

THE INTEGRATION OF BANJAR PHILOSOPHY AND THE QUR'AN: A SOLUTION FOR THE RESILIENCE OF THE STRAWBERRY GENERATION

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<p>Keywords:</p> <p>Strawberry Generation, Banjar Philosophy, Wilhelm Diltthey.</p>	<p>ABSTRACT</p> <p>The contemporary digital era has given birth to the phenomenon of the "strawberry generation," a young generation that is intellectually intelligent but mentally and spiritually fragile, characterized by high levels of anxiety and depression. In the midst of this crisis of mental weakness, Banjar's local wisdom offers an antithesis through the philosophy of 'Haram Manyarah, Waja sampai Kaputing' (never give up, as hard as steel to the end). This article aims to reformulate the philosophy into a Qur'an-based model of mental resilience that can be applied to strengthen the character of the 'strawberry generation'. Using the qualitative-hermeneutical approach of Wilhelm Diltthey (<i>Erlebnis, Ausdruck, Verstehen</i>) and <i>tafsīr mawḍū'ī</i> (thematic interpretation), this study bridges the analysis between cultural texts and revelatory texts. The results of the study show a deep semantic and philosophical harmony between the values of Haram Manyarah and the Qur'anic concepts of <i>ṣabr</i> (active patience) and <i>istiqāmah</i> (consistent steadfastness). This philosophy is positioned as an "interpretation of Nusantara," a manifestation of the life behavior of Qur'anic values in the socio-historical context of the Banjar society. As a contribution, this research offers an integrative character education model that synthesizes local wisdom, Qur'anic pedagogy, and modern psychology as culture-based solutions to overcome mental health crises and strengthen the character of the nation's next generation.</p>
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INTRODUCTION

The contemporary digital era, while offering rapid technological advancement, simultaneously engenders complex psychosocial challenges, particularly for the youth. One of the most prominent phenomena is the emergence of a label that is popularly and academically known as the "*strawberry generation*". Originating in Taiwan, this term refers to the younger generation born between 1997 and 2012, who are highly intelligent and creative yet have fragile mental and spiritual endurance. (Rohman et al., 2023). The strawberry analogy is used to depict their condition: aesthetically pleasing and captivating on the outside, yet exceedingly susceptible to being crushed under pressure or adversity (Pramudita et al., 2025). This fragility is not merely a perceived notion, but rather a quantifiable mental health crisis. Research data indicate that among adolescents aged 10-17 years, 96.4% of whom are still attending school, one in three (34.9%) exhibit symptoms of mental disorders within the past 12 months that do not require a formal diagnosis, whereas 5.5% are clinically diagnosed with a mental disorder. Anxiety disorders constitute the most prevalent mental affliction among adolescents (3.7%), followed by major depressive disorder (1.0%), behavioral disorders (0.9%), and PTSD, as well as ADHD (0.5%) (Wahdi et al., 2023).

There is a distinct lack of research specifically examining Banjar philosophy, particularly its application to the *strawberry generation*. The originator of this term defined the "strawberry generation" as a demographic that is highly creative yet fragile, prone to giving up, and easily offended (Musyorafah et al., 2023). The crisis afflicting the *strawberry generation* is evidenced by empirical data demonstrating that one in three adolescents displays symptoms of mental disorders within the past year without requiring a formal diagnosis. At the same time, 5.5% possess diagnosed mental disorders (Wahdi et al., 2023). Conversely, the local wisdom of the Banjar people, rooted in Pangeran Antasari's adage "Haram Manyarah Waja Sampai Kaputing," encompasses fundamental character values such as diligence, discipline, patriotism, and responsibility (Maulana et al., 2024).

This crisis of resilience, the repository of Nusantara's local wisdom, offers a formidable counterpoint. One of the most representative examples is the Banjar people's philosophy of life in South Kalimantan, encapsulated in the motto

"*Haram Manyarah, Waja Sampai Kaputing*". Literally translating to "never give up, (as hard as) steel until the end," this adage symbolizes fighting spirit, tenacity, firmness of principle, and unwavering loyalty to the truth (Diyannah & Safitri, 2025) This philosophy represents a historically tested reservoir of wisdom on resilience, serving as a counter-narrative to the "easily giving up" characteristic often associated with the strawberry generation. (Rohman et al., 2023). Furthermore, it offers not only motivation but also fundamental character values—such as hard work, responsibility, and toughness—that remain highly relevant for re-actualization in a modern context.

