social and economic change, including the global financial crisis of 2008, the COVID-19 pandemic, and the Russia–Ukraine conflict.[22] In Indonesia, Gen Z numbers 71.5 million, constituting more than a quarter of the total population, with Muslim Gen Z representing approximately 60 million of them.[23][24]

A 2025 UNICEF Perceptions of Youth Mental Health report documents an emotional paradox: adolescent Gen Z members in surveyed countries simultaneously reported high levels of hope and high levels of anxiety.[25] Specifically, 56 percent of adolescent respondents reported feeling worried about their country's future (compared with 57 percent of young-adult Gen Z), and 45 percent felt uncertain about it (compared with 49 percent of young-adult Gen Z). This paradox is characteristic of the digital media environment, which amplifies both aspiration and fear simultaneously.

In Indonesia, an estimated 28 to 32 million people suffer from anxiety disorder, with over 6 percent (approximately 14 million) of those aged 15 and above affected by mental-emotional disorders including anxiety.[26] World Health Organization data indicate that anxiety disorders affect more than 200 million individuals globally, with prevalence reaching 9.1 percent among adolescents

[20] Maimanah and Queen.

[21] Dian Pebriani, Basri Aramico, and Riza Septiani, "Studi Eksplorasi Penggunaan Akses Sosial Media terhadap Kecemasan pada Remaja Gen Z di Kota Meulaboh," *Prepotif: Jurnal Kesehatan Masyarakat* 9, no. 1 (2025): 1230–1242, https://doi.org/10.31004/prepotif.v9i1.43442.

[22] Sidiq Nur Zaman, "Survey Deloitte: Kekhawatiran Gen Z dalam Hidup," *AKADEMIK: Jurnal Mahasiswa Humanis* 4, no. 1 (2024): 54–62, https://doi.org/10.37481/jmh.v4i1.658.

[23] Tim Redaksi, "Gen Z Muslim 60 Juta Jiwa, MATAHATI Dorong Transformasi Strategi Syiar Islam," 2026, https://sinpo.id/detail/118413/gen-z-muslim-60-juta-jiwa-matahati-dorong-transformasi-strategi-syiar-islam.

[24] Erlina Fury Santika, "Berapa Banyak Populasi Muslim Kalangan Muda di Dunia?" 2023, https://databoks.katadata.co.id/demografi/statistik/054bbcaab90d72e/berapa-banyak-populasi-muslim-kalangan-muda-di-dunia.

[25] UNICEF, "Understanding the Mental Health Impact of Global Challenges on Gen Z: UNICEF Perceptions of Youth Mental Health Report 2025," 2025.

[26] Eka Triningsih Zebua et al., "Pengaruh Cognitive Behavioral Therapy (CBT) terhadap Gangguan Kecemasan di SMA Negeri 3 Gunungsitoli," 12, no. 2 (2025): 1189–1209.

aged 13–18 and 9.7 percent among adults; Riskesdas 2018 found that approximately 6 percent of Indonesians aged 15 and above, or around 24 million people, experience anxiety disorder.[27][28]

Two principal mechanisms link digital media to Gen Z anxiety. The first is *social comparison*: the selective, idealised presentation of life on platforms such as Instagram, Facebook, and TikTok leads users to evaluate themselves against unattainable standards, eroding self-confidence and generating anxiety.[29] A Scopus-indexed systematic review of 13 eligible studies found that frequency of social media use was moderately and positively correlated with adolescent anxiety and depression, as reported by multiple measurement instruments. The second mechanism is *digital noise*: chronic high-intensity media stimulation, through endless-scroll content, persistent notifications, and retention-optimising algorithms, causes cognitive overload, reduces attention span (averaging 8 seconds for Gen Z), elevates cortisol levels, and triggers emotional instability.[30]

Academic burnout constitutes a further risk factor, defined as a psychological condition characterised by physical, mental, and emotional exhaustion resulting from prolonged exposure to demanding, high-involvement activities.[31] Burnout produces negative behavioural consequences including reluctance to complete assignments, negative expression, class avoidance, and declining motivation. Under these compounded pressures, spiritual resources become not merely desirable but structurally necessary. In this context, the prophetic hadith of Muḥammad ṣallā Allāh ʿalayhi wa-sallam can serve as a source of values and a relevant guide for building optimism, riḍā (acceptance), tawakkul, ṣabr (patience), and qanā'ah, enabling Gen Z to face an uncertain future without becoming trapped in excessive anxiety.

