FAMILY WELL-BEING AMONG GENERATION Z YOUNG FAMILIES IN TASIKMALAYA: *ZUHD* VALUES AND ISLAMIC FINANCIAL PLANNING IN THE BANI ERA

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Abstract

This study examines the relationships among zuhd values, Islamic financial planning, and family well-being among Generation Z young families in Tasikmalaya, Indonesia, amid the BANI (Brittle, Anxious, Nonlinear, and Incomprehensible) era. Drawing on a value–behavior–outcome framework adapted from the value–attitude–behavior hierarchy, the study also explores how zuhd values are understood and reflected in everyday household financial practices. An explanatory sequential mixed-methods design was employed. Quantitative data were collected through a structured questionnaire administered to all 150 couples registered with a family development institute within a tarekat (Sufi order) community. The data were analyzed using partial least squares structural equation modeling (PLS-SEM). Qualitative data from in-depth interviews with 15 respondents were then used to interpret the quantitative findings. The results indicated that zuhd values were positively and significantly associated with Islamic financial planning and family well-being. Islamic financial planning was also positively associated with family well-being and partially mediated the relationship between zuhd values and family well-being. Interviewees described zuhd in terms of moderate consumption, gratitude, self-restraint, and viewing wealth as a trust from God. These values were reflected in household budgeting, emergency savings, and charitable giving through zakat, infaq, and sadaqah. Family well-being was understood holistically, encompassing material sufficiency, emotional stability, harmonious relationships, and spiritual fulfillment. This study contributes to Islamic economics by demonstrating how spiritual values can be examined as factors associated with household financial behavior and well-being. The findings also suggest that Islamic financial institutions could incorporate Sufi-inspired values into financial literacy programs and products for young families. However, the context-specific sample limits the generalizability of the findings.

Keywords: *BANI era, family well-being, generation Z, Islamic financial planning, zuhd values.*

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INTRODUCTION

Islam encourages individuals to acquire, manage, and spend wealth ethically as part of achieving holistic well-being. Wealth is essential for meeting basic needs and sustaining individual and family life (Omar & Khairi, 2024). From an Islamic perspective, well-being extends beyond material conditions to include spiritual and psychological dimensions. Islamic literature associates well-being with *sa'ādah* (long-term happiness), *ladhdhah* (short-term pleasure), and *qanā'ah* (inner tranquility derived from gratitude and contentment) (Samsudi, 2022). Ibn Sina conceptualized human well-being in terms of three dimensions: *al-ladhdhah al-ḥissiyyah* (physical well-being), *al-ladhdhah al-bāṭiniyyah* (inner well-being), and *al-ladhdhah al-'aqliyyah* (intellectual well-being) (Baharudin et al., 2017).

In conventional approaches, human well-being is often examined in relation to psychosocial development across the life span, from infancy to old age. In the Islamic worldview, however, well-being is fundamentally grounded in faith and righteous deeds, encompassing happiness in both worldly life and the hereafter (Samsudi, 2022). Family well-being is particularly important to social and economic development because the family constitutes the smallest social unit and provides the foundation for a prosperous society (Omar & Khairi, 2024). Family relationships and social support also play crucial roles in emotional and psychological well-being (Coverdale & Long, 2015). In Indonesia, families remain a primary source of happiness for young people (Hinduan et al., 2020).

According to Statistics Indonesia (Badan Pusat Statistik, 2021), Generation Z accounts for the largest share of Indonesia's population, representing approximately 27.94%, or 74.93 million people. As digital natives, members of this generation are often characterized by their ability to multitask and adapt to technological developments (Muthoharoh & Kurniati, 2023). Nevertheless, they face considerable challenges, including concerns about employment opportunities, job security, and mismatches between their skills and labor market demands (Chillakuri, 2020; Dolot, 2018). Financial concerns are also prevalent, with nearly half of Indonesian Generation Z respondents identifying money as a major source of anxiety (Hinduan et al., 2020).

These challenges are compounded by the emergence of the BANI era (Brittle, Anxious, Nonlinear, and Incomprehensible), which describes an increasingly fragile and unpredictable environment (Mieszajkina, 2024). Political, economic, financial, energy, and environmental systems are interconnected, meaning that disruptions in one area can trigger cascading effects across others. This uncertainty can intensify social and economic anxiety and make household financial management more challenging (Omar & Khairi, 2024). In Indonesia, prevailing consumerist tendencies further complicate efforts to manage household finances effectively (Yohanna & Maya, 2018).

