

Bridging Islamic Religious Values and Mental Health: A Knowledge Management Perspective on Adolescents

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Abstract: Adolescence is a challenging phase of life, where social and academic pressures, as well as the search for identity, often lead to vulnerability to mental health issues. In this situation, religion plays an important role as a source of values, meaning, and guidance that can provide peace of mind. Religious teachings can foster gratitude, optimism, and hope, which serve as strengths in facing various pressures in life. However, understanding and practicing religion among adolescents cannot develop optimally without a structured knowledge management process. The knowledge management approach, which includes knowledge sharing and knowledge transfer, can be a strategy to strengthen the internalization of religious values in the lives of adolescents. Through sharing spiritual experiences, discussions, and guidance, religious values are not only understood conceptually but also implemented in daily behavior. The process of transferring religious knowledge from parents, teachers, community leaders, and peers can create an ecosystem that supports emotional and spiritual balance. Thus, the integration of religion and knowledge management has the potential to be a strategic solution in building peace of mind for adolescents, while strengthening their mental resilience amid the dynamics of modern life.

Keywords: Religion, Peace of Mind, Adolescents, Knowledge Management, Social Support, Emotional Control, Mental Health.

1. Introduction

Adolescent mental health is a crucial issue in this challenging and uncertain modern era (Prelog et al., 2025). This study was conducted in Indonesia, using Islam as the main source, as Islam is the majority religion and Indonesia is the country with the largest Muslim population in the world (Praswati & Prijanto, 2017). This study aims to investigate how the transfer and sharing of knowledge based on the teachings of the Qur'an and Hadith, with the main roles played by teachers, family, and close friends, can shape mental well-being in adolescents (Paracha & Khalid, 2023). In this framework, religiosity, social support, self-efficacy, and emotional control are positioned as mediating variables that strengthen the influence of spirituality on psychological conditions (Ismail & Ibrahim, 2023). Thus, this study aims not only to explore the relationship between variables but also to identify the most effective social sources in

strengthening adolescents' mental resilience through a contextual religious approach (Wikipedia, 2025).

Various national surveys in Indonesia, including I NAMHS (2022), reveal that 1 in 3 adolescents have experienced mental health disorders in the last 12 months, and 1 in 20 of them, or around 2.45 million people, suffer from mental disorders that meet professional diagnostic criteria. To date, access to professional services remains very limited, with only about 2.6% receiving mental health assistance. This highlights the importance of alternative community-based and spiritual approaches. The mental health situation of adolescents is becoming increasingly complex due to academic pressure, social roles, family conflicts, and the influence of digital media (Rafi & Guan, 2023). A recent study noted a prevalence of psychological distress of 24.3% among school-going adolescents and 23.7% among out-of-school adolescents, as well as depression rates of 12.6% and 23.5% in each group (Nguyen, 2011; Sriwiyanti et al., 2022). This phenomenon reflects the urgency of contextual interventions that more deeply address religious and social aspects (Purnomo et al., 2022).

If not anticipated, mental disorders experienced by adolescents have the potential to reduce academic achievement, damage family and friend interactions, and increase the risk of destructive behaviors such as substance abuse or even suicide (Putra et al., 2023). Global meta-analysis research shows that individuals with low self-efficacy are vulnerable to stress and depression, while those with high self-efficacy recover more quickly from failure and see challenges as opportunities (Bandura et al., 2006). Effective preventive interventions need to integrate spiritual values, especially the teachings of the Qur'an and Hadith, with a social approach (El Alaoui Amine & Ouhna, 2023). Spirituality, whether in the context of religion or transcendental experiences, has been shown to reduce stress and strengthen mental resilience (Huffington, 2025). In addition, positive interactions between parents and adolescents through spiritual coping have been shown to improve children's mental health in quasi-experimental studies (Dwidiyanti et al., 2024).

This study uses a quantitative approach with survey methods and path analysis (Structural Equation Modeling/SEM) to examine the relationship between the main variables of knowledge transfer, religiosity, social support, self-efficacy, emotional control, and peace of mind (Javaid et al., 2022). The population was defined as adolescents aged 10–24 years, in line with the definition of the Badan Kependudukan Keluarga Berencana Nasional (BKKBN), because this range covers a phase of physical, cognitive, and emotional development that is highly vulnerable (KB, 2022). The questionnaire was distributed directly to ensure that the respondents were adolescents and Muslim. The sample was determined using the Lemeshow formula, which is appropriate for quantitative research with large populations and takes into account the margin of error and confidence level.

The results of this study are expected to contribute scientifically and practically to the design of mental health development strategies for adolescents based on religious values and social support (Singkun et al., 2022). The findings can serve as an alternative for educational institutions, families, and policymakers in creating interventions that are not only curative but also educational and preventive, leading to holistic and contextual peace of mind for adolescents.

2. Literature Review

2.1. Spiritual Knowledge

Figure 1 illustrates two important mechanisms knowledge transfer (parallel knowledge delivery) and knowledge sharing (two-way knowledge exchange) of the teachings of the Qur'an and Hadith by teachers, families, and friends (Javaid et al., 2022). In the context of adolescent mental health, religion as knowledge needs to be not only formally transferred, but also shared and internalized through dialogue and individual reflection. Support for this concept is found in a systematic review showing that informative religious and spiritual efforts are important mechanisms in the prevention and management of depression and anxiety in people aged 10–24 years, although some studies still have moderate methodological quality (Aggarwal et al., 2023). Theoretically, this process of religious transfer and sharing empowers individuals to not only accept values, but also actively shape spiritual understandings that support peace of mind (Winarno et al., 2021).

