IMPLEMENTATION OF GOOD AND STRONG CULTURE FOR ISLAMIC MINDFULNESS THERAPY AS AN ALTERNATIVE TO OVERCOMING ANXIETY AND DEPRESSION

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ABSTRACT

This study aims to explore the effectiveness of implementing BAKU (Good and Strong) culture in Islamic mindfulness therapy as an alternative treatment for anxiety and depression among young Muslims, particularly in the Daarut Tauhiid Bandung environment. The background of this study is based on the high prevalence of mental health disorders, such as anxiety and depression, among Indonesian adolescents, which are exacerbated by the pressures of the digital era and the lack of interventions based on religious and cultural values. The method used is a qualitative phenomenological approach, involving young Muslims who are digitally active and regularly participate in religious activities. Data were collected through in-depth interviews using semi-structured guidelines, then analyzed thematically. The results show that the integration of BAKU culture in Islamic mindfulness practices can improve resilience, psychological well-being, and emotional management skills of young people. This approach is considered more relevant and acceptable because it aligns with the spiritual and cultural values adopted. This study recommends the development of mental health programs based on Islamic mindfulness and local culture as an effective preventive and curative solution for young Muslims in the digital era.
Keywords: BAKU Culture, Islamic Mindfulness, Young Generation, Mental Health.

INTRODUCTION

Amidst the rapid development of the digital world, young people around the world are facing increasingly complex challenges. With easy access to information via the internet and social media, they often experience high levels of pressure, both academically and socially (Nyayu et al., 2025). This condition has the potential to cause stress, anxiety, and various other mental health problems. Data from the World Health Organization (WHO) shows that cases of mental health disorders among adolescents continue to increase, requiring effective solutions to maintain their psychological well-being. This situation is increasingly concerning as it can reduce quality of life, hinder academic achievement, and disrupt the social and spiritual relationships of the younger generation.

The main problem faced is the high rate of anxiety and depression among the younger generation, which has not been balanced with systematic and structured interventions based on Islamic values and culture. According to the 2023 Indonesian Health Survey (SKI), the prevalence of depression among those aged 15-24 (Generation Z) is around 2%, with a prevalence of anxiety of 3.7%. Moreover, the 2023 Indonesia National Adolescent Mental Health Survey (I-NAMHS) reports that one in three Indonesian adolescents (approximately 34.9% or 15.5 million adolescents) experience at least one mental health problem, including depression and anxiety. The prevalence of anxiety among adolescent girls is 28.2% and among adolescent boys 25.4%. The prevalence of depression among female adolescents is around 6.7%, while among males it is 4.0%. Other data shows that 1% of adolescents experience depression, 3.7% experience anxiety, and 0.9% experience post-traumatic stress disorder (PTSD). Of the adolescents who experience depression, 61% of them have had thoughts of ending their lives in the last month, which indicates a high risk related to mental health.

Although the rates of depression and anxiety are quite high, only a small percentage of adolescents access mental health services. For example, only 2.6% of adolescents with mental health problems have ever accessed support or counselling services.

The lack of education and the lack of application of Islamic mindfulness has resulted in many young people not having adequate skills to manage stress and emotions, making them more vulnerable to mental health disorders [1]. Furthermore, knowledge and understanding of Islamic mindfulness remain limited and have not been fully integrated into the education system or religious activities [2]. This situation is becoming increasingly serious because unaddressed anxiety and depression can have a negative impact on various aspects of young people's lives. Treatment approaches that are not in line with religious values can also cause rejection and reduce the effectiveness of the recovery process. If left unchecked, this problem can hinder the role of young people as agents of change in society.

Mindfulness has been recognized as an effective method for improving mental health and psychological well-being. The principle of mindfulness teaches a person to be fully present and aware in the moment, as well as to observe thoughts and feelings without judgment. In the field of education, mindfulness can help students manage stress and improve focus, thereby supporting their learning process [3]. Various studies have proven that mindfulness practices can reduce symptoms of anxiety and depression while improving overall quality of life [4].

