

The Role of Islamic Psychology in Addressing Digital Anxiety Among Generation Z in the Era of Artificial Intelligence

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Article history

Submitted: 2026/08/06; Revised: 2026/08/00; Accepted: 2026/08/13

Abstract

The rapid development of digital technology and artificial intelligence (AI) has transformed the lives of Generation Z while simultaneously creating new psychological challenges, including digital anxiety, social comparison, fear of missing out, information overload, technological uncertainty, and concerns regarding future academic and employment opportunities. This study aims to examine the role of Islamic Psychology in addressing digital anxiety among Generation Z in the era of artificial intelligence. The study employs a Systematic Literature Review (SLR) approach by examining relevant scholarly literature published in academic databases, including studies addressing Islamic Psychology, digital anxiety, Generation Z, artificial intelligence, spirituality, religious coping, and digital mental health. The selected literature was analyzed thematically to identify psychological challenges associated with digital transformation and Islamic psychological principles that may contribute to anxiety management. The findings indicate that Islamic Psychology provides a holistic framework for understanding digital anxiety through the integration of psychological, spiritual, moral, and existential dimensions. Concepts such as tawakkul, sabr, dhikr, muhasabah, shukr, and tazkiyat al-nafs can support emotional regulation, resilience, self-awareness, acceptance of uncertainty, and the development of meaningful relationships with technology. Islamic Psychology does not emphasize rejecting digital technology or AI but encourages balanced, ethical, critical, and purposeful engagement with technological environments. The study concludes that integrating Islamic psychological principles with contemporary psychological approaches can provide culturally relevant strategies for addressing digital anxiety among Muslim Generation Z and strengthening their psychological well-being, spiritual resilience, sense of identity, and ability to navigate the rapidly changing AI-driven environment.

Keywords

Islamic Psychology; Digital Anxiety; Generation Z; Artificial Intelligence; Spirituality; Psychological Well-Being



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INTRODUCTION

The rapid development of digital technology and artificial intelligence (AI) has fundamentally transformed the way Generation Z communicates, learns, works, develops relationships, and understands themselves. As a generation that has grown up alongside smartphones, social media, digital platforms, and increasingly sophisticated AI systems, Generation Z possesses high levels of technological familiarity but is simultaneously exposed to new forms of psychological pressure. Digital environments can generate information overload, social comparison, fear of missing out (FoMO), uncertainty about identity, concerns regarding privacy, and anxiety about academic and occupational competition. Research has demonstrated that digital technology use is associated with psychological well-being in complex and context-dependent ways, suggesting that technology itself should not automatically be viewed as harmful, but that patterns and meanings of technology use are important determinants of psychological outcomes (Orben & Przybylski, 2019).

Similarly, extensive screen exposure has been associated with lower psychological well-being among adolescents, particularly when digital activities interfere with sleep, interpersonal interaction, and other healthy behaviors (Twenge & Campbell, 2018). FoMO is particularly relevant to digital anxiety because continuous exposure to other people's activities and achievements can produce feelings of inadequacy, dissatisfaction, and pressure to remain permanently connected (Przybylski et al., 2013). Social media may further contribute to perceived social isolation and reduced well-being, although the magnitude and direction of these relationships vary across individuals and contexts (Primack et al., 2017; Kross et al., 2013). These challenges become increasingly significant in the era of generative AI, where rapid technological change creates additional uncertainty concerning academic performance, employment opportunities, human competence, authenticity, privacy, and the future of social relationships.

Consequently, digital anxiety should not merely be understood as a technological problem but also as a psychological, existential, and spiritual challenge. Recent scholarship indicates that Generation Z experiences substantial mental-health concerns while simultaneously showing considerable interest in spirituality, creating an important opportunity to integrate spiritual resources into digitally oriented mental-health approaches (Park et al., 2024). Within this context, Islamic Psychology offers a distinctive framework because it conceptualizes human beings not solely through cognitive and behavioral dimensions but also through the integrated concepts of **nafs** (self), **qalb** (heart), **ruh** (spirit), and moral responsibility. Haque (2004) argues that an Islamic perspective can provide an alternative foundation for understanding psychological functioning by drawing upon the intellectual heritage of Muslim scholars and Islamic conceptions of human nature.

