Understanding Generation Z Across Cultures for HR Practice: Insights from Malaysia, Asia, and the West

Angela Peter Musa, Zaiton Hassan, Ida Juliana Hutasuhut

Faculty of Cognitive Sciences and Human Development, Universiti Malaysia Sarawak, Malaysia
Corresponding Author Email: hzaiton@unimas.my

Abstract
Generation Z, individuals born from the mid-1990s to the early 2010s, has drawn attention to social, cultural, and employment issues. This paper aims to understand the similarities and differences of Generation Z (Gen Z) across three cultural contexts: Malaysia, broader Asian, and Western countries, specifically in terms of digital adoption, cultural dimension, career aspirations, and work values. While global trend connects Gen Z across regions, particularly in the digital era and work-life balance, unique cultural influences shape different views on authority and spirituality. This study employs a comparative literature review to incorporate current research, highlighting both common generational characteristics and context-specific values. The key themes emphasize the complex connection between global connectivity and local culture in influencing Gen Z's perspective, rather than including political context or consumer behaviour, except where they spill over into employment, for example, sustainability linked to employer choice. By understanding the similarities and differences of Gen Z of various countries, the HR practitioners and policy makers are able to comprehend the value differences and cultural orientation of Gen Z in order to minimize intergenerational conflicts. Additionally, it offers nuanced insights and strategic lessons for effectively engaging and retaining this generation in diverse workplace environments.
Keywords: Generation Z, Similarities, Differences, Malaysia, Asian, Western, Digital Adaptation, Culture, Career, Work-Values, Religion, Spiritual, ESG

Introduction
The term generation has multiple definitions across different context but it is generally focusing on the understanding of grouping people who share a common birth period, life experience and cultural influences. The word "generation" originates from Latin generātiō, which means "generating" or generation" (Jassem, 2017). In simple terms, generation can be

described as the process of producing something new such as a social grouping based on age, common experience and a biological lineage concept.

Generation Z (Gen Z) refers to individuals born from the mid of 1990s to the early 2010s (Karon Warren et al., 2025; Seemiller & Grace, 2016) represents a globally significant cohort characterized by their unique set of values and behaviours, setting them apart from previous generations (Dimock, 2019; Dolot, 2018) and their openness to rapid adaptability of technology and evolving value systems (Karon Warren et al., 2025). Having grown up in a digitally interconnected world, shaped by internet, smart phones and social media, they are also recognized as the first true "digital natives,"(Prensky, 2009; Seemiller & Grace, 2016). This cohorts exhibit distinct behaviours and preferences that shapes various aspects of their lives, from career aspirations to social interactions resulting from the constant digital exposure (McCrindle & Fell, 2019; Seemiller & Grace, 2016).

Generation Z has become a key focus of modern social science due to they have become a bigger part of the global workforce. They also having a growing influence on socio-economic development. However, there are not many reliable global databases on employment by narrow age bands, specifically concerning the total number of Gen Z workers. Most of official sources only publish information every five years intervals. For example, aged between 15-19, 20-24, 25-29. For the purpose of this study, the employed population of Gen Z is represented as those aged 20 to 29 years. The 15-19 age group are excluded as they are more likely to be engaged in education rather than full-time employment. Some reports including McKinsey's Quarterly report indicate that Gen Zers will make up 30% of all workers by 2030. Others, such as Standford's report on Gen Z, there will be more Gen Zers in the workforce than baby boomers by end of 2024. Having said this, due to direct counts were not accessible, estimates were formulated based on contextual indicators provided by the Department of Statistic Malaysia (DOSM), International Labour Organization (ILOSTAT) and the Organization for Economic Cooperation and Development (OECD).

Table 1
Estimated Employed Population of Generation Z (20 – 29 years)

Region / Country	Latest Year	Employed 20-29 ('000, estimated)	Source
Malaysia	2023	4,216.6	DOSM, Labour Force Survey Report, 2023
Asia-Pacific	2024	450,000 – 5000,000	ILO, Asia-Pacific Employment and Social Outlook 2024; GET Youth 2024 Brief
OECD (Western Proxy)	2024	85,000 – 95,000	OECD, Employment rate by age group

Table 1 presents the approximate number of individuals aged 20-29 who are employed, which is used here as a representative for Generation Z. Their involvement varies across regions with Malaysia reporting almost 4.2 million Gen Z workers, the Asia-Pacific region has more than 450 million while OECD countries have delayed admission due to prolonged education. These demographic trends show that different cultural and institutional factors shaping their employment experiences. Simultaneously, the Gen Z's emergence corresponds with the current academic discussions about the future of work, cultural identity and human-technology collaboration as we move toward Industry 5.0. This is where expectations for autonomy, transparency, equity and well-being challenge the traditional hierarchy structures.

Despite there have been more research on generational differences, there is still insufficient comparative analysis on how cultural norms like collectivism, religion and power distance affect Gen Z differently in Malaysia, Asia and Western countries.

Therefore, addressing this knowledge gap is crucial for designing culturally pertinent HRD approaches that will successfully attract and retain this new talent cohort. This paper provides timely and significant insights by examining cross-cultural differences in Gen Z values and work expectations, putting the results within ongoing global debates about organizational transformation and human-centric workforce evaluation.

Generation Z in General

Examining the Gen Z requires consideration of their experiences with technology and their views on a range of social and cultural issues, including using their digital devices and technology in their daily lives. Gen Z globally, as their values are shaped by global phenomena, has made them more civic-minded and environmentally conscious (Chillakuri, 2020; Ghobakhloo et al., 2024; Jayatissa, 2023). Despite cultural distinctions, they have become notably environmentally conscious, driven by educational influence, digital environment, cultural values as well as local (within country) environmental challenges. Ultimately the insights gained from this review will provide evidence-based strategies for organization that is seeking to engage Generation Z populations in Malaysia, Asia and beyond. Understanding the similarities and differences between Malaysian, broader Asian and Western Gen Z is important in bridging the cultural, economic and behavioural gaps.

Despite growing research about Gen Z, most of it regards this generation as a homogeneous entity and overlooking nuanced cultural influences such as collectivism, power distance and spiritual. This gap therefore highlights the needs for comparative research. Although there are global and regional research conducted, there are still limited study on the direct comparison between Malaysian, Asian and Western Gen Z. This comparison is essential as Malaysia's diverse culture positions its Gen Z as a potential cultural intermediary in balancing collectivist and individualist value.

This study therefore aims to identify similarities and differences between Malaysian, Asian and Western Gen Z in terms of environmental awareness, career aspiration and work-life expectations, cultural values (such as individualism vs collectivism, power distance and spiritual belief.

Similiarities and Differences Across Malaysian, Asian and Western Gen Z

Environmental and Social Consciousness: Environmental Social and Governance (ESG)
Across regions, Gen Z displays strong environmental and societal consciousness and this indirectly affecting their job choices of what they expect from their workplace. Deloitte (2024) finds that Environmental issues are top priorities among Gen Z with many are ready to adopt sustainable habits. The survey indicated that 62% of Gen Z respondents reported worrying about climate change. It is also found that 54% say they and their peers are actively pressuring employers to adopt climate action. They wanting employers to act credibly on ESG, this value orientation influences employer selection and retention. Deloitte (2025) also reported that 65% of the Gen Zs felt worried about the environment in the past months, which is increase several percentage points over the 2024's survey. This survey suggested that the

respondents' environmental concern and focus play a vital role in influencing their career decisions.

Gen Z in Malaysia, Asia and Western countries shows both similarities and differences in their environmental and social consciousness. Malaysian Gen Z for instance, display distinct environmental awareness compared to the previous generations, significantly influenced by the integration of sustainability into the education curricular, digital connectivity and sociocultural contexts (Fatima & Srivastava, 2024; N. A. M. Radzi et al., 2025). Malaysian Gen Z is more worried about climate change than their global peers. They want their employers to take the lead on sustainability efforts (Deloitte, 2024). However, studies show that there are still knowledge gaps in comprehensive sustainability concepts among Malaysian university students, such as the UN Sustainable Development Goals (SDGs). It is indeed important to promote sustainability teaching in Malaysian colleges and universities to foster the interest of the young people in the environment (Ayob et al., 2025). Studies on Gen Z's preferred working environments in Malaysia indicate that this generation's expectations are crucial for retention (Abdul Rashid et al., 2021). Although not explicitly detailing ESG, research on Malaysian Gen Z's employer preferences suggests that due to digital upbringing and global uncertainties that shape their choices, ESG is still considered s among the key factors influencing their selection (Amri Zainal Adnan et al., 2024; Sengupta et al., 2024). Research by Sengupta et al., (2024) also highlights that Gen Z prioritize employers whose belief and mission correspond with their own, rather solely focusing on compensation. They seek organizations that demonstrate credible sustainability (clear goals, transparent reporting, avenues to contribute, maintain ethical governance and diversity, equity, and inclusion (DEI) beyond mere slogans, create significant work linked to social or environmental impact and facilitate voice and participation.

