



THE INFLUENCE OF DHIKR AND PRAYER ON MENTAL HEALTH IN ADOLESCENTS AT THE SUBUL EL SALAM ISLAMIC BOARDING SCHOOL, INDONESIA: A NON-EQUIVALENT CONTROL GROUP DESIGN

Pengaruh Dzikir Dan Doa Terhadap Kesehatan Mental Pada Remaja Di Pondok Pesantren Subul El Salam, Indonesia: Non-Equivalent Kontrol Group Design

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ABSTRACT

Background: Many problems that teenagers face today, such as social interaction, academic pressure, and searching for identity, can lead to mental health issues like stress, anxiety, and depression. Religion can help teenagers feel calm, clear their minds, and manage their behavior well, one of which is through activities like dhikr and prayer. **Purpose:** To determine "The Effect of Dhikr and Prayer on Mental Health in Teenagers at the Subul El Salam Islamic Boarding School, Tangerang Regency". **Methods:** Using a Quasi-experimental with a Non-Equivalent Control Group Design design. The population & sample in this study were 40 teenagers. Sampling technique used total sampling. The instruments and measuring were questionnaires tools Warwick-Edinburgh Mental Well-Being Scale (WEMWBS) scale and observation sheets with intervention media in the form of a dhikr and prayer guidebook "Laa Tahzan Wa Laa Takhof". The analysis technique used univariate and bivariate analysis with the Mann-Whitney test. **Results:** The Mann Whitney test results (P value = 0.001, so H1 is accepted) because the P value <0.05 it can be concluded that there is a significant influence between the application of dhikr and prayer on mental health in adolescents. **Conclusion:** It appears that the application of dhikr and prayer is effective in improving mental health in adolescents.

Keywords: dhikr, prayer, mental health

ABSTRAK

Latar Belakang: Banyak masalah yang sering dihadapi remaja sekarang, seperti pergaulan sosial, tekanan belajar, dan mencari identitas diri, yang bisa menyebabkan gangguan kesehatan mental seperti stres, kecemasan, dan depresi. Agama bisa membantu remaja merasa tenang, tenang pikiran, dan mengendalikan perilaku dengan baik, salah satunya melalui kegiatan dzikir dan berdoa. **Tujuan:** Untuk mengetahui "Pengaruh Dzikir Dan Doa Terhadap Kesehatan Mental pada Remaja di Pondok Pesantren Subul El Salam Kabupaten Tangerang". **Metode:** Quasi eksperimental dengan desain Non-Equivalent Kontrol Group Design. Populasi & sampel pada penelitian ini adalah remaja sebanyak 40 responden. Teknik pengambilan sampel ini menggunakan total sampling. Instrumen dan alat ukur berupa kuesioner skala Warwick-Edinburgh Mental Well-Being Scale (WEMWBS) dan lembar observasi, media intervensi berupa buku panduan dzikir dan doa "Laa Tahzan Wa Laa Takhof". Teknik analisis menggunakan analisa univariat dan bivariat dengan uji mann whitney. **Hasil:** hasil uji Mann- Whitney didapatkan nilai (P value = 0.001 maka H1 diterima) karena nilai P value <0,05 artinya karena nilai P value <0,05 maka dapat disimpulkan bahwa terdapat pengaruh yang signifikan antara penerapan dzikir dan doa terhadap kesehatan mental pada remaja. **Kesimpulan:** Terlihat penerapan dzikir dan doa efektif dalam meningkatkan kesehatan mental pada remaja.

Kata Kunci: dzikir, doa, kesehatan mental

INTRODUCTION

Adolescent mental health is an important issue that needs special attention, particularly in the difficult and demanding modern world. Stress, anxiety, and melancholy can be brought on by a number of problems that today's teens commonly encounter, such as social relationships, scholastic expectations, and the quest for identity (Supini *et al.*, 2024).