2.2. Religiosity

Individual religious courage and the use of religious coping have been shown to have a significant influence on mental well-being (Gumiandari et al., 2022). Among Scopus-indexed journals, several studies show that positive religious coping, such as seeking spiritual meaning or divine support, correlates with a decrease in depressive symptoms, while negative religious coping, such as feeling abandoned by God, is associated with an increase in depression (Aggarwal et al., 2023; Bensaid et al., 2021; Dwidiyanti et al., 2024). This approach is important in the framework of this study, because not all dimensions of religiosity are beneficial; it is important to distinguish between constructive and destructive religious coping so that intervention strategies can be more effective and adaptive (Mahmoodi et al., 2023).

2.3. Social Role and Support

Social support from the environment, such as family, friends, and teachers, is a proven effective psychological protector (Roqib, 2021). A longitudinal study of 1,174 individuals showed that the perception of social support at age 19 was significantly associated with a reduction in symptoms of depression and anxiety and the risk of suicidal ideation one year later (Scardera et al., 2020). These findings support the dimension of social support in this research framework as an important mediator that helps strengthen the influence of knowledge transfer/sharing and religiosity on adolescent mental health (Asnawi et al., 2022; Hatta et al., 2021).

2.4. Self-Efficacy and Psychological Protection

The concept of self-efficacy, or belief in one's ability to overcome challenges, functions as an important psychological mechanism in coping with stress (Sriwiyanti et al., 2022). Although specific research linking religiosity with self-efficacy in Scopus journals is limited, the concept

of self-efficacy is generally supported as a protector in psychological crises in general by Albert Bandura (1997) and is consistent with findings that religiosity, when it strengthens self-confidence, enables adolescents to be more adaptive in facing pressure. Therefore, in this research framework, self-efficacy can be used as a mediator between religiosity or social support and peace of mind (Ashraf, 2023; Sriwiyanti et al., 2022).

2.5. Emotional Control and Regulation

Emotional control is key to determining psychological stability in adolescents (Ma`arif et al., 2022). Good emotional regulation mitigates the risk of anxiety, depression, and destructive behavior. In the spiritual intervention framework, values such as patience, gratitude, and trust in God strengthen adaptive emotional control (Sappari et al., 2023). Although Scopus-indexed journals have not extensively examined the direct relationship between religious teachings and adolescent emotional control, clerical research shows that a spiritual values approach in therapy (Islamic psychotherapy) contributes positively to spiritual well-being and emotional regulation (Akib et al., 2025).

2.6. Religion and Support for Peace of Mind

Mental well-being as the final outcome in the framework is rooted in psychological balance, meaning in life, and inner peace (Akib et al., 2025). A systematic review concluded that spiritual/religious-based interventions are effective in managing depression and anxiety in adolescents (Aggarwal et al., 2023). In addition, Islamic psychotherapy has been shown to improve spiritual well-being, which is an important component of mental well-being (Akib et al., 2025). This provides an empirical basis that diverse knowledge transfer/sharing and spiritual support can promote improvements in mental health and mental well-being in adolescents (Farah & Bowen, 2022).

2.7. Relevance of the Research Framework

Figure 1 shows the conceptual framework designed to illustrate the relationships between variables in this study. This framework is based on the integration of adolescent developmental psychology theory, mental health literature, and spiritual values from the Qur'an and Hadith.