### *3.2. Thematic Study: Mental Resilience in Prophetic Hadith*

#### *3.2.1. The First Hadith: The Strong Believer*

The first hadith examined is narrated by Abū Hurayrah (ra) in *Ṣaḥīḥ Muslim*:[32]

[27] Lasri Atika, Raja Arlizon, and Khairiyah Khadijah, "Pengaruh Bimbingan Kelompok dengan Teknik Terapi Kognitif dalam Upaya Menurunkan Kecemasan Sosial (Social Anxiety) Siswa SMA," *Jurnal Fokus Konseling* 9, no. 2 (2023): 72–77.

[28] "Atlas 2024," 2024.

[29] Wahyu Waseso and Indra Dwiyanto Wibowo, "Dampak Media Sosial terhadap Kesehatan Mental Generasi Z di Indonesia: Tinjauan Naratif atas Mekanisme Social Comparison, Fear of Missing Out (FOMO), dan Strategi Digital Wellness pada Era 2025–2026," 2026.

[30] Najihah Nur Auliya, "Digital Noise & Silent Anxiety: Jejak Psikologis Gen Z di Balik Layar," 2026, https://uinsaid.ac.id/berita/digital-noise-silent-anxiety-jejak-psikologis-gen-z-di-balik-layar.

[31] Mariam E. Biremanoe, "Burnout Akademik Mahasiswa Tingkat Akhir," 2 (2024): 306–312.

[32] Abū al-Ḥusain Muslim bin al-Ḥajjāj al-Qushayrī al-Naysābūrī, *Ṣaḥīḥ Muslim*, 4th ed. (Cairo: Maṭba'ah ʿIsā al-Bābī al-Ḥalabī, 1955), no. 2664.

حدثنا أبو بكر بن أبي شيبة وابن نمير ...المؤمن القويّ خيرٌ وأحبُ إلى اللهِ من المؤمن الضَّعيف، وفي كلٍ خيرٌ .احرصْ
:على ما ينفعُك، واستعِنْ باللهِ ولا تعجزْ .وإنْ أصابك شيءٌ فلا تقلْ :لوْ أنيّ فعلتُ كان كذا وكذا، ولكنْ قُلْ
قدَر اللهِ، ما شاء فعل، فإنَّ لوْ تفتحُ عمل الشَيطان

*"The strong believer is better and more beloved to God than the weak believer, though there is good in both. Be diligent in pursuing what benefits you, seek God's help, and do not be overcome by helplessness. If something befalls you, do not say: "If only I had done such-and-such, it would have turned out differently." Rather say: "This is the decree of God; whatever He wills, He does." For the "if only" opens the door to Satan's work." (HR. Muslim)*

Concerning the phrase *al-Mu'min al-qawī khayr wa-aḥabb ilā Allāh min al-Mu'min al-ḍa'īf* (the strong believer is better and more beloved to God than the weak believer), Imam al-Nawawī explains that the strength intended here is strength of soul and ardour in the affairs of the hereafter, and also strength in faith, since it is strong faith that impels the believer to fulfil God's commands.[33] The phrase does not mean that a weak believer lacks the impulse to obedience, but only that the impulse is less intense, since both strong and weak believers possess goodness by virtue of their shared faith.

The phrase *iḥriṣ 'alā mā yanfa'uk* (be diligent in pursuing what benefits you), al-ʿUthaymīn reads as a prophetic instruction to strive earnestly to obtain and fulfil whatever benefits oneself and others, and to abandon whatever does not. It is complemented by *wa-sta'in bi-Allāh* (seek God's help), which al-ʿUthaymīn reads as a reminder not to rely solely on one's own effort and capability, since without God's assistance no human goal can be achieved.[34] The prohibition *wa-lā ta'jaz* (do not be overcome by helplessness) instructs the believer not to falter or surrender in the midst of earnest effort.

The concluding directive, *wa-in aṣābaka shay' fa-lā taqul: law annī fa'ltu kāna kadhā wa-kadhā, wa-lākin qul: qadar Allāh, mā shā'a fa'al*, instructs that when a misfortune occurs despite maximum effort and sincere prayer, one should not say "if only I had done this or that" but should instead affirm that all matters return to God.[35] Al-ʿUthaymīn explains that the "if only" opens the door to excessive regret, self-blame, and despondency, whereas accepting God's decree with equanimity teaches that behind every divine action there is wisdom and a lesson.

