

## EARLY ADULT PSYCHOSOCIAL: SYNTHESIZING ERIK ERIKSON'S THEORY IN ISLAMIC CONCEPTS

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### Abstract

*Human life is likened to a plant that will have developed in the phases of its life, one of which is early adulthood which will experience psychosocial development. This study aims to examine the psychosocial theory of early adulthood synthesizing Erik Erikson's theory in Islamic concepts. The research method is library research using content analysis. The results showed that in the Islamic concept at this time humans enter the taklifi phase a have sexual maturity, obligations as 'Abdullah, and as caliphs on earth. Psychosocial in early adulthood experienced by humans in Erik Erikson's theory is intimacy versus isolation. Intimacy is a sexual development that leads to sexual relations with the opposite sex. When intimacy is not achieved, he will experience isolation, which is the tendency to avoid social interaction with others. In the Islamic concept, it is explained that in carrying out a relationship to achieve intimacy, humans must build communication with Allah SWT and their partners, understand the family background, habits, and psychology, and increase knowledge about the differences and needs between men and women so that isolation does not occur. Isolation is a disease in a person that can be overcome by increasing dbiker to Allah SWT.*

**Keywords :** *Psychosocial, Early Adult, Erik Erikson Theory, Islam*

### INTRODUCTION

Humans are like plants that will develop and go through several phases in their lives. One of the phases that humans go through is early adulthood. Early adulthood is a time of transition in personal relationships where they seek physical and emotional intimacy in relationships with friends or partners and are ready to accept a position in society along with other adults, and have completed their growth so that they reach maturity in various aspects that are passed after adolescence.

Development in early adulthood does not stop when individuals reach physical maturity in adolescence or social maturity in early adulthood. As long as humans develop worries, doubts, and confusion about their life goals, this will have an effect on their developmental tasks, and how they respond and face various demands from within and from outside themselves (Samsudin et al., 2016). Several developmental tasks should be completed so that life becomes happy and does not experience crucial problems, especially for early adult individuals, because this period is the peak period of development for everyone (Oli'i, 2017).

Problems that are often experienced in early adulthood include not being able to pass the stages of psychosocial development well, characterized by many problems of self-identity, anti-sociality, household failure, not being able to be a good model for their children, and not being able to provide for the family. Social problems need to be studied to find solutions and sensitize a person to prepare for childhood into early adulthood that is resilient and responsive in various situations, conditions, and times.

Based on research from Cutrona, 75% of individuals in early adulthood experience psychosocial problems caused by their lack of social skills to build relationships with other individuals. Social skills are skills to help first-year individuals in the process of interacting with other individuals and as a condition for social adjustment (Nazri et al., 2016).

Psychosocial development is the development of individuals who are influenced by social interactions with other individuals. This development involves the feelings, emotions, and personality of the individual and the changes that occur afterward. Each stage of development has its challenges called crises, which means a problem that individuals must face at each stage of their development. In this case, psychosocial development is also understood as a learning process for individuals in adjusting to the norms and rules that exist in their environment (Diana, 2021).

Islam is a religion that regulates all aspects of human life, one of which is human psychosocial development as a support for happiness and peace of mind (Juraimy et al., 2014). One of the figures who contributed to the theory of psychosocial development is Erik Erikson. Eight stages of individual psychosocial development are interrelated between the previous stage and the next stage. This study will analyze the psychosocial stages of early adulthood that humans experience in their lives as a result of environmental changes. This theory tries to synthesize the concept of Islam.

## **METHODS**

This research uses a qualitative approach to data collection using analysis. The data analysis technique uses content analysis, namely describing and interpreting existing content, opinions of experts, and so on. The type of research is library research, namely research using literature in the form of notes, scientific papers, and others as data sources (Pakpahan, 2022).