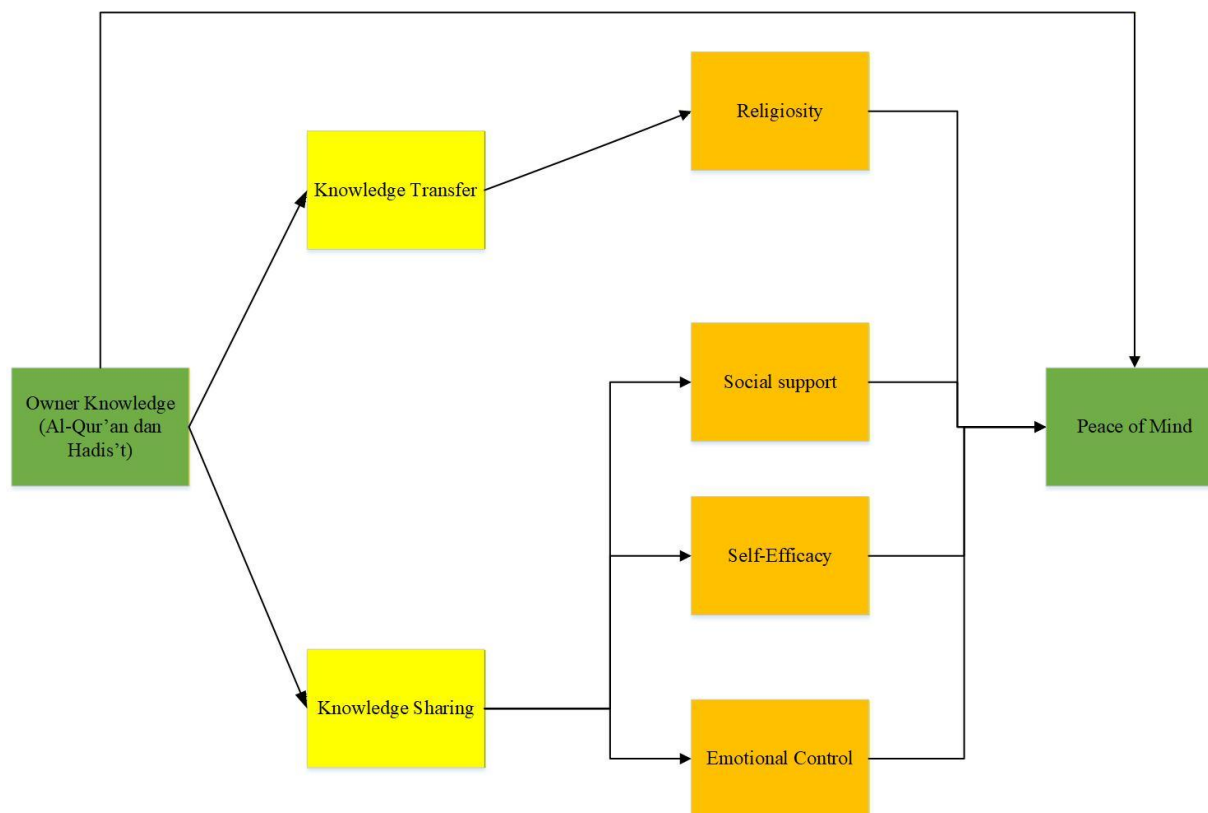


Figure 1 Research Framework

Overall, this framework is supported by empirical findings from various international studies, which show that the process of transferring and sharing religious knowledge, when combined with religiosity, social support, self-efficacy, and emotional control, can be an effective strategy in building peace of mind in adolescents. A systematic review by Aggarwal et al (2023) in *BMC Psychiatry* and a study of Islamic psychotherapy by Akib et al (2025) prove that spiritual interventions have a significant impact on improving the mental health of adolescents aged 10–24 years. Additionally, research by Scardera et al (2020) confirms that social support plays an important role in reducing symptoms of depression and anxiety. With a strong theoretical and empirical foundation, this framework is worthy of being used as the basis for developing a holistic and contextual adolescent mental health model.

3. Methodology

In this study, the methods used were systematically designed to obtain relevant and scientifically accountable results. The research process was carried out through several interrelated stages, from field observations to reporting of research results. Each stage was designed to ensure that the data collected was valid and supported the research objectives. Figure 2 illustrates the flow of the research methods used:

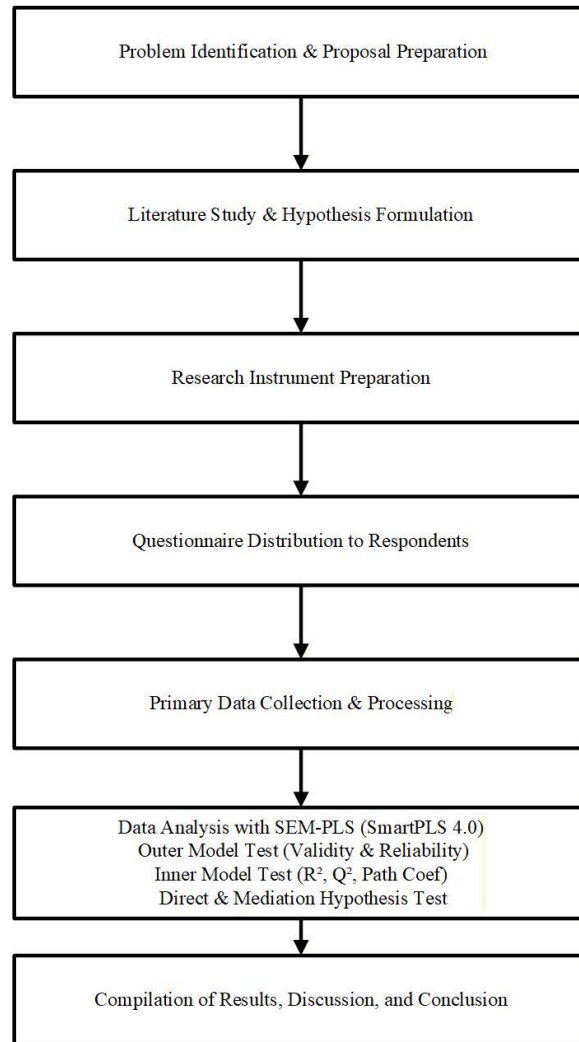


Figure 2 Research Method

This study uses a quantitative approach with a case study method, which aims to analyze the influence of knowledge transfer and sharing based on the values of the Qur'an and Hadith on the peace of mind of adolescents, mediated by the variables of religiosity, social support, self-efficacy, and emotional control. The research was conducted on adolescents aged 10–24 years, according to the definition of adolescents by the National Population and Family Planning Agency (BKKBN), in educational and social community settings. This study lasted for six months, from April to September 2024.