Consumption and luxury goods can also serve as expressions of identity and lifestyle among Generation Z (Shin et al., 2022). Among Indonesian youth, materialism has increasingly manifested in the pursuit of trends and symbolic consumption (Hinduan et al., 2020). These tendencies highlight the need for a holistic approach to strengthening family resilience and well-being, particularly through the cultivation of spiritual values and sound Islamic financial management practices.

The COVID-19 pandemic underscored the importance of financial planning in navigating economic uncertainty, including job losses and economic slowdowns (Yusoff et al., 2021). Financial planning is particularly important during periods of crisis because it helps households maintain economic stability (Alrisqi et al., 2025; Lim, 2020;

Mustika et al., 2025). Young families must also prepare for long-term financial commitments, including children's education and homeownership, while coping with inflation and rising living costs (Wahidin, 2023). Beyond financial considerations, emotional intelligence and strong family relationships are important contributors to psychological well-being (Masood & Arshad, 2021; Smaliukiene & Bekesiene, 2020).

From a spiritual perspective, Sufism may support emotional well-being by alleviating anxiety and stress and fostering a positive outlook through gratitude and inner peace (Huda & Priyatna, 2024). Within Sufism, *zuhd* provides a moral foundation for moderating materialistic tendencies and maintaining a balance between worldly pursuits and spiritual fulfillment (Pahlevi, 2022). The internalization of Sufi values is relevant not only to religious practice but also to social and economic activities (Sudirman et al., 2025). Integrating *zuhd* values into Islamic financial planning may therefore offer a promising approach to strengthening family well-being.

Tasikmalaya is known for its strong Islamic traditions, particularly its *pesantren* (Islamic boarding schools) and *tarekat* (Sufi order) communities, which are embedded in local social and economic life. These communities provide a distinctive empirical context for examining how spiritual values shape the economic behavior of young families. Tasikmalaya is therefore a relevant setting for investigating the relationships among *zuhd* values, Islamic financial planning, and the well-being of Generation Z families in the BANI era.

Although previous studies have examined financial literacy and family financial planning, much of this research has focused on the material and technical aspects of financial management, with limited attention to the integration of Islamic spiritual values. Empirical research examining the relationship between Sufi values, particularly *zuhd*, and the well-being of young families also remains limited. Furthermore, studies of Generation Z families have largely emphasized psychological and social dimensions, leaving the role of Islamic spiritual and economic perspectives underexplored, particularly amid the uncertainties associated with the BANI era. These gaps highlight the need to investigate how *zuhd* values are reflected in Islamic financial planning and how both relate to family well-being among Generation Z families in a socio-religious context such as Tasikmalaya.

Against this background, this study examines the relationships among *zuhd* values, Islamic financial planning, and family well-being among Generation Z young families in Tasikmalaya during the BANI era. The study is expected to contribute to the theoretical development of an integrated spiritual-economic framework and offer practical insights for young families and policymakers seeking to strengthen family well-being and resilience.

Literature Review

Family Well-Being

The family is commonly understood as a socially recognized unit that provides economic support, emotional bonds, and care for its members. Family well-being encompasses several interrelated dimensions, including physical and psychological security, health, economic stability, and supportive relationships among family members (Samsudi, 2022). From an Islamic perspective, family well-being is closely connected to the objectives of Sharia (*maqāṣid al-sharī'ah*), which seek to safeguard religion (*dīn*), life (*nafs*), intellect (*'aql*), lineage (*nasl*), and wealth (*māl*). These five dimensions constitute essential human necessities (*ḍarūriyyāt*) for living a good and meaningful life. Actions that threaten these fundamental

interests are therefore considered harmful and should be avoided (Batchelor, 2021).

In Indonesia, Islamic family well-being is often conceptualized through the concepts of *keluarga sakinah* (a harmonious and tranquil family) and *keluarga maslahah* (a family oriented toward collective well-being and the common good). The former emphasizes tranquility, harmony, and happiness, whereas the latter highlights justice, balance, moderation, tolerance, and ethical conduct. Both concepts encompass material and spiritual dimensions of family well-being (Machrus et al., 2017). Recent empirical studies have operationalized Islamic family well-being through three core dimensions: material well-being, relational well-being, and ethical-spiritual well-being (Sudirman et al., 2024; Tiilikainen et al., 2020). Together, these dimensions capture the interconnected economic, social, and spiritual aspects of family life in an Islamic context.

