

Thaharah and Gen-Z Socialization

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INFO ARTIKEL

Diterima:

Direvisi:

Disetujui:

ABSTRAK

Latar belakang penelitian ini adalah merebaknya gaya hidup pragmatis dan hedonis di kalangan Generasi Z, yang seringkali disertai dengan disorientasi nilai moral dan spiritual, seperti FOMO (Fear of Missing Out) dan YOLO (You Only Live Once). Kondisi ini mendorong perlunya pencarian nilai-nilai pragmatis yang dapat menanamkan etika pergaulan. Penelitian ini bertujuan untuk mengetahui pengaruh thaharah dalam etika pergaulan kalangan generasi Z dengan menggunakan *survey model ex post facto* mengukur skoring etika pergaulan pada kelompok generasi Z yang memiliki kethaharaan tinggi dan yang memiliki kethaharaan rendah, mengembangkan *instrument* kethaharaan dan etika pergaulan generasi Z. Peneliti menemukan bahwa generasi Z yang memiliki kethaharaan tinggi mempunyai skoring etika pergaulan yang tinggi dibandingkan dengan generasi Z yang memiliki kethaharaan rendah. Simpulan penelitian bahwa kethaharaan memiliki pengaruh signifikan terhadap etika pergaulan kalangan generasi Z. Thaharah bukan hanya bersih fisik, badan dan biologis, tetapi juga mempengaruhi jiwa, psikologis dan sosio kultural dalam tata pergaulan.

Kata kunci: Thaharah; Etika Pergaulan; Generasi Z

ABSTRACT

The background to this research is the rise of pragmatic and hedonistic lifestyles among Generation Z, often accompanied by moral and spiritual disorientation, such as FOMO (Fear of Missing Out) and YOLO (You Only Live Once). This situation drives the need to explore pragmatic values that can instill ethical social interactions. This research aims to determine the influence of THAHARAH in social ethics among generation Z by using an ex post facto survey model to measure social ethics scoring in the generation Z group who have high and low THAHARAH, developing an instrument for THAHARAH and social ethics for generation Z. Researchers found that generation Z who have high THAHARAH have high social ethics scores compared to generation Z who have low THAHARAH. The research conclusion is that cleanliness has a significant influence on social ethics among generation Z. THAHARAH is not only clean physically, bodily and biologically, but also influences the soul, psychology and socio-cultural aspects of the social system.

Keywords: Thaharah; Social Ethics; Generation Z



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INTRODUCTION

Generation Z, commonly referred to as "digital natives" or "native generation," comprises individuals born between 1997 and 2012, currently aged 13-28 years. This cohort is characterized by creativity, innovation, productivity, and accelerative workforce participation (Chapman, Nasirov, Hughes, & Hughes, 2025; Rehman, Adnan, & Moffett, 2024). Having come of age in an entirely digital environment, Generation Z demonstrates distinctive behavioral patterns including multitasking capabilities, simultaneous engagement across multiple digital platforms, and efficient problem-solving using advanced technological tools (Arum et al., 2023; Yuli Kritiyowati, 2021).

However, contemporary epidemiological and psychological research has documented significant psychosocial challenges within this population (Gruber et al., 2020). A substantial proportion of Generation Z individuals experience psychological distress manifesting as FOMO (Fear of Missing Out), YOLO (You Only Live Once), FOPO (Fear of People's Opinion), and self-hatred (Saputra, 2019; Elfa Mustika Wanda, 2023). These phenomena represent existential disorientations that are fundamentally disconnected from moral, spiritual, and religious value systems (Comay & Руда, 2025; Hagedorn & Dodd, 2015). The underlying etiology appears to be a profound erosion of moral, spiritual, and religious foundations, resulting in psychological sequelae including self-depreciation, pathological perfectionism, compulsive self-gratification, inability to internalize positive feedback, and progressive social withdrawal despite paradoxical digital connectedness—a condition conceptualized as "isolation within crowds" (Niswa Ajmaliyah, 2024).