Contemporary Islamic Psychology has consequently developed efforts to integrate Islamic concepts, beliefs, spiritual practices, and psychological interventions into culturally responsive approaches to mental health (Haque et al., 2016). Rothman and Coyle (2018) further emphasize

an Islamic model of the soul as a foundation for understanding psychological well-being, positioning spiritual development and the transformation of the self as important components of psychological functioning. Such an approach is relevant to digital anxiety because anxiety frequently involves uncertainty, excessive attachment to external validation, loss of control, and difficulties in finding meaning. Islamic Psychology provides conceptual resources such as **tawakkul** (trust in God), **sabr** (patience), **shukr** (gratitude), **dhikr** (remembrance of God), **muhasabah** (self-reflection), and **tazkiyat al-nafs** (purification of the self), which may strengthen emotional regulation, resilience, self-awareness, and meaning-making.

More broadly, research in the psychology of religion demonstrates that religious coping can function as an important resource when individuals encounter stressful and uncertain circumstances (Pargament, 1997), while empirical reviews have identified relationships between religion, spirituality, and positive mental-health outcomes, including hope, optimism, well-being, and reduced psychological distress (Koenig, 2012). At the same time, religion and mental health must be approached sensitively because religious coping can take both adaptive and maladaptive forms depending on individual interpretation and social context (Dein et al., 2012). Therefore, Islamic Psychology should not be positioned as a replacement for evidence-based psychological or psychiatric services, but rather as a culturally and spiritually meaningful framework that can complement them.

This perspective is particularly important because existing research on digital interventions for Generation Z has identified a significant gap in approaches that simultaneously address mental and spiritual health through digital environments (Park et al., 2024). The integration of Islamic Psychology with contemporary digital mental-health strategies may therefore provide a more holistic approach to addressing digital anxiety among Muslim Generation Z. Rather than encouraging complete withdrawal from technology, the approach can promote ethical digital engagement, psychological self-regulation, spiritual grounding, critical awareness of AI-generated information, and balanced relationships between technological convenience and human agency.

Islamic Psychology thus offers an important conceptual pathway for understanding how Generation Z can maintain psychological equilibrium while navigating an increasingly AI-driven environment. Studying its role is therefore significant for developing culturally sensitive psychological interventions that address not only the symptoms of digital anxiety but also the deeper questions of meaning, identity, purpose, spirituality, and human dignity emerging in the contemporary digital era..

METHODS

This study employs a Systematic Literature Review (SLR) approach to examine the role of Islamic Psychology in addressing digital anxiety among Generation Z in the era of artificial intelligence. The review focuses on scholarly literature published in peer-reviewed journals and indexed academic databases, particularly Google Scholar, Scopus, and ScienceDirect, using keywords such as “Islamic Psychology,” “digital anxiety,” “Generation Z,” “artificial

intelligence,” “digital mental health,” “Islamic spirituality,” and “religious coping.” The literature selection process follows predefined inclusion and exclusion criteria, including studies published primarily within the 2016–2026 period, written in English or Indonesian, relevant to psychological well-being, digital technology, AI, Generation Z, Islamic Psychology, or spirituality, and providing clear theoretical or empirical contributions. Studies that are unrelated to the research topic, duplicate publications, non-scholarly sources, and articles without sufficient methodological or conceptual information are excluded. Data are collected through identification, screening, eligibility assessment, and synthesis of relevant studies. The selected literature is analyzed using thematic analysis to identify recurring concepts, relationships, challenges, and potential mechanisms through which Islamic Psychology may contribute to reducing digital anxiety. The analysis emphasizes Islamic psychological concepts such as **tawakkul**, **sabr**, **dhikr**, **muhasabah**, **tazkiyat al-nafs**, and spiritual coping, while connecting these concepts with contemporary psychological perspectives on anxiety, digital well-being, resilience, emotional regulation, and adaptation to AI-driven environments. The findings are subsequently synthesized narratively to develop a conceptual understanding of how Islamic Psychology can provide culturally relevant and spiritually grounded strategies for helping Generation Z manage psychological pressures associated with digital transformation and artificial intelligence.