Islamic Financial Planning

Financial planning is the systematic process of managing financial resources to achieve life goals through budgeting, saving, investing, and risk management (Ahmed & Salleh, 2016). For families, effective financial planning helps strengthen economic resilience, reduce financial stress, and maintain long-term stability. Financial literacy, structured budgeting, goal setting, and prudent debt management can improve household financial practices and outcomes (Prayogi, 2024).

Within an Islamic framework, financial planning incorporates Sharia-compliant principles, including the prohibition of *riba* (interest or usury), ethical investment, risk sharing, and social responsibility. Yusoff et al. (2021) identify four key components of Islamic financial planning: (1) financial management, (2) emergency fund planning, (3) investment planning to achieve financial goals, and (4) wealth transfer and inheritance planning. These components must accommodate different household financial circumstances, including budget surpluses and deficits. Appropriate strategies are therefore needed to maintain financial stability while adhering to Islamic ethical principles.

***Zuhd* in Contemporary Socioeconomic Life**

Tasawwuf (Islamic mysticism) and Sufi orders (*ṭuruq*) have historically shaped Muslim social and economic behavior by emphasizing ethical conduct, social engagement, and spiritual discipline. Contrary to the perception that Sufism encourages withdrawal from worldly affairs, contemporary interpretations highlight its potential to foster productivity, social responsibility, and constructive social engagement (Baried, 2023; Latif & Usman, 2020). When practiced under appropriate spiritual guidance, Sufism can strengthen moral awareness and encourage active participation in social and economic development (Munandar & Fahrurrozi, 2024).

Nevertheless, *tasawwuf* and *zuhd* a re sometimes perceived as promoting passivity and disengagement from economic activities. Neo-Sufi perspectives challenge this view. For example, Shaykh Muhammad Fathurahman argues that Sufism and Sufi orders can contribute to social innovation in education, economics, and community development (Sulaiman et al., 2023). According to Fathurahman (2020), *zuhd* does not require seclusion (*khalwah*) or withdrawal from society (*'uzlah*). Rather, it involves treating worldly resources as means of worship and service to God.

Wahid et al., (2023) further explain that *zuhd* emphasizes generosity and moderation, discourages excessive wealth accumulation, and promotes altruism and social solidarity. In classical Islamic scholarship, Imam al-Ghazali distinguished three levels of *zuhd*: (1)

detachment from worldly possessions motivated by fear of punishment, (2) detachment motivated by the hope of reward in the hereafter, and (3) the highest level, characterized by love for and closeness to God, independent of fear or the expectation of reward (Baried, 2023). Contemporary scholars have reinterpreted *zuhd* as an ethical-spiritual orientation that moderates consumerism, restrains materialistic tendencies, and promotes accountability in wealth management (Sudirman et al., 2025).

From this perspective, *zuhd* does not entail poverty or social isolation. Instead, it cultivates sincerity, gratitude, and responsible stewardship of wealth as a trust (*amānah*) from God. These values may help guard against excessive consumption, unethical financial practices, and other forms of socioeconomic misconduct. Accordingly, *zuhd* can be conceptualized as a spiritual-ethical value that shapes financial behavior and may contribute to family economic resilience and well-being (Budiono et al., 2026).

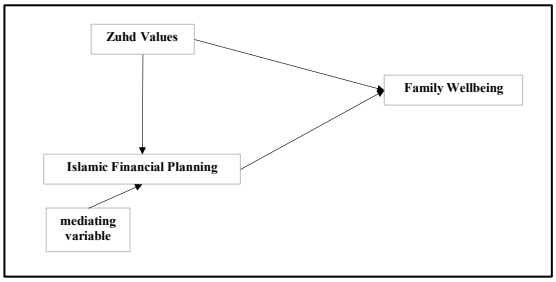
Integrating Values, Behavior, and Outcomes

The relationships among *zuhd* values, Islamic financial planning, and family well-being can be conceptualized through the Value–Behavior–Outcome (VBO) framework, which links underlying values to behavioral practices and subsequent socioeconomic outcomes (Homer & Kahle, 1988). In this study, *zuhd* represents the underlying spiritual and ethical values, Islamic financial planning reflects financial behavior, and family well-being constitutes the outcome. This framework provides a basis for examining how spiritual values are associated with household financial practices and family well-being amid contemporary uncertainties, including those associated with the BANI (Brittle, Anxious, Nonlinear, and Incomprehensible) era.