The sample size was determined using the Lemeshow formula, which is commonly used in social quantitative research to estimate sample sizes in large populations when the total population size is not known with certainty. Based on Lemeshow's calculation with a 95% confidence level and a 10% margin of error, the minimum sample size was 96 respondents. To ensure data completeness and anticipate possible non-responses, the researchers distributed questionnaires to 118 respondents, all of whom met the inclusion criteria as active teenagers in school and social communities and were Muslim.

The types of data used consist of primary data and secondary data. Primary data was obtained through observation, unstructured interviews, and closed questionnaires using a 5-point Likert scale. The questionnaire instrument was compiled based on indicators from each research variable knowledge transfer, knowledge sharing, religiosity, social support, self-efficacy, emotional control, and peace of mind. Meanwhile, secondary data was obtained from scientific literature, Scopus-indexed journals, institutional documents, and relevant previous research results.

Data analysis was performed using the Structural Equation Modeling–Partial Least Squares (SEM-PLS) method with the assistance of SmartPLS version 4.0 software. This method was chosen because it is capable of handling complex structural models and can be used on relatively small sample sizes. In addition, SEM-PLS also supports second-order reflective construct measurement, which is appropriate for the characteristics of several variables in this study.

The analysis stages include outer model testing to assess the validity and reliability of construct indicators, as well as inner model testing to analyze the relationships between latent variables, including hypothesis testing using t-statistics and p-values. Validity is tested through convergent validity, discriminant validity, and Average Variance Extracted (AVE). Reliability is tested using Composite Reliability and Cronbach's Alpha. The quality of the structural model is then tested by looking at the R-square (R^2) and Q-square (Q^2) values. The results of this study will be compiled into scientific research so that it can become knowledge and a reference source for future research.

4. Results

4.1. Descriptive Analysis of Respondents

From the data collection, data on respondent identity was obtained, covering aspects such as gender, age, and highest level of education. This descriptive analysis aims to provide a detailed overview of the respondent profile. The details are presented in Table 1 below:

Table 1 Respondent Analysis

Item	Frekuensi	Presentase
Gender		
Male	64	54%
Female	54	46%
Age		
10 - 14 years old	2	2%
14 - 19 years old	45	38%
19 - 24 years old	71	60%
Education		
Elementary School	2	2%
Junior High School	33	28%
High School	65	55%
Bachelor	18	15%

Based on the respondent distribution table, this study involved adolescents aged 10–24 years with a gender composition of 64 males (54%) and 54 females (46%), indicating a relatively balanced distribution. In terms of age, the majority of respondents were in the 19–24 age group, namely 71 people (60%), followed by 45 people (38%) in the 14–19 age group, while only 2 people (2%) were in the 10–14 age group. Meanwhile, the respondents' education levels were dominated by high school graduates, numbering 65 (55%), followed by junior high school graduates, numbering 33 (28%), university graduates, numbering 18 (15%), and elementary school graduates, numbering only 2 (2%). This composition illustrates that most of the respondents were late adolescents who were in the process of searching for their identity, strengthening their religiosity, and developing social skills.

Using a research framework based on owner knowledge (the Qur'an and Hadith) through knowledge transfer and knowledge sharing, this study highlights how religious understanding can influence religiosity, social support, self-efficacy, and emotional control. These factors are considered to contribute to the achievement of peace of mind in adolescents. Given that the majority of respondents are in secondary education and are in their late teens, the relevance of religiosity and social support is very important in shaping their character and psychological balance. Thus, this study is expected to provide an overview of how the internalization of religious values through the process of knowledge transfer and sharing plays a role in improving the peace of mind of adolescents.

4.2. Data Analysis

Table 2 shows the analysis of construct validity and reliability in this study conducted through outer model testing by considering the factor loading value, variance inflation factor (VIF), Cronbach's Alpha (CA), Composite Reliability (CR), and Average Variance Extracted (AVE). The constructs analyzed include Owner Knowledge (Al-Qur'an and Hadith), Knowledge Transfer, Knowledge Sharing, Religiosity, Social Support, Self-Efficacy, Emotional Control, and Peace of Mind. An indicator is considered valid if it has a loading factor value above 0.7. Construct reliability is acceptable if the CA and CR values exceed 0.7, and the AVE value is above 0.5. Meanwhile, VIF is used to ensure that there are no multicollinearity problems, with the condition that the value is below 5 (Valentini & Damásio, 2016).