Social ethics, distinct from personal or individual ethics, refers to moral principles that govern human interaction and interpersonal relationships within societal contexts (Zulkarnain, 2018). While personal ethics develop through solitude and introspection, social ethics are expressed through interaction and are consequently influenced by values transmitted through socialization, cultural norms, and practiced behavioral frameworks (Moral & Diri, 2015). In Generation Z populations, social ethics have been observed to deteriorate due to multiple intersecting factors: the primacy of digital communication over face-to-face interaction, exposure to information ecosystems characterized by moral relativism and pragmatism, and lifestyle values emphasizing materialism, hedonism, and immediate gratification. These societal pressures have created an ethical vacuum within Generation Z, necessitating intervention strategies grounded in cultural,

religious, and spiritual foundations (Wang, Luo, Xuan, & Jindong, 2024; Warnell, 2015).

To address this ethical deficit, the present research proposes thaharah—an Islamic concept encompassing physical purity, spiritual cleanliness, and moral integrity—as a pragmatic intervention mechanism. Rather than conceptualizing thaharah solely as ritualistic cleansing practice, this investigation positions thaharah as an integrated framework containing profound values of spirituality, religiosity, ethics, and morality that operate both as praxis (lived practice) and pragmatic orientation (Derliana, 2021; Muhammad Shodiq Ahmad, 2014). Physical cleanliness practices, when systematically habituated, are theorized to facilitate psychological alignment, spiritual development, and subsequently, enhanced social ethical behavior.

Previous empirical investigations have extensively examined Generation Z across multiple dimensions. Arum et al. (2023) established that Generation Z characteristics significantly influence future economic decision-making and productivity, positioning this cohort as central to national demographic advantage. Rinaldi et al. (2025) documented that technology utilization patterns directly impact marital satisfaction among Generation Z, revealing that conscious technology governance is essential for household stability. Zis et al. (2021) demonstrated that excessive gadget utilization correlates with communication passivity and impaired interpersonal effectiveness, transitioning Generation Z from active engagement to passive information consumption.

Notably, Suhardin (2021) identified curiosity as a critical variable in thaharah education within classroom contexts, revealing that cognitive engagement with purity concepts influences learning outcomes independently of intelligence and motivation variables. Niswa Ajmaliyah (2024) established empirical associations between dating experience and risky sexual behavior among Generation Z, demonstrating that adolescents with romantic relationship exposure exhibit elevated vulnerability to premature sexual activity. These investigations collectively highlight Generation Z's susceptibility to behavioral pathways with long-term psychosocial consequences.

Critically, while previous research has examined thaharah within narrow educational or ritualistic contexts, and while extensive literature exists regarding Generation Z psychosocial challenges, a substantial research gap remains: the direct empirical examination of thaharah as an integrated moral-spiritual framework and its measurable influence on social ethics among Generation Z populations. This investigation addresses this gap by examining whether systematic thaharah practice—incorporating both physical and spiritual dimensions—significantly influences ethical orientations in heterosexual social relationships, interpersonal

communication patterns, and community interaction frameworks among Generation Z.

From several previous studies that the researcher explained a lot of studying, in-depth, exploring related to the productivity of generation Z as part of the demographic bonus, Generation Z marriage, lifestyle and lifestyle of generation Z with gadgets, learning taharah in the classroom and the sexuality behavior of generation Z who have experienced a dating period are more vulnerable to risky sexuality life, so sexuality education is needed in the form of reproductive education in In this study, the researcher targets generation Z in a different form than that developed by the previous researcher, where in this study what is the *novelty* of the research is the influence of taharah as a form of real value held by gen-Z individuals into an ethical, moral, spiritual, religiosity value to become a framework in the association between individuals of different genders in the community.

Maintaining thaharah in Gen-Z personalities affects personality relationships in the community. Maintained in the slippage of communication and interaction ethics, so that we still take care of ourselves not to khalwat, not to touch physically, not to caress love, not to hug, not to kiss, and to take care of ourselves in relationships that are forbidden in life. This article further elaborates on these findings based on empirical data, field findings by conducting a survey of gen-Z respondents in several schools in South Jakarta and East Jakarta at the junior high and high school levels.