This hadith encapsulates the central values of strong faith, optimism, tawakkul on the Almighty, riḍā with divine decree, and positive perception of God (ḥusn al-ẓann bi-Allāh), all of which constitute psychological assets directly relevant to anxiety management.

[33] Al-Nawawī, *al-Minhāj fī Syarḥ Ṣaḥīḥ Muslim bin al-Ḥajjāj*, 16th ed. (Beirut: Dār Iḥyā' al-Turāth al-ʿArabī, 1972), https://shamela.ws/book/1711/3707.

[34] al-ʿUthaymīn, *Syarḥ Ryāḍ al-Ṣāliḥīn*, loc. cit.

[35] al-ʿUthaymīn, *Syarḥ Ryāḍ al-Ṣāliḥīn*, loc. cit.

### *3.2.2. The Second Hadith: Tawakkul and Providence*

The second hadith is narrated by ʿUmar ibn al-Khaṭṭāb (ra) in *Sunan al-Tirmidhī*:[36]

لَوْ أَنَّكُمْ تَتَوَكَّلُونَ عَلَى اللهِ حَقَّ تَوَكُّلِهِ لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ، تَغْدُو خِمَاصًا وَتَرُوحُ بِطَانًا

*"If you were to place your trust in God as He truly deserves to be trusted, He would provide for you as He provides for the birds: they set out in the morning with empty stomachs and return in the evening with full ones." (HR. al-Tirmidhī, rated ḥasan ṣaḥīḥ)*

Al-Mubārakfūrī explains that this hadith invites believers to true tawakkul, total and conscious reliance on God in seeking provision.[37] The phrase *tawakkul ḥaqq tawakkulihi* designates genuine tawakkul: the believer knows with full certainty that no one bestows provision except God, yet pursues it through licit effort commensurate with one's God-given capacity.[38] The bird metaphor is significant: birds have no master to guarantee their sustenance, yet they depart and seek what God has provided, returning satisfied.[39] Al-ʿUthaymīn elaborates that the bird that sets off hungry in the morning returns full in the evening because divine provision was prepared for it, as long as it fulfils its nature by seeking it.

The lesson for the believer is that human tawakkul requires *ikhtiyār* (purposeful effort) aligned with one's God-given nature, combined with complete reliance on God for the outcome. This concept of tawakkul, teaching Muslims to depend on God in all aspects of life while taking necessary action, has been empirically associated with reduced anxiety. A Scopus-indexed study in the *Journal of Religion and Health* found that tawakkul mediated the relationship between personality traits, depression, and anxiety in a sample of 352 Pakistani Muslim adults, with higher levels of tawakkul significantly predicting lower anxiety and depression.[40] A second Scopus-indexed study in *Mental Health, Religion & Culture* similarly found that tawakkul mediated the relationship between religious orientation and stress among Muslim adults.[41]

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[36] Muḥammad bin ʿIsā bin Sawrah al-Tirmidhī, *Sunan al-Tirmidhī*, 4th ed. (Cairo: Shirkah Maktabah wa Maṭba'ah Muṣṭafā al-Bābī al-Ḥalabī, 1975), no. 2344.

[37] ʿAbd al-Raḥīm al-Mubārakfūrī, *Tuḥfat al-Aḥwadhī bi Syarḥ Jāmi' al-Tirmidhī*, 7th ed. (Beirut: Dār al-Kutub al-ʿIlmiyyah, n.d.), https://shamela.ws/book/21662/3262.

[38] al-Mubārakfūrī, *Tuḥfat al-Aḥwadhī*, loc. cit.

[39] al-Mubārakfūrī, *Tuḥfat al-Aḥwadhī*, loc. cit.

[40] Muhammad Usama Gondal, Adnan Adil, and Anam Khan, "Tawakkul Mediates Between Personality Traits, Depression, and Anxiety in Pakistani Muslim Adults," *Journal of Religion and Health* 63, no. 1 (2024): 582–594, https://doi.org/10.1007/s10943-023-01771-1.

[41] Muhammad Usama Gondal, Adnan Adil, and Shujja Yousaf, "Mediating Role of Tawakkul Between Religious Orientation and Stress Among Muslim Adults," *Mental Health, Religion & Culture* 26, no. 8 (2023): 735–749, https://doi.org/10.1080/13674676.2023.1994189.

