

THE ROLE OF TAPAK SUCI IN THE MENTAL HEALTH OF GENERATION Z AT MUHAMMADIYAH UNIVERSITY OF SURABAYA: A PSYCHOLOGICAL AND SPIRITUALITY PERSPECTIVE

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Abstract

The purpose of the study was to determine the Role of Tapak Suci in the Mental Health of Generation Z at the University of Muhammadiyah Surabaya: Psychological and Spirituality Perspectives. This study uses a descriptive qualitative research method. This study was conducted in June 2025. The location of the study is at the University of Muhammadiyah Surabaya. Then interviews were conducted with the Tapak Suci Supervisor and 2 UM Surabaya students. In addition to using interviews, to strengthen the results of the study, data collection procedures were used consisting of questionnaires, observations, and documentation. Checking the validity of the data using triangulation techniques, namely using source triangulation and technique triangulation. The steps that will be taken in analyzing the data are: data reduction, data presentation, and verification or conclusion (conclusion drawing). The results of this study indicate that the Role of Tapak Suci in the Mental Health of Generation Z at the University of Muhammadiyah Surabaya: Perspective and Spirituality, namely Tapak Suci is able to make a significant contribution to the development and formation of character, mental health, and spirituality of students. Through character education, physical training, and spiritual guidance, Tapak Suci not only equips students with self-defense skills, but also instills moral values, honesty, responsibility, and work ethic that are important for self-development and mental resilience.

Keywords: Role of Tapak Suci; Mental Health; Gen Z

Abstrak

Tujuan dari penelitian yaitu untuk mengetahui Peran Tapak Suci dalam Kesehatan Mental Generasi Z di Universitas Muhammadiyah Surabaya: Perspektif Psikologi dan Spiritualitas. Penelitian ini menggunakan metode penelitian kualitatif deskriptif. Penelitian ini dilaksanakan pada bulan Juni 2025. Lokasi penelitian terletak di Universitas Muhammadiyah Surabaya. Kemudian wawancara dilakukan bersama Pembina Tapak Suci dan 2 orang mahasiswa UM Surabaya. Selain menggunakan wawancara, untuk menguatkan hasil penelitian menggunakan prosedur pengumpulan data yang terdiri dari angket, observasi, dan dokumentasi. Pengecekan keabsahan data dengan menggunakan teknik triangulasi, yaitu menggunakan triangulasi sumber dan triangulasi teknik. Adapun langkah-langkah yang akan dilakukan dalam menganalisis data yaitu: reduksi data (data reduction), Penyajian data (data display), dan verifikasi atau kesimpulan (conclusion drawing). Hasil penelitian ini menunjukkan bahwa Peran Tapak Suci dalam Kesehatan Mental Generasi Z di Universitas Muhammadiyah Surabaya: Perspektif dan Spiritualitas yakni Tapak Suci mampu memberikan kontribusi yang signifikan terhadap pembinaan dan pembentukan karakter, kesehatan mental, serta spiritualitas mahasiswa. Melalui pendidikan karakter, pelatihan fisik, dan pembinaan spiritual, Tapak Suci tidak hanya membekali mahasiswa dengan keterampilan bela diri, tetapi juga menanamkan nilai-nilai moral, kejujuran, tanggung jawab, dan etos kerja yang penting bagi pengembangan diri dan ketahanan mental.

Kata kunci: Peran Tapak Suci; Kesehatan Mental; Gen Z



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INTRODUCTION

In the world of martial arts, it is a skill that will enable us to become our truest and best selves, unlike any previous version of ourselves. According to Najib¹, martial arts play a significant role in character building. Through structured and disciplined training, martial arts not only teach physical skills but also instill important moral values. Students involved in martial arts also learn about discipline, responsibility, respect, and self-control. Meanwhile, according to Mopangga et al.,² martial arts are sports that contain cultural arts that emerge as a way for individuals to defend or defend themselves. Self-defense is possessed by every human being, who has their own potential, initiative, creativity, feelings, desires, and innovation. Martial arts also have moves whose movements resemble dance. Dunggudi³ states that there are several types of martial arts that we can recognize, some of which have existed since ancient times and have become a culture passed down from generation to generation. It is not surprising that each region's martial arts have distinct characteristics, the martial art in question here is Tapak Suci.

Tapak Suci is part of the art of education that seeks to improve one's mentality and become braver. As explained by Jamaluddin et al.,⁴ Tapak Suci is a martial arts school organization and Tapak Suci is also part of non-formal education that seeks to prepare students to become members of society who have physical and mental abilities and have high responsibilities. This will be realized if students have a leadership spirit acquired through organizational activities. Dunggudi⁵ also stated that one of the martial arts is the Tapak Suci martial art, or commonly known as Tapak Suci. Tapak Suci is a form of martial arts included in the Indonesian Pencak Silat Association (IPSI).

Tapak Suci is one of the schools or martial arts that are part of the organization. Tapak Suci is also a martial arts school based on Islam, adhering firmly to the Qur'an and as-Sunnah, so that Tapak Suci is free from teachings or knowledge that are heretical or deviate from the teachings of Islam, Persada in Permana & Oman⁶. In research, Ismail⁷ explains that one of the roles of Tapak

¹ Muhammad Najib, *Transformasi Pembentukan Karakter Pelajar Melalui Olahraga Seni Beladiri: Sebuah Kajian Empiris*, 2024.