Recognizing the profound chasm between the fragility of the *strawberry generation* and the wealth of local wisdom, this study poses a central research question: How can Banjar philosophy, when reinterpreted through the lens of Qur'anic values, be revitalized as a relevant and effective model of resilience to fortify the strawberry generation's character? Based on this problem formulation, the primary objective of this article is to deconstruct the *Haram Manyarah* philosophy, demonstrate its profound philosophical and semantic alignment with the Qur'anic principles of *ṣabr* (patience) and *istiqāmah* (steadfastness), and ultimately propose a revitalization framework for implementation within contemporary character education (Syaifullah & Surawardi, 2020).

METHOD

This study aims to address the psychological fragility of the "*strawberry generation*" by integrating the Banjar philosophy of *Haram Manyarah Waja Sampai Kaputing* with Qur'anic concepts of resilience, specifically *ṣabr* (patience) and *istiqāmah* (steadfastness). The dichotomy between this fragile mentality and the imperative for resilient human resources is bridged through a qualitative, literature-based approach that synthesizes dimensions of local wisdom with Qur'anic values. The analysis is conducted systematically across three distinct stages: a thematic analysis to categorize the values of resilience in the Qur'an; an application of Wilhelm Dilthey's hermeneutic analysis to elucidate the historical roots of Banjar philosophy as an expression of collective experience; and a comparative-synthetic analysis. Ultimately, this methodological process

yields an operational conceptual framework for mental resilience, designed to fortify the character and fighting spirit of the *strawberry generation*.

RESULTS AND DISCUSSION

RESULTS

The Banjar philosophy of “*Haram Manyarah Waja Sampai Kaputing*” is a concrete example of what might be called the “living Qur’an.” Through this philosophy, the Qur’anic values of steadfastness and struggle are not merely read or memorized. Still, they are internalized and manifested in the cultural idioms and historical experiences of the Banjar community. This demonstrates that Islamic teachings can integrate into local identity without losing their universal essence.

The contributions of this study encompass two main aspects. First, this study enriches the body of work on Nusantara Exegesis by presenting a case study on how local Muslim communities bring Qur’anic values to life through cultural wisdom. This approach shifts the paradigm of exegesis from a purely textual activity toward a living process manifested in socio-historical practices. Second, this study offers a model for applying Wilhelm Dilthey’s hermeneutics, specifically the *Erlebnis-Ausdruck-Verstehen* framework, as a valid method for analyzing the interaction between revelation and culture. This method has the potential to be replicated in studies of local Islamic wisdom in other regions.

Based on these two contributions, the revitalization of the *Haram Manyarah* philosophy requires a structured, operational character-education model. The proposed model comprises three stages. The first stage is cognitive internalization, namely the introduction of the philosophy as knowledge through the formal curriculum and local content. The second stage is affective internalization, achieved through the practice of *tazkiyat al-nafs* (purification of the soul) with spiritual guidance and self-reflection. The third stage is psychomotor actualization, namely the application of resilience values in real-life situations through community-based activities and social projects. This model synthesizes three elements: Banjar local wisdom, Qur’anic pedagogy, and modern psychological techniques. Three indicators measure the model’s

success: improved problem-solving skills, reduced tendency to give up under pressure, and strengthened cultural-spiritual identity among students.

However, the school education model will not be effective without a supportive ecosystem outside of school. At the family level, parents need guidance on implementing an authoritative parenting style—one that combines high emotional support with clear expectations—as this approach has proven most effective in fostering independence and resilience. At the community level, religious leaders, traditional leaders, and community leaders serve as cultural agents who consistently exemplify the values of *Haram Manyarah* in various public forums. It is this synergy between schools, families, and communities that is a prerequisite for the formation of a holistic and sustainable character ecosystem for the “*strawberry generation*.”