## **RESULTS**

### **Biography of Erik Erikson**

Erik Erikson was born on June 15, 1902, in Danish near the city of Frankfurt, Germany. His full name is Erik Homburger Erikson. From birth, he was fatherless because his parents had separated, and was raised by his mother. They moved to Karlsruhe, then his mother married Dr. Homburger who was German, Erik's biological father was Danish. He was three years old at the time and in his early teens he learned that the insert name was given because Homburger was his stepfather. Erik could not finish school properly, because of his interest in various fields, especially art, and knowledge, he even had adventures as an artist and thinker in Europe from 1920-1927 (Wallerstein, 2014).

Erik Erikson joined Sigmund Freud's Psychoanalytic educational institution to teach children so he was acquainted with Freud's psychoanalysis through Ana Freud from 1927 to 1933. Later, in 1929 he married a Canadian girl named Joan Serson. Interested in children and education, Erikson continued his non-formal studies until he became a professor and taught in California in 1939. He founded a child analysis clinic, pursued education, and wrote various books (Gunderman, 2022).

His family background, education, religion, nationality, and profession had disrupted his identity, therefore he managed to encourage the creation of a conceptual formulation of the occurrence of identity. Everyone learns through the people who influence them through the role of social relations that occur. His involvement with Sigmund Freud's educational institution made him learn a lot about psychosexual theory, so Erik Erikson is categorized as a Neo-Freudian expert because his views are an extension of Freud's theory. Erikson had found a new Identity with its multiplicity, then he died on May 12, 1994, at the age of 91 in Massachusset, United States (Wallerstein, 2014).

### **Erik Erikson's Early Adult Psychosocial Theory**

Psychosocial experiences in early adulthood according to Erik Erikson are intimacy versus Isolation. The intimacy vs isolation stage occurs at the age of 18 to 40 years. At this stage, a person will become more selective in fostering a relationship. Intimacy is a person's ability to unite their identity with the identity of others without fear of losing their identity. A person is said to have achieved intimacy if he has a stable ego so that in the end he can find positive values in his life (Rachman, 2018). Positive values in life are love which consists of love for someone, parents, friends, and so on. Meanwhile, isolation is a person's inability to cooperate with others. This happens because, in previous stages, he experienced failure, which resulted in difficulties for him in building relationships with others (Khairil Anwar & Wahyuni, 2017).

Erik Erikson argues that early adulthood needs and wants intimacy, they need to form personal commitments with others. The ability to achieve intimate relationships requires sacrifices and compromises that depend on the self-identity formed in adolescence. As they begin to feel secure in their identity, they will be able to form intimate relationships, both with themselves and others (Rachman, 2018).

In addition, in early adulthood, people also need time alone to think about the resolution of the life that will be lived. If they cannot form intimate relationships due to fear, then the person will lose their identity and be isolated. In other words, isolation occurs when an individual cannot carry out their developmental tasks optimally, resulting in psychosocial obstacles in their lives. When an intimate relationship has occurred, the process of selecting a partner who matches the criteria can begin. This selection begins with introductions, dating, and the decision to get married (Arini, 2021).

This stage is important because to choose a life partner, it is necessary to explore the character of the partner so that an individual can assess and choose who is the right person to be a potential life partner. The main things in close relationships are relationship quality and conflict (Karim & Desiningrum, 2015). A relationship at a certain time will provide an experience of intimacy and mutual help, but at the next moment, there can be conflict in the close relationship that is lived. The main task is to manage demands for intimacy, identity, and independence (Marfuatunnisa et al., 2023).

According to Erikson, intimacy is a process for individuals to discover themselves and simultaneously immerse themselves into other individuals. Intimacy is built by making

commitments to others. If in early adulthood individuals fail to develop intimacy, they will feel isolated. When individuals realize that they are unable to develop meaningful interpersonal relationships, it will hurt their personalities, so there will be a reluctance to admit and ignore attack people who are considered to make them feel frustrated (Diana, 2021).