RESULTS AND DISCUSSION

Digital Anxiety Among Generation Z in the Era of Artificial Intelligence

Digital anxiety among Generation Z has emerged as an increasingly important psychological issue as digital technologies and artificial intelligence become embedded in everyday life. Generation Z is often characterized as a digitally immersed generation that has grown up with smartphones, social media, online learning, and continuous internet connectivity. Although digital technology provides substantial benefits in communication, education, entertainment, and access to information, intensive and uncontrolled engagement can also create psychological pressures. Recent literature indicates that social media use among Generation Z is associated with anxiety, stress, loneliness, sleep disruption, and depressive symptoms, particularly when use becomes excessive or addictive. A recent systematic literature review of Generation Z research identified excessive social media use, psychological symptoms, and mental-health problems as recurring themes, while another review found a strong association between social media engagement, fear of missing out (FoMO), social comparison, and anxiety among young people (Harefa et al., 2025; Latupeirissa & Cistadewi, 2025). These findings demonstrate that digital anxiety is not simply a consequence of technological exposure but is related to how individuals psychologically interpret, regulate, and integrate digital experiences into their daily lives.

One of the most significant sources of digital anxiety is the continuous demand to remain connected and updated. Social media platforms expose Generation Z to carefully constructed representations of other people's lifestyles, achievements, physical appearances, relationships,

and professional success. Such exposure may encourage social comparison and create perceptions that one's own life is inadequate. Przybylski et al. (2013) conceptualized FoMO as a pervasive concern that others may be experiencing rewarding experiences in one's absence, motivating individuals to maintain continuous connection with social environments. For Generation Z, this phenomenon is intensified by algorithmically personalized platforms that constantly provide new information and social stimuli. Kross et al. (2013) demonstrated that Facebook use could negatively influence subjective well-being, while Primack et al. (2017) found an association between social media use and perceived social isolation. However, the relationship between digital technology and well-being is complex. Orben and Przybylski (2019) found that the association between digital technology use and adolescent well-being was relatively small, suggesting that digital anxiety should not be explained by screen exposure alone. Instead, individual vulnerability, social context, patterns of use, and the psychological meaning attributed to technology need to be considered.

The emergence of generative AI introduces another dimension of digital anxiety because Generation Z must increasingly adapt to technologies capable of producing text, images, recommendations, decisions, and other forms of human-like output. AI can increase efficiency and provide educational and professional opportunities, but it can also generate uncertainty concerning human competence, academic integrity, employment, privacy, and future career prospects. Recent research examining AI anxiety among university students indicates that anxiety related to AI is connected with future anxiety and attitudes toward AI, demonstrating that technological change can influence how young people perceive their personal and professional futures (Bilen et al., 2026). Similarly, research on students preparing for technology-related careers has identified concerns about AI-driven job displacement and employment insecurity (Farooqi et al., 2026). For Generation Z, therefore, AI anxiety may become intertwined with existing forms of digital anxiety, creating a psychological environment characterized by constant adaptation, comparison, uncertainty, and pressure to remain technologically competent.

Digital anxiety can also emerge from uncertainty regarding authenticity and human identity. The increasing availability of AI-generated content makes it more difficult for young people to distinguish between human-generated and machine-generated information. Research involving Generation Z users found that participants could experience difficulty distinguishing AI-generated from human-authored text, demonstrating the challenges associated with AI-mediated communication (Ramu et al., 2023). This situation creates concerns regarding misinformation, academic authenticity, interpersonal communication, and trust in digital environments. The psychological challenge is therefore not merely learning how to operate AI tools but developing an appropriate relationship with technology in which individuals maintain critical judgment, personal agency, and ethical responsibility. Without such balance, technological advancement may contribute to feelings of dependence, inadequacy, and uncertainty.

From a psychological perspective, digital anxiety may consequently be understood as a multidimensional phenomenon involving cognitive, emotional, behavioral, social, and existential components. Cognitive dimensions may include excessive worry about technological change, employment, academic performance, and social evaluation. Emotional dimensions may involve fear, insecurity, frustration, and feelings of inadequacy. Behavioral dimensions can include compulsive checking of social media, excessive technology use, avoidance, and dependence on digital validation. Social dimensions include comparison, FoMO, cyberbullying, and concerns about social acceptance. The existential dimension becomes particularly relevant when individuals begin questioning their identity, purpose, value, and future in a world increasingly shaped by algorithms and AI. Therefore, interventions directed toward digital anxiety need to move beyond technological literacy and incorporate approaches that strengthen emotional regulation, resilience, meaning, self-awareness, and ethical decision-making.