Several studies indicate that mindfulness approaches that do not accommodate cultural or religious contexts tend to produce less than optimal results. For example, secular mindfulness practices may be less effective when applied in environments with strong religious beliefs, such as Islam. This raises important questions about how mindfulness can be adapted to be more in line with the spiritual values embraced by the younger generation of Muslims. In this study, positive psychology theories such as resilience theory and subjective well-being theory will be used as the theoretical basis. Resilience theory emphasizes the importance of a person's ability to bounce back after experiencing difficulties, while subjective well-being theory focuses on how individuals assess their own quality of life. Referring to these theories, this study aims to explore the positive effects of mindfulness practices based on Islamic values and the BAKU (Good and Strong) culture applied at Daarut Tauhiid in overcoming anxiety and depression among the younger generation.

Analysis of previous studies shows that mindfulness practices generally have a positive impact on mental health. However, studies on the integration of spiritual values in mindfulness practices are still very limited. A more conceptual study discusses Islamic principles integrated into mindfulness techniques as an approach to overcoming mental health problems, emphasizing the importance of adapting mindfulness to the context of Islamic values in order to be more effective and culturally appropriate [5]. Other research examining the relationship between mindfulness and religiosity in Muslim adolescents also shows that both play a significant role in reducing depression levels, emphasizing the need for a mindfulness approach that accommodates religious values [6]. Research [7] explores the role of Islam-based mindfulness in improving the psychological well-being of students in the digital age. In its qualitative study, it found that Islamic mindfulness practices help students manage their emotions, reduce anxiety, and increase gratitude and social relationships, so it is recommended to be integrated into the education curriculum.

Therefore, this study focus on how Islamic spiritual elements and BAKU culture can enrich the mindfulness experience for young Muslims. Thus, this introduction provides a comprehensive overview of the importance of exploring the role of Islam-based mindfulness and BAKU culture in improving the psychological well-being of young people in the digital age, while explaining the context and objectives of this study. By understanding the relationship between spiritual practices and mental health, it will be possible to design more effective and appropriate interventions for Muslim students in the digital age. This research is expected to contribute both academically and practically to educators and policymakers in creating a learning environment that is more supportive of the mental health of the younger generation. In addition, the findings of this study can also be used as a reference in the development of more comprehensive and sustainable formal and non-formal education programs based on religious values in the future.

METHODOLOGY

This study aims to assess the effectiveness of BAKU culture in applying Islamic mindfulness as a way to overcome anxiety and depression among the younger generation. The method used is qualitative research with a phenomenological approach to explore the experiences of young Muslims in practicing Islam-based mindfulness and its impact on managing anxiety and depression in the digital age. The research subjects consisted of young Muslims who actively use digital technology and regularly participate in activities at Daarut Tauhiid Bandung, selected through purposive sampling.

The research instrument was a semi-structured interview guide designed to explore participants' subjective experiences related to Islamic mindfulness practices based on BAKU cultural values. The interviews used open-ended questions so that participants could explain in depth how they integrated Islamic values and BAKU culture into their mindfulness practices and the impact this had on their mental health. Data collection was conducted through in-depth interviews that were scheduled flexibly to create comfort for participants so they could share their experiences freely. Each interview session was recorded with the participants' permission and then transcribed for analysis. Field notes were also taken to capture the context and nuances during the interviews. Data analysis used a thematic method, with transcripts read thoroughly to identify the main themes from the participants' experiences. This process included data coding, theme grouping, and drawing conclusions based on the patterns found. With this approach, the study is expected to provide an in-depth understanding of the role of BAKU culture-based Islamic mindfulness in improving the psychological well-being of the younger generation in the digital age.

RESULTS AND DISCUSSION
Analysis of Anxiety and Depression in Young Muslims

In everyday life, stress is a very common phenomenon experienced by many individuals. This condition can actually serve as a stimulus that encourages or motivates a person to take certain actions or responses in facing challenges. However, when stress levels become excessive and uncontrollable, it can have a significant negative impact, disrupting physical, emotional, and mental balance, as well as hindering the smooth running of activities and the quality of life of the individual [8].

