

Tahlilan and Psychosocial Well-Being of Adolescents: a Cultural Perspective of Pekalongan City

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Abstract:

Adolescent delinquency in Indonesia increasingly appears in concrete forms such as inter-student violence, substance abuse, risky sexual behavior, and peer-group conflicts, reflecting identity confusion, emotional instability, and weakened social attachment. In Pekalongan, these conditions are intensified by digital overexposure, academic competition, economic uncertainty, and tensions between traditional values and modern youth culture. This study aims to explore tahlilan as a reflective-cultural strategy to support adolescent psychosocial well-being. Using a qualitative approach, data were collected through semi-structured interviews with adolescents, cultural figures, and community members, supported by literature and document analysis. Data were analyzed thematically through an iterative process of open coding, categorization, and theme construction to interpret patterns of emotional regulation, identity negotiation, and religious coping. Data validity was ensured through source and method triangulation. The findings indicate that tahlilan can be optimized through four interrelated components: guided self-reflection, prayer and gratitude journaling, safe community spaces, and digital engagement via the hashtag #TahlilanUntukJiwa. These components function as mechanisms for emotional containment, identity consolidation, psychological resilience, and religious character formation through collective spiritual experiences. The study concludes that revitalizing culturally embedded spiritual practices, when integrated with reflective and digital strategies, can serve as a preventive and promotive approach to adolescent mental health challenges.

Keywords: *tahlilan, psychosocial well-being, adolescents, cultural approach*

INTRODUCTION

Adolescent delinquency remains a complex social problem that demands comprehensive and integrative interventions. Various forms of deviant behavior, including inter-student conflicts, substance abuse, bullying, premarital sexual relations, out-of-wedlock pregnancies, and abortion, continue to pose serious challenges to efforts aimed at enhancing adolescent welfare and protection (Estriyani et al., 2025). At a broader level, these behaviors reflect a deeper crisis in adolescent development, particularly identity-search processes that are often accompanied by suboptimal mental health conditions and emotional imbalance (Karlina,

2020; Nurmawati et al., 2025). This situation underscores the vulnerability of adolescents when psychosocial support systems fail to function effectively.

A concrete manifestation of this problem can be observed in Pekalongan, where a violent conflict occurred between the Gangster Remaja Utara and Gangster Remaja Selatan groups on Jalan Pantura, Tirto (Polres Pekalongan, 2025). This incident illustrates how juvenile delinquency can escalate into open violence with serious social consequences. However, the phenomenon is not exclusive to Pekalongan; similar cases are widespread across Indonesia. Data from the Indonesian Child Protection Commission (KPAI) recorded 240 incidents of inter-student conflict nationwide in 2021, resulting in 35 fatalities. These empirical realities highlight that local cases such as Pekalongan are part of a broader national pattern of adolescent delinquency that requires systematic and context-sensitive policy responses.

Mental health is a fundamental component of overall health and holistic well-being, particularly during adolescence (Kaur et al., 2022). This period is characterized by multidimensional changes in physical, emotional, and social domains that render adolescents vulnerable to mental health disorders (Estriyani et al., 2025). Such developmental dynamics can trigger crises manifested as symptoms of anxiety, psychological distress, and mood disorders (Sumiatin, 2024). The national adolescent mental health survey (I-NAMHS, 2022) indicates that 34.9% of adolescents face mental health problems and 5.5% experience more severe mental disorders. Achieving psychological well-being requires collaboration among all stakeholders, especially within families, educational institutions, and communities (Mustamu et al., 2020). Marianty (2025) highlights the strategic role of educational institutions, although teachers still face barriers such as limited knowledge, negative stigma, and insufficient social support (Bishop et al., 2005; Franklin et al., 2012; Yulianti & Andika, 2024). At the family level, low parental education correlates with suboptimal parenting practices (Prihatiningsih & Wijayanti, 2019). These efforts have yet to address an important dimension: spirituality (Rahmadani & Muktafi, 2025). Despite the relevance of spirituality to mental health outcomes, it remains overlooked in mainstream clinical practice, which predominantly relies on cognitive-behavioral approaches (Carlson & González-Prendes, 2016; Dein, 2018; Subica & Yamada, 2017).