In this context, Islamic Psychology provides an important theoretical perspective because it conceptualizes psychological well-being as involving the harmonious development of the human being rather than merely the absence of psychological symptoms. Haque (2004) emphasizes that Islamic psychological thought contains substantial contributions from classical Muslim scholars and offers an alternative conceptualization of human nature. Rothman and Coyle (2018) further developed an Islamic model of the soul in which psychological functioning is connected with concepts of the **nafs**, **qalb**, **ruh**, and spiritual development. This perspective is particularly relevant to digital anxiety because it shifts attention from external technological stimuli toward the individual's internal relationship with the self, society, and God. Haque et al. (2016) similarly highlight the growing effort to integrate Islamic traditions into contemporary psychological theory and practice. From this perspective, digital anxiety can be addressed not simply by reducing screen time but by developing a healthier internal orientation toward technology, social comparison, uncertainty, achievement, and external validation. Islamic Psychology therefore provides a foundation for understanding digital anxiety as both a psychological challenge and a challenge of spiritual balance, making it particularly relevant for Muslim Generation Z living in an increasingly AI-driven society.

The Role of Islamic Psychology in Addressing Digital Anxiety Among Generation Z.

Islamic Psychology offers a distinctive framework for addressing digital anxiety because it integrates psychological functioning with spiritual development, morality, meaning, and human responsibility. Unlike approaches that primarily conceptualize anxiety in terms of cognition, emotion, or behavior, Islamic Psychology views the human being as an integrated entity involving the body, mind, **nafs**, **qalb**, and **ruh**. Haque (2004) argues that Islamic psychological thought has a rich intellectual tradition that can contribute to contemporary psychology, particularly through its distinctive understanding of human nature and psychological development. Rothman and Coyle (2018) similarly propose an Islamic model of the soul in which the development of the self represents a central mechanism of psychological

functioning. This framework is highly relevant to Generation Z because digital anxiety often develops when individuals become excessively dependent on external validation, comparison, achievement, and technological stimulation. Islamic Psychology provides an alternative orientation in which psychological well-being is connected to inner balance, spiritual consciousness, moral responsibility, and a meaningful relationship with God. Thus, the primary objective is not to reject digital technology but to help individuals develop a healthy and balanced relationship with it.

One important Islamic psychological principle for addressing digital anxiety is **tawakkul**, or reliance upon God while simultaneously making appropriate human effort. Digital environments often create the illusion that individuals must control every aspect of their lives, including academic achievement, career development, appearance, relationships, and social reputation. AI intensifies this pressure because technological change can make young people feel that they must constantly improve their skills to remain competitive. **Tawakkul** can provide an alternative psychological orientation by encouraging individuals to recognize the limits of human control while maintaining responsibility for their actions. This principle may reduce excessive worry about uncertain outcomes because individuals learn to distinguish between what can be controlled and what must be accepted. Pargament (1997) emphasizes that religious coping can provide individuals with resources for interpreting and managing stressful experiences. In the Islamic context, **tawakkul** can therefore function as a form of adaptive religious coping when combined with active effort, realistic planning, and acceptance of uncertainty.

Another important dimension is **sabr**, or patience and perseverance. Digital environments encourage immediate responses, instant gratification, and rapid comparison, whereas psychological resilience often requires tolerance of uncertainty and delayed outcomes. Generation Z may experience anxiety when academic results, social responses, employment opportunities, or digital recognition do not occur immediately. **Sabr** provides a spiritual framework for developing emotional endurance and preventing temporary difficulties from being interpreted as permanent personal failure. Koenig (2012) demonstrates that religion and spirituality have been associated with several dimensions of psychological well-being, including hope, optimism, and meaning, although the relationship is complex and dependent on individual and contextual factors. Within Islamic Psychology, **sabr** can therefore support resilience by encouraging individuals to perceive difficulties as manageable experiences rather than threats to their fundamental worth. This perspective may be especially valuable when young people encounter rapidly changing technologies and uncertain futures.

The practice of **dhikr**, or remembrance of God, also has potential relevance for managing digital anxiety. Digital platforms are designed to capture and sustain attention through notifications, recommendations, and continuous streams of information. Consequently, individuals may experience attentional fragmentation and difficulty disengaging from digital stimuli. **Dhikr** can be conceptualized as a spiritually grounded practice that encourages attentional regulation and reconnection with an internal sense of stability. Rather than

allowing attention to be continuously determined by external digital stimuli, spiritual practices can encourage deliberate attention and self-awareness. Similarly, **muhasabah**, or self-evaluation, can encourage Generation Z to examine why they use digital technology, how digital content influences their emotions, and whether their online behavior corresponds with their values. Such reflection may help individuals recognize patterns of compulsive checking, unhealthy comparison, excessive dependence on validation, or avoidance of real-world responsibilities.