For young people, especially those who are undergoing important transitions and developments in their lives, excessive stress can be a major risk factor that triggers various mental health disorders such as anxiety and depression. Academic pressure, social demands, identity changes, and uncertainty about the future are often sources of intense stress for them. If not managed properly, this stress not only interferes with academic achievement and social relationships, but can also reduce motivation, hinder personal development, and even trigger risky behavior [9].

According to Daradjat, as interpreted by [6], a person's mental health is influenced by two categories of interacting factors: internal and external factors [10]. Internal factors refer to characteristics and conditions that originate from within the individual. This includes various aspects such as personality, which encompasses consistent thought patterns, feelings, and behaviour; excellent physical condition as the foundation of mental well-being; levels of emotional development and maturity that affect adaptability; and stable psychological conditions, free from mental disorders such as anxiety or depression.

Furthermore, internal factors also include diversity or spirituality that gives meaning and purpose to life; an individual's ability to face and overcome life's problems with effective coping strategies; a deep understanding of the meaning of life that provides direction and motivation; and cognitive balance in thinking, which allows individuals to view situations from various perspectives rationally.

On the other hand, external factors include conditions and influences that originate from the environment surrounding the individual. These include social aspects such as support from family, friends, and community; stable economic conditions that enable the fulfilment of basic

needs; a conducive political situation that does not cause pressure; customs and cultural norms that influence behaviour and outlook on life; and a safe and comfortable physical environment. These external factors play an important role in shaping a person's mental health because they provide the social, economic, and cultural context in which the individual lives and interacts.

The prevalence of depression among adolescents aged 15-24 varies between 1% and 6.2%, according to several surveys. The 2023 Indonesian Health Survey (SKI) reported that around 1% of adolescents experience depression, while the 2018 Rickshas data recorded a higher figure of 6.2% in the same age group. Meanwhile, anxiety levels among adolescents are also quite significant. SKI 2023 noted that around 3.7% of adolescents experience anxiety, but the 2022 I-NAMHS survey showed that 34.8% of adolescents face mental health problems, with anxiety being the most common problem.

The 2023 I-NAMHS data shows that one in three adolescents (34.9%) has at least one mental health problem, with anxiety experienced by 28.2% of adolescent girls and 25.4% of adolescent boys. Depression is also more prevalent among female adolescents (6.7%) than males (4.0%). Mental disorders in adolescents not only affect their daily quality of life, but are also associated with a high risk of suicidal thoughts. As many as 61% of young people who experience depression have thought about suicide in the last month, a figure that is much higher than those who do not experience depression. Data from the Indonesian Ministry of Health in 2025 shows that 1 in 5 Indonesians experience symptoms of mental disorders, including anxiety and severe depression. Furthermore, anxiety disorders among young people aged 15-24 increased by 40% after the COVID-19 pandemic. The factors causing anxiety and depression in the digital age are very complex and interrelated, especially among the younger generation such as Gen Z, according to [4], including:

1. Intense activity on social media causes a phenomenon known as fear of missing out (FOMO), which is the fear of being left behind from experiences or trends that others are following. In addition, social comparisons with seemingly perfect lives on social media can lower self-confidence and trigger feelings of dissatisfaction with oneself, leading to anxiety and depression.
2. Cyberbullying and harassment have a negative impact on mental health. Cyberbullying causes severe stress, anxiety, depression, and even the desire to isolate oneself or thoughts of suicide.
3. Exposure to blue light from electronic device screens, especially before bedtime, inhibits the production of melatonin, a hormone that regulates the sleep cycle. Lack of quality sleep can trigger mood disorders, stress, and depression.
4. Although technology facilitates communication, virtual interactions do not always replace the emotional needs of face-to-face interactions. This leads to feelings of loneliness and social isolation, which worsen mental health.
5. Unlimited access to information and constant consumption of negative news (doomscrolling) can make someone feel overwhelmed and experience prolonged stress, which increases the risk of anxiety and depression.
6. Social media creates pressure to appear physically, academically, and socially perfect. These unrealistic expectations place a constant emotional burden on young people, especially Gen Z, who are known for being ambitious but vulnerable to stress.
7. Gen Z, who are very concerned with social and political issues, are often exposed to news of conflict, violence, and uncertainty, which can exacerbate anxiety and pessimistic thoughts.
8. Dependence on social media, online games, and smartphones disrupts sleep patterns, reduces productivity, and causes social isolation, thereby worsening mental health.