Asian Gen Z generally aware of the societal issues and are concerned about the impact of their choices on the environment and the society. For the Gen Zs, sustainability is not merely about green products but along with ethical practices throughout the supply chain. In Japan and South Korea for instance, the education policies stress sustainability, ecological preservation and climate resilience, hence enhancing the young generation engagement in sustainable practices from early development phase (Han, 2022). Gen Z job seekers in Vietnam, pay significant attention to intangible attributes like workplace ethics when choosing an employer (Nguyen Ngoc et al., 2022). Furthermore, research on Vietnamese university, educated Gen Z employees emphasized the critical role of perception in fostering ethical behaviour and highlights the influence of national culture and corporate ethical values on their professional behaviour (Bich et al., 2024). Similarly, in Western societies, their environmental awareness and activism are also significantly shaped by educational initiatives, digital engagement and sociopolitical context (Schmitt, 2023). They are more vocal about social justice and environmental issues, whereby they integrating these values into their consumer behaviours and work-life expectations (Parry & Battista, 2019). The Western Gen Z puts pressures on companies to be accountable for their ESG practices because they think the firms are not doing enough (Pew Research Centre, 2024). Gen Z expect companies to take stance on important societal issues (Coman et al., 2022). Specifically, a comparative study of Gen Z in India and the United States revealed that sustainability and climate change are the top-of-mind concern, which significantly impacting their employer choice (D. Sengupta et al., 2024). Climate change is the primary environmental concern for university Gen Z in Australia,

with many are experiencing climate anxiety and actively doing something about it (Salguero et al., 2024).

Therefore, for HR it is an important lesson to make ESG a part of what employers must offer. By aligning HR practices with ESG, organizations can build trust, enhance well-being and secure a long-term loyalty from Gen Z talent (UNICEF & UNDP, 2020; ASEAN Foundation 2023) This table summarises the key similarities and differences in ESG awareness, expectation and employer-related behaviours across Malaysian, Asian and Western Gen Z

Table 2
Comparison of Environmental Social and Governance (ESG) Consciousness Among Malaysian, Asian and Western Generation Z

Key Dimension	Malaysian Gen Z	Asian Gen Z	Western Gen Z
Environmental concern	Concern over climate change is greater than it is globally and employer-led sustainability are strongly demanded (Deloitte, 2024; Radzi et al., 2025)	High concern shaped by national policies and cultural norms; sustainability integrated into early education (Han, 2022)	Extremely high levels of climate anxiety and activism; a strong sense of moral urgency for environmental justice (Salguero et al., 2024; Schmitt, 2023)
Knowledge of ESG/SDGs	Strong awareness is present yet deficiencies remain in comprehensive sustainability concepts (Ayob et al., 2025)	Knowledge varies by country; some emphasize sustainability literacy (Han, 2022)	Generally, more exposed to global climate narratives and social justice issues.
ESG expectations from employers	Expect organizations to demonstrate credible sustainability; ESG influences retention (Amri Zainal Adnan et al., 2024; D. Sengupta et al., 2024)	Values ethical supply chains, corporate integrity and social responsibility (Bich et al., 2024; Nguyen Ngoc et al., 2022)	Expect companies to adopt unambiguous positions on ESG issues (Pew Research Centre, 2024; Coman et al., 2022)
Workplace ethics and DEI	Prioritizes work that is driven by purpose and strive for alignment between personal and corporate values (D. Sengupta et al., 2024)	Emphasizes the importance of integrity and fairness; influenced by national culture (Bich et al., 2024)	Strong emphasis on DEI, transparency and social justice movements (Parry & Battista, 2019)
Action and behaviour	Motivated but modest than Western peers; curriculum and digital engagement influence sustainability interest (Fatima & Srivastava, 2024)	Activism increasing and cultural differences shaping values (Nguyen Ngoc et al., 2022)	Highly vocal, mobilizing movements online and offline; pressure employers for real ESG action (Pew Research Centre, 2024)

Digital Adaptation

Digital adaptation is a major part of Generation Z's identity globally. Digital adaptation refers to the ability of individuals or organization to integrate, adopt and evolves with new technology in their work and social interaction. Being a digital native, Gen Z expects technology to enhance rather than complicating their work experience, communication and learning process (Prensky, 2009). Gen Z has grown up with pervasive personal technology that influencing how they interact with their environment (Abdul Rashid et al., 2021). Recent literature supports that digitalization-driven HR strategies and flexible, tech-enabled workplace are essential for Gen Z's adaptation in modern organization (Husein, 2025)ing process (Prensky, 2009). Gen Z has grown up with pervasive personal technology that influencing how they interact with their environment (Abdul Rashid et al., 2021). Recent literature supports that digitalization-driven HR strategies and flexible, tech-enabled workplace are essential for Gen Z's adaptation in modern organization (Husein, 2025). Generation Z develops in environment where digital resources support autonomy, collaboration and learning, which is closely linked to their self-efficacy and career development (Che Amat & Talhah, 2021).

Generation Z in Malaysia displays strong amount of digital adaptability blended with cultural sensitivity. They are eager to adopt new technologies while still prioritizing autonomy, flexibility and human connection (Salem, 2025). Hybrid work and digital platforms are welcomed as long as it can gives control over time and task which aligns with Gen Z's desire for work-life balance (Anom et al., 2021; Tjiptono et al., 2020). These employees perform excellence in environment where they find technology supports self-directed learning, work together creatively and career growth. Research on Gen Z's preferred working environment in Malaysia indicates that their expectations for future workplaces are influenced by the advancements in technology and how important it is to retain them within the organization (Abdul Rashid et al., 2021; Anom et al., 2021). Digital transformation has been slow to implement especially among the small and medium enterprises (SMEs) but the digital workplace is a new way of doing business that is changing the way companies work(Hashim, 2024).

Similarly, Gen Z across Asia exhibits similar digital proficiency but they are more collectivist and cautious. Indonesian Gen Zs for instance are also referred to as "digital natives" as they are very comfortable with technology and the internet. Many of them spend a lot of time on social media to express themselves, share ideas and make connections. Hence, their digital skills provide them a big edge in the professional world since they can swiftly adjust to a new digital work system (Nasywa Naifah Hilman et al., 2025). Despite feeling comfortable in using technology, they still value face-to-face communication (Infeld et al., 2010). This shows how important it is to have a balance online and offline communication. This nuance suggests that HR strategies in this region should find a balance between giving people more control through technology and making sure they are emotionally well. This may include fostering digital experiences, engage in open conversations about ethics and working together to solve digital problems (Hinduan et al., 2020. Therefore, HR strategists or HR managers in both Malaysia and Asia need to find a balance between technological empowerment with emotional well-being by means of encouraging personalized digital experiences, open dialogue about tech ethics and collaborating in solving digital problems. The goal is to harmonize human-tech relationship, rather than dominates human interactions.

In Western countries, their environmental awareness and activism are also significantly shaped by educational initiatives, digital engagement and sociopolitical situations. This means Gen Z's digital fluency is accompanied by a strong ethical and social awareness. Deloitte (2024) states that Western Gen Z employees very attentive to how the organizations use AI, data analytics and digital monitoring. They expect ethical AI standards and data protection rules are adhered to (Alić & Sopić, 2023; Dewalska-Opitek et al., 2024). Along with this, they also prefer employers that align technology with environmental sustainability and employee well-being, which shows that they have a holistic view of digital transformation (Andersen & Feldt, 2024). Also, they are keen to be involved in directing solutions for AI (McDonald et al., 2024). Studies exploring Gen Z's view on the integration of AI in the digital economy indicates that they recognize potential benefits such as increased productivity. However, they also expressing their concern regarding the risks of job displacement, algorithmic biases and ethical challenges (Kacperska et al., 2024).

With this, for HR practitioners, retaining Gen Z employees in Western contexts requires integrating ethical governance, ESG-driven digital initiatives and flexible work ecosystems. By making it clear that digital ethics and sustainability values are part of the organization's culture, there are more likely to reduce turnover among this generation.

The table summarises the regional trends in digital adaptation among Gen Z in Malaysia, Asia and the West, showing how cultural contexts influence shared digital fluency. Malaysian and Asian Gen Z emphasize balance, interpersonal relationships and culturally relevant technology utilization, while Western Gen Z focuses more on digital ethics, transparency and practices aligned with environmental, social and governance (ESG) criteria. These differences highlight the impact of cultural values on Gen Z's expectations of workplace technology and digital governance.