### *3.2.3. The Third Hadith: Contentment (Qanā'ah)*

The third hadith is narrated by Ḥakīm ibn Ḥizām (ra) in *Ṣaḥīḥ al-Bukhārī* (*mutafaq ʿalayh*):[42]

يا حَكيمُ، إنَّ هذا المالَ خَضِرٌ حُلْوٌ، فمَنْ أَخَذَهُ بِسَخاوَةِ نَفْسسَ بورِكَ لَهُ فيهِ، ومَنْ أَخَذَهُ بِإِشْرافِ نَفْسسَ لَمْ يُبارَكْ لَهُ فيهِ، وكان كالَّذي يأكُلُ ولا يشْبعُ، واليَدُ العُليا خَيْرٌ مِن اليَدِ السُّفْلى

*"O Ḥakīm, this wealth is lush and sweet. Whoever takes it with a generous soul will be blessed in it; whoever takes it with a greedy and covetous soul will not be blessed in it—he is like one who eats but is never satisfied. The upper hand is better than the lower hand." (Muttafaq ʿalayh)*

Al-ʿUthaymīn explains that the description of wealth as "lush" and "sweet" refers to its visual appeal (green is pleasant to the eye) and its pleasant effect (like sweetness, it makes the seeker want more).[43] Wealth obtained through wholesome and correct means (*sakhāwat nafs*, a generous, contented soul) will be blessed, whereas wealth sought with greed and covetousness (*ishrāf nafs*) will not bring blessing; its seeker is like one who eats continuously without satiety.[44]

Ibn Ḥajar al-ʿAsqalānī clarifies the phrase *al-yad al-'ulyā khayr min al-yad al-suflā* (the upper hand is better than the lower hand) by explaining that the upper hand is the giving hand and the lower hand is the receiving or begging hand.[45] The response of Ḥakīm ibn Ḥizām, who vowed never to ask anything of anyone after hearing this hadith, demonstrates the powerful transformative effect of the prophetic teaching.

From this hadith, the mental resilience value identified is qanā'ah: contentment with what one has, freedom from greed, and the joy of giving.[46] Qanā'ah teaches the believer to moderate desire, be grateful for what is given, and find sufficiency without constantly measuring oneself against others' possessions.

### *3.3. Takhrīj of the Mental Resilience Hadiths*

***Table 1. Takhrīj of the Three Mental Resilience Hadiths***

| No. | Opening Words of Hadith | Companion Narrator | Mukharrij al-Ḥadīth | Source | Status |
|---|---|---|---|---|---|
| 1 | al-Mu'min al-qawī khayr wa-aḥabb... | Abū Hurayrah (ra) | Imām Muslim | Ṣaḥīḥ Muslim no. 2664 | Ṣaḥīḥ |

[42] Abū ʿAbd Allāh Muḥammad bin Ismā'īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 3rd ed. (Damascus: Dār Ibn Kathīr, 1993), no. 2974.

[43] al-ʿUthaymīn, *Syarḥ Ryāḍ al-Ṣāliḥīn*, loc. cit.

[44] al-ʿUthaymīn, *Syarḥ Ryāḍ al-Ṣāliḥīn*, loc. cit.

[45] Aḥmad bin ʿAlī bin Ḥajar al-ʿAsqalānī, *Fatḥ al-Bārī bi Syarḥ al-Bukhārī*, 3rd ed. (Cairo: al-Maktabah al-Salafīyyah, 1970), https://shamela.ws/book/1673/2003.

[46] Seftha Meldi, Alfi Julizun Azwar, and Deddy Ilyas, "Konsep Qanā'ah Perspektif Hamka dalam Mengatasi Stres di Era Milenial," *Journal of Religion and Social Community* 1, no. 3 (2025): 160–168, https://doi.org/10.62379/jrsc.v1i3.259.

| | | | | | |
|---|---|---|---|---|---|
| 2 | Law annakum tatawakkalūna ʾalā Allāh... | ʿUmar ibn al-Khaṭṭāb (ra) | Imām al-Tirmidhī | Sunan al-Tirmidhī no. 2344 | Ḥasan Ṣaḥīḥ |
| 3 | Yā Ḥakīm, inna hādhā al-māl... | Ḥakīm ibn Ḥizām (ra) | Al-Bukhārī and Muslim | Ṣaḥīḥ al-Bukhārī no. 2974 | Mutafaq ʿalayh |

*Source: Authors' compilation from canonical hadith collections.*

The first hadith, narrated by Abū Hurayrah (ra) with the opening phrase *al-Mu'min al-qawī khayr wa-aḥabb ilā Allāh min al-Mu'min al-ḍa'īf*, is transmitted by Imam Muslim in *Ṣaḥīḥ Muslim* no. 2664. Hadith scholars unanimously assess it as *ṣaḥīḥ* by virtue of its connected chain, the high standard of justice and precision of its narrators, and its meeting of the criteria for *ṣiḥḥah*. It accordingly constitutes valid evidence for the importance of mental and spiritual strength in the believer.