The spiritual approach emerges as an alternative by offering constructive values such as patience, forgiveness, and compassion that support mental health (Mustaqim, 2023). Awareness of one's existence as a creation of God encourages adolescents to live according to religious guidance and to optimize their potential for both worldly and spiritual well-being, as emphasized in Islamic counselling (Julaeha, 2019). The implementation of spirituality becomes increasingly relevant when linked to local wisdom. In this context, *tablilan* represents a collective prayer tradition integrating sacred verses and dhikr (Budiman & Isnaeni, 2025). The practice of *tablilan* in Pekalongan is characterized by the serving of *kopi tablil* as a symbol of communal togetherness. Consistent engagement in this practice is *potentially* considered to have a contribution to the formation of adolescents' religious character through mechanisms such as role modeling, motivation, and social control. Several studies and community perspectives suggest that this practice *may* have an impact on adolescents' religious development, although its effectiveness still requires further empirical examination and contextual validation. However, some adolescents have begun to view *tablilan* as an outdated tradition not aligned with modern lifestyles (Romadon et al., 2023). Nevertheless, the spiritual and social values embedded in *tablilan* hold considerable potential as a strategy for addressing adolescent mental health.

Based on the foregoing, this study aims to explore the practice of *tablilan* as a cultural-reflective strategy to support the psychosocial well-being of adolescents in Pekalongan. The research employs a qualitative method using purposive sampling. Data were collected through semi-structured interviews with cultural figures, community members, and adolescents, as well as through literature and document studies. Data validity was reinforced by triangulation, after which the data were analyzed to derive in-depth and contextual conclusions.

DISCUSSION

Adolescence and Identity Crisis

According to the Regulation of the Minister of Health of the Republic of Indonesia No. 25 of 2014, adolescence is defined as the population aged 10–18 years. In Indonesia, this demographic represents approximately 26.1 million individuals (BPS, 2023), many residing in urban and semi-urban areas undergoing rapid socioeconomic transformation. This phase represents a transitional period where individuals shift from childhood toward adulthood (Suryana et al., 2022).

From Erikson's psychosocial perspective in (Suryana et al., 2022), adolescence is characterized by an orientation toward identity exploration. When adolescents face obstacles in the process of identity exploration, they may experience an identity crisis. An identity crisis is a psychosocial phenomenon that occurs when adolescents encounter confusion and uncertainty about themselves and their life goals (Mahmud, 2024). This aligns with Erikson's eight stages of psychosocial development, as presented in Table 1.

Table 1. Erikson's Developmental Stages

Age	Phase	Explanation
0–1	Trust vs Mistrust	Infants learn to trust their surroundings when basic needs are consistently met.
1–3	Autonomy vs Shame	Children learn independence and develop a sense of self-control.
3–5	Initiative vs Guilt	Children begin to take initiative and actively explore their environment.
6–11	Industry vs Inferiority	Children develop competence through learning and collaboration.
12–18	Identity vs Role Confusion	A period of identity searching and social role exploration.
18–40	Intimacy vs Isolation	Seeking close and intimate relationships.
40–65	Generativity vs Stagnation	Creating meaningful contributions that benefit the next generation.
65+	Integrity vs Despair	Life reflection, contentment, and acceptance of mortality.

While Erikson's framework provides valuable theoretical grounding, its application to Indonesian adolescents requires cultural adaptation. In collectivist societies like Indonesia, identity formation is deeply embedded in family expectations, community norms, and

religious obligations (Schwartz et al., 2012). For Indonesian youth, the "identity vs. role confusion" stage often involves negotiating between *aku* (individual self) and *kita* (collective self).