Table 3

Comparison of Digital Adaptation Among Malaysian, Asian and Western Generation Z

Key Dimension	Malaysian Gen Z	Asian Gen Z	Western Gen Z
Overall Digital Adaptation	Strong digital adaptability combined with cultural awareness; embraces new technology enthusiastically while prioritizing human connection (Salem, 2025)	Highly digitally savvy; at ease with technology and social media yet cautious due to collectivist ideas (Nasywa Naifah Hilman et al., 2025)	Highly fluent digital natives; strong integration of digital tools in work, learning and activism (Deloitte, 2024)
Technology Expectations at Work	Expects technology to support autonomy, flexibility and effective communication (Anom et al., 2021; Tjiptono et al., 2020)	Expects digital systems that facilitate teamwork, collaboration and emotional well-being (Hinduan et al., 2020a)	Expects ethical, transparent and sustainable technology utilization (Alić & Sopić, 2023; Andersen & Feldt, 2024)
Workplace Digitalization	Strong preference for tech-enabled, hybrid work environments;	Accepts digital tools while also values the balance between	Prefers advanced digital ecosystems, AI integration and data-

	SMEs are slower to adopt digital transformation (Hashim, 2024)	online and offline communication (Infeld et al., 2010)	centric workplaces with strong governance (Dewalska-Opitek et al., 2024)
Learning, Self-Efficacy & Collaboration	Performs best in tech-friendly environments that encourage creativity and self-directed learning (Che Amat & Talhah, 2021)	Uses digital platforms to express themselves, learn and networking; very comfortable working with others online (Nasywa Naifah Hilman et al., 2025)	Highly proactive in using digital tools for learning, remote collaboration and innovative problem-solving (McDonald et al., 2024)
Digital Ethics and Governance	Concern about the slow digital adoption by SME (Abdul Rashid et al., 2021)	Concerned about emotional well-being and ethical use of technology in groups (Hinduan et al., 2020)	High expectations for data privacy, ethical AI and ESG-aligned digital practices (Alić & Sopić, 2023; Andersen & Feldt, 2024)
Concerns About Digital Transformation	Concern about the slow digital adoption by SME (Hashim, 2024)	Less concern about digital ethics; more on usability and flexibility (Infeld et al., 2010)	Concern about job displacement, AI risks, bias in machine learning and being monitored (Kacperska et al., 2024)

Career Aspiration and Work-Life Expectations
Globally the Gen Z demonstrates several overarching career aspirations and work-life expectations. The career aspiration and work-life expectations of Malaysian, Asian and Western Gen Z are influenced by the combination of individuality and collectivism, resulting in significant differences in their career aspirations and work-life expectations (Vijayalakshmi & Manorselvi, 2024), particularly those related to environment and social responsibility (D. Sengupta et al., 2024). Their career aspiration and work-life expectations are influenced by their desire for flexibility, holistic well-being and the purpose of working. It is deeply shaped by the interaction between cultural orientations and evolving work-life expectations in the Industry 5.0 era. These expectations significantly influence their job choices, retention and overall engagement. They value continues learning, skill development and opportunities for career advancement. Their desire for autonomy and control over their work, which including flexible work arrangements, hybrid and ability to shape their roles (job crafting) to better align with their interest and skills, which forms core components of their career aspirations and work-life expectations (Abdul Rashid et al., 2021; Anom et al., 2021; Slemp et al., 2015).

Additionally, they also prioritize mental health and holistic well-being as part of their work-life expectations, demanding a healthy work-life balance (Hotama & Setiorini, 2025; Rachmadini & Riyanto, 2020; Waworuntu et al., 2022) as well as seeking environments that mitigate stress, prevent burnout and support their holistic well-being (Martínez-Díaz et al., 2023; Mondo et al., 2023; Slemp et al., 2015)

Malaysian Gen Z for instance demonstrates a strong preference for flexible working environment, freedom to manage own task, fast career progression, given chances to learn new skills and also financial rewards, are making a big effect on how satisfied and committed they are with the organization (Anom et al., 2021). Similarly, Generation Z in Indonesia also shows a strong preference for flexible working environments and value careers development opportunities (Jasmine & Utomo, 2024). They value job security and is willing to relocate for better opportunities. This shows a pragmatic approach to career aspirations (Infeld et al., 2010).

While both Asian and Western Gen Z's value flexibility, they however expressed it differently. Western Gen Zs focus on individualism and job crafting, which means changing their roles to fit their own goals (McCrindle & Fell, 2019; Tian et al., 2021) better opportunities. This shows a pragmatic approach to career aspirations (Infeld et al., 2010).(Parry & Battista, 2019). They tend to seek flexible, value-driven work environments with clear paths for development, expecting transparent and flexible work environments (Rai & Kulkarni, 2023). This mirrors the preferences seen in Malaysia and other Asian countries whereby work-life balance and career development are highly valued (Gentina, 2020; Tjiptono et al., 2020). Malaysians and Americans prioritize self-actualization and affluence, whereas Chinese Gen Z emphasize on co-worker comradeship (Infeld et al., 2010).

As Gen Z have high career aspirations and work-life expectation, they are seen often job hop to meet their career ambitions. Some feel that the organization are not meeting their needs or are not doing enough to address workplace stress (Chand et al., 2024; Zahari & Puteh, 2023). To effectively attract and retain these generation's talent, HR managers must incorporate flexibility into job design and performance systems to foster engagement and autonomy. By prioritizing well-being through mental health initiatives and balanced workloads can establish trust and psychological safety. It is also crucial to allow Gen Z employees have a sense of purpose by making sure that their responsibilities in the organization are in line with the company's social impact and long-term goals. HR practitioners also should encourage job crafting within structured frameworks that respect cultural norms whereby it empowering Gen Z to have the freedom to personalize their roles while maintaining harmony within team members and organizations. This includes offering flexible work arrangements and promoting a culture that values individual contributions, work-life expectation and career aspirations (Shinde & Surve, 2025). By supporting these important pillars, the organization can sustain the social bond and create a cycle of satisfaction, engagement and success among Gen Z (Rai & Kulkarni, 2023).

The table summarises the key similarities and differences in career aspirations and work-life expectations among Malaysian, Asian and Western Gen Z. It compares their preferences for flexibility, job crafting, autonomy, skill development, work-life balance, meaningful work and job mobility. The comparison is based on empirical finds drawn from the cited studies.

Table 4

Comparison of Career Aspiration and Work-Life Expectations Among Malaysian, Asian and Western Gen Z

Key Dimension	Malaysian Gen Z	Asian Gen Z	Western Gen Z
Flexibility Needs	High preference for flexible and hybrid work; rise in autonomy but still put respect in hierarchy (Anom et al., 2021)	Increasing interest in flexibility, moderated by cultural norms and collectivist values (Jasmine & Utomo, 2024; Infeld et al., 2010)	Flexibility is a crucial component of retention and must not be compromised (Parry & Battista, 2019; Rai & Kulkarni, 2023)
Career Growth Aspiration	High desire for fast progression, skill development and financial rewards (Anom et al., 2021)	Strong aspiration for development opportunities and skill-building, pragmatic mobility (Jasmine & Utomo, 2024)	Expects structured development pathways, mentorship and leadership opportunities (Parry & Battista, 2019)
Work-Life Expectations	Prioritizes work-life balance, psychological safety and mental health support (Hotama & Setiorini, 2025; Waworuntu et al., 2022)	Emphasizes harmony, reduced stress and stability (Mondo et al., 2023; Infeld et al., 2010)	Strong focus on mental health, autonomy and meaningful work-life integration (Parry & Battista, 2019; Rai & Kulkarni, 2023)
Purpose and Meaning in Work	Increasing interest in value-oriented employment aligned with organizational influence (Gentina, 2020)	Moderately important; influenced by family expectations and social-norms (Jasmine & Utomo, 2024)	Very important; expect authentic purpose-driven and socially-impactful work (D. Sengupta et al., 2024)
Job Security vs Mobility	Moderate job mobility, exits if expectations are not fulfilled (Chand et al., 2024; Zahari & Puteh, 2023)	Preference for job stability; willing to change job if necessary (Infeld et al., 2010)	High job mobility; quick to exit misaligned workplaces (Bich et al., 2024; Parry & Battista, 2019)

Culture-Values: Collectivism vs Individualism and Power Distance
Generation Z's views on leadership and relationships at works are influenced by cultural values, particularly individualism, collectivism and power distance. Cultural differences between the societies significantly impact social interaction. Malaysian and Asian Gen Z reflects a complex blend of individualistic and collectivist traits, where both personal growth and social harmony are valued. They typically show more respect for authority, values organizational hierarchy and familial expectations such as respect and social responsibility, compared to the West (Abdullah et al., 2018; Tang, 2021). This inconsistency is common to societies undergoing a transition from conventional collectivist norms to modern individualist views. In high-power distance contexts such as Malaysia, hierarchical structures are

significant and deference to authority could hinder open communication (Chabika et al., 2024). In Malaysian society, a hierarchical structure is exhibited whereby it is influenced by ethnicity and language, despite its international image of harmonious multiculturalism (Albury & Ooi, 2017a). They seek mentorship from leaders and able working in a team, confident, competent yet cautious of conflict, also prefer to work independently to avoid disharmony in a group (Tjiptono et al., 2020). This also aligns with Hofstede's moderate power-distance description in Malaysia, characterized by deep respect for hierarchy while younger employees seek participative leadership and mentorship rather than rigid authority (Gentina, 2020). Similarly, generation Z in Indonesia shows a need for social interaction when they are facing difficult or challenging times, this is reflecting to a more collectivist approach (Hinduan et al., 2020).