As for the intimate interaction style in early adulthood, namely, First, intimate (a person will build and maintain one or more deep and long-lasting love relationships). Second, preintimate (a person shows ambivalent emotions about commitment, indicated by the way he offers a love relationship without temporary ties). Third, stereotype (a person has more artificial relationships such as friendship bonds with people of the same gender). Fourth, pseudo intimate (someone who maintains sexual attachments over a long period, not so close, and not deep). Fifth, isolated (someone who chooses to withdraw from social interactions with both the same and different sexes) (Rachmawati & Tobing, 2021).

According to Erikson, intimacy should be experienced after individuals have successfully passed the identity discovery period. A sign of intimacy is the existence of self-openness and the emergence of personal thoughts. If in early adulthood a person is unable to develop intimacy, then they are likely to experience self-isolation (Maree, 2021).

Common problems for people in early adulthood who live alone are mainly related to the inability to build intimacy with the opposite sex, feeling lonely, and trying to find a positive identity in a society where marriage is important for someone who is considered an adult. Unsuccessful close relationships will provide unpleasant experiences such as loneliness while successful close relationships make individuals feel emotional support and happiness. Individuals have a strong desire to achieve independence and freedom. But also experience confusion in balancing intimacy and commitment, with independence and freedom on the other hand. When individuals establish an identity, on the other hand, it is also difficult to overcome the increasingly strong demands for independence from parents, increase friendship commitments, and build intimacy with the opposite sex (Novitasari & Nugrohad, 2021).

Some individuals choose a single lifestyle or what is commonly referred to as an adult living alone. The decision to live alone is considered to provide benefits. These advantages include: having more time alone, having time to make decisions independently, developing the resources that the individual has to support their goals and targets, having time to explore

themselves, the surrounding environment, and new things to increase experience, having more privacy, and many other positive things. However, adults who live alone also experience negative impacts, such as being prone to stress and loneliness. On the other hand, self-conflict is often also experienced by individuals who live alone (Krismawati, 2018).

### **Early Adult Psychosocial Synthesis in Islamic Concepts**

Humans are part of one of the complex, unique, and whole creatures of Allah SWT consisting of body and soul. He was created from something dead, then became alive by not knowing anything, and was equipped with vital instruments in the form of senses to capture surrounding phenomena for his development. With these instruments, humans develop into social beings who interact with their environment. Along with his development, the man positioned himself as a servant of Allah as well as the leader of all His creatures on earth. This is what Allah SWT expects, so not all of His creatures are trusted to occupy this degree. With all the complexity and uniqueness of humans, both in terms of the correlation between physical growth, psychological, and social development as well as God's noble mandate bearers on earth This needs to be done so that the human functions and roles referred to above can be realized. Humans will experience early adulthood at the age of 18 to 40 years, at this stage, they begin to accept and take on greater responsibilities, intimate relationships begin to take effect, and develop (Tarmizi, 2017).

In the Islamic concept, early adulthood is called the taklif phase, the phase in which a person has become an adult human being and has been subject to obligations as 'abdullah and as a caliph on earth in the process of becoming a qualified person. This phase will be lived by someone well if in the previous phases they have prepared themselves so that the role of 'abdullah can be optimal, able to think monotheistically, understand, and carry out Allah's commands and laws properly (Hanafi, 2018).

In the early adulthood phase, individuals must be ready to take on roles, assume responsibilities, and accept their status in society, a period of work, self-adjustment and social relationships. it is time to engage and build relationships with the opposite sex. The early adult phase is also referred to as a period that is more faced with various problems seen from the developmental tasks of early adulthood, therefore early adulthood requires coaching to build early adults to be stronger and stronger in facing their developmental tasks (Putri, 2018).

In early adulthood, individuals have tasks, including demands for intimacy, identity, and independence. Erik Erikson said that early adulthood enters the developmental stage of intimacy versus isolation. Early adulthood is an experience of exploring intimacy, the ability to blend identity with the identity of others without fear of losing something from within. The opposite of identity is isolation, which is maintaining distance between oneself and others. The balance between intimacy and isolation is learning to detach from relationships with others and still maintain self-identity (Imanina & Suminar, 2022).