The Concepts of Islamic and Secular Mindfulness

The concept of mindfulness has two main approaches, namely Islamic Mindfulness and Secular Mindfulness. Both emphasize the importance of full awareness in the present moment, but differ in their objectives, foundations, practices, and spiritual meanings. In Islamic Mindfulness, the main goal is to get closer to Allah and find spiritual meaning in life. This practice

is based on Islamic teachings and values such as the Qur'an, hadith, dhikr, and prayer. The main practices include prayer, dhikr, supplication, contemplation, muhasabah, and tawakal. Mindfulness in the Islamic perspective strongly emphasizes the spiritual dimension and experiencing every moment of life with Allah's will. In the face of suffering, trials are seen as part of the divine plan. The expected outcome is inner peace, gratitude, patience, sincerity, and closeness to Allah. Its foundations come from modern psychology, Eastern philosophy, and meditation techniques. Its main practices include breathing, body scanning, and mind observation. Unlike the Islamic approach, the spiritual or divine dimension in secular mindfulness is not emphasized. The experience of suffering is accepted as part of the human experience, not as a divine scenario. The expected outcome is health.

Meanwhile, Secular Mindfulness focuses more on improving focus, reducing stress, and mental health without religious elements. It is based on modern psychology, Eastern philosophy, and meditation techniques. Its main practices include breathing, body scanning, and mind observation. Unlike the Islamic approach, the spiritual or divine dimension in secular mindfulness is not emphasized. Suffering is accepted as part of the human experience, not as a divine scenario. The expected results are mental health, the ability to focus, and self-acceptance.

Secular mindfulness is usually taught without religious elements, emphasizing meditation techniques that focus on breathing, observing thoughts, and emotions without judgment. Meanwhile, Islamic mindfulness emphasizes the integration of spiritual values, such as the awareness that all experiences are part of God's will, and links mindfulness practice with worship and religious reflection [11]. Secular mindfulness is usually taught without religious elements, emphasizing meditation techniques that focus on breathing, observing thoughts, and emotions without judgment. Meanwhile, Islamic mindfulness emphasizes the integration of spiritual values, such as the awareness that all experiences are part of Allah's will, and links mindfulness practice with worship and religious reflection.

The BAKU culture at Daarut Tauhiid is a very important character foundation and a guideline in the daily lives of the entire academic community and students. BAKU, which stands for Baik (Good) and Kuat (Strong), contains values that include good character traits such as sincerity, honesty, and humility, as well as strong character traits such as courage, discipline, and resilience. These values are not merely slogans, but are implemented in various activities at Daarut Tauhiid, ranging from education to da'wah and social activities. In education, the BAKU values are part of character building that equips students to become independent, responsible individuals with noble character. These values are highly relevant in modern life, which is full of challenges, because they shape individuals who are not only morally good but also mentally and physically strong.

The integration of Islamic values with BAKU culture in the practice of mindfulness at Daarut Tauhiid creates a deep and practical spiritual approach. The values of sincerity and humility foster full awareness of sincere intentions and humility in every action, making every deed pure for the sake of Allah and free from the influence of worldly praise. Honesty and discipline instill an awareness of the importance of consistency and integrity in carrying out obligations, both in worship and daily activities [12]. Meanwhile, courage and resilience strengthen the mind to face life's trials with a positive and patient attitude, which is part of the inner peace achieved through mindfulness. This approach is very much in line with the studies of Ma'rifatullah and al-Hikam taught at Daarut Tauhid, which emphasize the recognition of Allah and the purification of the heart as the foundation of a solid spiritual life.