The Western Gen Zs in contrast, exhibits stronger inclination towards individualism, prioritizing autonomy, self-expression, mental health, pursuing careers that align with their personal purpose and values (Jancourt, 2020). They also promote inclusivity, diversity and authenticity although these principles are implemented differently according on cultural context (S. S. Liu et al., 2021) For power distance, it is conceptualised differently between East Asian and Western whereby the Western cultures associating power as a responsibility rather than control (Zhong et al., 2006).

In summary, while both Malaysian, Asian and Western Gen Z individuals prioritize inclusivity and authenticity, the main differences are the implementation of these values. Asian Gen Z demonstrates individualism within collectivist and hierarchical contexts, emphasizing respect and collaboration (Chabika et al., 2024; Tjiptono et al., 2020), Western Gen Z advocates autonomy and equality. They prefer democratic organizational structures and open communication. HR managers therefore should create leadership programs that are culturally adaptable and combine power with openness, train managers in cross-generational together and ensures feedback flows both ways. These strategies can bridge cultural and generational differences by enhancing engagement and organizational cohesion.

Table 5

Comparison of Cultural Values (Collectivism-Individualism and Power Distance Among Malaysian, Asian and Western Gen Z

Key Dimension	Malaysian Gen Z	Asian Gen Z	Western Gen Z
Cultural Orientation (Collectivism – Individualism)	Exhibits a hybrid identity; values both collectivist norms (harmony, respect, group belonging) and growing individualist aspirations (autonomy, self-growth) (Abdullah et al., 2018; F. Tang, 2021)	Predominately collectivist; characterized by significant social interdependence and preference for group cohesion (Hinduan et al., 2020)	High individualistic; emphasized autonomy, personal purpose, authenticity, mental well-being and career choices that aligned with self-identity (Jancourt, 2020)
Power Distance Attitudes	Moderate to high power-distance; values hierarchy, authority and seniority but younger employees prefer participative leadership and mentorship (Chabika et al., 2024)	High power distance; leadership is respected and hierarchy s culturally embedded; authority is rarely challenged openly (Chabika et al., 2024)	Low power distance; authority is perceived as responsibility rather than control; anticipates equality, transparency and democratic decision-making (Zhong et al., 2006)
Communication Style and Openness	Tend to avoid conflict to maintain harmony; open communication can be constrained by hierarchy; balances teamwork with preference for autonomy to prevent disharmony (Tjiptono et al., 2020)	Communication may be indirect, respectful and focused on harmony; younger Gen Zs are still cautious about challenging higher authority (Chabika et al., 2024; Tjiptono et al., 2020)	Direct, open, transparent communication, anticipates leaders to be approachable, inclusive and open to feedback (S. S. Liu et al., 2021)

The table summarises the key similarities and differences in cultural values among Malaysian, Asian and Western Gen Z. It shows that while all value authenticity and supportive leadership, Malaysian and Asian Gen Z lean toward collectivism and high-power distance, which means that they respect hierarchy while gaining more independence. In contrast, Western Gen Z is strongly individualistic, prefers equality and expects open direct communication.

Religion and Spiritual Belief
Despite the increasing awareness of generational differences in the workplace, a significant gap remains in understanding the particular spiritual beliefs and the impact on the work values of Gen Z especially in the cross-cultural contexts (Rai & Kulkarni, 2023). This gap hinders the formulation of customized HR strategies and policies (Shinde & Surve, 2025). This is particularly obvious in the limited study that has been done on how Islamic spirituality affects job satisfaction and organizational commitment among employees (Asutay et al.,

2022) or how workplace spirituality and spiritual resilience affect work-life balance among professionals in high-demand (Asutay et al., 2022).

However, there are several commonalities in their beliefs and religious practices. In Malaysia the country that having a multicultural society and the predominant Islamic faith profoundly influences the spiritual landscape and ethical frameworks of its Gen Z population, affecting their job objectives and expectations for workplace behaviour (Albury & Ooi, 2017a; Bich et al., 2024; Manap et al., 2021a). They retain strong connection to conventional spiritual and religious activities. Fundamental action encompasses *solah* (prayer), fasting, reciting *doa* (supplications) and cultivating gratitude. The relationship between these spiritual practices and overall lifestyle is significant, whereby spiritual wellbeing is associated with enhanced life satisfaction, mental health and interpersonal behaviors (Manap et al., 2021). This includes priority for honesty and social responsibility which typically means that they prefer companies that are clearly aware of the ethical obligations (Bich et al., 2024; Asutay et al., 2022; Jolliffe & Foster, 2022). This cultural and religious background therefore differentiates the work ethic of Malaysian Gen Z from their Western counterparts, who may prioritize individualism and self-fulfilment to a greater extent in their professional values. Additionally, spiritual belief significantly affects both individual and collective behaviours. It influences organizational commitment and ethical frameworks among Malaysian (Amiruddin et al., 2023). This necessitates an understanding of its impacts on overall engagement and career aspirations. Despite the rise of digitalization and globalization, traditional values continue to be fundamental (Amiruddin et al., 2023; Manap et al., 2021)

Similarly in some parts of Asia, religious significant influences moral, the meaning of work and a sense of community belongings, with spirituality often intertwined with collectivist ethnics and respect for hierarchy (Manap et al., 2021). The spiritual beliefs among Gen Z often encompasses a diverse range of traditions, including Buddhism, Hinduism and various folks' religion which shape their ethical frameworks and work-life priorities (Bich et al., 2024). These diverse spiritual influences often result in a strong focus on community, filial piety and a holistic approach to well-being. These factors often affect their expectations for organizational social responsibility and work-life balance (Rai & Kulkarni, 2023). The rise of social media has given Asian Gen Z an avenue to demonstrate their spirituality through "third spaces" that blend traditional and digital world (Lima das Chagas & Muñoz-García, 2023; Z. Liu et al., 2025). This therefore allows exposure to a wide range of ethical and religious perspectives beyond geographical and cultural boundaries. This digitally-mediated spiritually frequently emerges as a personalized, experience-oriented approach rather than strict adherence to religious or institutional elements. (Bich et al., 2024).

Western Gen Z, similar to their Asian counterparts, prefers personalized belief systems and social justice and environmental ethics over conventional religious institutions. This often combines secular humanism, ethical consumerism and personal well-being, reflecting a societal shift toward self-directed spiritual exploration. They actively seek meaning and purpose through various open-ended methods, strongly aligning with organizations that demonstrate ethical leadership and enhance societal well-being (Bich et al., 2024; Jolliffe & Foster, 2022). This is reflected in their work-life expectations for transparency, personal freedom and understanding how their contributions align with the broader organization mission (Rai & Kulkarni, 2023; Shinde & Surve, 2025). They also seen engaging in digital where

online resources are crucial for religious education and community engagement (Tharani, 2022).

Despite these similarities, there are notable differences in the religious contexts of the three regions. In Malaysia for instance, Gen Z is influence by a multicultural society whereby understanding and tolerance of different religions are emphasized such as the respect and care (Yew et al., 2021). This however different from China's Gen Z which is more modern and secular where religion beliefs are generally based on logical reasons and social benefits rather than supernatural rewards (Chen et al., 2023). In Western cultures, secularism and pluralism dominate and moral frameworks tend to originate from individual values rather than structured faith. These differences have an impact on motivation, inclusiveness and value at work (Tharani, 2022).