Early adulthood has a stable self-identity where individuals have found themselves and merged themselves with other individuals. Individuals who are unable to develop relationships with other individuals will experience isolation. Berman and Sperling say that most humans in early adulthood in the first year face considerable loneliness and feel alone. In the first year of experiencing social and emotional isolation where affective and behavioral reactions to loneliness occur (Putri, 2018).

Malay and Nataningsih explained that in early adulthood the first year requires social skills to assist in adjusting to their social environment because humans as social beings need a relationship with other individuals where humans cannot depend on living by themselves and have various activities and obligations that must be faced which are related to interactions with other individuals so that social adjustment plays a very important role (Fadhila, 2020).

Islam contains the most perfect way of human life and contains teachings that guide humanity towards happiness and well-being, the basics and laws can be known through the Al-Qur'an and Hadith of the Prophet Muhammad SAW. The Quran contains the revelation of Allah SWT, the creator of the universe addressed to mankind. The Quran not only contains instructions on the relationship between humans and God but also regulates human relationships with their fellow man (Samsudin et al., 2016).

On the other hand, because humans are social creatures, humans basically cannot live alone in this world, either alone in a physical context or a socio-cultural context. Especially in the socio-cultural context, humans need other humans to cooperate in meeting the needs of each other's social functions (Akhirudin & Nurjaman, 2022). Because basically, a function owned by one human being will be very useful and beneficial for other humans. Social adjustment difficulties experienced in the surrounding environment can make him feel isolated, anxious, and depressed (Engracia & Perguna, 2021).

In Islam, it is explained that isolation, anxiety, and depression are diseases in a person. This is where human faith is tested. If humans believe in Allah SWT, then they will be able to face everything well. Of the many problems that must be faced, there must also be many consequences. When a person is no longer able to face a problem, then instead is isolated, cornered, and shunned, he will slowly feel isolated. He will feel that no one cares about him anymore. If he is a believer, he will remember his Rabb. Who will always be there for him whenever, wherever and however the person is. Iblis said: *"My Lord, since You have decreed that I am misguided, surely I will make them look favorably on the earth, and surely I will lead them all astray"* (Sari & Listiyandini, 2015).

Allah SWT has answered it in the Quran surah Ar-Ra'du verse 28 which reads: *"Those who believe and their hearts are calmed by remembering Allah. Remember, it is only by remembering Allah that the heart becomes calm"*. The verse, the solution when faced with all the problems that exist in the self is dhikr Allah (remembering Allah SWT). There are three dhikr, dhikr of the heart, namely by remembering Allah and His various favors. Oral remembrance, namely by praising Allah SWT a lot. The remembrance of charity, by doing what he commands and staying away from his prohibitions. By applying these three types of remembrance the heart feels calm (Sartini, 2021).

In addition, from the social relationships carried out in early adulthood, the terms friendship, liking, loving, and more basic intimate relationships arise due to attraction to the opposite sex. Relationships with the opposite sex are also based on the desire to be loved and love (Musthapar & Ahmad, 2022).

According to Papalia, someone who is classified as an early adult is in the stage of a warm relationship or what is known as dating, from this dating relationship someone tries to find a match and get to know the weaknesses and strengths of each partner (Perdana, 2018). This dating relationship is also characterized by the ability in self-awareness, empathy, the ability to communicate emotions, sexual decision-making, conflict resolution, and the ability to maintain commitment with a partner. Dating is usually known as a form of intimate relationship between men and women (Mentari, 2021).

Dating is a stage of getting to know each other between couples. According to Ikhsan, the definition of dating is divided into three views. First, dating is a passionate feeling of love for the opposite sex. Second, dating is also an activity that is synonymous with sex, so if someone is dating, it often ends with sex that is carried out on a consensual basis,

without any element of coercion. Third, dating is a covenant to love each other, trust each other, be faithful to each other, and respect each other to take the path of legal marriage. It is said that this third view is the most widely believed, so from this, it can be seen that dating relationships are intimate relationships that become the foundation before individuals continue in a marriage relationship. In general, the main reason for someone to date is to enjoy the company of others and the desire to feel love, affection, acceptance from the opposite sex, and a sense of security (Angela & Hadiwirawan, 2022).