The second hadith, narrated by ʿUmar ibn al-Khaṭṭāb (ra) with the opening phrase *law annakum tatawakkalūna ʾalā Allāh ḥaqq tawakkulihi*, is transmitted by Imam al-Tirmidhī in *Sunan al-Tirmidhī* no. 2344, rated *ḥasan ṣaḥīḥ* by al-Tirmidhī himself. The vast majority of scholars and jurists accept both *ṣaḥīḥ* and *ḥasan* hadiths as valid evidence.[47] This hadith affirms the importance of tawakkul as a foundation for the believer's psychological resilience.

The third hadith, narrated by Ḥakīm ibn Ḥizām (ra) with the opening phrase *yā Ḥakīm, inna hādhā al-māl khaḍiratun ḥulwah*, is recorded in *Ṣaḥīḥ al-Bukhārī* no. 2974, the highest category of *mutafaq ʿalayh* by both al-Bukhārī and Muslim. Its authenticity is beyond doubt and its authority as a primary source in the ethics of self-mastery and contentment is unassailable.

Based on the results of takhrīj, all three hadiths used in this study are of acceptable quality (*maqbūl*), the majority being *ṣaḥīḥ* or *mutafaq ʿalayh*. They are therefore fully appropriate as primary sources in the analysis of the concept of mental resilience from the perspective of prophetic hadith.

### *3.4. The Concept of Islamic Mental Resilience*

Mental resilience in the Islamic perspective can be understood as the capacity of the individual to withstand, recover, and reorganise psychological responses when confronting life's pressures without losing one's orientation of faith. In the context of Generation Z in the digital era, resilience is not merely about psychological durability but also about the capacity to maintain equilibrium among outward effort, inner tranquillity, and a relationship with God.[48] Accordingly, Islamic mental resilience can be understood as the integration of internal strength, spiritual awareness, and a view of life rooted in the values of prophetic hadith.[49]

[47] "Teori Pemahaman Hadis Hasan," *Jurnal Kewahyuan*, 2019, 12–47.

[48] Rahma Nia Azizah, "Hadis dan Kesehatan Mental."

[49] Girista Ali, "Nilai-Nilai Qanā'ah dan Tawakal Menurut Perspektif Buya Hamka dalam Buku Tasawuf Modern" (UIN Sultan Syarif Kasim Riau Pekanbaru, 2022).

Three principal pillars underlie this discussion: optimism, tawakkul, and qanā'ah. Optimism generates hope and prevents the individual from becoming trapped in despair; tawakkul teaches surrender to God after effort has been made; and qanā'ah cultivates an attitude of acceptance, gratitude, and moderation in the pursuit of desire.[50] Together these three pillars construct a coping framework that not only calms the emotions but also directs behaviour toward greater stability when confronting anxiety.

#### *3.4.1. Optimism as a Propulsive Force*

Optimism is a mental attitude that enables the individual to perceive positive possibilities even in the midst of pressure. In the first hadith concerning the strong believer, there is an explicit prohibition against becoming absorbed in regret after a misfortune, precisely because doing so opens space for negative thought and weakens the spirit.

In the context of Generation Z, optimism is particularly important because a great deal of anxiety arises from imagining an uncertain future, the pressure to achieve, and the habit of comparing oneself with others on social media. Research on optimism shows that an optimistic disposition is linked to the individual's capacity to focus on what is still possessed, to draw lessons from failure, and to sustain hope for the future.[51] A systematic review indexed in both PsycINFO and Scopus further confirms that positive religious coping and spiritual well-being function as protective factors against depression and anxiety in young people, providing an evidential basis for reading prophetic optimism as a genuine psychological resource.[52] Optimism can therefore be understood as the initial foundation of mental resilience, propelling Generation Z to continue moving forward even under digital pressure.