The table below summarises the main similarities and differences between the religious and spiritual beliefs of Gen Z in Malaysia, Asia and the West. It emphasizes how conventional faith, digital spirituality and cultural contexts influence their ethical values, identity formation and workplace expectations. While they all seek authenticity, meaning and purpose, their approach varies. Malaysia's ethical orientation is rooted in faith, while Asia's spirituality is a combination of traditional and digital elements. The West takes a personalized and secular approach to meaning-seeking.

Table 6

Comparison of Religion and Spirituality Belief Among Malaysian, Asian and Western Gen Z

Key Dimension	Malaysian Gen Z	Asian Gen Z	Western Gen Z
Religious Context and Dominant Traditions	Strong influence of Islam within a multicultural setting; spirituality influence ethics, social responsibility and expectations at work (Albury & Ooi, 2017; Yew et al., 2021; Manap et al., 2021)	A variety of religions such as Buddhism, Hinduism, Islam and folk religions are present. Spiritual identity is linked to collectivism and community norms (Bich et al., 2024; Chen et al., 2023)	Highly pluralistic and increasingly secular; spirituality frequently often detached from formal religion, highlighting self-directed fulfilment (Jolliffe & Foster, 2022)
Spirituality and Identity Formation	Maintain religious identity despite digitalization; regular involvement in solah, fasting, doa, gratitude and moral discipline; spirituality associated with mental health, fulfilment and prosocial behavior; (Amiruddin et al., 2023; Manap et al., 2021)	Practices vary widely but they often focus on family traditions, community ceremonies, mindfulness, meditation and moral responsibility; identity shaped by tradition and digital "third spaces" (Lima das Chagas & Muñoz-García, 2023; Rai & Kulkarni, 2023)	Focus on personal well-being, mindfulness, social justice-oriented practices rather than ritual-based worship; identity formed through individualized spiritual exploration (Bich et al., 2024)

Influence on Work Values	Values honesty, responsibility, moral behaviour and commitment to the organization; prefers employers aligned with moral obligation (Asutay et al., 2022; Bich et al., 2024; Jolliffe & Foster, 2022)	Strong emphasis on community, harmony, filial piety and overall well-being; organizations are expected to uphold social responsibility and work-life balance (Rai & Kulkarni, 2023)	Values ethical leadership, openness, inclusion and purpose-driven work; expect alignment between personal values and organization's mission (Shinde & Surve, 2025)
Digital Influence on Spirituality	Digitalization exists alongside traditional practices; online religious education enhances rather than replace ritual (Amiruddin et al., 2023)	Social media creates "third spaces" that blend tradition with digital expression; spirituality more personal and experiential (Z. Liu et al., 2025)	Many spiritual learning, community building, secular engagement and identity exploration happens on digital platforms (Tharani, 2022)

Implication for Human Resource Practices

HR practitioners in Malaysia, Asia and the West need to adapt strategies to address the cross-cultural differences of Generation Z. They need to find ways to connect with their shared values while acknowledging the differences between regions. Environmental and Social Consciousness continues to be a significant factor influencing Gen Z's employment choices globally. As digital natives, Gen Z globally expects seamless digital workflows, flexible hybrid environments and AI-enabled HR processes that enhance, not to complicate the work experiences. HR must invest in continuous digital upskilling training tailored to each regions' technical maturity. Gen Z puts meaningful employment, freedom and balanced lifestyle as their top list of career goals and work-life expectations. Cultural values also shape workplace behaviour, particularly in terms of collectivism versus individualism and the extent to which employees operate within high or low power distance environments. Religion and spiritual beliefs greatly shape workplace expectations; hence HR must develop inclusive policies, spiritual-friendly environments and cultures aligned with ethical standards.

The comparative analysis shows that Generation Z sees work values, sustainability and organizational culture differently across regions.

Table 7

Comparison between Malaysian, Asian and Western Gen Z and HR implications

Theme	Malaysia	Asia (General)	West (US/Europe)	Implications for HR Practices (Across Regions)
Environmental & Social Consciousness (ESG)	Promoting awareness; Islamic principles shapes ethics; requires integrity but accepts regional sustainability because of limited resources (Amri Zainal Adnan et al., 2024; Ayob et al., 2025; O. S. H. & K. 2025 Radzi, 2025)	Increasing ESG expectations; prefer employer who are community-oriented and socially responsible (D. Sengupta et al., 2024)	Highly ESG-driven and demands measurable, transparent sustainability (Salguero et al., 2024; Schmitt, 2023)	HR needs to be transparent about their ESG strategies, publish measurable goals, not only by saying without actions and adapt initiatives to local cultural values and resources
Digital Adaptation	Highly digital native behaviour; expect a seamless technology-driven HR processes (Abdul Rashid et al., 2021; Anom et al., 2021; Che Amat & Talhah, 2021; Hashim, 2024; Salem, 2025; Tjiptono et al., 2020)	Digital tools shape identity and autonomy (Hinduan et al., 2020a; Nasywa Naifah Hilman et al., 2025; Infeld et al., 2010)	Very high digital expectations; requires automation, flexible hybrid work and workflows that use AI (Alić & Sopić, 2023; Dewalska-Opitek et al., 2024; Kacperska et al., 2024; McDonald et al., 2024)	HR should set up digital HR systems, continuous reskilling and hybrid or flexible work patterns aligned to each region's technological maturity.
Career Aspirations and Work-Life Expectations	Seek stability, meaningful job and work-life balance that is shaped by family expectations (Anom et al., 2021; Chand et al., 2024; Gentina, 2020; Hotama & Setiorini, n.d.; Waworuntu et al., 2022; Zahari & Puteh, 2023)	Values purposeful careers; balances ambitions with duties to self and people surroundings (Jasmine & Utomo, 2024; Mondo et al., 2023; Infeld et al., 2010)	Prioritises autonomy, mobility and strong work-life boundaries (Bich et al., 2024; Parry & Battista, 2019; Rai & Kulkarni, 2023; D. Sengupta et al., 2024)	HR should make career pathways more personal by giving hybrid flexibility, support well-being and ensure it aligns with Gen Z's search for purpose and development.

Culture and Values (Collectivism vs Individualism, Power Distance)	Collectivist; moderate to high power distance; respects hierarchy while advocating for secure environments for expression (Abdullah et al., 2018; Tjiptono et al., 2020)	Strong collectivist and high respect for hierarchy, though autonomy preference is rising (Hinduan et al., 2020a; Tjiptono et al., 2020)	Individualistic; low power distance; prefers leadership that is equal and involves everyone (Zhong et al., 2006; Jancourt, 2020; S. S. Liu et al., 2021)	HR needs to customise communication to the situation such as in Malaysia and Asia, it must be structured and polite; in Western settings, it must be participatory and independent. Leadership training should also be culturally sensitive and be mindful.
Religion and Spiritual Belief	Strong influence of Islam; expects ethical workplaces that are fair; welcoming and respectful of religious customs(Albury & Ooi, 2017b; Amiruddin et al., 2023; Asutay et al., 2022; Bich et al., 2024; Manap et al., 2021a)	Spirituality impacts ethics and well-being across different faiths (Buddhism, Hinduism and folk religious) (Bich et al., 2024; Lima das Chagas & Muñoz-García, 2023; Rai & Kulkarni, 2023)	Spirituality is individualised, less about religion as an institution and more about internal meaning, personal ethics and value-driving living. (Jolliffe & Foster, 2022; Lima das Chagas & Muñoz-García, 2023; Shinde & Surve, 2025; Tharani, 2022)	HR to provide adaptable religious accommodations, ethic-driven culture, inclusive policies and acknowledge various spiritual identities across areas.