Conceptual Framework

This study adopts an integrative conceptual framework that connects spiritual ethics, financial behavior, and family well-being within a mixed-methods approach. As illustrated in Figure 1, the framework positions *zuhd* values as the underlying spiritual and ethical orientation, Islamic financial planning as the behavioral mechanism, and family well-being as the outcome. It provides the conceptual basis for examining the relationships among these constructs and interpreting their significance within the local socioreligious context.

Figure 1. Conceptual Framework



Source: Developed by the authors, 2025

Zuhd values are conceptualized as a fundamental spiritual and ethical orientation that shapes attitudes toward wealth, consumption, and worldly attachment. Rooted in Islamic spirituality and Sufi ethics, *zuhd* does not imply withdrawal from economic activities. Rather, it promotes moderation, gratitude, self-restraint, and responsible stewardship of wealth. These values are expected to shape how young families perceive, prioritize, and manage their financial resources (Al-Ghazali, 2017; Fathurahman, 2016, 2020; Sulaiman et al., 2023; Wahid et al., 2023).

Islamic financial planning is conceptualized as a behavioral construct reflecting the practical application of Islamic economic principles to household financial management. It encompasses budgeting, saving, emergency fund preparation, investment planning, and risk management through Islamic financial

instruments, such as *takaful*, as well as wealth transfer and inheritance planning. Within the proposed framework, Islamic financial planning serves as a potential mediating mechanism through which *zuhd* values are associated with observable financial practices (Ahmed & Salleh, 2016; Wahidin, 2023).

Family well-being represents the outcome construct and is understood as a multidimensional concept encompassing material, relational, and ethical-spiritual dimensions. This conceptualization aligns with Islamic perspectives on family welfare, which integrate economic stability, harmonious relationships, and moral and spiritual fulfillment. Accordingly, family well-being extends beyond financial sufficiency to include emotional stability, social harmony, and ethical conduct within the household (Samsudi, 2022; Sudirman et al., 2024; Tiilikainen et al., 2020).

To examine both the hypothesized relationships and the contextual meanings of these constructs, this study employs an explanatory sequential mixed-methods design. The quantitative phase tests the relationships among *zuhd* values, Islamic financial planning, and family well-being. The subsequent qualitative phase explores how Generation Z young families understand and practice *zuhd* values, make household financial decisions, and experience well-being within the socioreligious context of Tasikmalaya's *pesantren*-based community. By combining statistical analysis with qualitative interpretation, the study seeks to provide a more comprehensive understanding of the relationships among spiritual values, financial practices, and family well-being in the BANI era.

RESEARCH METHOD

This study employed a mixed-methods approach with an explanatory sequential design. Quantitative data were collected and analyzed first, followed by a qualitative phase to provide deeper insights into the quantitative findings (Creswell & Creswell, 2018; Tashakkori & Creswell, 2007). The quantitative phase tested the hypothesized relationships among the study variables using partial least squares structural equation modeling (PLS-SEM) (Hair et al., 2017). The qualitative phase explored participants' interpretations and experiences of spiritual values and household financial practices. Fieldwork was conducted from July to October 2025.

The study population comprised young Generation Z families whose members were born between 1997 and 2006 and who were registered with the Lembaga Pembinaan Keluarga Sejahtera (LPKS; Institute for Family Development). LPKS serves the *tarekat* (Sufi order) community in Tasikmalaya, West Java, Indonesia. The population included couples registered with LPKS between 2022 and 2025 who met the Generation Z age criteria. According to LPKS records from 2025, the population consisted of 150 couples.

A census approach was adopted, whereby all members of the defined population were invited to participate. This approach was appropriate given the relatively small and clearly defined population. The unit of analysis was the family, represented by one spouse from each couple. Eligible respondents had to meet three criteria: (1) be born between 1997 and 2006, (2) practice *tasawuf* (Sufism) within a tarekat, and (3) have an independent source of income. With assistance from LPKS administrators, the research team compiled the respondent list from the register of eligible couples. Each couple was represented by only one respondent to avoid duplicate responses. Quantitative data were collected using a structured questionnaire administered online through Google Forms. All 150 couples were represented in the final dataset, yielding

150 valid responses and a 100% response rate.