Data from the World Health Organization (WHO, 2021) showed a worrying situation regarding adolescent mental health globally. Approximately 13% of adolescents aged 10-19 experience mental disorders, a figure indicating that one in seven adolescents faces significant mental health issues. Recent data from the Indonesian Ministry of Health further outlines the complexity of the mental health challenges facing Indonesian adolescents. Research showed that 60% of adolescents experience significant academic stress, a figure reflecting the high academic expectations in the Indonesian education system (Daryaswanti *et al.*, 2024). Meanwhile, 40% of adolescents reported experiencing difficulties in establishing and maintaining social relationships, both with peers and family (Winawan, 2024). A study in Banten showed that approximately 12% of adolescents experience mental health problems, with risk factors such as academic stress and social issues. Furthermore, research in Banten schools reported that significant anxiety symptoms in adolescents were present in approximately 25% (Savitrie, 2024).

In this regard, addressing mental health issues is crucial, including through religion, which plays a crucial role in maintaining mental health. At the Subul El Salam Islamic Boarding School, dhikr and prayer are performed routinely and in congregation after each prayer, every Friday

night, after each assembly activity, and at the iftar (sunnah) event on Mondays and Thursdays. The dhikr includes recitation of verses from the Quran, Surah Yaasiin (The Yaseen) every Friday night, the Asma'ul Husana (The Beautiful Names of Allah), and Rathib al-Hadad (The Beautiful Names of Allah) after each congregational prayer. Prayers include the recitation of Al-Ma'tsurat (The Name of Allah) in the morning and evening after the Fajr and Asr prayers, the recitation of prayers while lining up before the start of teaching and learning activities, and the recitation of the closing prayer for the assembly.

Based on a psychological perspective, dhikr and prayer can help a person forget their problems, foster a sense of hope, and establish control over their life circumstances. This, in turn, can create a sense of calm and comfort within themselves, making them better able to cope with potential emotional disturbances. The practice of dhikr and prayer also strengthens social interactions and builds community in many cultures. Adolescents who participate in spiritual practice groups might improve their social relationships and receive much-needed emotional assistance. Theoretically, the effects of dhikr and prayer on mental well-being include improved focus and concentration, increased gratitude, and a sense of connectedness (Aini & Santosa, 2023). The practice of dhikr and prayer also has a strong biological basis for maintaining mental health. By activating the parasympathetic nervous system, which plays a role in calming the body, increasing levels of endorphins and serotonin, which make a person feel happy, and lowering cortisol levels, thus reducing stress, dhikr and prayer can be a good way to maintain mental health. Hence, incorporating these habits into daily life can be a good step towards achieving a healthier mental state.

Based on previous research findings on the influence of dhikr on adolescent mental health, including: Research by Abduh *et al.* (2021): This study found that adolescents who regularly perform dhikr have lower levels of anxiety than those who do not. This study involved 300 adolescents from various high schools in Indonesia, and the results showed that 70% of respondents who frequently performed dhikr reported feeling calmer and happier.

Previous research has shown that spiritual activities such as dhikr and prayer can improve mental health, although most studies have focused on traditional methods without the use of tools such as pocket books. Furthermore, research on the use of pocket books for interventions with adolescents in Islamic boarding schools (*pesantren*) is still very limited, making this study crucial for understanding this specific context.

This study proposes an innovation by implementing a pocket dhikr and prayer book as a tool specifically designed for adolescents at the Subul El Salam Islamic Boarding School. This study not only examines its impact on mental health but also evaluates how the book can help adolescents engage in regular spiritual practices and increase their participation in spiritual activities. The pocket book "Laa Tahzan Wa Laa Takhof" is considered innovative compared to the usual dhikr and prayer methods practiced in Islamic boarding schools for several reasons. This book uses a structured approach, dividing the content into clear sections, such as the benefits and purposes of dhikr and prayer for adolescent mental health. This book is also supported by previous research that demonstrates the effectiveness of dhikr and prayer for adolescent mental health. This book provides specific dhikr readings and prayers, along with translations, related to peace of mind, making it easier for readers to understand and apply these teachings in their daily lives. This book's innovation lies in its