MALAYSIAN GEN Z
- **ESG**: Islamic influenced ethics
- **DIGITAL**: High adaptability
- **CAREER**: Stability, family-linked
- **CULTURE**: Collectivist, higher power-distance
- **RELIGION**: Strong Islamic influence

ASIAN GEN Z
- **ESG**: Community-based
- **DIGITAL**: Strong integration
- **CAREER**: Purpose + collectivist duty
- **CULTURE**: Collectivist, high power-distance
- **RELIGION**: Multi-faith influence

Shared Across Regions:
- ESG Awareness
- Digital Adaptation

Intersections:
- Career Purpose
- Evolving Cultural Values

WESTERN GEN Z
- **ESG**: Transparency-driven
- **DIGITAL**: Advanced expectations
- **CAREER**: Autonomy, mobility
- **CULTURE**: Individualistic, low power-distance
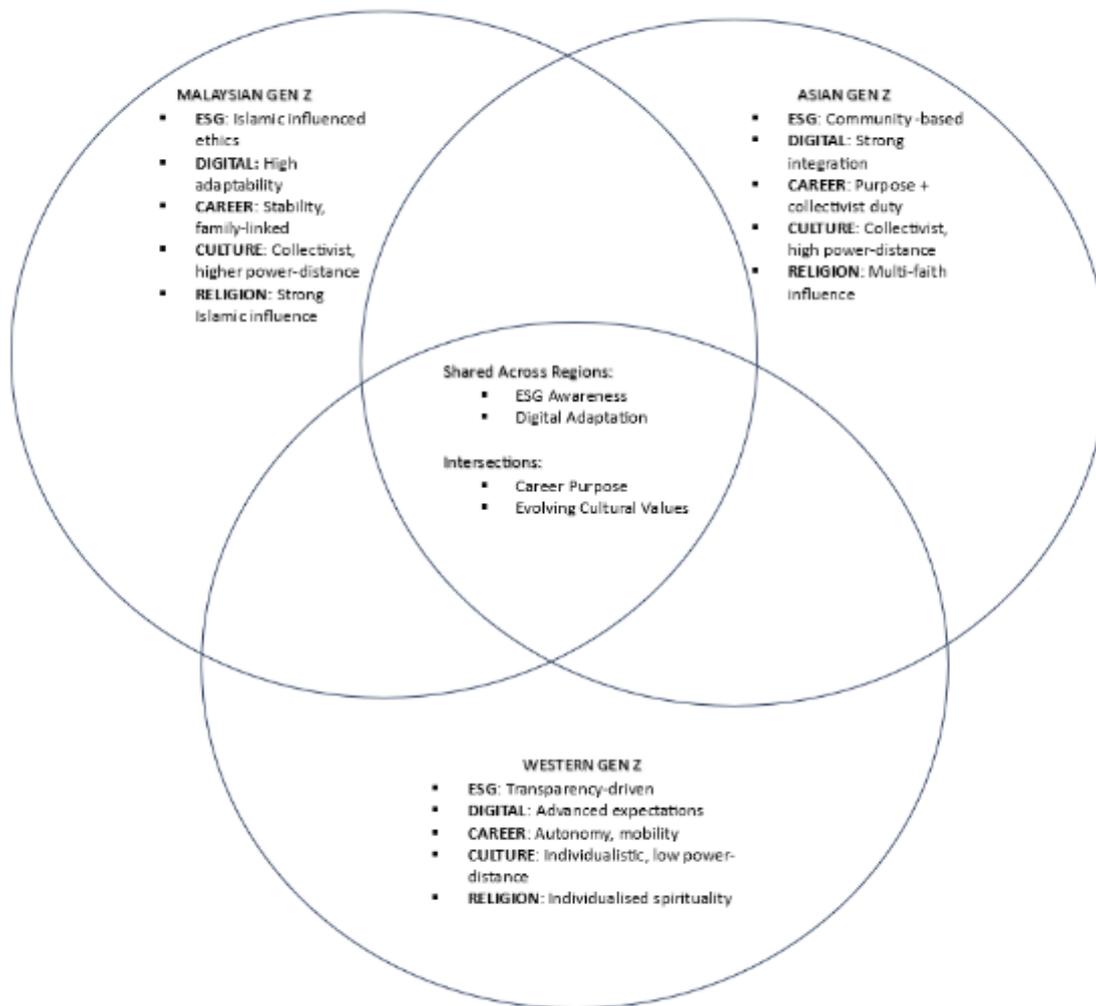- **RELIGION**: Individualised spirituality

Diagram 1: Five Domain Cross-Cultural Analysis of Generation Z: Malaysian, Asia and the West

The diagram illustrates the cross-cultural differences and shared characteristics of Malaysian, Asian and Western Generation Z across five key domains: Environmental and Social Consciousness (ESG), Digital Adaptation, Career Aspirations, Cultural Values and Religion/Spirituality. This insight indicates how important it is for HR strategies to be sensitive to different regions while in line with global goals.

Conclusion

Despite sharing some globalized values such as digital fluency, entrepreneurship and social consciousness, there are significant differences in terms of cultural, religious and spiritual belief and career orientation across the three countries. Therefore, understanding the similarities and differences between Generation Z in Malaysia, Asia and Western require a nuanced approach that considers all the aspects as stated in the literature review as these would shape the behaviours and values of Generation Z. It is not just a demographic study, it is a strategic necessity for reconsidering Human Resource Development (HRD) by providing insights into how these diverse cultural, technology and social shape generational values, behaviours and work expectations in this era of globalization, digitalization and human-machine collaboration. HR managers must adopt flexible and culturally sensitive practices,

recognizing that Malaysian and Asian Gen Z demonstrate a collectivist respect for authority alongside increasing aspirations for autonomy and meaningful work, whereas Western Gen Z prioritize transparency, inclusion and individualism.

From a theoretical perspective, these cultural divergences challenging existing universal HR framework, necessitating a balance approach that integrates global best practices with local expertise. For example, organizations may introduce working arrangements that are flexible and mental health programs that respect cultural norms while supporting autonomy for Asian Gen Z employees. In the context of Western, policies fostering diversity, equity and inclusion alongside transparent communication channels are essential.

The emergence of Industry 5.0 indicates the urgency for human-centered, ethical and socially responsible workplaces which is aligns with Gen Z's expectations for meaningful and social responsibility. Located at the intersection of Asian collectivism and modern Western culture, Malaysia's hybrid workforce, combining hierarchical respect with collaborative modernism offers a critical model for global HR strategies. Consequently, HR leadership must evolve from transactional to transformative approaches by embracing generational and cultural diversity to build resilient and sustainable organizations.

In conclusion, HR policy should combine global best practices with local cultural insights to attract, engage and retain Gen Z's talent effectively. it is recommended that adaptation be mutual whereby organizations should transform to accommodate Gen Z's values through inclusive, flexible and technology-enabled policies. Gen Z individual also to develop cross-cultural competencies and adaptability to navigate diverse, globalized workplaces effectively.

References

Abdul Rashid, M. A., Rasli, A., Othman, M. N. A., Ismail, I. R., Abdul Rahim, Z., & Said, R. A. (2021). Exploring Predictors of Gen Z Working Environment in Malaysia: A Case Study on a Group of Private Colleges. *International Journal of Academic Research in Business and Social Sciences*, *11*(3). https://doi.org/10.6007/ijarbss/v11-i3/8985

Abdullah, A., Ismail, M. M., & Albani, A. (2018). At-Risk Generation Z: Values, Talents and Challenges. *International Journal of Asian Social Science*, *8*(7), 373–378. https://doi.org/10.18488/journal.1.2018.87.373.378

Albury, N. J., & Ooi, L. H. (2017). The widening gap between Malaysia's international tourism brand and domestic multicultural policy. *Journal of Policy Research in Tourism, Leisure and Events*, *9*(3), 318–330. https://doi.org/10.1080/19407963.2017.1344245

Alić, M., & Sopić, L. (2023). Privacy Paradox and Generation Z. *2023 46th MIPRO ICT and Electronics Convention (MIPRO)*, 1532–1537. https://doi.org/10.23919/MIPRO57284.2023.10159918

Amiruddin, M. M., Alshahrani, S. H., Dwijendra, N. K. A., Al-Hawary, S. I. S., Jalil, A. T., Muda, I., Pallathadka, H., & Sunarsi, D. (2023). Religious behaviours and commitment among Muslim healthcare workers in Malaysia. *HTS Teologiese Studies / Theological Studies*, *79*(1), 1–6. https://doi.org/10.4102/hts.v79i1.8177

Amri Zainal Adnan, A., Mahmood, A., & Salman Khudhair, F. (2024). *The Characteristics of Employers Preferred by Gen-Z After the Covid-19 Pandemic.* https://doi.org/10.47772/IJRISS

Andersen, H. L., & Feldt, J. E. (2024). Uncertain Futures: The Role of Universities in Finding Common Ground and Creating Social Trust. *IAU Horizons*, *29*(2). https://www.iau-aiu.net/IMG/pdf/iau_horizons_vol.29_2_en__v5.pdf

Anom, M., Rashid, A., Ismail, I., Aziz, F., Noor, M., Othman, A., & Ismail, I. R. (2021). Factor Influencing Gen Z Preferred Working Environment in Malaysia Article in. In *Turkish Journal of Computer and Mathematics Education* (Vol. 12, Issue 7). https://www.researchgate.net/publication/358633432

Asutay, M., Buana, G. K., & Avdukic, A. (2022). The Impact of Islamic Spirituality on Job Satisfaction and Organisational Commitment: Exploring Mediation and Moderation Impact. *Journal of Business Ethics*, *181*(4), 913–932. https://doi.org/10.1007/s10551-021-04940-y

Ayob, M., Mohd Shahren, N., Nazirah Omar, S., Tamrin, M., Abdul Azis, R., & Noraziana Azis, S. (2025). *Exploring the Influence of Sustainability Education and Campaigns on Sustainability Awareness among Malaysian University Students*. https://doi.org/10.47772/IJRISS