#### *3.4.2. Tawakkul as a Strengthener of the Heart*

Tawakkul is the second and crucial pillar in addressing anxiety. The hadith on tawakkul transmitted by Imam al-Tirmidhī demonstrates that tawakkul does not mean passive resignation but is a spiritual attitude that accompanies active effort. Al-ʿUthaymīn affirms that the Muslim must strive wholeheartedly and then entrust the final outcome to God without being drowned in excessive anxiety.[53]

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[51] Wahidin, "Optimisme Perspektif Pendidikan Islam dan Implementasinya dalam Layanan Bimbingan dan Konseling bagi Mahasiswa," *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 2 (2023): 1535–1558, https://doi.org/10.30868/ei.v12i02.3636.

[52] Aggarwal et al., "Religiosity and Spirituality in the Prevention and Management of Depression and Anxiety in Young People," 729.

[53] al-ʿUthaymīn, *Syarḥ Ryāḍ al-Ṣāliḥīn*, loc. cit.

The hadith's metaphor of birds departing in the morning with empty stomachs and returning in the evening with full ones illustrates that living beings must move, seek, and strive, while provision remains within God's guarantee. Tawakkul demonstrates that belief in God can reduce anxiety because the individual no longer bears sole responsibility for every outcome.[54] An empirical study by Gondal, Adil, and Khan published in the Scopus-indexed *Journal of Religion and Health* found that tawakkul functioned as a significant mediating variable between personality traits and levels of depression and anxiety, demonstrating that individuals with stronger tawakkul experienced lower psychological distress, precisely the dynamic that the prophetic hadith encodes as a spiritual principle. Within this framework, tawakkul helps Generation Z face academic, social, and economic pressures with greater calm and realism.

#### *3.4.3. Qanāʾah as Inner Peace*

Qanā'ah is the attitude of feeling sufficient with what one has, accepting God's provision, and refusing to be enslaved by excessive desire. In the hadith of Ḥakīm ibn Ḥizām, the Prophet explains that wealth pursued with a generous, contented soul will be blessed, whereas wealth chased with greed and covetousness will not bring peace.

For Generation Z, qanā'ah is highly relevant because much anxiety arises from the culture of social comparison, the desire always to present an idealised self, and the compulsion always to have more. Research on qanā'ah shows that the attitude of accepting and being grateful for what one has helps the individual reduce fear, envy, and disappointment about one's own life.[55] The digital well-being literature corroborates this: a Scopus-indexed bibliometric analysis of 1,103 publications on Gen Z mental health found that unrealistic social comparisons and the hedonic treadmill driven by algorithmic platforms are among the primary mechanisms producing chronic anxiety, exactly the conditions that qanā'ah's cognitive disposition directly addresses.[56] Qanā'ah is therefore not merely a moral value but a psychological mechanism that calms and stabilises emotion when confronting the pressures of the digital era.

### *3.5. Findings: Three Pillars of Prophetic Mental Resilience*

The following table synthesises the principal findings of the study, presenting the three hadith-based resilience values together with their psychological mechanisms, specific relevance to Gen Z anxiety, and supporting evidence from Scopus-indexed research.

***Table 2. Findings: Three Pillars of Islamic Mental Resilience Based on Prophetic Hadith***

[54] al-ʿUthaymīn, *Syarḥ Ryāḍ al-Ṣāliḥīn*, loc. cit.

[55] A. U. Jihadufiina, "Qanā'ah sebagai Metode dalam Menjaga Kesehatan Mental (Studi Kasus pada Orang Tua dengan Dua Anak Berkebutuhan Khusus di UPTD Anak Berkebutuhan Khusus Sidoarjo)," 2023.

[56] Dani Fadillah and Bai Long, "Empowering Gen Z's Mental Health in a Hyperconnected World," *International Journal of Social Psychiatry*, advance online publication (November 2025), https://doi.org/10.1177/00207640251384510.