ability to combine psychological aspects with spiritual practices. This book not only emphasizes the aspect of worship but also explains how dhikr and prayer can influence and benefit adolescent mental and emotional health, providing a more holistic understanding. Furthermore, this book provides practical techniques that can be applied in everyday life. By providing concrete examples and easy-to-follow steps, readers can quickly integrate dhikr and prayer practices into their routines, making them more effective. Therefore, it is crucial to further investigate how the practice of dhikr and prayer can be an alternative in maintaining mental and emotional health among adolescents. Furthermore, the influence of dhikr and prayer on adolescent mental health also needs to be studied. Based on this background, the researcher is interested in conducting a study entitled "The Influence of Dhikr and Prayer on Mental Health in Adolescents at the Subul El Salam Islamic Boarding School, Tangerang Regency." The purpose of this study is to determine whether dhikr and prayer have an influence on the mental health of adolescents at the Subul El Salam Islamic Boarding School, Tangerang Regency.

METHOD

Study Design

The method used in this study was a quasi-experimental design with a Non-Equivalent Control Group Design (NCD). This research method is used to examine the results of an intervention. Non-equivalent design means that adolescents in the intervention group received the intervention, while those in the control group do not. This method was used to determine the results of the intervention in the intervention group and compare them with the control group, which did not receive the intervention. This method involved collecting data from two groups: the group that received the intervention and the

group that did not receive the intervention. Data were collected before the intervention began (pretest) and after the intervention was completed (posttest). Only the group that received the intervention underwent this process, while the group that did not receive the intervention served as a comparison. The study was conducted at the "Subul El Salam Islamic Boarding School in Tangerang Regency," and the study was conducted from July 8-15, 2025, for seven days.

Sample and Population

The sample consisted of 40 adolescents from grades 11 and 12 at the Subul El Salam Islamic Boarding School. The sample met the inclusion criteria

(adolescents aged 16-17, students in grades 11 and 12 at the Subul El Salam Islamic Boarding School, willing to sign informed consent, and free from mental illness). The sampling technique used a total sampling approach, meaning all respondents who met the criteria were included in the sample, a total of 40 adolescents. They were divided into two groups: an intervention group that received treatment and a control group that did not receive treatment. Each group consisted of 20 individuals. Members of the intervention and control groups were selected randomly and evenly across grade levels. The following is an explanatory chart regarding the distribution of the research sample:

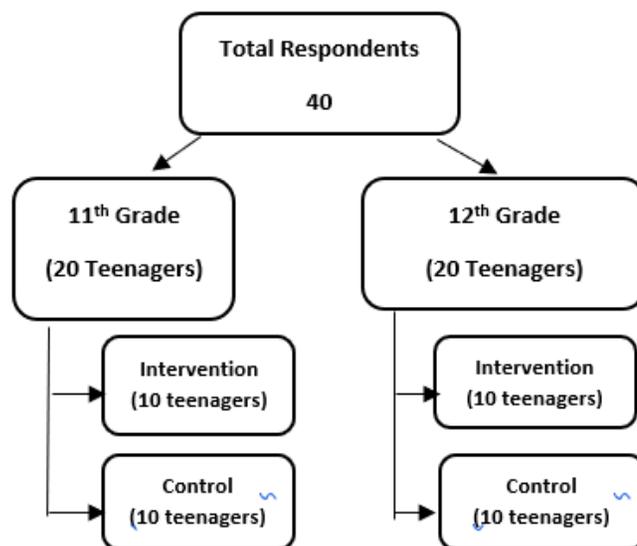


Figure 1. Sample Election Stages

Research Variable

The variables measured included 1) the primary variable, mental health (the indicator being psychological well-being), using the Warwick-Edinburgh Mental Well-Being Scale (WEMWBS). This scale contained 14 positive statements designed to assess positive aspects of mental health, such as feelings of happiness, positive thoughts, and the ability to carry out normal daily activities. Respondents were asked to

evaluate how often they experience the feelings or states mentioned in the items, typically using a Likert scale ranging from 1 = never to 5 = very often. The lowest score was 14 and the highest is 70. This was measured by calculating the overall score of the WEMWBS scale questionnaire, with a score of 14-25 categorized as very low mental health, a score of 26-38 as low mental health, a score of 39-51 as moderate mental health, a score of 52-63 as high mental health, and a score of 64-70 as very high mental health; 2)