This study pursues the following research objectives: (1) to systematically measure social ethics scores among Generation Z individuals demonstrating high versus low thaharah commitment; (2) to examine the relationship between thaharah practice and ethical orientations in opposite-gender relationships; (3) to develop validated measurement instruments for thaharah and social ethics within Generation Z populations; and (4) to generate evidence-based recommendations for ethics education and spiritual formation programming.

The significance of this investigation extends to multiple domains: pedagogically, findings provide empirical guidance for ethics and religious education curricula; clinically, results may inform psychological intervention strategies for Generation Z mental health challenges rooted in ethical-spiritual deficits; institutionally, evidence supports policy development in educational and religious institutions; and societally, research contributes to understanding mechanisms through which spiritual-moral practices influence population-level ethical development—particularly critical given Generation Z's predominance in contemporary Indonesian demographics and their future influence as decision-makers across social, economic, and political spheres.

RESEARCH METHOD

This study uses a quantitative ex post facto design (Suhardin, 2023) survey of Gen-Z social ethics conducted on two groups of respondents; a group of respondents with high thaharah values and low thaharah values. Gen-Z social ethics is a variable developed in the first dimension, personal relationships of different genders in the Gen-Z community. Second, the intimacy of relationships between Gen-Z individuals at formal and non-formal levels. Third, Gen-Z's personal responsibility in upholding moral values as the basis of social ethics. The values of Gen-Z social ethics are taken from two groups of Gen-Z, first, the Gen-Z group who maintain themselves in purity, habituating in daily life the values of thaharah; ensuring themselves free from uncleanness and hadats. Second, the Gen-Z group who still ensure themselves to remain thaharah, but are somewhat loose in attitudes and habits.

These two groups served as the research analysis units, drawn from a sampling of Gen-Z students attending junior high school (SMP/MTs) and senior high school (SMA/SMK/MA) in South Jakarta and East Jakarta. A total of one hundred and fifty-two students were selected using simple random sampling (Nazir, 2003), each consisting of sixty-one students. Respondents completed the instrument in strict privacy. As part of upholding ethical values in the research, respondents' identities were disclosed only to the researcher.

The resulting data were subjected to statistical processing and descriptive analysis (Guilford, 2000) to obtain an objective map of the implementation of ethical values in interpersonal relationships among Gen-Z respondents in each of the two groups: those with high and low levels of decency. Both data groups underwent analysis requirements by testing for normality using the Kalmogor-Smirnov test and Bartlett's homogeneity test. After the two tests were conducted, the researcher conducted an inferential analysis by conducting a difference test (t-test), looking at the significance of the differences between the two groups in terms of variance and average, in an effort to find the influence of personal decency in shaping social ethics among Gen-Z.

RESULT AND DISCUSSION

From the results of data calculation on the group of respondents who have high poverty, the values of social ethics in social life among Gen-Z are obtained as follows:

Table 1. Th-High Frequency Distribution

Interval Classes	Lower Limit	Upper Limit	Frekuensi Absolute	Relative Frequency	Cumulative Frequency
37-43	36,5	43,5	5	08,20%	08,20%
44-56	43,5	56,5	8	13,11%	21,31%
57-69	56,5	69,5	20	32,79%	54,10 %
70-82	69,5	82,5	14	22,95%	77,05%

83-95	82,5	95,5	14	22,95%	100%
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Before the frequency distribution was compiled, the researcher first verified the data and calculated the data description; the maximum value of 61 (sixty-one) respondents was 97 (ninety-seven), the minimum value was 37 (thirty-seven), the mean was 68 (sixty-eight), the mode was 65.00 (sixty-five), the standard deviation was 14.32 (sixteen points thirty-two) and the range was 60 (sixty).

From the frequency distribution that has been compiled, it can be seen that the score at the average achievement and above the average is 78.69% (seventy-eight point sixty-nine percent) and below the average of 21.31% (twenty-one point thirty-one percent), thus it can be stated that respondents who have high thaharah also have high social ethics scores.