At the stage of industry vs. inferiority, adolescents are expected to develop emotional motivation, self-efficacy, and a sense of competence through successful interaction with their social environment. When this developmental stage is disrupted, adolescents may experience repeated feelings of failure and inadequacy, which gradually weaken their self-confidence and internal sense of worth.

Psychologically, this condition can generate cognitive dissonance between the adolescent's need for recognition and their perceived inability to achieve it, leading to frustration and emotional tension (Jannah & Satwika, 2021). In the absence of adaptive coping strategies and supportive social structures, adolescents may attempt to reduce this psychological discomfort through maladaptive behavioral compensation.

Such compensation often manifests in risky or deviant behaviors that provide temporary relief, peer acceptance, or a sense of control. Indecisiveness in life choices, as noted by (Azhar et al., 2021), can thus be understood not merely as a cognitive deficit but as the outcome of unresolved internal conflict and emotional instability. Behaviors such as glue inhalation, physical conflict, and premarital sexual activity may function as symbolic expressions of resistance, escape, or affirmation of identity within peer groups. In this way, delinquency and self-harm are not isolated actions but psychological responses to prolonged frustration and unmet developmental needs during critical stages of identity formation. The factors influencing identity crisis are illustrated in Table 2.

Table 2. Factors of Identity Crisis

Internal Factors	
Weak Mentality and Personality	Low self-confidence and fragile personality traits make adolescents vulnerable to identity crises (Suwandi et al., 2023).
Faulty Thinking Patterns	Erroneous thinking causes adolescents to waver in decision-making, including setting definite life goals.
External Factors	
Parental Restriction	Authoritarian parenting compels adolescents to meet parental expectations regarding careers and future preparation, making it difficult for them to discover their true identity (Jannah & Satwika, 2021).
Peer Environment	Adolescents struggle to express themselves due to peer pressure that forces behaviors contrary to personal desires (Azhar1 et al., 2021)

The experience of identity crisis among Indonesian adolescents, particularly in regions like Pekalongan, Central Java, is shaped by unique sociocultural dynamics that extend beyond universal developmental challenges. Pekalongan, known as "Kota Batik" (the City of Batik), represents a microcosm of contemporary Indonesian youth navigating between traditional values and rapid modernization. Indonesian adolescents in 2025 face distinctive contemporary pressures that previous generations did not encounter:

Digital Pressure, Indonesian youth are among the most active social media users in Southeast Asia, with 99% of adolescents accessing platforms like Instagram, TikTok, and WhatsApp daily (We Are Social, 2024). This creates pressure for constant self-presentation and social comparison, exacerbating identity confusion, particularly for youth in smaller cities like Pekalongan where local realities contrast sharply with idealized online representations.

Educational Competition, the intense pressure of the national examination system (UTBK-SNBT) and limited university slots create existential anxiety about future prospects, particularly in regions where educational resources are less accessible than in major cities. This pressure is compounded by parental expectations for upward social mobility through education. Cultural Duality, Adolescents in traditional Javanese communities face the challenge of balancing *unggah-unggub* (Javanese etiquette and hierarchy) with desires for individual expression and autonomy valued in global youth culture. The emphasis on *rukun* (harmony) and *hormat* (respect) can conflict with developmental needs for autonomy and self-assertion. Economic Uncertainty, many adolescents in Pekalongan come from families in the batik industry, facing uncertain economic futures as traditional industries compete with mass production and e-commerce disruption. This creates anxiety about continuing family traditions versus pursuing alternative paths. Religious Identity Negotiation, growing up in a predominantly Muslim society while exposed to diverse global values through digital media creates tension in forming coherent religious identities. Pekalongan's syncretic Javanese-Islamic traditions face challenges from more conservative interpretations, creating identity confusion for youth.