The Islamic concept of **tazkiyat al-nafs**, or purification and development of the self, further strengthens this framework. Rothman and Coyle (2018) emphasize the importance of understanding the soul within an Islamic psychological model, while Haque et al. (2016) demonstrate the relevance of Islamic traditions to contemporary psychological research. In relation to digital anxiety, **tazkiyat al-nafs** can be understood as a continuous process of developing self-control, ethical awareness, humility, gratitude, and emotional balance. This is particularly important in digital environments where individuals are frequently exposed to materialism, status competition, idealized lifestyles, and external measures of success. Through **tazkiyat al-nafs**, individuals can develop a stronger internal identity that is not entirely dependent on likes, followers, academic rankings, career achievements, or algorithmic visibility. Such an orientation may protect against the psychological consequences of excessive social comparison.

Gratitude, or **shukr**, also represents an important protective dimension. Social media can encourage individuals to focus on what they lack by constantly presenting images of other people's achievements and possessions. This can generate dissatisfaction even when objective circumstances are positive. The practice of gratitude shifts attention from comparison toward appreciation and recognition of existing resources. Research on religion and spirituality has identified associations between religious involvement and positive psychological outcomes, including gratitude, hope, and well-being (Koenig, 2012). In Islamic Psychology, **shukr** can therefore contribute to psychological resilience by helping individuals develop an internal definition of success rather than allowing digital platforms to determine what constitutes a valuable life.

However, Islamic Psychology should not be interpreted as suggesting that spirituality alone can eliminate anxiety or replace professional psychological treatment. Dein et al. (2012) emphasize that religion can influence mental health in different ways and that religious coping may be either adaptive or maladaptive depending on how beliefs are interpreted and applied. Therefore, an Islamic approach to digital anxiety should be integrated with evidence-based psychological interventions, digital literacy, counseling, social support, and appropriate clinical services. Islamic Psychology can contribute culturally relevant concepts and practices while professional psychological approaches can provide assessment, cognitive-behavioral strategies, psychoeducation, and clinical intervention when necessary.

The integration of Islamic Psychology and digital mental-health strategies consequently offers a promising direction for supporting Muslim Generation Z. Instead of promoting

complete avoidance of technology, the goal should be to develop digital self-regulation, ethical technology use, critical AI literacy, emotional resilience, and spiritual grounding. Islamic Psychology can help Generation Z understand that technological competence does not determine human worth and that uncertainty about the future does not have to become a permanent source of fear. By integrating **tawakkul**, **sabr**, **dhikr**, **muhasabah**, **shukr**, and **tazkiyat al-nafs** with contemporary psychological approaches, digital anxiety can be addressed through a more holistic model that considers cognitive, emotional, behavioral, social, and spiritual dimensions. Such integration is particularly important in an AI-driven era because the central challenge is not merely how humans can adapt to increasingly intelligent technologies, but how humans can preserve psychological well-being, moral agency, meaningful relationships, and spiritual identity while using those technologies. In this sense, Islamic Psychology offers a culturally grounded framework for helping Generation Z navigate technological uncertainty without losing their sense of purpose, dignity, and inner balance.

CONCLUSION

The development of artificial intelligence and digital technology has created new psychological challenges for Generation Z, particularly in the form of digital anxiety associated with social comparison, fear of missing out, information overload, technological uncertainty, employment concerns, and dependence on digital validation. The findings of this literature review indicate that Islamic Psychology offers a relevant and holistic framework for addressing these challenges by integrating psychological, spiritual, moral, and existential dimensions of human well-being. Concepts such as **tawakkul**, **sabr**, **dhikr**, **muhasabah**, **shukr**, and **tazkiyat al-nafs** can provide important resources for strengthening emotional regulation, resilience, self-awareness, meaning, and spiritual balance when facing rapid technological change. Islamic Psychology does not require Generation Z to reject digital technology or artificial intelligence, but encourages individuals to develop a balanced, ethical, critical, and purposeful relationship with technology. The integration of Islamic spiritual principles with contemporary psychological approaches can therefore contribute to culturally responsive strategies for reducing digital anxiety while strengthening psychological well-being and human agency. Ultimately, Islamic Psychology has significant potential to help Muslim Generation Z navigate the uncertainty of the AI era while maintaining a strong sense of identity, purpose, dignity, and spiritual connectedness..

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