Table 2. Th-Low Frequency Distribution

Interval Classes	Lower Limit	Upper Limit	Frekuensi Absolute	Relative Frequency	Cumulative Frequency
30-42	29,5	42,5	5	08,20%	08,20%
43-55	42,5	55,5	13	21,31%	29,51%
56-68	55,5	68,5	23	37,70%	67,21%
69-81	68,5	81,5	14	22,95%	90,16%
82-94	81,5	94,5	6	09,83%	100%

Before the frequency distribution was compiled, the researcher first verified the data and calculated the data description; the maximum value of 61 (sixty-one) respondents was 94 (ninety-four), the minimum value was 31 (thirty-one), the mean was 62 (sixty-two), the mode was 60.00 (sixty), the standard deviation was 14.24 (fourteen point twenty-four) and the range was 63 (sixty-three).

From the frequency distribution that has been compiled, it can be seen that the score at the average achievement and above average is 70.48% (forty-seven point thirty-six percent) and below the average of 29.51% (twenty-nine point fifty-one percent), thus it can be stated that respondents who have low thaharah also have a low social ethics score.

Two groups of high and low thaharah respondents were taken into a sampling of one hundred and twenty-four, each group of sixty-one by ignoring gender, age, school origin, and family background. The two groups were separated by the thaharah scoring which was attributive in this study.

The scoring of the two groups was carried out with a normality test with kalmogorove smirnov assisted by SPSS (*Statistical Package for the Social Sciences*) at *Asymp. Sign=0.200 in data A of the high taharah group and Sign=0.200 in the B data of the low taharah group. And the Mann-Whitney Test obtained Asymp Sign=0.044. In the normality test of each group, it was stated that Asymp. Sign=0.200>0.05 (Asymp.sign greater than zero point zero five) in two samples, thus it can be stated that the data distribution is declared normal. In the*

homogeneity test, seen in *levene's test for equality of variances* $sign=0.917>0.05$, it can be stated that two data groups have the same variant (homogeneous).

To see the difference between the two data groups, a comparative test was carried out, comparing the average of the two data groups, by analyzing the significance of the differences between the two groups. From the results of the calculation, it can be seen that the high thaharah respondent data group produced the scoring of the ethics of intersex association in the daily life of Gen-Z as follows: average 68.11 (six eight decimal points eleven), median 65.00 (sixty-five zero-zero points), mode 65.00 (sixty-five zero-zero points), standard deviation 14.32 (fourteen points thirty-two), and variant 205 (two hundred and five). And in the low thaharah data group, the scoring of the ethics of intersex association in the daily life of Gen-Z was as follows: average 62.77 (six-two seven-seventh), median 63.00 (sixty-three zero-zero points), mode 60.00 (sixty zero-zero points), standard deviation 14.24 (fourteen points twenty-four), and variant 202 (two hundred and two).

To see the significance of the difference between the two data groups, the researcher conducted a *t-test*. The calculation of the *t-test* assisted by SPSS yielded $Sign=0.041>0.01$ stating that the difference in the mean of the two data groups was significant. With a mean difference of 5.344 (five points three four-four). Thus, it can be stated that there is a significant difference between the social ethics of generation Z who have high thaharah and low thaharah. Thus, it can be concluded that thaharah has a significant influence on the social ethics of generation Z.

Purification, which emphasizes physical cleanliness, zero impurities, and freedom from hadath, has psychological, spiritual, and sociological impacts. Psychologically, people feel uncomfortable with their bodies containing even a trace of impurity. Spiritually, those exposed to impurity, especially those with hadath, will undoubtedly feel hindered from meeting Allah SWT directly, so they immediately perform purification by performing istinja (cleansing), ablution (wudu), and bathing. Socially, people are prevented from interacting with others while experiencing impurity, especially those with major hadath.