(Kasenda et al., 2023) explain that one major challenge in emotion regulation is mental and personality instability, which leads to difficulties in self-control due to unpredictable emotional fluctuations. These conditions may result in harmful actions without careful consideration, even placing adolescents at risk of legal and criminal involvement. Thus, it is crucial for adolescents to possess strong self-awareness and emotional regulation skills. One significant coping mechanism influencing mental health is religious coping, which reflects an individual's ability to optimize belief systems in managing life problems. Religiosity is essential for adolescents when dealing with stress to avoid maladaptive coping (Thomas & Barbato, 2020). One form of religious coping rooted in local tradition is the practice of *tahlilan*.

Tahlilan as Religious Coping in Adolescents

Given these multifaceted pressures, Indonesian adolescents require robust coping mechanisms that are both psychologically effective and culturally congruent. One significant coping mechanism influencing mental health is religious coping, which reflects an individual's ability to optimize belief systems in managing life problems. Religiosity is essential for adolescents when dealing with stress to avoid maladaptive coping (Thomas & Barbato, 2020).

For adolescents in communities like Pekalongan, religious practices are not merely individual spiritual activities but are embedded in collective social rituals that provide social integration, meaning-making frameworks, behavioral guidance, and intergenerational connection. These practices help adolescents maintain family bonds while exploring independence, and offer structured opportunities for emotional regulation.

One form of religious coping rooted in Javanese-Islamic tradition is the practice of *tahlilan*, a communal gathering for Quranic recitation and prayer, typically held to commemorate deceased relatives. Historically, *Walisongo* (the nine early Islamic preachers in Java) spread Islam through accommodative cultural adaptation to Javanese-Hindu traditions.

They integrated local traditions with Islamic teachings, and one manifestation of this acculturation was *tahlilan*.



Figure 1. Tahlilan in Pekalongan

Source: Radar Pekalongan

In Arabic terminology, *tablil* refers to *al-tablil*, the declaration of monotheism “La ilaha illallah” (no God but Allah). In Indonesia, however, *tahlilan* refers to collective prayers for deceased individuals, usually held on the 7th, 40th, and 365th days after death (Hidayah, 2023). The structure of *tahlilan* generally includes: 1) recitation of Al-Fatihah, 2) family remarks, 3) recitation of short surahs and *dhikr*, and 4) collective prayer (Fanani & Sabardila, 2001; Kholilurrohman, 2018). For adolescents, this ritual serves as a reminder of life’s finality. Yet, many adolescents underestimate *tahlilan*, perceiving it as outdated tradition (Romadon et al., 2023). Therefore, *tahlilan* needs to be reframed as a spiritual and emotional forum with four main components:

Self-Reflection

Adolescents are encouraged to engage in retrospective evaluations by reflecting on their actions, harmful behaviors, and their relationship with God. Self-reflection, understood as a metacognitive process, facilitates the development of self-awareness, contextual understanding, and the construction of new perspectives that guide future behavior (Puspita & Widjaja, 2023). Within the practice of *tahlilan*, this reflective process is institutionalized through a brief period of contemplation lasting approximately 5–10 minutes after the ritual, during which participants are invited to meditate on mortality, human existence, gratitude, and mental well-being. This moment of reflection symbolically reconnects adolescents with the awareness of life after death, encouraging moral preparation through righteous deeds (Zola, 2023). The fear of death that emerges in this context can be interpreted as a form of existential anxiety, which often arises from unresolved guilt or low psychological resilience (Dursun-Karsli & Alyagut, 2022).

Despite the growing body of literature on adolescent self-reflection and spiritual practices, existing studies largely emphasize individual cognitive or psychological interventions, while paying limited attention to communal, culturally embedded spiritual rituals as mechanisms of moral and emotional regulation. In the contemporary context marked by increasing mental health challenges, moral disorientation, and weakening social bonds among adolescents, local religious traditions such as *tahlilan* remain underexplored as potential psychosocial resources. The spiritual dimension embedded in local culture does not merely function as a religious symbol, but also as a social space where collective meaning-making, emotional containment, and moral reinforcement occur simultaneously. This gap highlights the need for research that situates adolescent development within culturally

grounded spiritual practices, particularly in societies where religious rituals continue to shape daily life and communal identity. Anxiety over mortality is visualized in Figure 2.