According to Hampton, dating relationships can be divided into two types, namely close dating relationships and long-distance dating relationships. Close dating relationships are usually characterized by physical closeness and a lot of intensity of meeting time, such as shopping together, enjoying Sunday nights together, and vacationing together, but not always the individual can depend on their partner (Fadhila, 2020). There will be times when individuals cannot spend time together and the intensity of meetings becomes very little. This is shown when the partner decides to go to school or work outside the city or abroad due to educational or professional demands, so we have to undergo a long-distance dating relationship or what is known as a long-distance relationship (Karim & Desiningrum, 2015).

Santrock says that fostering intimate relationships with the opposite sex is a specific developmental task for early adult individuals. As Erik Erikson revealed in the early adult stage, a person will be said to be mature if he can overcome the intimacy versus isolation crisis by immersing himself in others, thus forming intimacy. In addition, it is during early adulthood that individuals are considered to have the stability to seek emotional and physical intimacy with peers or romantic partners. Individuals also begin to realize the importance of a commitment to build a serious relationship as a foundation for marriage (Arif, 2019).

In the Quran, in the surah Ar-Rum verse 21 Allah says: *"Among the signs of God's power is that He created partners for you from your kind, so that you tend to and feel at ease, and He made between you love. Surely in such things, there are signs for those who think"*. These words of Allah answer how Islam appreciates intimacy (Nawang Sari, 2015).

There are several goals to be achieved in marriage. First, as a way for humans to channel their libido desires to obtain sexual pleasure. Second, as a human endeavor to preserve human life on earth. Third, as a vehicle for humans to find a place of tranquility and beauty. Through marriage, the restlessness and distress of the human heart get its channel. Deep intimacy is caused by sexual fulfillment and mental peace. Islam demands that sexual

relations and marriage be based on mutual love, harmony, and satisfaction by emphasizing mutual giving, respect, and acceptance of sexual and mental satisfaction. Men and women both have sexual urges and needs and the right to fulfill them. The Quran also emphasizes that sex is not only aimed at reproducing offspring, sex is also a pleasant activity and aims to create peace in the relationship (Sormin, 2018).

According to the Islamic perspective, in carrying out relationships to achieve intimacy, married couples should always build communication with Allah SWT and their partners. Being sensitive to the partner includes understanding the partner's family background, psychology, habits, and reasons for the partner to do a behavior. Then it needs to be supported by increasing insight and knowledge about the needs and differences between men and women. This helps couples to get to know their partners better and how to respond to their partners. Determining the right time for yourself and your partner in the process of sharing messages (Nadeak et al., 2019).

## DISCUSSION

Early adulthood in Islam is known as the taklif phase, where humans have been subjected to obligations as 'abdullah and as caliphs on earth in the process of becoming qualified individuals. At this time a person is called a mukallaf, which is someone who has been subjected to legal enforcement by carrying out Allah's commands and his prohibitions and has physical changes such as menstruation for women, the release of semen for men through wet dreams, growing hair on their pubes, and others. Allah says in the Quran Surah An-Nur verse 59: *"And when your children reach the age of puberty, let them ask permission, as those who were before they asked permission. Thus Allah explains his verses. And Allah is all knowing and all wise"* (Hanafi, 2018).