Although a census does not require a sampling formula to determine the number of participants, the adequacy of the sample size was also considered in relation to PLS-SEM requirements. Hair et al. (2017) indicate that, with a maximum of two structural paths pointing to any construct, a minimum sample of 110 is required to detect an (R^2) value of at least 0.10 at a 5% significance level and 80% statistical power. The 150 responses obtained in this study exceeded this stated minimum.

The qualitative phase followed the collection and analysis of the quantitative data, consistent with the explanatory sequential design. In-depth interviews were conducted with 15 informants selected from the survey respondents based on their willingness to participate and recommendations from LPKS administrators. The interviews used a structured guide with consistent questions about informants' interpretations of *zuhd* values, Islamic financial planning practices, and perceptions of family well-being within Tasikmalaya's socioreligious context.

Interview data were analyzed thematically through data reduction, data display, and conclusion drawing (Miles et al., 2014). Trustworthiness was supported by comparing accounts across informants and examining their consistency with the quantitative findings. Participation was voluntary, informed consent was obtained from all informants, and their identities were anonymized to protect confidentiality.

HYPOTHESIS

H1: *Zuhd* values have a significant positive effect on Islamic financial planning among Generation Z young families.

H2: Islamic financial planning has a significant positive effect on family well-being.

H3: *Zuhd* values have a direct positive effect on family well-being.

H4: Islamic financial planning mediates the relationship between *zuhd* values and family well-being.

DISCUSSION

Quantitative Results

The quantitative data were analyzed using partial least squares structural equation modeling (PLS-SEM) to examine the hypothesized relationships among *zuhd* values (Z), Islamic financial planning (IFP), and family well-being (FW). The measurement model was assessed for indicator reliability, internal consistency, and convergent validity.

As shown in Table 1, most indicators had outer loadings above the recommended threshold of 0.70. Four family well-being indicators (FW1, FW4, FW9, and FW10) had loadings between 0.40 and 0.70, ranging from 0.634 to 0.677. According to Hair et al. (2017), indicators within this range may be retained if their removal does not improve composite reliability (CR) or average variance extracted (AVE) sufficiently to justify exclusion. In this study, these indicators were retained because the family well-being construct met the recommended CR and AVE thresholds.

Table. 1: Outer Loadings of the Measurement Indicators

Z			IFP			FW		
Zuhd	Min.	Results	IFP	Min.	Results	FW	Min.	Results
Z1	0.40	0.871	IFP1	0.40	0.855	FW1	0.40	0.677
Z2	0.40	0.859	IFP2	0.40	0.823	FW2	0.40	0.707
Z3	0.40	0.734	IFP3	0.40	0.754	FW3	0.40	0.770
Z4	0.40	0.843	IFP4	0.40	0.863	FW4	0.40	0.667
Z5	0.40	0.724	IFP5	0.40	0.886	FW5	0.40	0.779
Z6	0.40	0.856	IFP6	0.40	0.893	FW6	0.40	0.846
Z7	0.40	0.844	IFP7	0.40	0.847	FW7	0.40	0.783
Z8	0.40	0.798	IFP8	0.40	0.819	FW8	0.40	0.829
Z9	0.40	0.881	IFP9	0.40	0.743	FW9	0.40	0.654
Z10	0.40	0.853	IFP10	0.40	0.709	FW10	0.40	0.634

Source: Authors' data analysis, 2025

The internal consistency and convergent validity results are presented in Table 2. Cronbach's alpha values ranged from 0.906 to 0.948, while composite reliability values ranged from 0.922 to 0.956. All values exceeded the

recommended threshold of 0.70. The AVE values ranged from 0.545 to 0.686, exceeding the minimum threshold of 0.50. These results support the internal consistency and convergent validity of the three constructs.

Table. 2: Cronbach's alpha, Composite Reliability and Average Variance Extracted

Variable	Cronbach's Alpha	Composite Reliability	AVE
Z	0.948	0.956	0.686
IFP	0.946	0.954	0.675
FW	0.906	0.922	0.545

Source: Authors' data analysis, 2025

As reported in Table 3, the R^2 value for Islamic financial planning was 0.658, indicating that *zuhd* values explained 65.8% of its variance. The remaining 34.2% was attributable to factors outside the model. For family well-being, the R^2 value was 0.770, indicating that *zuhd* values and Islamic financial planning jointly explained 77.0% of its variance. These results indicate substantial explanatory power for both endogenous constructs.