At Daarut Tauhiid, the implementation of BAKU-based Islamic mindfulness is an integral part of the spiritual and character development of the younger generation. The Islamic mindfulness program implemented at Daarut Tauhiid includes activities such as congregational prayers, collective zikr, and muhasabah (self-reflection), which are routinely carried out by students and congregants at the Daarut Tauhiid mosque. Through the practice of zikir and zikir psychotherapy, participants gain inner peace, surrender to Allah, and positive suggestions that strengthen their faith and optimistic attitude in their daily lives. These activities not only foster

spiritual closeness to Allah, but also improve the mental and emotional quality of the participants, enabling them to face life's challenges better and with greater quality.

The strategy of integrating BAKU culture into each stage of mindfulness practice at Daarut Tauhiid is carried out by consistently instilling the values of Goodness and Strength throughout the learning process and spiritual activities. The values of sincerity, honesty, and humility (goodness) as well as courage, discipline, and resilience (strength) form the foundation for practicing mindfulness, such as when performing dhikr, prayer, and muhasabah. For example, when performing dhikr, participants are taught to focus fully (mindfully) with sincere and humble intentions, maintain discipline in terms of time and quality of worship, and be courageous in facing temptations and distractions that arise. This approach strengthens full awareness (muraqabah) of Allah and oneself, so that mindfulness is not just a meditation technique, but a comprehensive spiritual practice rooted in Islamic values and the culture of BAKU Daarut Tauhiid.

The role of mentors at Daarut Tauhiid is crucial in guiding the younger generation to internalize BAKU values and Islamic mindfulness. Mentors serve as role models and facilitators who guide participants to understand and appreciate the meaning of sincerity, honesty, humility, courage, discipline, and resilience in everyday life. They monitor the spiritual and mental development of participants through recitation, consultation, and direct assistance in worship and social activities. The mentors also teach Islamic mindfulness techniques such as muraqabah, which is full awareness in remembering Allah and managing thoughts to remain focused and calm. With this guidance, the younger generation will not only become individuals with noble character and mental strength, but also be able to live their lives with full awareness, calmness, and sincerity in accordance with Islamic teachings and the BAKU Daarut Tauhiid culture.

Based on in-depth interviews with young people who participate in BAKU-based Islamic mindfulness practices at Daarut Tauhiid, the main findings show that participants experienced significant changes in their spiritual and psychological experiences. They reported that mindfulness practices combined with the values of Good and Strong (BAKU) made them more aware of themselves and their relationship with Allah, thereby fostering inner peace and sincerity in facing various life problems. Their perception of life became more positive, with an increase in their ability to manage stress and negative emotions, as well as increased patience and determination in facing daily challenges.

The impact of BAKU-based Islamic mindfulness practices on anxiety and depression management was very noticeable for the participants. They stated that through the practice of zikr, muhasabah, and appreciation of the values of sincerity, honesty, humility, courage, discipline, and resilience, they were able to reduce their anxiety and symptoms of depression that had previously been troubling them. The mindfulness taught enabled them to observe their thoughts and feelings without getting caught up in excessive worry, thus providing space for greater calm and self-control. This strengthened their mental and emotional state, making them more resilient in facing life's pressures.

The implementation of BAKU-based Islamic mindfulness at Daarut Tauhiid has proven effective in reducing anxiety and depression among the younger generation. This is evident from various reports from participants who have experienced increased inner peace, better emotional management, and the ability to face life's pressures with optimism and patience. This effectiveness is reinforced by the integration of strong and positive BAKU values that instill sincerity, honesty, humility, courage, discipline, and resilience in every mindfulness practice, so that it is not only a meditation technique, but also a comprehensive and applicable spiritual practice in everyday life.

Supporting factors for the successful implementation of Islamic mindfulness based on BAKU culture at Daarut Tauhiid include solid community support and a conducive Islamic boarding school environment, consistency in practicing mindfulness and BAKU values on a regular basis, and a very dominant spiritual role. Guides and mentors who serve as role models and facilitators are also key in guiding the younger generation to deeply understand and internalize these values. In addition, the Qolbu Management approach, which emphasizes

managing the heart as the center of self-control, further strengthens the effectiveness of this program in shaping strong and mentally healthy characters.