Bich, T. T. N., Nhat, A. P., Hai, Y. V., Que, A. P. N., & Le, D. V. (2024). Study on the Perception and Ethical Professional Behaviors of Gen Z University-Educated Employees: A Case Study in Can Tho City, Vietnam. *Journal of Chinese Human Resources Management*, *15*(3), 51–63. https://doi.org/10.47297/wspchrmWSP2040-800504.20241503

Chabika, R., Van Schalkwyk, J., Jansen van Rensburg, L., & Muller, R. (2024). Cultural forces shaping social influences: the role of power distance, uncertainty avoidance, and individualism. *International Journal of Research in Business and Social Science (2147-4478)*, *13*(8), 87–101. https://doi.org/10.20525/ijrbs.v13i8.3748

Chand, P. K., Tandon, U., & Mishra, N. (2024). Get cold feet: job hopping a conundrum in the stable employment of Gen Z employees at Industry 5.0. *Kybernetes*. https://doi.org/10.1108/K-04-2024-0943

Che Amat, M. A., & Talhah, H. (2021). The Relationship between Soft Skills, Self-Efficacy, and Career Development among Malaysian Generation Z. *International Journal of Human Resource Studies*, *11*(4S), 123. https://doi.org/10.5296/ijhrs.v11i4s.19235

Chen, L., Zeng, S., & Tian, Z. (2023). Resonance or Alienation: An Empirical Study on the Influencing Factors of Religious Belief Choices among China's Generation Z. *Religions*, *14*(9). https://doi.org/10.3390/rel14091161

Chillakuri, B. (2020). Understanding Generation Z expectations for effective onboarding. *Journal of Organizational Change Management*, *33*(7), 1277–1296. https://doi.org/10.1108/JOCM-02-2020-0058

Coman, I. A., Yuan, S., & Tsai, J.-Y. (2022). Toward an Audience-Centric Framework of Corporate Social Advocacy Strategy: An Exploratory Study of Young Consumers from Generation Z. *Sustainability*, *14*(7), 4099. https://doi.org/10.3390/su14074099

Dewalska-Opitek, A., Witczak, O., Szostak, A., Dziura, M., & Wroniszewska-Drabek, B. (2024). Generation Z's Trust Toward Artificial Intelligence: Attitudes and Opinions. *European Research Studies Journal*, *27*(Special Issue B), 33–52. https://doi.org/10.35808/ersj/3475

Dimock, M. (2019). *Defining generations: Where Millennials end and Generation Z begins BYMICHAEL DIMOCK*.

Dolot, A. (2018). The characteristics of Generation Z. *E-Mentor*, *74*, 44–50. https://doi.org/10.15219/em74.1351

Fatima, S., & Srivastava, Dr. (CS) U. (2024). Exploring Work-Life Balance Strategies Among Generation Z In The Education Sector: An Exploratory Analysis. *Educational Administration Theory and Practices*. https://doi.org/10.53555/kuey.v30i5.4438

Gentina, E. (2020). Generation Z in Asia: A Research Agenda. In *The New Generation Z in Asia: Dynamics, Differences, Digitalization* (pp. 3–19). Emerald Group Publishing Ltd. https://doi.org/10.1108/978-1-80043-220-820201002

Ghobakhloo, M., Iranmanesh, M., Fathi, M., Rejeb, A., Foroughi, B., & Nikbin, D. (2024). Beyond Industry 4.0: a systematic review of Industry 5.0 technologies and implications for social, environmental and economic sustainability. *Asia-Pacific Journal of Business Administration*. https://doi.org/10.1108/APJBA-08-2023-0384

Han, H. (2022). *Sustainable Consumer Behaviour and the Environment*. https://doi.org/https://doi.org/10.3390/su14031234

Hashim, M. Z. R. R. C. C. R. M. S. I. N. M. N. M. F. A. (2024). A recent systematic review of digital workplace adoption: Digital competencies, impacts and challenges. *Sustainability*, *16*. https://doi.org/https://doi.org/10.3390/su16073019

Hinduan, Z. R., Anggraeni, A., & Agia, M. I. (2020a). Generation Z in Indonesia: The Self-Driven Digital. In *The New Generation Z in Asia: Dynamics, Differences, Digitalization*. https://doi.org/10.1108/978-1-80043-220-820201012

Hinduan, Z. R., Anggraeni, A., & Agia, M. I. (2020b). Generation Z in Indonesia: The Self-Driven Digital. In *The New Generation Z in Asia: Dynamics, Differences, Digitalization* (pp. 121–134). Emerald Group Publishing Ltd. https://doi.org/10.1108/978-1-80043-220-820201012

Hotama, V. A., & Setiorini, A. (n.d.). *The Effect of Work-Life Balance, Self-Esteem, and Work Motivation, on Organizational Commitment of Gen Z Employees*. https://doi.org/10.47772/IJRISS

Hotama, V. A., & Setiorini, A. (2025). The Effect of Work-Life Balance, Self-Esteem, and Work Motivation on Organizational Commitment of Gen Z Employees. *International Journal of Research and Innovation in Social Science (IJRISS)*, *9*(4), 738–750. https://doi.org/10.47772/IJRISS.2025.90400055

Infeld, D. L., Adams, W. C., Qi, G., & Rosnah, N. (2010). Career values of public administration and public policy students in china, malaysia and the united states. *International Journal of Public Administration*, *33*(14), 800–815. https://doi.org/10.1080/01900692.2010.520950

Jancourt, M. (2020). Gen Z and the workplace: Can we all get along? *Corporate Real Estate Journal*, *10*(1). https://doi.org/10.69554/zirl5192

Jasmine, J. A., & Utomo, P. (2024). The role of transformational leadership, work-life balance, and employee engagement on Gen Z's organizational commitment in the Indonesian creative industry. *Problems and Perspectives in Management*, *22*(4), 576–587. https://doi.org/10.21511/ppm.22(4).2024.43

Jassem, Z. A. (2017). *International Journal of English and Education Harper's (2016) Online Etymology Dictionary (Etymonline): A Critical Review*. *6*, 1. http://www.etymonline.com

Jayatissa, K. A. D. U. (2023). Generation Z – A New Lifeline: A Systematic Literature Review. *Sri Lanka Journal of Social Sciences and Humanities*, *3*(2), 179–186. https://doi.org/10.4038/sljssh.v3i2.110

Jolliffe, P., & Foster, S. (2022). Different Reality? Generations' and Religious Groups' Views of Spirituality Policies in the Workplace. *Journal of Business Ethics*, *181*(3), 451–470. https://doi.org/10.1007/s10551-021-04951-9

Kacperska, E. M., Stefańczyk, J., Dąbrowski, P. J., & Załoga, W. (2024). The Consequences of Implementing Artificial Intelligence Technology in the Digital Economy from the Perspective of Generation Z. *European Research Studies Journal*, *27*(3), 1039–1057. https://doi.org/10.35808/ersj/3764

Karon Warren, B., JACKSON Investopedia, A., & Villegas, Y. (n.d.). *Generation Z (Gen Z): Definition, Birth Years, and Demographics*. https://www.investopedia.com/generation-z-gen-z-definition-5218554

Lima das Chagas, F. A., & Muñoz-García, A. (2023). Examining the Influence of Meaning in Life and Religion/Spirituality on Student Engagement and Learning Satisfaction: A Comprehensive Analysis. *Religions*, *14*(12), 1508. https://doi.org/10.3390/rel14121508

Liu, S. S., Shteynberg, G., Morris, M. W., Yang, Q., & Galinsky, A. D. (2021). How Does Collectivism Affect Social Interactions? A Test of Two Competing Accounts. *Personality and Social Psychology Bulletin*, *47*(3), 362–376. https://doi.org/10.1177/0146167220923230

Liu, Z., Ghouri, A. M., Wang, J., & Lin, C. (2025). Digital religion and Generation Z: an empirical study in the context of China. *Frontiers in Psychology*, *16*, 1536644. https://doi.org/10.3389/fpsyg.2025.1536644

Manap, J., Hamjah, S. H., Idris, F., Kasim, A. C., & Idrus, R. (2021a). Lifestyle and Spiritual Practices of Generation Z. *International Journal of Academic Research in Business and Social Sciences*, *11*(6). https://doi.org/10.6007/ijarbss/v11-i6/10222

Manap, J., Hamjah, S. H., Idris, F., Kasim, A. C., & Idrus, R. (2021b). Lifestyle and Spiritual Practices of Generation Z. *International Journal of Academic Research in Business and Social Sciences*, *11*(6), 909–923. https://doi.org/10.6007/IJARBSS/v11-i6/10222

Martínez-Díaz, A., Díaz-Fúnez, P. A., Salvador-Ferrer, C. M., Hernández-Sánchez, B. R., Sánchez-García, J. C., & Mañas-Rodríguez, M. Á. (2023). Mediating effect of job crafting dimensions on influence of burnout at self-efficacy and performance: revisiting health-impairment process of JD-R theory in public administration. *Frontiers in Psychology*, *14*. https://doi.org/10.3389/fpsyg.2023.1137012

McCrindle, & Fell. (2019). *Understanding Generation Z : recruiting, training and leading the next generation*. McCrindle Research.