DISCUSSION

Understanding Banjar Philosophy through History

From Dilthey's perspective, the philosophy of *Haram Manyarah Waja Sampai Kaputing* is an Ausdruck (objective expression) born of the collective Erlebnis (lived experience) of the Banjar community during 1859–1906, the period of the Banjar War (Saleh & Idwar, 1993). This philosophy is not merely an ethnic slogan but the crystallization of resistance to colonial oppression, which received spiritual legitimization from the ulama as a form of religious duty. Philosophically, the word “*Haram*” signifies an absolute moral imperative, while surrender is considered a betrayal of principle, whereas “*Waja Sampai Kaputing*” (steel to the very end) serves as a metaphor for total resilience (Soebarna, 2021).

In the modern era, this value has been operationalized in education, for example, through the “*Wasaka*” motto and character-building modules at Lambung Mangkurat University, demonstrating that this historical value can be transformed into a structured psychological intervention. Furthermore, academics at ULM have developed character education modules based on the “*Wasaka*” (*Waja Sampai Kaputing*) values. One innovative approach is the psychological self-instruction technique from Cognitive Behavior Therapy (CBT), designed to help students internalize the values of hard work, resilience, and independence, both cognitively and behaviorally (Chandra et al., 2019). This is

concrete evidence that a noble philosophy can be operationalized as a structured educational intervention (Fau et al., 2024).

The First Pillar of Resilience: *Ṣabr* (Patience)

The main pillar of resilience in the Qur'an is *Ṣabr*. Etymologically, sabar comes from the Arabic (shabara, yushbiru, shabran), which means to be patient, brave, and steadfast. Terminologically, sabar is the ability to endure something one dislikes in the hope of gaining Allah's pleasure, or to accept and remain steadfast in submission, even if it pertains to something one likes (Mulasi et al., 2023). In Islam, patience is divided into four dimensions: patience in performing acts of obedience, patience in avoiding sin, patience in facing misfortune, and patience in accepting all of Allah SWT's decrees. (Ihsanillah & Auliya, 2024).

One of the verses that elaborate on this is Surah al-Baqarah: 155–157, which mentions various forms of trials, such as fear, hunger, and the loss of wealth, lives, and crops, and then promises good news to the *al-ṣābirīn* (the patient). The culmination of this response of patience is the recitation of the *istirja'* phrase: "*Innā lillāhi wa innā ilaihi rāji'ūn*" (Indeed, we belong to Allah, and to Him we shall return). This phrase is a powerful tool for cognitive restructuring. It shifts the focus from temporary loss to true ownership and the ultimate goal, thereby mitigating despair and fostering resilience (Dolcos et al., 2021).

The Second Pillar of Resilience: *Istiḳāmah* (Steadfastness and Consistency)

If *Ṣabr* is resilience in the face of difficult moments, then *istiḳāmah* is the manifestation of that resilience over the long term. Etymologically, *istiḳāmah* means "straight" (*al-I'tidal*) (Alfain et al., 2023). Meanwhile, in the Kamus Besar Bahasa Indonesia (Great Dictionary of the Indonesian Language), the word *istiḳamah* denotes a firm stance and a consistent attitude. (Suharso & Retnoningsih, 2011). As a technical term, it refers to being upright and correct in every intention, word, and deed; facing Allah with the utmost sincerity; fulfilling all promises; and acting solely in obedience to Allah's command. (al-Jauziyah, 1998). This constitutes a continuous application of *Ṣabr*.

The verse that serves as the locus classicus for this concept is Surah Fussilat: 30, which reads: "*Indeed, those who say, 'Our Lord is Allah,' and then remain steadfast (istaḳāmū), the angels will descend upon them (saying), 'Fear*

not, nor grieve; and rejoice in the Paradise that has been promised to you." This verse promises divine support and inner peace to those who not only believe but also maintain the consistency of their faith amid various challenges. Buya Hamka's exegesis of this verse underscores the absolute meaning of *istiqāmah* :

"Firm in conviction, upright, steadfast in one's stance. Unshakable, unyielding... Indeed, he emphatically states that such istiqāmah—or unwavering commitment to tawhid—cannot be shifted even slightly, even if one's life is at stake." Diyanah & Safitri (2025)

This interpretation shows a strong parallel to the meaning of the word *haram* in Banjar philosophy, which similarly implies unwavering steadfastness.