Intervening variables, namely the practice of dhikr and prayer (measured indicators: frequency of dhikr (number of times per day), duration of prayer (length of time spent praying), and type of dhikr (type or form of dhikr performed); 3) Demographic variables, namely the respondent's age range (16-17 years), gender (male or female)), and BMI (measured using the formula $BMI = \text{weight (kg)} : \text{height (m)}^2$, divided into underweight (BMI <18.5), normal (BMI 18.5-24.5), overweight (BMI 25-29.9), and obesity (BMI ≥ 30) categories. Adolescent weight was measured using an Omron digital body scale, and height was measured using a stadiometer, and measurements were taken directly by the researcher.

Data Management

This process included collecting data from the intervention group and the control group both before (pretest) and after (posttest) the intervention. The intervention was given only to the group that received the intervention. The instruments used in this study were daily observation sheets and pretest and posttest questionnaires in the form of the WEMWBS scale. The intervention media was a pocketbook containing a guide to dhikr and prayer entitled "Laa Tahzan Wa Laa Takhof" which included the benefits and objectives of dhikr and prayer for mental health in adolescents and was supported by the results of previous studies related to the effectiveness of dhikr and prayer for mental health in adolescents. This book also included special dhikr readings and prayers accompanied by translations related to peace of mind so that readers can more easily understand and implement these teachings in their daily lives. The method of implementing the intervention was by requiring each respondent in the intervention group to read the pocketbook containing a guide to dhikr and prayer entitled "Laa Tahzan Wa Laa Takhof" every day at least once for 30 minutes for 7 days by interpreting

each dhikr reading and prayer in the book. Respondent compliance in carrying out this intervention was monitored through daily observation sheets, and each day the researcher would lead the respondents in the intervention group to read together the collection of dhikr and prayers contained in the pocketbook. "Laa Tahzan Wa Laa Takhof". The method of data collection was obtained by administering a pretest questionnaire before administering the intervention and administering a posttest questionnaire after administering the intervention directly to respondents, namely adolescents/students of MA class XI and XII of Subul El Salam Islamic Boarding School (Primary Data). Selection bias and response bias were potential sources of data bias in this investigation. Selection bias can result in results that cannot be applied to the entire population of adolescents at the Islamic boarding school because participants in this study were randomly assigned to two groups: the intervention group (dhikr and prayer) and the control group, which only permits adolescents who actively participate in dhikr and prayer activities to be chosen as respondents. Meanwhile, response bias was because respondents may provide answers that were considered appropriate or positive about dhikr and prayer, even though they did not actually feel any real benefits. This can occur due to social pressure or the desire to meet the researcher's expectations.

Data Processing

Data processing involved processing all collected raw information, then processing it, and analyzing it using Statistical Package for Social Science (SPSS) version 17 software. The steps involved editing, summarizing, and tabulating. Univariate and bivariate analysis were used. In the univariate analysis, the data obtained were processed based on the characteristics of the research subjects, including age, gender, and Body Mass Index (BMI), a measurement used to

assess whether a person has a healthy weight based on their height. In the bivariate analysis, the data for the mental health variable used an ordinal scale involving two different groups. Thus, the Mann-Whitney test was used to compare scores between the two groups and to evaluate the impact of dhikr and prayer on the mental health of adolescents at the Subul El Salam Islamic Boarding School in Tangerang Regency. The mental health variable was first tested for normality using the Shapiro-Wilk test, with a normality test result of <0.05 , indicating that the data were not normally distributed. This analysis further determined whether the hypothesis was accepted or rejected using the Mann-Whitney test.

Ethical Clearance

This research has passed ethical approval under No. 226/LPPM-UYM/VI/2025, issued by the Research Ethics Committee of Yatsi Madani University. Written informed consent was obtained and signed by each respondent as a condition/inclusion criterion for participation in this study.

