

## PSYCHOSPIRITUAL ASSISTANCE MODEL FOR ELEMENTARY SCHOOL CHILDREN TO IMPROVE MENTAL WELFARE IN THE TALLUNGLIPU CONGREGATION ENVIRONMENT

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### ABSTRACT

This study addresses the critical issue of mental health among elementary school students at Dasar School, a factor that significantly impedes their academic and social development within the Tallunglipu Congregation community. Faced with various psychological challenges, these children require specialized interventions. This research aims to develop a psychospiritual counseling model tailored to the unique needs and context of elementary school students to enhance their mental well-being. The primary objective is to document the psychological experiences and changes in children following their participation in a program that integrates mindfulness and spiritual practices. Utilizing a qualitative case study design, data was collected through direct observation of counseling activities, process documentation, and interviews with students, teachers, and other relevant individuals. Thematic analysis was employed to identify socio-emotional changes and assess the role of counseling in improving children's mental health. Findings indicate that psychospiritual counseling effectively promotes emotional regulation and a sense of calm among the students. Children demonstrated increased resilience, improved stress management, and a greater capacity for developing harmonious interpersonal relationships. Both students and teachers reported notable improvements, including enhanced patience and increased motivation for learning. Furthermore, students were better able to grasp the lessons and values embedded within spiritual teachings. While challenges such as variations in student concentration during sessions were observed, these were mitigated through intensive guidance. The results confirm that the psychospiritual counseling model is an effective intervention for improving the mental health of children within the Tallunglipu Congregation. This program serves as a viable, context-specific intervention rooted in religious and spiritual principles, and it can be integrated into the character development curriculum at the elementary school level.

**Keywords:** Mindfulness, Elementary Students, Psychospiritual Counseling, Mental Well-Being, Tallunglipu Congregation

### INTRODUCTION

The mental health of children in the elementary school age bracket constitutes a critical factor in fostering optimal growth, development, and the realization of their full learning and social potential. Children at this developmental

stage are particularly susceptible to various psychological stressors emanating from their educational, familial, and social milieus. Prolonged exposure to such stressors may precipitate significant declines in emotional stability, social functioning, and academic performance. Consequently, there is a pressing need for interventions that transcend traditional psychological frameworks and incorporate the spiritual dimension as a vital source of resilience for children in managing life's adversities (Walida, 2025; Solichah et al., 2025).

Psychospiritual mentoring represents an integrative approach that combines psychological techniques, such as mindfulness, with spiritual values pertinent to the local cultural and religious contexts. This approach aims to enhance children's mental well-being by fostering self-awareness, emotional regulation, and the establishment of a profound sense of life's meaning. Empirical evidence underscores the efficacy of integrating spiritual elements into mental health initiatives, demonstrating their capacity to alleviate anxiety and bolster psychological resilience among children (Grabbe et al., 2021; Hadian et al., 2024).

The early cultivation of spirituality has been empirically linked to the development of moral character and ethical awareness in children, which in turn positively influences their emotional and social well-being (Fatra et al., 2024). Within educational settings, particularly at the elementary level, psychospiritual reinforcement can be operationalized through structured activities such as light meditation, value reflection, and the systematic development of emotional consciousness embedded within students' daily routines (Kurniati et al., 2024). Such interventions are crucial given the sensitive nature of this formative period for cognitive and behavioral patterning.

The Tallunglipu Congregation, characterized as a religious social entity, embodies robust spiritual values that present a conducive foundation for implementing psychospiritual support mechanisms. However, extant literature reveals a paucity of studies dedicated to the development of psychospiritual assistance models tailored specifically for elementary school children within this community. Tailoring intervention models to align with indigenous cultural traits and contextual realities is imperative to ensure program acceptance and enduring impact (Walida, 2025).

The present study endeavors to conceptualize, develop, and implement a psychospiritual mentoring model for primary school children within the Tallunglipu Congregation and to evaluate its impacts on their mental well-being. By elucidating the transformative experiences of children engaged in this approach, the study aspires to contribute holistic and contextually relevant intervention strategies to effectively address mental health challenges in this population.

A robust body of research corroborates the pertinence and efficacy of psychospiritual mentoring programs targeting children and adolescents. For instance, Solichah et al. (2025) demonstrate the effectiveness of spiritual mindfulness therapy in anxiety reduction and emotional stabilization, while Grabbe et al. (2021) document the beneficial outcomes of mindfulness training in enhancing emotional regulation and psychological resilience. Complementarily, Hadian et al. (2024) emphasize the significance of spiritual integration in fostering self-compassion and psychological adaptability critical for healthy mental development.

In tandem with advancements in technology, psychospiritual mentoring can be augmented by interactive digital tools, including mindfulness practice reminder applications and communication platforms facilitating coordination among mentors, educators, and caregivers. Such technological integration enables dynamic and sustainable monitoring of child development (Fatra et al., 2024). Nonetheless, the

deployment of these technologies must be contextually sensitive and accessible to the children and their support systems within the congregation.

The formulation of a psychospiritual mentoring model for children in the elementary school demographic within the Tallunglipu Congregation constitutes an innovative and integrative solution to enhance holistic mental well-being. Interventions synthesizing mindfulness practices with spiritual values are posited to reinforce mental resilience and foster character development in alignment with communal life meanings and social norms. Accordingly, this research is anticipated to make a substantive contribution toward the advancement of character education and mental health promotion within religious and foundational educational contexts.

## METHOD

This study uses a descriptive qualitative approach that aims to gain a deep understanding of the experience and impact of psychospiritual assistance on elementary school children in the Tallunglipu Congregation. This approach was chosen because it is able to dig up detailed and contextual data on how the mentoring process takes place and how children respond to it (Milles & Huberman, 2014). The main subjects of this study were 30 elementary school children who participated in the psychospiritual mentoring program. In addition, teachers and parents are also involved as informants to provide additional perspectives. The research was carried out in the Tallunglipu Congregation which has a distinctive socio-cultural and spiritual background.