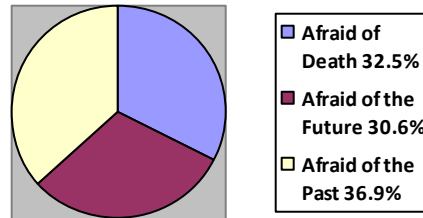


Figure 2. Causes of Death Anxiety
Source: Abdiany, Widianti, & Fitria (2010)

Prayer and Gratitude Journal

Adolescents receive a reflective booklet containing short *dhiker*, prayers, and spaces for emotion journaling. *Dhiker* fosters closeness to God, cultivating confidence, calmness, and happiness (Nurhuda & Nasichcah, 2023). Prayer helps restore inner peace, guiding rational decision-making beyond emotional impulses. Journaling complements this process as expressive writing alleviates negative emotions, reducing depression, anxiety, and stress (Matun et al., 2020). By recording emotions, adolescents achieve cognitive clarity, aiding problem-solving.

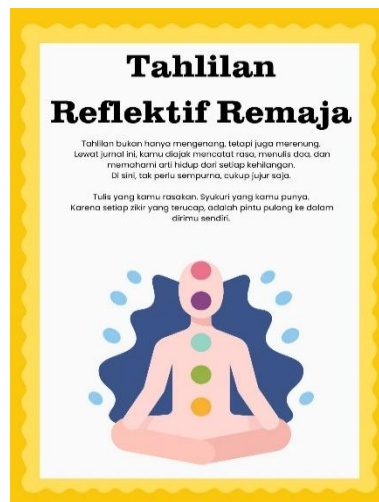


Figure 3. Reflective Tahlilan Booklet for Adolescents
Source: Personal Document

Safe Sharing Community

Identity is shaped significantly by social contexts. *Tablilan* indirectly builds empathetic, supportive communities that positively influence adolescents. Participation in religious communities strengthens a sense of belonging, accountability, and decision-making (Institut Teknologi Bandung, 2023). Adolescents in inclusive peer groups feel valued, heard, and guided, reducing delinquency risks (Bulan et al., 2022). Personal narratives provide important insights into how adolescents interpret religious practices within their daily lives and how

these practices influence emotional regulation, social attachment, and identity construction. Through participants' reflections, researchers can identify patterns of moral internalization, interpersonal support, and collective meaning-making embedded in communal rituals. These experiential accounts reveal the ways in which spiritual traditions function as lived psychosocial resources rather than abstract normative frameworks. This dynamic is evident in the lived experiences of adolescents involved in *tahlilan* activities in Pekalongan. As expressed by *Subject X* (pseudonym), a student at SMAN 1 Kota Pekalongan, "*Saat tahlilan, saya merasa lepas dari semua tuntutan. Kami duduk bersama, berdoa, lalu mengobrol. Tahlilan mengingatkan saya bahwa kita hidup sebagai makhluk sosial yang saling membutuhkan*".

A unique feature of *tahlilan* in Pekalongan is the serving of *kopi tahlil*, a spiced coffee blend of ginger, cardamom, cloves, cinnamon, pandan, lemongrass, and nutmeg. Beyond refreshment, it symbolizes social bonding and intergenerational closeness. Subject X further noted, "Minum kopi tahlil setelah *tahlilan* itu sederhana, tapi di situ saya merasa dekat dengan orang-orang yang lebih tua. Mereka menyeruput kopi sembari bercerita pengalamannya, bentuk nasihat namun tidak terasa menggurui. Dari situ saya belajar banyak".