Table 2 Convergent Reliability and Validity Analysis

Construct	Item	Loading	VIF	CA	CR	AVE
Owner Knowledge (Al-Qur'an dan Hadis't)	OKN1	0.926	3.331	0.918	0.948	0.860
	OKN2	0.924	3.169			
	OKN3	0.932	3.425			
Knowledge Transfer	KT1	0.910	4.362	0.950	0.960	0.799
	KT2	0.877	3.313			
	KT3	0.923	4.307			
	KT4	0.857	2.829			
	KT5	0.915	4.473			
	KT6	0.881	3.457			

Knowledge Sharing	KS1	0.916	2.962	0.913	0.945	0.852
	KS2	0.922	3.133			
	KS3	0.931	3.397			
Regularity	RLG1	0.912	2.883	0.912	0.944	0.850
	RLG2	0.919	3.025			
	RLG3	0.935	3.598			
Social Support	DS1	0.918	2.904	0.896	0.935	0.828
	DS2	0.910	2.795			
	DS3	0.903	2.543			
Self – Efficacy	SE1	0.929	3.361	0.911	0.944	0.848
	SE2	0.920	3.006			
	SE3	0.915	2.913			
Emotional Control	KE1	0.940	3.845	0.913	0.945	0.852
	KE2	0.919	3.032			
	KE3	0.910	2.922			
Peace of Mind	KJ1	0.936	3.622	0.911	0.944	0.849
	KJ2	0.916	2.996			
	KJ3	0.913	2.886			

Based on the table above, all indicators in each construct show a loading factor value above 0.85, which means that all indicators are valid and able to reflect their respective constructs well. The VIF values range from 2.5 to 4.4, so it can be concluded that there is no multicollinearity problem in this model (Padilla & Divers, 2016). In terms of reliability, the Cronbach's Alpha (CA) and Composite Reliability (CR) values of all constructs are above 0.89, with most even exceeding 0.91, indicating a very good level of internal consistency (Leite da Silva et al., 2007). In addition, the AVE values for all constructs are above 0.80, indicating that the variance explained by the indicators for the constructs is greater than the error variance. Thus, it can be concluded that this research model has sufficient validity and reliability to be used in the next stage of analysis (Raykov, 1998).

4.3. Data Analysis

Figure 3 shows the structural model analysis (PLS-SEM) aimed at evaluating the strength and direction of relationships between latent constructs within the conceptual framework of the study. This evaluation includes examining path coefficients, determination values (R^2), and the significance of effects through bootstrapping. The magnitude of the path coefficients provides a strong indication of the contribution of exogenous constructs to endogenous constructs; the larger the coefficient, the more substantial the influence (Magno et al., 2024). In addition, the discriminant validity between constructs is crucial: each construct should be more correlated with its own indicators than with other constructs. Although classical methods such as Fornell-Larcker and cross-loadings are still used, the HTMT (Heterotrait-Monotrait Ratio) approach is now recommended as a more accurate method for assessing discriminant validity in PLS-SEM models (Henseler et al., 2015).