RESULT

The characteristics of the adolescents in this study included age, gender, and BMI. The frequency distribution of the characteristics of the research subjects was described in Table 1 below:

Table 1. Frequency Distribution of Research Subject Characteristics

Adolescent Characteristics	Intervention		Control	
	Total	%	Total	%
Age				
16 years	10	(50 %)	10	(50 %)
17 years	10	(50 %)	10	(50 %)
Total	20	(100%)	20	(100%)
Sex				
Male	8	(40%)	6	(30%)
Female	12	(60%)	14	(70%)
Total	20	(100%)	20	(100%)
IMT				
<i>Underweight</i> (IMT <18.5)	3	(15%)	7	(35%)
Normal (IMT 18.5-24.5)	17	(85%)	10	(50%)
<i>Overweight</i> (IMT 25-29.9)	0	(0%)	3	(15%)
Obesity (IMT ≥ 30)	0	(0%)	0	(0%)
Total	20	(100%)	20	(100%)

Description of Table 1 regarding the characteristics of the research subjects based on adolescent age, gender, and BMI were divided into three, the first subject, namely 20 intervention subjects, were given an intervention in the form of a pocket guidebook for dhikr and the prayer "Laa Tahzan Wa Laa Takhof." The adolescent subjects were of equal numbers aged 16 and 17 years, each with ten adolescents (50%), the majority of adolescents were female (12 adolescents) and the majority of adolescents

had normal BMIs (85%). The second subject, namely 20 control subjects (50%) who were not given an intervention in the form of a pocket guide book for dhikr and the prayer "Laa Tahzan Wa Laa Takhof," the adolescent subjects were of equal numbers aged 16 and 17 years, each with ten adolescents (50%), the majority of adolescents were female (14 adolescents) and the majority of adolescents had normal BMIs (50%). In this study, the variables have been described in the form of age, gender, and BMI distribution.

Table 2 Description of the Variables of Giving Dhikr and Prayer

Group	Frequency (n)	Presentage %
Intervention	20	50
Control	20	50
Total	40	100%

The results of the description of the intervention group and control group show that there were 40 adolescent respondents,

namely 20 respondents (50%) in the intervention group and 20 respondents (50%) in the control group.

Table 3. Description of Mental Health Variables in Adolescents

Category of Mental Health	Respondent of Intervention Group		Respondent of Control Group	
	Pretest	Post test	Pretest	Post test
Mental Health very low	0	0	0	0
Mental Health low	0	0	0	0
Mental Health intermediate	20%	0	20%	40%
Mental Health high	80%	75%	80%	60%
Mental Health very high	0	25%	0	0
Total	100%	100%	100%	100%

Based on Table 3, it can be seen and concluded that the provision of the dhikr and prayer guidebook "Laa Tahzan Wa Laa Takhof" (La Tahzan Wa Laa Takhof) improved mental health among adolescents at the Subul El Salam Islamic Boarding School in Tangerang Regency in 2025. The pretest results for the intervention and control groups showed similar frequencies, with the majority of adolescents reporting high mental health

(80%). Meanwhile, the posttest results for the intervention group showed an increase in the very high mental health category (25%). However, the control group saw a decrease in the high mental health category, from 80% to 60%, and the low mental health category increased to 40%. In this study, a significant difference in the total average pretest and posttest scores between the intervention and control groups was found as follows:

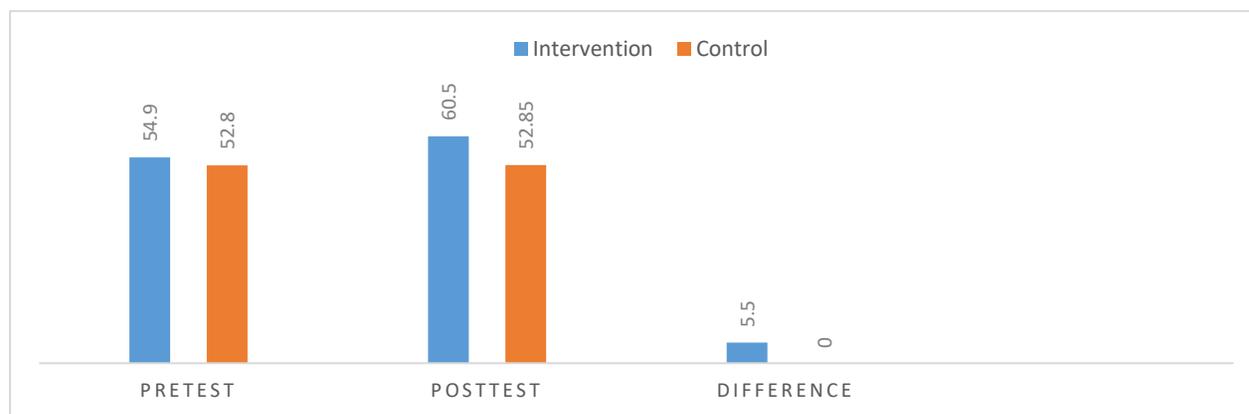


Figure 2. Comparison of the difference in the average pretest and posttest scores in the intervention group and the control group

Figure 2 shows that in the intervention group, there was an increase in the average score from pretest to posttest by

5.5 points. Meanwhile, in the control group, there was no increase in the average score from pretest to posttest.

Table 4. Mann Whitney Test: The Effect of Dhikr and Prayer on Mental Health in Adolescents

	Group	n	Mean	Median	SD	Asymp.Sig. (2-tailed)
Pretest	Intervention	20	54.95	55.50	4.297	0.158
	Control	20	52.85	52.50	4.451	
Posttest	Intervention	20	60.50	60.00	4.968	0.001
	Control	20	52.85	52.00	4.451	

Table 4 presented a bivariate analysis of the effect of dhikr and prayer. The table showed that the pretest results in the Mann-Whitney test had an Asymp. Sig. (2-tailed)/p-value of 0.158, indicating that the two groups did not differ in the mean and median mental health scores before the intervention. After the intervention, the post-test showed an increase in mental health scores in the intervention group of 5.5 points (p-value = 0.001), indicating the effect of dhikr and prayer on mental health among adolescents at the Subul El Salam Islamic Boarding School, Jayanti District, Tangerang Regency, in 2025.

DISCUSSION

A summary of the findings from this study revealed that there were 40 respondents, of which 20 respondents (50%) received the intervention and 20 respondents (50%) did not. Based on the results of this study, there was an influence of dhikr and prayer on mental health in adolescents at the Subul El Salam Islamic Boarding School in Jayanti District, Tangerang Regency. Based on the Mann-Whitney test results, the value (Asymp. Sig. (2-tailed) = 0.001, thus H1 was accepted), meaning that the application of dhikr and prayer is effective in improving mental health in adolescents at the Subul El Salam Islamic Boarding School in Jayanti District, Tangerang Regency in 2025.

The results of this study aligned with the research by Aini & Santosa (2023). The results of the hypothesis test indicated that dhikr has a significant impact on the mental health of students, as the calculated F value was greater than the F table ($11.127 > 4.03$).

Factors influencing the results of the study include the characteristics of the adolescents' research subjects (age, gender, and BMI). This was in line with theory, according to which adolescents often feel pressure from peers, family, and their social environment. Expectations to achieve at school or in extracurricular activities can increase stress, potentially leading to mental health problems (Indari *et al.*, 2023). Meanwhile, based on gender, the theory states that differences between men and women in mental health can be caused by different societal norms and expectations for each gender. Male and female adolescents usually face different social pressures, which affect how they express their feelings and handle stress (Siahaan, 2021). Based on BMI, it was in accordance with the theory that physical and mental health are interrelated. Adolescents with an unhealthy BMI tend to experience physical health problems that can affect mental health, such as dissatisfaction with themselves and an increased risk of experiencing psychological disorders (Ghazali, 2024). In addition, the implementation of interventions in adolescents in the form of dhikr and special prayers can also influence the research results obtained. Performing dhikr and prayer can make someone more grateful and feel satisfied, thus helping to maintain better mental health (Aini & Santosa, 2023). In theory, dhikr and prayer, as forms of worship, are considered effective ways to maintain mental health and are believed to have a positive impact on emotional stability. Dhikr is the act of remembering God by mentioning His name, while prayer is a request to Him.

Several studies have shown that practicing dhikr and prayer can help reduce stress levels and improve overall emotional well-being (Ningsih & Rahmawati, 2022).