Muhammad An-Namlah requires mukallaf to be a person who is pubescent, intelligent, and understands Allah's commands. A mukallaf is considered valid to bear the burden of taklif if it meets three criteria. First, able to understand the arguments of taklif. This is because taklif is a demand, so the demand on people who do not understand and understand is impossible. Someone unable to understand the argument of taklif, of course, can not carry out the demands and the purpose of the burden will not be achieved. To understand the arguments of taklif, the only tool needed is reason. With reason, a person can understand what is taught in Islam and what is contained in the Quran and Sunnah so that

he will be able to understand what commands and prohibitions Allah has given for mankind. However, because the intellect is something vague, the shari'ah ties this obligation to something that is known by the senses, namely the four presumptions of the intellect, namely early adulthood. Anyone who reaches early adulthood without any signs of damage to his intellectual powers, then he is considered capable of being given the burden of the law. Second, the mukallaf must be capable of acting legally; which in usual fiqh is called ahliyyah. This means that if a person has not or is not capable of acting legally, then all the actions he does are not or cannot be accounted for. In other words, ahliyyah is a trait that indicates that a person has completed his body and mind so that all his actions can be judged by shara'. If a person has this attribute, then he is considered to have legitimately performed a legal action, such as a transaction that is like receiving rights from another person. Therefore, his sale is valid, his grant is valid, and he is capable of accepting responsibilities, such as marriage, maintenance, and witnessing. The nature of legal capacity comes to a person evolutionarily through certain stages of his physical and intellectual development. Third, it must be ahliyyah (capable). In terms of etymology, ahliyyah means "proficiency in handling a matter". In other words, ahliyyah is a trait that shows that a person has perfected his body and mind so that all his actions can be judged by shara'. If a person has this attribute, then he is considered to have legitimately performed a legal action, such as a transaction that is like receiving rights from another person. Therefore, his sale is valid, his grant is valid, and he is capable of accepting responsibilities, such as marriage, maintenance, and witnessing. The nature of legal capacity comes to a person evolutionarily through certain stages, his physical and intellectual development (Mafaid, 2020).

In the early adult phase, individuals must be ready to take on roles, assume responsibilities, and accept their status in society, working period, self-adjustment, and social relationships with others (Putri, 2018). To build this he needs help from other people, this is because humans are social creatures. Islam is a religion that teaches all its followers to establish social relationships, behave well, and respect each other among fellow social beings. So that they can interact with each other and allow humans to build their social relationships and can develop all the potential they have. Allah SWT says: *"And do not turn your faces away from people (out of pride) and walk not on the earth arrogantly. Verily, Allah does not like those who are proud of themselves. And be modest in your walk and soften your voice. Verily, the worst sound is that of a donkey"*. In this case, it can be imagined that interacting activities require skills from each individual. To create harmonious interactions, it is necessary to develop ethical interactions.

However, the main thing about communication from an Islamic perspective is that it is a means of proselytizing both orally and by deed. social interaction is built on the values of togetherness, justice, and brotherhood (Hidayah et al., 2022).

One of the developmental tasks of early adulthood is getting married or building a family, managing a household, educating or caring for children, taking responsibility as a citizen, making connections with a particular social group, and doing a job (Mentari, 2021). In Erik Erikson's theory in early adulthood, humans will experience stages of intimacy versus isolation. Intimacy is the desire to build an intimate relationship with the person he loves, if intimacy is not maximally achieved then he will experience isolation which is a tendency not to want to be intimate, interact with the surrounding environment, feel excluded from others, lonely, and blame himself for being different from others (Arif, 2019).

These results are in line with research conducted by Williams and Guendouzi who found that intimacy, love, and spirituality are very important factors in building family harmony. In other words, to create a harmonious family, husbands, and wives must create and maintain feelings of love and this will be even stronger when both have high spiritual experiences. Family harmony can be explained as a result of the interaction between family members. Meanwhile, the relationship between family members, especially the intimacy between husband and wife, cannot be separated from the feelings of love that grow before and during the process of building family relationships. In addition, love affects family harmony. One of the efforts that can be made to develop feelings of love between husband and wife is to build harmonious communication between the two (Nita, 2022).