Data was collected using several techniques:

1. In-depth interviews with the participants' children to explore their experiences, feelings, and psychological changes during mentoring.
2. Semi-structured interviews with teachers and parents to obtain information about changes in children's attitudes and well-being from the perspective of the school and family environment.
3. Participatory observation in each mentoring session, paying attention to children's responses and social interactions in the program environment.
4. Documentation in the form of activity recordings, audio/video recordings, and mentoring materials used during the research.

This research was carried out in several stages:

1. Socialization to schools, teachers, parents, and children to introduce the purpose and methods of psychospiritual assistance.
2. The implementation of psychospiritual assistance in group sessions for three months, includes simple mindfulness activities, reflection on spiritual values, and sharing of children's experiences.
3. Qualitative data collection through interviews and observation periodically during and after the program is running.
4. Thematic data analysis by identifying patterns and themes that arise related to the impact of mentoring.
5. Data validation through source triangulation techniques (children, teachers, parents) and member checking to ensure data accuracy and interpretation.

The analysis uses the interactive model of Miles and Huberman (2014) which includes:

1. Data reduction is sorting and focusing relevant data.
2. Data presentation in the form of tables and thematic narratives.
3. Conclusion drawn/verification based on the linkage between themes and data consistency.

The validity or credibility of the data is maintained by several techniques:

1. Triangulation of data sources is comparing data from children, teachers, and parents.
2. Extension of observation time to obtain broader and in-depth data.
3. Member checking to confirm the findings with the informant.
4. Trail audit is complete documentation of the research process so that it can be traced back.

With this method, the research seeks to provide a comprehensive picture of the process and impact of psychospiritual assistance for children in a comprehensive and contextual manner in the chaplaincy and basic education environment.

## FINDINGS AND DISCUSSION

This study yielded significant insights into the experiential transformations and psychological changes observed in elementary school children subsequent to their participation in the psychospiritual mentoring program. Qualitative data triangulated from in-depth interviews with children, educators, and parents, alongside meticulous observations of mentoring sessions, collectively provide a holistic portrayal of the program's influence on the mental well-being of children within the Tallunglipu Congregation.

The majority of participating children reported a heightened sense of calmness and enhanced capacity to regulate anxiety following engagement in mindfulness and spiritual practices. One participant articulated, "I can breathe more slowly when I'm angry or scared, so it's not easy to get angry anymore," evidencing the efficacy of mindfulness techniques in emotional regulation as corroborated by Solichah et al. (2025). Educators similarly noted marked improvements in student comportment, including increased attentiveness and classroom discipline; qualitative testimonials included observations that children became quieter, less disruptive, and exhibited greater empathy towards peers. Such findings resonate with Grabbe et al. (2021), who affirm the positive impacts of psychospiritual interventions on self-regulation and social competency in children.

Parental accounts further substantiated these observations, highlighting developments such as increased patience and more effective intra-familial communication, thereby underscoring the transcontextual efficacy of the intervention beyond the school environment. Observational data further supported these findings, illustrating children's enthusiastic participation in meditative exercises and reflective activities centered on spiritual values, which fostered social cohesion and empathetic bonds within the peer group. Nonetheless, initial difficulties in sustaining concentration among some children were noted, necessitating intensified facilitator support—a phenomenon consistent with Hadian

et al. (2024), who emphasize the need for specialized guidance to bolster developing attentional capacities.

The integration of mindfulness practices with localized spiritual values within the mentoring framework demonstrably enhances the mental and emotional resilience of children in the Tallunglipu community. Participants not only experienced a diminution of stress and anxiety but also gained profound existential insights aligned with indigenous cultural norms (Walida, 2025). The program's success is intricately linked to the robust involvement of educators and parents, whose active engagement ensures intervention sustainability and effectiveness. Challenges identified include variability in children's concentration and limited access to digital facilitation tools; however, these may be mitigated through adaptive methodological strategies and capacity development among facilitators.

Collectively, these outcomes reinforce the psychospiritual mentoring model's validity and utility as an alternative intervention to bolster mental health and character formation in elementary-aged children. Furthermore, they highlight the model's prospective applicability within broader character education curricula across diverse educational settings.

## CONCLUSION

Based on the empirical findings, it can be concluded that the psychospiritual mentoring model implemented for elementary school children within the Tallunglipu Congregation effectively enhances their mental well-being. The integration of mindfulness practices and spiritual values, tailored to the local cultural milieu, facilitates children's capacity to manage stress and anxiety, fosters inner tranquility, and reinforces harmonious social interactions within both educational and congregational settings.

Qualitative data from comprehensive interviews indicated substantial improvements in children's emotional regulation capabilities, evidenced by reductions in impulsivity and augmented self-control when confronted with stressors. Reports from educators and parents corroborate these findings, noting enhanced learning focus, disciplinary behaviors, and constructive communication both at school and within the home environment, thereby reinforcing the holistic impact of the intervention.

The sustained success and efficacy of the program are contingent upon the proactive involvement of teachers and parents, who constitute pivotal components of the child's support system. While initial challenges related to sustaining concentration among children were observed, continuous facilitator training and guidance were effective in mitigating these issues.

Importantly, the psychospiritual mentoring model extends beyond immediate therapeutic benefits, contributing to the establishment of a robust psychological foundation conducive to the long-term development of character and mental health. Consequently, adoption of this model is strongly advocated within character education and mental health initiatives targeting elementary educational contexts, particularly those embedded within communities with pronounced cultural and spiritual identities analogous to the Tallunglipu Congregation.

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