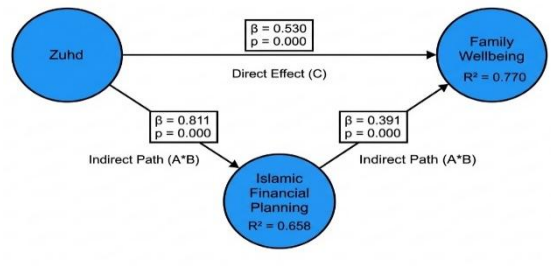
Table. 3: Coefficients of Determination (R^2)

Variable	R^2
IFP	0.658
FW	0.770

Source: Authors' data analysis, 2025

Figure 2 presents the estimated structural model, including path coefficients, statistical significance, and coefficients of determination (R^2). All three hypothesized direct relationships were positive and statistically significant. *Zuhd* values had a strong positive effect on Islamic financial planning ($\beta = 0.811$, $t = 12.448$, $p < 0.001$) and a significant positive direct effect on family well-being ($\beta = 0.530$, $t = 7.135$, $p < 0.001$). Islamic financial planning also had a significant positive effect on family well-being ($\beta = 0.391$, $t = 5.455$, $p < 0.001$). These findings support H1, H2, and H3.

Figure 2. Structural Model: Path Coefficients, Significance, and R^2 Values



Source: Authors' data analysis, 2025

Table 4 summarizes the estimated path coefficients and their statistical significance. The mediation analysis, presented in Table 5, showed that the indirect effect of *zuhd* values on family well-being through Islamic financial planning was positive and statistically significant ($\beta = 0.317$, $t = 4.969$, $p < 0.001$). Because both the direct and indirect effects were positive and statistically significant, the findings indicate complementary partial mediation. This suggests that Islamic financial planning accounts for part, but not all, of the relationship between *zuhd* values and family well-being. Thus, H4 was supported.

Table 4: Path Coefficients

Variable	Coefficients	T Statistics	P Values
Z -> IFP	0.811	12.448	0.000
Z -> FW	0.530	7.135	0.000
IFP -> FW	0.391	5.455	0.000

Source: Authors' data analysis, 2025

The mediation analysis in Table 5 showed that the indirect effect of *zuhd* values on family well-being through Islamic financial planning was positive and statistically significant ($\beta = 0.317$, $t = 4.969$, $p < 0.001$). Because both the direct and indirect effects were positive and statistically significant, the findings indicate complementary partial mediation. This suggests that Islamic financial planning accounts for part, but not all, of the relationship between *zuhd* values and family well-being. Thus, H4 was supported.

Table 5: Specific Indirect Effect

Variable	Coefficients	T Statistics	P Values
Z -> IFP -> FW	0.317	4.969	0.000

Source: Authors' data analysis, 2025

As summarized in Table 6, all four hypotheses were supported. The results confirm the proposed direct relationships among *zuhd* values, Islamic financial planning, and family well-being, as well as the mediating role of Islamic financial planning.

Table 6: Hypothesis Testing Results

Hypothesis	Variable	Coefficients	T Statistics (>1.977)	P Values (<0.05)	Decision
H1	Z -> IFP	0.811	12.448	0.000	Supported
H2	Z -> FW	0.530	7.135	0.000	Supported
H3	IFP -> FW	0.391	5.455	0.000	Supported
H4	Z -> IFP -> FW	0.317	4.969	0.000	Supported

Source: Authors' data analysis, 2025

Qualitative Results

The qualitative phase involved in-depth interviews with Generation Z young families who practice Sufism within *tarekat* communities in Tasikmalaya. The interviews revealed that participants understood *zuhd* as exercising self-restraint, avoiding luxury and excessive consumption, and prioritizing essential needs over personal desires. They also viewed wealth as a trust from God that should be managed responsibly and used in ways that support worship. Gratitude, reliance on God (*tawakkul*), and a sense of accountability emerged as important principles shaping their financial attitudes and behavior.

Regarding financial planning, participants described several household financial management practices, including monthly budgeting, allocating funds for daily expenses and emergency savings, and setting aside money for *zakat*, *infaq*, and *sadaqah*. Some also expressed interest in Sharia-compliant investments and financial protection through *takaful*. Although several participants acknowledged limitations in their financial literacy, they described practices consistent with prudent financial management, particularly avoiding excessive and hedonistic consumption. These accounts suggest that spiritual values may guide household financial decisions even when technical financial knowledge is limited.