| Hadith Value | Psychological Mechanism | Relevance to Gen Z Anxiety | Scopus / Key Support |
|---|---|---|---|
| Optimism (avoiding "if only" regret) | Cognitive reframing; prevents rumination and catastrophising | Counters FOMO and social comparison anxiety from social media | Aggarwal et al. (BMC Psychiatry, 2023); Gondal et al. (J. Religion Health, 2024) |
| Tawakkul (reliance on God + effort) | Reduces perceived unpredictability; lowers cortisol response to uncertainty | Addresses academic pressure and fear of the future without paralysing effort | Gondal, Adil & Yousaf (Mental Health, Religion & Culture, 2023); Isdianto et al. (MICJO, 2025) |
| Qanā'ah (contentment) | Decreases upward social comparison; promotes gratitude and self-acceptance | Mitigates digital-era materialism and the hedonic treadmill driving chronic anxiety | Fadillah & Long (Int. J. Social Psychiatry, 2025); Park et al. (IJMR, 2024) |

*Source: Authors' thematic analysis of hadith and contemporary psychological literature.*

The three values form a coherent and sequential coping architecture. Optimism provides the forward-facing orientation that prevents the individual from becoming trapped in regret or catastrophic anticipation. Tawakkul provides the structural mechanism by which effort is sustained while anxiety about the outcome is transferred to divine providence. Qanā'ah addresses the comparative-materialist dimension of anxiety, training the individual to evaluate sufficiency by internal spiritual standards rather than external social benchmarks. Together they constitute a spiritual coping architecture that addresses the specific psychological pressures generated by the digital media environment of Gen Z: upward social comparison, cognitive overload, hedonic escalation, and existential uncertainty.

### *3.6. Preventive Measures and Professional Help*

The concept of mental resilience in prophetic hadith functions not only as a curative measure when anxiety has already developed but also as a preventive step for maintaining mental health. The attitudes of optimism, tawakkul, and qanā'ah can form a more positive pattern of thought that enables individuals to manage life's pressures before they develop into more serious psychological disorders. In the context of Generation Z living within very rapid digital information flows, preventive measures can be taken through spiritual strengthening, managed social media use, maintaining healthy social relationships, and cultivating the habits of gratitude and positive thinking.[57]

[57] Anggun Anugrah Sejati et al., "Peran Psikologi Agama Islam terhadap Kesehatan Mental Remaja Usia 16–21 Tahun," 4, no. 2 (2025).

Islam also teaches the importance of taking initiative (*ikhtiyār*) when confronting life's problems, including mental health problems. Therefore, if the anxiety being experienced has begun to impair daily activities, reduce social, academic, or occupational functioning, then seeking assistance from a psychologist, counsellor, or doctor is a step fully aligned with the Islamic principle of taking necessary means. Tawakkul does not mean surrendering all problems without effort; it requires taking the measures that can assist recovery. Accordingly, the prophetic-hadith approach to building mental resilience is not in tension with modern psychological and medical approaches. The values of optimism, tawakkul, and qanā'ah can serve as the spiritual foundation that strengthens the individual, while professional assistance helps manage the psychological and clinical dimensions that require specialised intervention. Both can operate in a mutually complementary manner.

## 4. Conclusion

This study demonstrates that prophetic hadith provides a concept of mental resilience that is directly relevant to addressing anxiety among Generation Z in the digital era. Islamic mental resilience is built through three principal components: optimism, tawakkul, and qanā'ah. Optimism is the initial foundation of the process of mental resilience, functioning as the propulsive force that keeps the believer moving forward in the midst of difficulty, remaining hopeful, and refusing to become trapped in regret. Tawakkul is the strengthener of the heart, enabling the believer to face life courageously while reducing anxiety by entrusting final outcomes to God during the period of earnest effort. Qanā'ah is the foundation for learning to accept and be grateful for what one possesses, thereby reducing the fear, envy, disappointment, and pressure generated by social comparison.

These findings are corroborated by Scopus-indexed research confirming that tawakkul mediates the relationship between personality and anxiety, that spiritual well-being protects young people against depression and anxiety, and that the social-comparison and hedonic mechanisms driving Gen Z anxiety are precisely the conditions that prophetic values address. The prophetic hadiths thus serve not only as normative guidance but as a spiritual foundation for building positive coping in addressing anxiety among Generation Z facing contemporary psychological challenges. Through thematic analysis of hadith, this study offers a conceptual construction of mental resilience grounded in prophetic values that can serve as a spiritual coping framework for Generation Z in the digital era, as a complement to, and not a replacement for, professional psychological intervention.

This study is limited to library research and several hadiths related to mental resilience. Future research should develop empirical studies on the implementation of these hadith values in the lives of Generation Z, including clinical trials and mixed-method community research. The authors declare no conflict of interest. No financial or other interest exists that could influence the findings of this study.

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