However, there are several obstacles and challenges in implementing BAKU-based Islamic mindfulness. One of the main challenges is cultural resistance, especially from individuals or groups who do not fully understand or accept the mindfulness approach in the context of Islam. Limited understanding of the concept of mindfulness and BAKU values is also an obstacle, especially for new participants who need time to adapt and intensive guidance. In addition, technical obstacles such as limited facilities or limited time in participants' daily routines also affect the consistency of mindfulness practice. However, with a structured coaching approach and strong community support, these challenges can be minimized and the program can continue to run effectively.

The results of research on BAKU-based Islamic mindfulness at Daarut Tauhiid have significant practical implications for the development of mental health programs among young Muslims. This approach shows that integrating Islamic values with mindfulness practices can be an effective method for managing anxiety, depression, and stress, while also shaping strong character and noble morals. Therefore, mental health programs in Muslim educational and community settings should adopt a model that holistically combines spiritual and psychological aspects, instilling values such as sincerity, honesty, humility, courage, discipline, and resilience as the foundation for mental and emotional development.

Recommendations for educational institutions, communities, and policymakers are to systematically integrate BAKU-based Islamic mindfulness into the curriculum and character-building programs. Educational institutions can develop mindfulness training modules that promote Islamic values and BAKU culture, as well as provide training for teachers and counsellors so that they are able to guide the younger generation effectively. Muslim communities are expected to support this practice by creating an environment conducive to spiritual and mental development, for example through regular recitation of the Qur'an, discussion groups, and psychosocial counselling. Policymakers need to pay attention to and support mental health programs that integrate religious values, including funding, regulation, and facilitation of collaboration between educational, health, and religious institutions.

For further development, it is recommended that more in-depth and extensive research be conducted on the effectiveness of BAKU-based Islamic mindfulness in various contexts and age groups, including longitudinal studies to observe its long-term effects. Mindfulness practices can also be developed by adapting digital technology, such as mobile applications that make it easier for younger generations to access mindfulness exercises independently. In addition, the development of professional training for guides and mentors is very important to ensure the quality of guidance and the sustainability of the program. Thus, BAKU-based Islamic mindfulness can become a comprehensive and relevant model of mental and spiritual guidance for future generations of young Muslims.

CONCLUSION

Based on the results of research on the implementation of BAKU culture in Islamic mindfulness therapy as an alternative for overcoming anxiety and depression among young Muslims in the Daarut Tauhiid Bandung community, the following main points can be concluded: BAKU (Good and Strong) culture integrated with Islamic mindfulness practices has been proven to have a positive impact in helping young people manage anxiety and depression. This approach not only strengthens spiritual and religious aspects, but also increases the resilience and psychological well-being of adolescents amid the challenges of the digital age. Islamic mindfulness practices based on cultural and religious values are more accepted and felt to be relevant by young Muslims than secular mindfulness. This is because there is harmony between the spiritual values embraced and the emotional management techniques offered, thereby increasing the effectiveness of mental health interventions. Internal factors such as personality, spirituality, and coping skills, as well as external factors such as social support and environment, play a significant role in the success of BAKU-based Islamic mindfulness practices. The integration of both provides a strong foundation for the younger generation to face academic,

social, and complex digital challenges. The lack of access to formal mental health services among adolescents underscores the importance of developing community-based interventions rooted in local values, such as Islamic mindfulness and BAKU culture. This program can serve as an accessible, relevant, and sustainable preventive and curative solution for the Muslim youth. This research makes a significant contribution both academically and practically, particularly in the development of a religious and culturally-based mental health intervention model that can be integrated into both formal and non-formal education systems. These findings are expected to serve as a reference for educators, policymakers, and education administrators in creating an environment that is more supportive of the mental health of young people in the digital age. Thus, the integration of BAKU culture and Islamic mindfulness is an effective, relevant, and adaptive approach to improving the mental health of young Muslims, especially in facing the challenges and pressures of today's digital age.

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