These narratives illustrate how *tahlilan* functions not merely as a ritual practice, but as a social space where adolescents internalize empathy, self-restraint, and communal responsibility through everyday interactions embedded in local cultural symbols. Within this context, *kopi tahlil* functions as a symbolic medium that facilitates interpersonal closeness, intergenerational dialogue, and moral transmission. The shared act of preparing and consuming *kopi tahlil* reinforces values of equality, cooperation, and mutual respect, thereby strengthening social cohesion and emotional attachment among participants. The underlying philosophical meanings and sociocultural functions of *kopi tahlil* are systematically presented in Table 3.

Table 3. Philosophical Review of Kopi Tahlil

Aspect	Explanation
Social Equality	All participants, regardless of status, sit together and share coffee as a symbol of harmony.
Mutual Cooperation	<i>Tahlilan</i> involves collective effort, from preparation to prayer.
Youth Value Internalization	Provides spiritual and social reflection space for adolescents to embrace togetherness.
Preservation of Local Culture	Strengthens Pekalongan's cultural identity and transmits local wisdom intergenerationally.

Digital Hashtag #TahlilanUntukJiwa

Digital-native adolescents often document and share experiences on social media. This habit can be leveraged to preserve *tahlilan*. Social media amplifies awareness, allowing hashtags like #TahlilanUntukJiwa to highlight its spiritual and cultural values. Adolescents can thus integrate tradition with modern technology, broadening acceptance and inspiring wider

participation (Jannah et al., 2025). Such initiatives align cultural preservation with digital engagement, strengthening *tahlilan* as a collective strategy for adolescent mental well-being.

Beyond mere documentation, social media provides a participatory space where adolescents can reinterpret and recontextualize *tahlilan* in ways that resonate with their lived experiences. Platforms such as Instagram, TikTok, and X (formerly Twitter) enable users to share short reflections, visual narratives, and communal memories related to *tahlilan*. Through captions, reels, and stories, adolescents may articulate personal meanings of prayer, remembrance, and togetherness. This process transforms *tahlilan* from a ritual perceived as static or generational into a dynamic practice that evolves alongside contemporary youth culture.

Importantly, the digital representation of *tahlilan* also facilitates intergenerational dialogue. When adolescents post about *tahlilan*, older family members and community figures often engage through comments or shared reposts, fostering conversations about religious values, cultural continuity, and collective identity. This interaction helps bridge the generational gap frequently observed in religious practices, where adolescents may feel detached from traditions perceived as “old-fashioned.” By repositioning *tahlilan* within a digital narrative, adolescents reclaim agency over cultural inheritance while maintaining respect for its spiritual foundations.

From a psychological perspective, *tahlilan* offers several protective factors relevant to adolescent mental well-being. The ritual emphasizes collective prayer, social support, and emotional expression, all of which are critical during adolescence. Participation in *tahlilan*, whether offline or digitally mediated, reinforces a sense of belonging and shared meaning. When adolescents share their involvement online, they further extend this sense of community, receiving affirmation and empathy from peers who may experience similar emotional or spiritual challenges.

Moreover, the integration of *tahlilan* into digital spaces aligns with contemporary models of mental health promotion that emphasize community-based and culturally grounded interventions. Rather than framing mental well-being solely through clinical or individualistic lenses, *tahlilan* situates emotional resilience within collective spirituality. Digital engagement enhances this function by enabling adolescents to access supportive networks beyond physical boundaries. For instance, adolescents unable to attend *tahlilan* due to geographical constraints or social anxiety can still feel connected through live streams, shared prayers, or reflective posts.

Hashtag activism, such as #TahlilanUntukJiwa, plays a strategic role in this process. Hashtags not only categorize content but also construct symbolic communities around shared values. Through consistent use, such hashtags can normalize discussions about spirituality, grief, and emotional health among adolescents. They also counter prevailing digital narratives that often prioritize performative happiness or material success, offering instead a reflective and value-oriented discourse. In this sense, *tahlilan*-related digital content contributes to a more balanced and humane digital ecosystem.