The interviews also revealed that participants understood family well-being as a multidimensional concept encompassing material sufficiency, psychological tranquility, harmonious family relationships, and spiritual blessings. Participants described self-restraint in consumption and structured financial management as contributing to financial security and helping prevent potential conflicts over household finances. These accounts illustrate how *zuhd* values and Islamic financial planning practices may be connected to material, relational, and spiritual dimensions of family well-being.

The quantitative findings provide complementary evidence for these qualitative accounts. The PLS-SEM results showed a positive and statistically significant relationship between *zuhd* values (Z) and Islamic financial planning (IFP), with a path coefficient of 0.811, a t-statistic of 12.448, and a p-value below 0.001. This finding suggests that stronger internalization of *zuhd* values was associated with more structured and responsible financial planning among the participating young families.

From a theoretical perspective, these findings support the view that Sufism and Islamic spiritual values provide an ethical foundation for economic behavior. Sudirman et al. (2025) argue that *tasawuf* integrates the values of *homo islamicus* into economic activities, including consumption, distribution, and production. Similarly, *zuhd* values can serve as a form of self-regulation that curbs excessive consumption and materialistic tendencies (Wahid et al., 2023). Given the economic

anxieties and social pressures often associated with Generation Z, spiritual values may encourage more prudent and responsible financial behavior (Dolot, 2018; Hinduan et al., 2020).

The qualitative findings provide further insight into this relationship. Young Generation Z families affiliated with *tarekat* communities in Tasikmalaya described *zuhd* in terms of self-restraint, avoiding luxury and excessive consumption, prioritizing needs over wants, and viewing wealth as a trust from God that must be managed responsibly. Participants also emphasized gratitude, reliance on God (*tawakkul*), and spiritual awareness in managing household finances. These principles were reflected in practices such as monthly budgeting, setting aside funds for essential expenses and emergencies, and allocating money for *zakat*, *infaq*, and *sadaqah*. These accounts are consistent with the discussion of *zuhd* in Pahlevi (2022) and suggest that it functions not merely as a normative ideal but also as a practical guide for everyday financial decisions.

The quantitative results also revealed a positive and statistically significant direct relationship between *zuhd* values and family well-being ($\beta = 0.530$, $t = 7.135$, $p < 0.001$). This finding suggests that *zuhd* values are associated with family well-being beyond their relationship with financial planning. Consistent with Huda & Priyatna (2024), this relationship can be understood in light of the potential contribution of Sufism to emotional well-being through gratitude, stress reduction, and a more positive outlook on life.

The qualitative findings further indicate that participants understood family well-being in multidimensional terms. In addition to material sufficiency, they emphasized inner peace, marital harmony, and a sense of blessing in their sustenance. Participants also described how restrained consumption and systematic financial management helped them feel more financially secure, minimize potential conflicts over money, and maintain household stability. These findings resonate with the Islamic concept of *falāḥ*, which encompasses well-being and success in both worldly life and the hereafter (Hakim, 2025; Munandar, 2023; Sudirman et al., 2026; Zein et al., 2024).

Islamic financial planning was also positively and significantly associated with family well-being ($\beta = 0.391$, $t = 5.455$, $p < 0.001$). This finding is consistent with previous studies identifying effective financial planning as an important factor in family well-being (Aulia et al., 2019; Wulandari & Sutjiati, 2014). Through budgeting, saving, risk management, and preparation for long-term needs, families can manage their financial resources more systematically and maintain greater economic stability. The present findings reinforce the relevance of these practices within an Islamic framework that emphasizes ethical financial management and social responsibility.

The mediation analysis further showed that *zuhd* values were indirectly associated with family well-being through Islamic financial planning ($\beta = 0.317$, $t = 4.969$, $p < 0.001$). Because both the direct and indirect effects were positive and statistically significant, the results support complementary partial mediation. This suggests that Islamic financial planning accounts for part of the relationship between *zuhd* values and family well-being, while a direct relationship remains. The finding is consistent with the Value–Behavior–Outcome (VBO) framework, in which underlying values are reflected in behavior that is associated with subsequent outcomes.