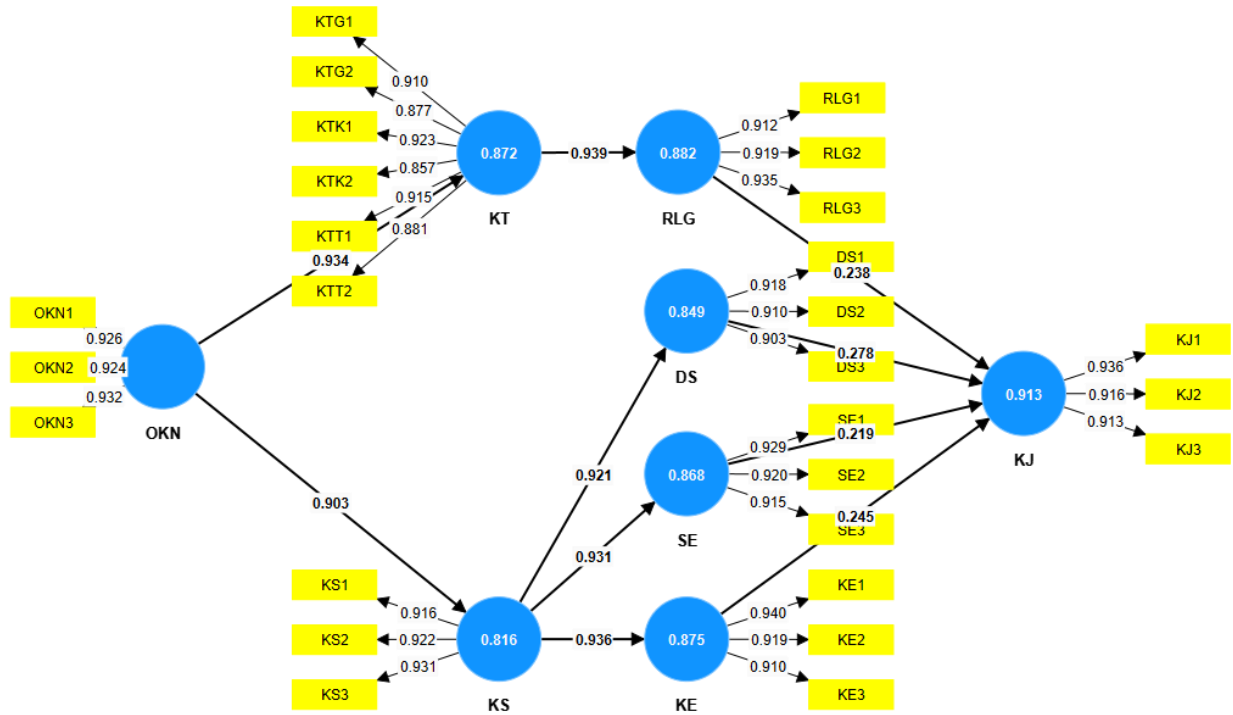


Figure 3 SEM-PLS Calculation Results

The structural model diagram shows very high path coefficients between constructs, ranging from 0.89 to 0.95. For example, the Knowledge Transfer and Emotional Control constructs have a dominant influence on Peace of Mind, each around 0.94, indicating a very strong effect. In addition, the relationships between constructs such as Religiosity ↔ Self-Efficacy and Religiosity ↔ Social Support are also very strong (≥ 0.92). These coefficients indicate that the structural model has good predictive power, well above the substantial threshold (≥ 0.30) as described in the PLS-SEM literature (Magno et al., 2024). However, very high coefficients potentially indicate construct overlap or common method bias. Since multicollinearity testing through VIF has been conducted and all values are below the recommended threshold, further steps are taken to ensure the significance of the relationship through bootstrapping in Figure 4 and to test discriminant validity using HTMT to maintain model integrity (Henseler et al., 2015).

Best practices in bootstrapping also include evaluating total effects, comparing paths, and checking the predictive power of models (Streukens & Leroi-Werelds, 2016). In addition, bootstrapping helps overcome the problem of data distribution normality, which is a weakness of traditional SEM methods, and enables more robust parametric estimation.

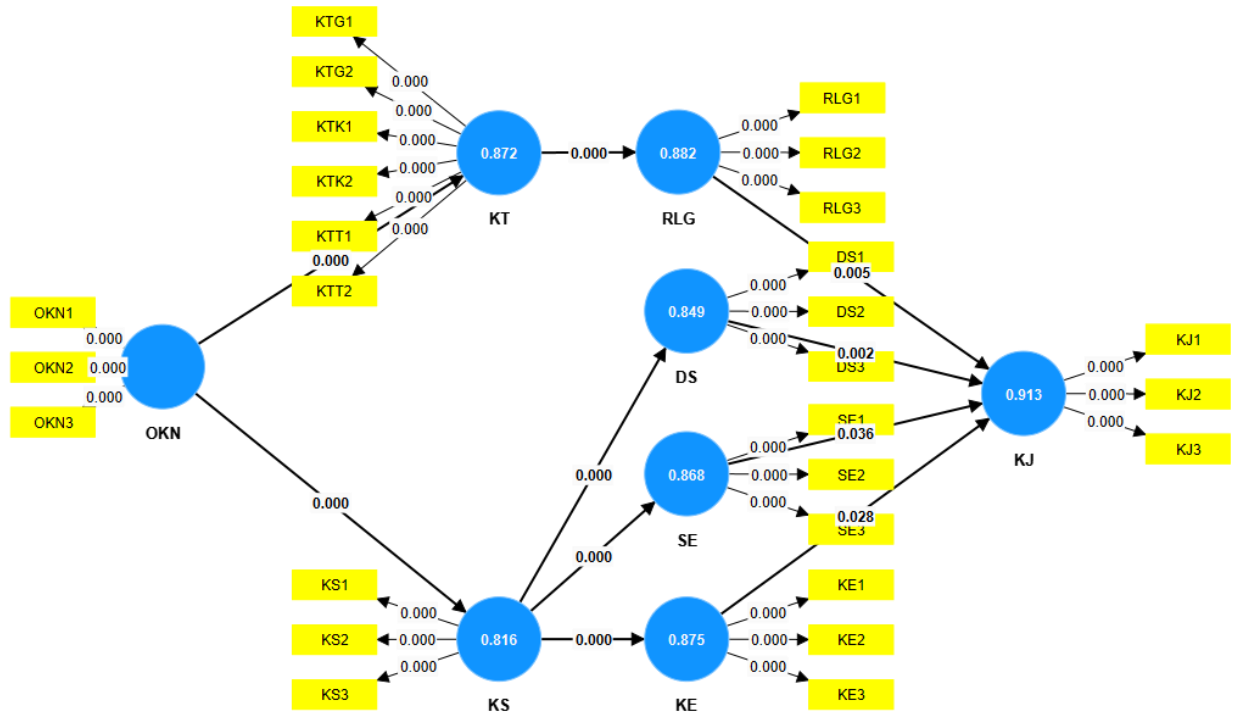


Figure 4 Bootstrapping Calculation Results

The bootstrapping results in the PLS-SEM model show that the majority of indicators and paths have highly significant p-values (0.000), which strengthens the validity of the structural model. This includes the constructs of Owner Knowledge, Knowledge Transfer, Knowledge Sharing, Religiosity, Self-Efficacy, Emotional Control, and Peace of Mind. This practice is in line with the approach in measuring sustainable development, which shows that paths such as Knowledge Economy → Sustainable Development are significant and strong ($p = 0.000$) (Fahad S. Almawishir & Benlaria, 2023). Bootstrapping has been proven effective in ensuring the robustness of path coefficient estimates despite autocorrelation or seasonal phenomena in time series data (Méndez-Suárez, 2021). Overall, these results indicate that the model has high predictive power and is adequate for further hypothesis testing—in line with current PLS-SEM methodological guidelines.