Additional Pillar: Divine Optimism and the Prohibition Against Despair

Qur'anic resilience is also built upon a foundation of optimism rooted in the belief in Allah's boundless mercy. Surah Yusuf: 87 explicitly forbids people from despairing of Allah's mercy (*lā tay'asū min rawḥillāh*). According to Buya Hamka, this verse represents Prophet Jacob's command to his sons to search for Prophet Joseph and his brother Benjamin, and it became increasingly evident that Joseph and his brother were still alive. He urged them not to lose hope in Allah's mercy, for despair is only for those who lack faith. As obedient children to their father, the sons of Prophet Jacob set out for Egypt to carry out his will in searching for Joseph and his brother (Ardiansyah et al., 2023). Believers always maintain an optimistic attitude and do not easily lose hope in their efforts as long as opportunities are available. Allah SWT has the power to create the means that facilitate the pursuit of hope. They never lose hope in Allah's mercy, even when overwhelmed by calamities and sufferings that crush them with immense force (Qurni et al., 2025).

The paradigm of resilience offered by the Qur'an is thus not about preventing difficulties. The Qur'an does not promise a life free from trials. Rather, it acknowledges trials as a fundamental reality and an inseparable part of the journey of faith. The solution offered is not a shield against pressure, but rather a set of internal tools (*Ṣabr, istiqāmah, optimism*) and external support (Allah's assistance, the presence of angels) to channel and transform that pressure into a means of spiritual growth. This creates a crucial paradigm shift. If the

“*strawberry generation*” is defined by its tendency to crumble under pressure, the Qur’anic model teaches how to harness that pressure to forge a stronger and purer character, just as *waja* (steel) is forged in the heat of fire. The goal is not to prevent fragility, but to cultivate strength.

The Strawberry Generation: A Diagnosis of Fragility and Spiritual Disorientation

An accurate diagnosis of the issues facing the “*strawberry generation*” is essential for formulating appropriate solutions. Psychologically, this generation is characterized by high levels of anxiety, an excessive fear of failure, emotional fragility, and a tendency to self-diagnose mental health issues without professional guidance. Sociologically, they are often perceived as having high levels of laziness, a strong sense of entitlement, and a tendency to feel easily exhausted or bored when facing challenges. Although they possess great creative potential, these characteristics hinder them from reaching their full potential and building a stable and meaningful life. (Suryana, 2025).

This vulnerability does not arise without cause. There are at least two major factors that contribute significantly. First, the digital ecosystem in which they grow up. Social media creates constant and unprecedented pressure. Continuous exposure to the seemingly perfect lives of others triggers unhealthy social comparisons. The threat of cyberbullying, which can occur anytime and anywhere, along with the phenomenon of FOMO (Fear of Missing Out), serves as a source of chronic stress that erodes their mental health. (Suryana, 2025). Second, shifts in parenting styles. Numerous studies show a correlation between permissive and overprotective parenting styles and low levels of resilience in children. Parenting styles that tend to spoil children, avoid conflict, and shield them from all forms of failure and difficulty actually fail to equip them with adequate coping mechanisms. As a result, they grow up without the “mental antibodies” needed to face life's harsh realities (Ronen, 2021).

The consequences of this mental fragility extend to various aspects of life. In the academic sphere, the fear of failure can paralyze motivation and performance. In social life, difficulty managing emotions and dealing with rejection can lead to dysfunctional interpersonal relationships. However, the most concerning impact is the emergence of a crisis of meaning and spiritual

alienation. (Masripah et al., 2024). This generation has unlimited access to information, yet often lacks wisdom and a sense of purpose in life. Digital hedonism and instant culture erode their ability to delay gratification and strive for long-term goals, ultimately leading to feelings of emptiness and a loss of direction (Škripcová & Viteková, 2025). To bridge cultural and revelatory texts, this study applies Dilthey's Verstehen method through Comparative Hermeneutic Analysis.

Comparative Hermeneutical Analysis

At this stage, Dilthey's method of Verstehen is explicitly applied to bridge the gap between the cultural text—namely, the philosophy of *Haram Manyarah*—and the revelatory text—namely, the Qur'an. To systematically and clearly map the relationship between these two texts, a comparative analysis is presented in tabular form. This table serves as the core of the analysis in this article, visually demonstrating the semantic and philosophical equivalence between the values contained in *Haram Manyarah* and the key concepts of resilience in the Qur'an.