In Islam, it is explained that the Quran talks more about the characteristics and behavior of human intimacy. The essence of the Quran view is that men and women have the same characteristics of intimacy and do not distinguish intimacy because they do not attach a certain type of identity, drive, or tendency towards intimacy behavior to one of the sexes (Asror, 2022). The intimacy between husband and wife in a marriage is worship, but that does not mean that women's intimacy rights are negated. This dimension of worship brings substance to the sincerity of each party without coercion of the partner. For an explanation of the structural relationship between husband and wife intimacy, it is explained in Surah Al-Baqarah verse 87 which reads: "*They (wives) are clothing for you and you are clothing for them*". Ibn Jarir al-Thabari, a great teacher of exegetes, proposed two interpretations of this verse. First, this verse is a metaphor for the interactive union of two bodies. Second, quoting

the exegete Mujahid Qatadah, this verse explains that each partner provides peace for the other. The intimate relationship between husband and wife in the Quran described in this verse is a relationship that is equal, complementary, and needs each other as partners in channeling their sexual desires. However, if he cannot do a relationship then he will be isolated (Hannah, 2017).

Isolation in the Islamic perspective is a disease in a person, at that time his faith is tested. Iblis said: *"My Lord, since You have decided that I am misguided, surely I will make them look favorably on the earth, and surely I will lead them all astray"*. The solution is that Allah SWT has answered in the Quran surah Ar-Ra'du verse 28 which reads: *"Those who believe and their hearts are calmed by remembering Allah. Remember, it is only by remembering Allah that the heart becomes calm"*. The verse, the solution when faced with all the problems that exist in oneself is dhikr Allah (remembering Allah SWT) (Sari & Listiyandini, 2015).

The results of research (Nugraha, 2020) explain that dhikr affects a person's psychological dynamics which can make the heart calm. Peace of mind, resulting in a clean mind and healthy body. Dhikr will bring a person's thoughts and mental state to be directed and balanced, explaining that when a Muslim practices dhikr, he will find himself close to the creator, feel guarded and get his protection and give rise to confidence, strength, feelings of security, peace, and happiness. Dhikr is valuable as an act of worship and one of the various ways to bring a servant closer to Allah SWT, the calmness when doing dhikr is what can reduce the isolation experienced by individuals.

This dhikr therapy can bring a sense of *tumakninah*, which is a feeling of peace and comfort due to the grace of Allah SWT. It is explained more deeply, that the recitation and remembrance of Allah SWT (dzikrullah) on an ongoing basis, creates a psychological condition that will develop in the realm of consciousness, and raises the soul of the existence of a loving and merciful God. This awareness affects his behavior, that he has Allah SWT who is always there. Dzikrullah with soft words can have a relieving and calming effect. In such a person, anxiety, and restlessness will not bother him, instead, a sense of calm envelops him (Rahman, 2020).

## CONCLUSION

Early adulthood is a period of discovery, stabilization, reproduction, emotional problems and tensions, social isolation, attachment and dependence, value shifts, creativity, and new lifestyles. In this period, having roles and responsibilities will certainly increase, and begin to free themselves financially, socially, and psychologically from dependence on others and try to become more independent people. In the Islamic concept, early adulthood is a phase of taklif that has reached sexual maturity and imposed obligations as a servant of Allah and a caliph on earth in the process of becoming a qualified person. Erik Erikson said that in this early adult phase, humans experience the psychosocial stages of intimacy versus isolation.

Intimacy demands sexual development that leads to sexual relations with a loved one of the opposite sex. If intimacy is not achieved, he will experience isolation, which is a tendency to avoid social interaction with both the same and different sexes. The Islamic perspective says that in carrying out a relationship to achieve intimacy, one should always build communication with Allah SWT and their partner, understand the family background, habits, behavior, psychology, reasons for the partner to do a behavior, and increase scientific insight into the needs and differences between men and women so that they can understand each other and avoid isolation. Islam says that isolation is a disease in a person. and at this time human faith is tested. When someone is no longer able to deal with a problem, then feels isolated. He will feel that no one cares about him anymore. However, if he is a believer, he will remember his God who is always there for him. The solution is to multiply dhikr to Allah SWT.

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