McDonald, N., Badillo-Urquiola, K., Razi, A., Seberger, J. S., Agosto, D. E., & Wisniewski, P. (2024). AI Through Gen Z: Partnerships Toward New Research Agendas. *Interactions*, *31*(5), 28–31. https://doi.org/10.1145/3681802

Mondo, M., Cicotto, G., Pileri, J., Cois, E., & De Simone, S. (2023). Promote Well-Being and Innovation in Sustainable Organizations: The Role of Job Crafting as Mediator. *Sustainability (Switzerland)*, *15*(11). https://doi.org/10.3390/su15118899

Nasywa Naifah Hilman, Lulu Budiani Hardiana, Gita Indah Cahyani, Nurul Hikmah Mayleni, & Rahmah Syakinah. (2025). Peran Serta Aksi Gen-Z dalam Era Serba Teknologi. *SABER : Jurnal Teknik Informatika, Sains Dan Ilmu Komunikasi*, *3*(2), 182–189. https://doi.org/10.59841/saber.v3i2.2596

Nguyen Ngoc, T., Viet Dung, M., Rowley, C., & Pejić Bach, M. (2022). Generation Z job seekers' expectations and their job pursuit intention: Evidence from transition and emerging economy. *International Journal of Engineering Business Management*, *14*. https://doi.org/10.1177/18479790221112548

Parry, E., & Battista, V. (2019). Generation Z in the UK: More of the Same - High Standards and Demands. In *Generations Z in Europe: Inputs, Insights and Implications*. https://doi.org/10.1108/978-1-78973-491-120191013

Prensky, M. (2009). *H. Sapiens Digital: From Digital Immigrants and Digital Natives to Digital Wisdom*. http://www.innovateonline.info/index.php?view=article&id=705

Rachmadini, F., & Riyanto, S. (2020). The Impact of Work-Life Balance onEmployee Engagement in Generation Z. *IOSR Journal Of Humanities And Social Science (IOSR-JHSS*, *25*, 62–66. https://doi.org/10.9790/0837-2505106266

Radzi, N. A. M., Olaleye, B. R., Saidi, N. A., Hassan, S., & Khumalo, N. (2025). Environmental Sustainability Awareness and Knowledge Among Millennial and Gen Z Students: A Study from a Public Higher Education Institution. *Journal of Lifestyle and SDGs Review*, *5*(4), e3931. https://doi.org/10.47172/2965-730X.SDGsReview.v5.n04.pe03931

Radzi, O. S. H. & K. 2025. (2025). *View of Environmental Sustainability Awareness and Knowledge Among Millennial and Gen Z Students_ A Study from a Public Higher Education Institution*.

Rai, N., & Kulkarni, V. (2023). Managing Newer Generations In Workplace: Opportunities And Challenges. *Journal of Survey in Fisheries Sciences*, *10*(1), 3522–3529. https://doi.org/10.53555/sfs.v10i1.1545

Salem, M. R. M. (2025). Designing future-ready workplaces: how Gen Z's preferred work type influence retention intention; mediating role of perceived autonomy in Malaysian SMEs. *Future Business Journal*, *11*(1), 211. https://doi.org/10.1186/s43093-025-00643-2

Salguero, R. B., Bogueva, D., & Marinova, D. (2024). Australia's university Generation Z and its concerns about climate change. *Sustainable Earth Reviews*, *7*(8). https://doi.org/10.1186/s42055-024-00075-w

Schmitt, M. D. (2023). iGen: Why Today's Super-Connected Kids are Growing Up Less Rebellious, More Tolerant, Less Happy-and Completely Unprepared for Adulthood: and What That Means for the Rest of Us. By Jean M. Twenge: A Book Review. In *TAFCS Research Journal* (Vol. 10, Issue 1). https://www.researchgate.net/publication/378128957

Seemiller, C., & Grace, M. (n.d.). *Generation Z goes to College 1*.

Sengupta, D. , M. M. , B. L. , D. R. , & B. B. L. (2024). Sustainability Orientation of Generation Z and ITs Role in Their Choice of Employer - A Comparative Qualitative Inquiry Of India and United States. *Administrative Sciences*, *14*(10), 249. https://doi.org/doi.org/10.3390/admsci14100249

Sengupta, D., Mathews, M., Bridges, L., D'Costa, R., & Bastian, B. L. (2024). Sustainability Orientation of Generation Z and Its Role in Their Choice of Employer—A Comparative Qualitative Inquiry of India and United States. *Administrative Sciences*, *14*(10), 249. https://doi.org/10.3390/admsci14100249

Shinde, O., & Surve, M. (2025). Understanding Generation Z in the Workplace: Adapting Organizational Strategies for a New Era of Work. *International Journal of Science and Research (IJSR)*, *14*(3), 790–797. https://doi.org/10.21275/sr25316115930

Slemp, G. R., Kern, M. L., & Vella-Brodrick, D. A. (2015). Workplace Well-Being: The Role of Job Crafting and Autonomy Support. *Psychology of Well-Being*, *5*(1). https://doi.org/10.1186/s13612-015-0034-y

Tang, F. (2021). A critical review of research on the work-related attitudes of Generation Z in China. In *Social Psychology and Society* (Vol. 10, Issue 2, pp. 19–28). Moscow State University of Psychology and Education. https://doi.org/10.17759/SPS.2019100203

Tharani, K. (2022). Charting the Future of the Ginans: Needs and Expectations of the Ismaili Youth in the Western Diaspora. *Evidence Based Library and Information Practice*, *17*(2), 3–24. https://doi.org/10.18438/eblip30055

Tian, W., Wang, H., & Rispens, S. (2021). How and when job crafting relates to employee creativity: The important roles of work engagement and perceived work group status diversity. *International Journal of Environmental Research and Public Health*, *18*(1), 1–17. https://doi.org/10.3390/ijerph18010291

Tjiptono, F., Khan, G., Yeong, E. S., & Kunchamboo, V. (2020). Generation Z in Malaysia: The Four 'E' Generation. In *The New Generation Z in Asia: Dynamics, Differences, Digitalization* (pp. 149–163). Emerald Group Publishing Ltd. https://doi.org/10.1108/978-1-80043-220-820201015

Vijayalakshmi, P., & Manorselvi, A. (2024). Citation: P. Vijayalakshmi, (2024) A Study On Career Aspiration And Its Imported On Work Values Among Gen-Z With Special Reference To Chennai City. *Theory and Practice*, *2024*(5), 2132–2138. https://doi.org/10.53555/kuey.v30i5.3247

Waworuntu, E. C., Kainde, S. J. R., & Mandagi, D. W. (2022). Work-Life Balance, Job Satisfaction and Performance Among Millennial and Gen Z Employees: A Systematic Review. *Society*, *10*(2), 384–398. https://doi.org/10.33019/society.v10i2.464

Xueyun, Z., Al Mamun, A., Masukujjaman, M., Rahman, M. K., Gao, J., & Yang, Q. (2023). Modelling the significance of organizational conditions on quiet quitting intention among Gen Z workforce in an emerging economy. *Scientific Reports*, *13*(1). https://doi.org/10.1038/s41598-023-42591-3

Yew, W. C., Awang, A. H., Selvadurai, S., Noor, M. M., & Chang, P. K. (2021). A comparative study of islam and buddhism: A multicultural society perspective. *Religions*, *12*(12). https://doi.org/10.3390/rel12121098

Zahari, S. N. S., & Puteh, F. (2023). Gen Z Workforce and Job-Hopping Intention: A Study among University Students in Malaysia. *International Journal of Academic Research in Business and Social Sciences*, *13*(1). https://doi.org/10.6007/ijarbss/v13-i1/15540

Zhong, C.-B., Magee, J. C., Maddux, W. W., & Galinsky, A. D. (2006). Power, Culture, and Action: Considerations in the Expression and Enactment of Power in East Asian and Western Societies. *Research on Managing Groups and Teams*, *9*, 53–73. https://doi.org/10.1016/S1534-0856(06)09003-7