Furthermore, dhikr and prayer help one focus on sacred words, which can distract the mind from stress and fear. This focus can reduce negative thoughts. Furthermore, through prayer, one can remember the good things in life, increase gratitude, and reduce negative feelings. Dhikr and prayer also create a sense of connection with God, which can provide emotional and spiritual support and reduce feelings of loneliness (Ningsih & Rahmawati, 2022). From a biological perspective, dhikr and prayer can provide calm. This occurs because dhikr and prayer can trigger the parasympathetic nervous system, which functions to calm the body. This response results in a calmer heart, lower blood pressure, and a reduction in stress hormones like cortisol. Furthermore, dhikr and prayer can also increase levels of neurotransmitters like endorphins and serotonin. Endorphins function as happy hormones that provide a sense of comfort and happiness, while serotonin helps regulate mood and behavior. Dhikr activities can also reduce cortisol levels, which is associated with reduced anxiety and improved mental well-being. Dhikr can also increase activity in brain areas associated with positive emotions and information processing, such as the prefrontal cortex and amygdala (Setyawan *et al.*, 2024). Therefore, it can be said that there is a clear difference between adolescents who consistently practice dhikr and additional prayer compared to those who do not. This is consistent with the theory that dhikr and prayer can be a good way to improve mental health. Practicing dhikr and prayer not only calms us but also helps build resilience and gratitude, which are crucial in facing various life challenges (Ningsih *et al.*, 2022).

Strengths of this study include relevance and context, as the study was conducted in an Islamic boarding school environment with strong spiritual values, making the results relevant to the context of the students' lives. The holistic approach, combining spiritual aspects with mental health, provides a holistic approach to understanding adolescent well-being. The study also contributes to the literature on mental health among Muslim adolescents and provides new insights into the role of religious practices in mental health. In addition, this study used a measuring instrument whose validity and reliability have been tested, namely the WEMWBS Scale. This helps ensure the data collected is accurate and consistent, thereby reducing the possibility of bias in measuring the research results. Weaknesses of the study include 1) sample limitations because the study was only conducted in one location (Subul El Salam Islamic Boarding School), the results may not be generalizable to other Islamic boarding schools or the wider population. 2) controlled variables because it is difficult to control all variables that can affect mental health, such as environmental factors, family background, and social support.

CONCLUSION AND SUGGESTION

The intervention using a dhikr and prayer pocketbook can significantly improve the mental health of adolescents at the Subul El Salam Islamic Boarding School in Jayanti District, Tangerang Regency, based on the Mann-Whitney test of 0.001 (p -value < 0.05), as it provides concrete guidance that can be used to cope with stress and improve emotional well-being through regular spiritual practice. Policy implications include the development of mental health programs based on the research findings, which can encourage educational institutions, especially Islamic boarding schools, to develop programs that integrate spiritual practices

such as dhikr and prayer into daily activities. This can help improve adolescent mental health. To ensure widespread use of this guidebook in Islamic boarding schools, administrators can incorporate it into religious instruction. Furthermore, training is needed for teachers and students on how to use this book appropriately in their daily lives. Routine activities such as group discussions or group dhikr can also be held to create an environment conducive to mental health. For further research, a long-term study should be conducted to determine the sustainable impact of using the dhikr and prayer pocketbook on adolescent mental health. Furthermore, policies are needed to support mental well-being improvement programs in Islamic boarding schools, including training and facilities for teachers so that this intervention can be effective and sustainable.

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AUTHOR CONTRIBUTION

Author Sarah Haya Fitria contributed overall to the creation, editing, and refinement of this manuscript, assisted and guided by Author Lastri Mei Winarni as the supervisor and Author Nurry Ayuningtyas Kusumastuti as the examiner.

CONFLICT OF INTEREST

The authors declare there are no conflicts of interest.

DECLARATION OF ARTIFICIAL INTELLIGENCE (AI)

The author acknowledges the use of paraphraser.io for language improvement in the preparation of this manuscript. All AI-generated content has been rigorously reviewed, edited, and validated to ensure accuracy and originality. Full responsibility for the final content of the manuscript rests with the author.

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