Purification in a social context impacts social etiquette, especially among Generation Z. (Niswa Ajmaliyah, 2024) Generation Z, born between 1997 and 2012, aged 13 and 28, are generally digital natives, multitasking, innovative, and sensitive to social issues. (Elfa Mustika Wanda, 2023) They are literate about universal values, religion, normality, culture, universal knowledge, innovation, and global issues. gender, environmental, humanitarian, social, and economic. Their lives are within a global spectrum that prioritizes digital. For several years, they have lived with limited interaction due to COVID-19, communication and interaction dominated by digital life, virtual communication, and online systems..

Ethics are something that is highly valued in the development of life based on culture and civilization. Ethics are the lifeblood and the axis of civilization. (Zulkarnain, 2018) Civilization is built on ethics, and ethics are implemented with civility. Conversely, the lack of ethics results in low morality and civility; moreover, zero ethics inevitably results in barbarism. There are no ethics without civility, and no civility without ethics; this is the system developed to produce true civilization.

Ethics manifested in interaction is called social ethics. Ethics manifested in solitude is called personal (personality). Individuals with strong ethics develop personal character (a strong, resilient, and tested personality). The flow of information, social mobility, and the acculturation of values sometimes eradicate ethical values from real life. The world of social media, which reflects the lives of digital natives—thinking, learning, and problem-solving—is heavily influenced by information technology. Lifestyles have been deeply influenced by a spectrum of instantaneousness, pragmatism, materialism, pleasure, and minimal moral and spiritual literacy.

Religious, moral, spiritual, and religiosity greatly contribute to life, especially the lives of Generation Z. Even though they are a digital native generation, the practice of religion in the midst of life, household, and school instills permanent values in life. This study proves that Generation Z, who have the habit of thaharah in their daily lives, have a direct impact on the ethics of different-sex relationships (couples) among the Gen-Z community. The habit of thaharah carried out personally has an impact on the ethics of Gen-Z relationships, they avoid interaction patterns that lead to khalwat, (Eti Robiatul Adawiah, 2023) more intimate personal relationships between different genders, (Zulfa Laila Fitri, 2025) avoiding direct contact both virtually and by appointment at certain loci (kopi darat), (Zulfatmi, 2020) physical contact and physical relationships are thin and strengthening. (Durotun Nafisah, 2022)

Purity is not only physical cleanliness, but also cleanliness in the heart. Cleanliness comes from the human heart, a noble desire to not pollute oneself, physically, and the environment. Believing that oneself is free from dirt, to remain in true cleanliness, so as to have confidence in interacting with people, conducting direct interpersonal communication, conducting virtual communication in digital form and worshiping Allah SWT specifically in the form of prayer, dhikr, supplication, and munajat to Him. Cleanliness of self, soul, body, spirit, and environment, provides comfort to always be in the pleasure of Allah SWT. Therefore, Allah SWT's love for His servants who always repent and maintain cleanliness of self, soul, body, spirit, and soul towards divinity..

In the context of praxis and pragmatism, thaharah education for Generation Z is very strategic to provide habits, so that individuals, Generation Z individuals

care about practicing thaharah in daily life. This physical purity has an impact on personal purity. Personal purity influences consistency, self-commitment to practicing morality, spirituality, and religiosity in real life. Values become a shield in interacting and interrelating with various communities and the use of various communication platforms, both digital and interpersonal. Interaction patterns, communication styles and self-temptation in personal interactions can be controlled as well as possible. The findings of this study are proven that thaharah significantly influences social ethics among Generation Z.

CONCLUSION

Thaharah has been empirically proven to have an impact on the social ethics of generation Z. The generation Z group that always maintains self-control has a high score in the ethics of personal interactions between different genders, personal relationships between different genders (couples). It can be concluded that thaharah influences the ethics of generation Z in interacting, communicating, and personal relationships between different genders in the community; avoiding khalwat, avoiding personal physical contact, avoiding personal physical relationships. Thus, to build and improve the ethics and morality of generation Z in interacting, communicating and establishing personal relationships between different genders, by conducting education, teaching, and habituating thaharah in daily life; learning instincts, regulating ablution/tayamun, and getting used to bathing on schedule and on time.

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