However, the digitalization of religious traditions also requires critical awareness. There is a risk of ritual commodification or superficial engagement when practices are reduced to aesthetic content. Adolescents may prioritize visual appeal or online validation over spiritual depth. To mitigate this, educators, religious leaders, and families can play a facilitative role by encouraging reflective storytelling rather than mere documentation. Digital literacy programs that integrate cultural and religious sensitivity may help adolescents navigate the balance between authenticity and visibility.

Educational institutions can further support this integration by recognizing tahlilan as part of local wisdom within character education frameworks. Assignments that invite students to reflect on cultural practices through digital media can legitimize tradition within academic spaces. Such approaches validate adolescents' cultural backgrounds while enhancing critical thinking and digital creativity.

In addition, community-based initiatives can harness social media analytics to evaluate engagement and impact. Tracking hashtag usage, interaction rates, and narrative themes may provide insights into how adolescents perceive and experience tahlilan. These data can inform culturally responsive mental health programs that resonate with youth realities. Collaboration between mental health practitioners, religious scholars, and digital activists could further strengthen tahlilan as a holistic well-being practice.

CONCLUSION

This study positions tahlilan not merely as a religious tradition, but as a culturally embedded psychosocial mechanism that responds to the complex identity and mental health challenges faced by adolescents in Pekalongan. During rapid digitalization, educational pressure, and cultural transformation, adolescents require coping strategies that are not only psychologically effective but also socially meaningful and culturally legitimate. Tahlilan fulfills this function by integrating spiritual reflection, collective support, and moral reinforcement within everyday community life.

The findings suggest that adolescent delinquency and emotional instability cannot be adequately addressed through clinical or individual-centered interventions alone. Instead, they demand community-based approaches that recognize spirituality and local wisdom as essential dimensions of well-being. Through practices such as collective prayer, reflective silence, shared narratives, and symbolic interactions surrounding kopi tahlil, adolescents are guided to reinterpret personal struggles within broader moral and spiritual frameworks. This process contributes to the development of self-regulation, empathy, and social responsibility, which are crucial for healthy identity formation.

Moreover, the adaptation of tahlilan into digital spaces demonstrates that traditional practices are not inherently incompatible with modern youth culture. When mediated through reflective digital engagement, initiatives such as #TahlilanUntukJiwa enable adolescents to negotiate tradition and modernity creatively. This digital transformation strengthens cultural continuity while expanding emotional support networks beyond physical boundaries. However, this process also requires critical guidance to prevent superficial ritualization and the loss of spiritual depth.

From a broader perspective, this study challenges dominant mental health paradigms that prioritize standardized, Western-oriented therapeutic models. It highlights the importance of culturally responsive frameworks that acknowledge religious rituals as legitimate sources of psychological resilience. In collectivist societies such as Indonesia, mental well-being is inseparable from communal belonging and spiritual meaning. Therefore, policies and educational programs that marginalize local religious traditions risk overlooking vital protective factors for adolescent development.

Practically, the results underscore the need for systematic collaboration among families, schools, religious institutions, and community leaders in strengthening culturally grounded mental health initiatives. Integrating reflective components of tahlilan into character education, counseling services, and youth development programs may enhance

their relevance and sustainability. Such integration should prioritize dialogue, participation, and critical reflection rather than mere ritual compliance.

Finally, this research opens avenues for further investigation into the long-term psychological and social impacts of communal spiritual practices. Future studies employing longitudinal and comparative approaches are necessary to examine how traditions such as tahlilan can be institutionalized as preventive mental health resources across diverse regions. By situating adolescent well-being within lived cultural and spiritual contexts, this study contributes to the development of more holistic, inclusive, and context-sensitive models of youth mental health in Indonesia.

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