The qualitative evidence helps explain this mediating relationship. Participants described simplicity, self-restraint, and the belief that wealth is a trust from God as principles that encouraged more systematic financial planning. They perceived these practices

as contributing to economic security and psychological comfort within the household. Taken together, the quantitative and qualitative findings suggest that *zuhd* values may be reflected in practical financial management, which is, in turn, associated with family well-being. This relationship is particularly relevant for young families navigating economic uncertainty in the BANI era.

This study contributes to the literature on Islamic economics by examining how spiritual values are associated with household financial behavior and family well-being. By positioning Islamic financial planning as a mediating variable, the study offers an integrated perspective on how *zuhd* values may be translated into financial practices and how these practices relate to material, relational, and spiritual dimensions of family well-being. The findings also extend the discussion of *homo islamicus* by highlighting the relevance of spiritual and ethical considerations in understanding economic behavior and holistic well-being amid contemporary uncertainty.

The findings also have practical implications for Generation Z families, Islamic educational institutions, and policymakers. Integrating *zuhd* values into family financial education may help strengthen household financial management while reinforcing ethical and spiritual considerations. Islamic boarding schools (*pesantren*) and other religious educational institutions could incorporate these values into financial literacy programs that combine practical skills, such as budgeting and saving, with character development and responsible financial behavior. Similarly, governments and Islamic financial institutions could develop family financial education initiatives that reflect local religious values and cultural contexts, particularly in regions with strong *pesantren* traditions, such as Tasikmalaya. Such initiatives may provide a contextually relevant approach to supporting sustainable family well-being.

CLOSING

This study found that *zuhd* values had a positive and significant effect on Islamic financial planning ($\beta = 0.811$) and family well-being ($\beta = 0.530$) among Generation Z young families affiliated with *tarekat* (Sufi order) communities in Tasikmalaya. Islamic financial planning also had a positive and significant effect on family well-being ($\beta = 0.391$) and partially mediated the relationship between *zuhd* values and family well-being (indirect effect = 0.317). The qualitative findings complemented these results. Informants described *zuhd* as self-restraint in consumption, viewed wealth as a trust (*amānah*), and reflected these principles in household budgeting, emergency savings, and charitable giving through *zakat*, *infaq*, and *sadaqah*. Overall, the findings are consistent with the proposed Value–Behavior–Outcome framework, in which spiritual values relate to financial practices that, in turn, contribute to family well-being.

This study contributes to the literature on Islamic economics by examining spiritual values as measurable factors influencing household financial behavior and family well-being. By identifying Islamic financial planning as a partial mediator, the study provides an integrated perspective on the relationships among Sufi values (*tasawuf*), financial behavior, and family well-being.

The findings have practical implications for Islamic financial institutions, including Islamic banks, Islamic rural banks (BPRS), Islamic cooperatives, *baitul māl wat tamwīl* (BMT) institutions, and zakat institutions. Three potential applications are particularly relevant.

First, integrating Sufi values into financial literacy programs. Informants described prudent financial practices

despite acknowledging limitations in their technical financial knowledge. Moreover, *zuhd* values accounted for 65.8% of the variance in Islamic financial planning (R^2 = 0.658). This finding suggests that existing spiritual values could provide an entry point for family financial education. Programs could combine practical skills, such as budgeting, emergency fund management, risk management, and inheritance planning, with Sufi-inspired values, including *zuhd* as restraint in consumption, gratitude (*shukr*), reliance on God (*tawakkul*), and responsible stewardship of wealth as a trust (*amānah*). Such an approach would address not only how families manage money but also the ethical principles underlying their financial decisions.

Second, developing financial products that reflect household needs. The practices described by informants suggest several potential product features, including savings accounts that separate emergency funds from money for daily expenses, automated allocations for *zakat*, *infaq*, and *sadaqah*, and family *takaful* plans alongside Sharia-compliant investment products with low minimum investment amounts. Some informants expressed interest in Sharia-compliant investments and *takaful*, although stated interest does not necessarily translate into actual adoption. These products should therefore be piloted and evaluated before wider implementation.

Third, delivering programs through religious communities. Partnerships with *pesantren* (Islamic boarding schools), *tarekat* communities, and family development institutions such as the Lembaga Pembinaan Keluarga Sejahtera (LPKS) could facilitate community-based financial education and mentoring through established religious and social networks. Program effectiveness should be assessed not only through financial indicators, such as account ownership and financing uptake, but also through measures of financial well-being and family harmony that reflect the multidimensional conception of family well-being adopted in this study.

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