Table 1. A Comparative Analysis of the Philosophy of *Haram Manyarah* and the Concept of Qur'anic Resilience

The Dimensions of Value	Corresponding Concepts in the Qur'an	Reference Qur'anic Verses	Character Implications
Tenacity & Never Giving Up (<i>Haram Manyarah</i>)	<i>Ṣabr</i> (Patience in Trials) & The Prohibition Against Despair (<i>Lā Tay'asū</i>)	QS. Al-Baqarah: 155-157; QS. Yusuf: 87	Resilience, not easily discouraged, theological optimism
Firmness of Principle & Loyalty (<i>Waja</i>)	<i>Istiqāmah</i> (Consistency on the Path of Allah)	QS. Fussilat: 30; QS. Hud: 112	Moral integrity, commitment to truth, unaffected by trials
Spirit of Struggle Until the End (<i>Sampai Kaputing</i>)	<i>Jihad al-Nafs</i> (Struggle of the Self) & <i>Mujāhadah</i> (Sincerity)	QS. Al-'Ankabut: 69	Self-discipline, process-oriented, total commitment to the struggle
Faith in the Final	<i>Tawakkul</i> (Surrender to	QS. At-Talaq: 3; QS. Al-Insyirah:	Inner peace, free from excessive

Outcome	God) & <i>Ḥusnuzzan</i> (Good Expectations of Allah)	5-6	anxiety, belief in the presence of ease.
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The table above explicitly shows that the core values of Banjar philosophy have strong counterparts in Qur'anic terminology. The attitude of *Haram Manyarah* is conceptually aligned with both *Ṣabr* in the face of trials and the prohibition against despair. The strength of character described as *waja* (steel) is a reflection of the quality of *istiqāmah*. The spirit of fighting until the end reflects the spirit of *jihad* and *mujāhadah*. Moreover, the implicit belief in ultimate victory aligns with the concepts of *tawakkul* and *ḥusnuzzan* in relation to Allah.

Based on this hermeneutical dialectic, the philosophy of *Haram Manyarah* can be positioned as a form of “Nusantara exegesis.” This term refers to a contextual process of interpreting the Qur'an that occurs not only through written texts (*tafsir bil-riwayah* or *bil-ra'yi*) but also through lived practice and cultural expression (*tafsir bil-hal* or *bil-isyarah*).

CONCLUSION

This study demonstrates that the Banjar philosophy of *Haram Manyarah*, *Waja Sampai Kaputing* shares philosophical and semantic harmony with the concept of resilience in the Qur'an, particularly the values of *Ṣabr* and *istiqāmah*. This philosophy not only serves as the cultural identity of the Banjar community but also represents the internalization of Islamic teachings within the historical experiences and social life of the people of Nusantara. Thus, *Haram Manyarah* can be understood as a form of local wisdom that embodies resilience, fighting spirit, and spiritual consistency—values relevant to addressing the mental fragility of contemporary youth.

The primary contribution of this research is the formulation of a character education model that integrates local wisdom and Qur'anic values. The proposed model consists of three stages: cognitive internalization through education and local content, affective internalization through spiritual guidance and self-reflection, and psychomotor actualization through social practices and community-based activities. This model integrates three main elements—Banjar philosophy, Qur'anic pedagogy, and modern psychological approaches—

enabling its application as a strategy to strengthen the resilience of the younger generation in educational, family, and community settings.

The implications of this research emphasize that revitalizing local wisdom in harmony with Qur'anic values can serve as a strategic alternative for building a generation that is mentally, spiritually, and socially resilient amid the challenges of the digital age. Ultimately, the goal of this revitalization is to help shape a new generation: one that is not only intellectually intelligent and technologically proficient but also spiritually grounded, mentally unbreakable (*Waja Sampai Kaputing*), and deeply rooted in their national identity and faith. Therefore, further research is recommended, using a more diverse range of approaches, such as phenomenological studies to examine the life experiences of the younger generation, quantitative research to empirically measure the model's effectiveness, and ethnographic studies to understand the actualization of the *Haram Manyarah* philosophy in contemporary Banjar society.

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