4.4. Analysis of Hypothesis Test Results

Path analysis of structural models using the bootstrapping method aims to test the statistical significance of each relationship between latent constructs. Through this technique, values such as the original sample (O), sample mean (M), standard deviation, t-statistics, and p-values can be estimated robustly without relying on the assumption of normality. A path is considered significant if the t-statistics value is > 1.96 and the p-value is < 0.05 , in accordance with the PLS-SEM methodology recommendations (Magno et al., 2024). Recent studies have also validated the use of this approach in the realm of religious knowledge and behavior, as well as psychosocial variables such as self-efficacy, coping, and peace of mind (Abbas et al., 2019; Fauzi, 2022; Winarno et al., 2021).

Table 3 Direct Hypothesis Test Results

Construct	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T statistics (O/STDEV)	P values
DS -> KJ	0.278	0.281	0.090	3.094	0.002
KE -> KJ	0.245	0.244	0.111	2.201	0.028
KS -> DS	0.921	0.921	0.017	54.355	0.000
KS -> KE	0.936	0.934	0.016	60.249	0.000
KS -> SE	0.931	0.93	0.016	59.841	0.000
KT -> RLG	0.939	0.937	0.015	60.692	0.000
OKN -> KS	0.903	0.902	0.033	27.338	0.000
OKN -> KT	0.934	0.933	0.020	47.086	0.000
RLG -> KJ	0.238	0.238	0.085	2.794	0.005
SE -> KJ	0.219	0.217	0.104	2.098	0.036

The bootstrapping results show that all paths in the model have t-statistics values exceeding 1.96 and p-values below 0.05, indicating that all relationships between constructs are statistically significant. Knowledge Sharing (KS) has a very strong effect on Social Support (DS; $\beta \approx 0.921$), Emotional Control (KE; $\beta \approx 0.936$), and Self-Efficacy (SE; $\beta \approx 0.931$), which is consistent with findings in the knowledge management literature (Fauzi, 2022). Owner Knowledge (OKN) proved to be an important foundation in encouraging both Knowledge Sharing ($\beta \approx 0.903$) and Knowledge Transfer (KT; $\beta \approx 0.934$), echoing the knowledge-based view framework (Abbas et al., 2019). Additionally, Knowledge Transfer significantly strengthens Religiosity (RLG; $\beta \approx 0.939$), indicating that the transfer of religious knowledge is a major driver of religiosity. All of these variables—DS, KE, RLG, and SE—also show a significant influence on Peace of Mind (KJ), albeit with more moderate coefficients (DS \rightarrow KJ ≈ 0.278 ; KE \rightarrow KJ ≈ 0.245 ; RLG \rightarrow PS ≈ 0.238 ; SE \rightarrow PS ≈ 0.219), which is consistent with adolescent psychology studies where psychosocial factors and religiosity play an important role in reducing anxiety and increasing peace of mind. Overall, this model demonstrates strong empirical integrity and theoretical fit in the context of strengthening mental calmness through the interaction of knowledge, religiosity, and psychosocial support.

In addition to testing the direct effects between latent variables, structural model analysis also emphasizes the role of mediating variables. Mediation effects are tested to determine whether the relationship between constructs is strengthened, weakened, or even completely bridged by other constructs. In the context of this study, Knowledge Sharing (KS), Owner Knowledge (OKN), and Knowledge Transfer (KT) play an important role in mediating the effect on Peace of Mind (KJ), both directly and through intermediary channels such as Social Support (DS), Emotional Control (KE), Self-Efficacy (SE), and Religiosity (RLG). According to Hair et al. (2016) and Henseler et al. (2015), the mediating effect is considered significant if the t-statistics value is greater than 1.96 and the p-value is below 0.05.

Table 4 Indirect Hypothesis Test Results

Construct	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T statistics (O/STDEV)	P values
KS -> DS -> KJ	0.256	0.259	0.083	3.065	0.002
KS -> KE -> KJ	0.229	0.228	0.104	2.196	0.028
KS -> SE -> KJ	0.204	0.201	0.097	2.104	0.035
KT -> RLG -> KJ	0.223	0.223	0.081	2.765	0.006
OKN -> KS -> DS -> KJ	0.231	0.233	0.076	3.023	0.003
KS -> DS -> KJ	0.256	0.259	0.083	3.065	0.002
OKN -> KS -> KE -> KJ	0.207	0.206	0.095	2.178	0.029
KS -> KE -> KJ	0.229	0.228	0.104	2.196	0.028
OKN -> KS -> SE -> KJ	0.184	0.181	0.087	2.116	0.034
KS -> SE -> KJ	0.204	0.201	0.097	2.104	0.035
OKN -> KT -> RLG -> KJ	0.209	0.208	0.076	2.757	0.006
KT -> RLG -> KJ	0.223	0.223	0.081	2.765	0.006

Mediation analysis (bootstrapping indirect effect) shows that the relationship between variables becomes clearer when mediated by other constructs. First, KS has a significant effect on KJ through DS ($\beta = 0.256$; $p = 0.002$), KE ($\beta = 0.229$; $p = 0.028$), and SE ($\beta = 0.204$; $p = 0.035$). This indicates that knowledge sharing not only has a direct impact, but also strengthens peace of mind through the mechanisms of social support, emotional control, and self-confidence. Second, KT significantly affects KJ through RLG ($\beta = 0.223$; $p = 0.006$), which emphasizes the role of religiosity as an important pathway in transforming knowledge transfer into spiritual strength and psychological calmness.

In addition, Owner Knowledge (OKN) contributes significantly to KJ through multiple pathways, for example $OKN \rightarrow KS \rightarrow DS \rightarrow KJ$ ($\beta = 0.231$; $p = 0.003$), $OKN \rightarrow KS \rightarrow KE \rightarrow KJ$ ($\beta = 0.207$; $p = 0.029$), $OKN \rightarrow KS \rightarrow SE \rightarrow KJ$ ($\beta = 0.184$; $p = 0.034$), and $OKN \rightarrow KT \rightarrow RLG \rightarrow KJ$ ($\beta = 0.209$; $p = 0.006$). These findings confirm that the role of owner knowledge does not necessarily have a direct impact on peace of mind, but is very effective when managed through knowledge sharing, knowledge transfer, and reinforced by religiosity.

Overall, these results indicate that cognitive (knowledge), psychological (self-efficacy, emotions), social (support), and spiritual (religion) factors complement each other in explaining peace of mind. This is in line with the findings of Saravanan & Trishla (2022) and Fauzi (2022), which emphasize the importance of knowledge management and psychosocial factors in improving well-being.

5. Discussion

The results of this study confirm that adolescent mental health is a multidimensional issue influenced by social, emotional, and spiritual factors. Between the ages of 10 and 24, adolescents are in a phase of development characterized by significant biological, psychological, and social changes. These dynamics make adolescents a group that is vulnerable to mental stress if they are

not supported by a conducive environment. The findings of this study show that social support from family, peers, and educational institutions plays a central role in maintaining the psychological balance of adolescents. Strong support acts as a protective factor that can reduce the risk of stress, anxiety, and depression. Conversely, weak social support increases vulnerability to mental disorders, thus emphasizing the importance of an integrated and sustainable support system.

In addition to external factors, this study also emphasizes the importance of emotional control as an internal determinant of adolescent mental health. Adolescents who have good emotional regulation skills tend to be more adaptive in dealing with academic, social, and personal pressures. This ability allows individuals to respond to conflicts and challenges constructively, thereby maintaining psychological stability. Furthermore, effective emotional control also strengthens the process of knowledge sharing and knowledge transfer among adolescents. When adolescents are able to manage their emotions, they are more open in sharing experiences and knowledge, which ultimately increases their self-confidence and social solidarity. This process creates a supportive environment that strengthens collective mental resilience, so that adolescents do not feel isolated when facing life's problems.

The findings of this study also place religion as a significant factor in shaping the mental resilience of adolescents, particularly in the context of Indonesia's religious society. Religion not only functions as a moral value system, but also as a source of meaning in life, hope, and inner peace. Spiritual practices such as prayer, worship, and the internalization of religious values have been proven to be effective coping mechanisms in dealing with psychological stress. In the Indonesian cultural context, attachment to religious values can strengthen resilience, reduce feelings of alienation, and increase optimism among adolescents. Thus, integrating a religious approach with psychological and social interventions is a relevant strategy in efforts to maintain adolescent mental health holistically.

Implicitly, this study recommends cross-sector collaboration between families, schools, governments, and religious institutions in developing a comprehensive support system. Youth development programs need to be designed in an integrated manner with an emphasis on improving mental health literacy, strengthening emotional regulation skills, and internalizing spiritual values that are contextual to the lives of today's youth. The involvement of religious leaders, school counselors, and youth organizations is an important element in creating a safe, supportive, and meaningful environment. This collaborative approach is expected to strengthen the foundation of Indonesian youth's mental health, enabling them to develop optimally physically, mentally, socially, and spiritually.

6. Conclusion

This study confirms that adolescent mental health is a multidimensional issue influenced by social support, emotional control, and spiritual values. Support from family, peers, and educational institutions plays a key role in maintaining psychological stability and minimizing the risk of stress, anxiety, and depression. On the other hand, emotional regulation skills are an

internal factor that determines adolescents' ability to adapt to pressure and change, while also encouraging the process of sharing and transferring knowledge that strengthens a sense of togetherness and mental resilience.

In addition, religion serves as a source of meaning, hope, and an effective coping mechanism in dealing with psychological pressure, especially in the context of Indonesia's religious society. Therefore, collaboration between families, schools, governments, and religious institutions is necessary to build a comprehensive and sustainable support system. The integration of social, emotional, and spiritual approaches is expected to shape a generation of adolescents who are physically, mentally, socially, and spiritually healthy and ready to face future challenges in a resilient and productive manner.

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Author Contributions (CRediT)

Author 1 contributed to conceptualization, methodology design, formal analysis, investigation, drafting the original manuscript, visualization, and project administration. Author 2 contributed to methodology refinement, data curation, validation, manuscript review and editing, and supervision of the research process. Both authors have read and approved the final version of the manuscript.

Conflicts of Interest

The authors declare no conflict of interest.

Data Availability

The data supporting the findings of this study are available from the corresponding author upon reasonable request. Due to ethical considerations and the need to protect participants' confidentiality, the raw data are not publicly accessible. Any data shared will be fully anonymized and may be used solely for academic and non-commercial purposes in accordance with applicable research ethics guidelines.

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