² S. Mopangga et al., "Bela Diri Tradisional Langga," *Jambura Journal of Sports Coaching* 2, no. 1 (2020).

³ Refina Elfariana Dunggudi, "Pola Komunikasi Antara Pelatih Dan Siswa Dalam Seni Bela Diri Tapak Suci Di Desa Simbatan Kecamatan Kanor Kabupaten Bojonegoro" (Universitas Islam Negeri Sunan Ampel, 2023).

⁴ Jamaluddin et al., "Peran Organisasi Perguruan Seni Bela Diri Tapak Suci Dalam Menanamkan Nilai-Nilai Pendidikan Agama Islam," *Istiqra* 6, no. 2 (2019).

⁵ Dunggudi, "Pola Komunikasi Antara Pelatih Dan Siswa Dalam Seni Bela Diri Tapak Suci Di Desa Simbatan Kecamatan Kanor Kabupaten Bojonegoro."

⁶ Bambang Permana and Oman Hadiana, "Sejarah Perkembangan Pencak Silat Tapak Suci Putera Muhammadiyah Pimpinan Daerah 143 Kuningan," *Pendas: Jurnal Ilmiah Pendidikan Dasar* 9, no. 4 (2024).

⁷ Dian Nur Ismail, "Peran Tapak Suci Dalam Perkembangan Pencak Silat Di Kabupaten Klaten Tahun 1963–2017" (Universitas Islam Negeri (UIN) Raden Mas Said Surakarta, 2023), 53.

Suci that is seen in the struggle to maintain independence from the threat of the Indonesian Communist Party rebellion in the Bubutan Klaten area is when Tapak Suci becomes a shield and defense fortress against the rebellion. This martial art has a very big role in shaping mental health for Gen Z. This openness makes Gen Z more aware of the importance of mental health and quicker to seek help when needed. Gen Z is often considered mentally weak, but their focus on mental health reflects sensitivity and strength.

Mental health is influenced by biological, psychological, social, economic, religious, and environmental factors, all interacting in complex ways. Mental health reflects an individual's state of life, specifically how they evaluate themselves emotionally, including factors such as self-esteem, physical resilience, self-regulation skills, and more. Mental health reflects a person's capacity to cope with stress or feelings of distress.⁸

However, as is known in the current situation, the mental health of Gen Z is very concerning. As explained by Hanif & Alfia⁹, many researchers have examined the factors that influence mental health. They obtained an overview that the determinants of mental health are very varied. Among them are religiosity and spirituality. Spirituality is related to an individual's feeling of connectedness to something greater, such as God, the universe, or universal truth. This can provide clarity, purpose, and meaning in daily life. When individuals have a high level of spirituality, they are better able to face the pressures of psychological health problems and develop coping mechanisms. This is because an individual's connection with God serves as a buffering system when facing challenges. According to Rudianto¹⁰, awareness of mental health, especially among Generation Z, can be said to be still quite low. Health is an important and paramount concern. In addition to physical health, mental health also needs to be considered. Many Generation Z experience symptoms of depression and stress, but do not immediately seek help. This could be due to the negative stigma in society towards people with mental disorders. Another cause could also be the lack of mental health facilities such as psychologists and psychiatrists in Indonesia.

The most common mental health problems experienced by Generation Z are anxiety disorders, depression, stress, excessive restlessness, and physical problems that impact mental health. These problems are often caused by poor coping skills among Generation Z. These coping characteristics include communication styles that differ from those of previous generations, mindsets, dependence on the internet and gadgets, high ambitions, and the ability to do anything

⁸ Erwan Efendi et al., "Peran Komunikasi Media Sosial Dalam Meningkatkan Kesehatan Mental," *Al-Hikmah: Media Dakwah, Komunikasi, Sosial Dan Kebudayaan* 14, no. 2 (2023): 175–88, <https://doi.org/10.32505/hikmah.v14i2.7639>.

⁹ Sabrina Izza Hanif and Alfia Rizqi Widiyari, "Peran Spiritualitas Dalam Meningkatkan Kesejahteraan Psikologis Pada Generasi Z," *Jurnal Psikologi Insight* 8, no. 2 (2024): 139–46.

¹⁰ Zalfa Nuraeni Rudianto, "Pengetahuan Generasi Z Tentang Literasi Kesehatan Dan Kesadaran Mental Di Masa Pandemi," *Jurnal Pendidikan Kesehatan* 11, no. 1 (2022): 49–72.

Guntur in Abdulah et al.¹¹ For Generation Z, mental health management is inseparable from their identity and values. From an Islamic perspective, mental health management for Gen Z requires an approach that not only considers psychological and scientific aspects but also integrates spiritual and moral values. Islam offers various relevant methods to help individuals manage their mental health, such as drawing closer to God, increasing worship, establishing healthy social relationships, and avoiding things that can disrupt inner balance. This approach not only provides emotional support, but also reminds us of moral values that can shape a strong and resilient character in facing life's challenges.¹²

Gen-Z or generation Z is the generation that emerged after the internet, this generation was born around 2000 and onwards. Generation Z is a modern generation that developed alongside technology, and is highly dependent on digital technology, so this generation can do anything with the help of modern technology.¹³ Gen Z is also called iGeneration, the internet generation or the net generation. However, Gen Z is considered capable of applying all activities at one time. In addition, Gen Z is considered to have a close relationship with the virtual world and all activities are carried out in cyberspace. Since childhood, Gen Z has been familiar with technology and even familiar with sophisticated gadgets, this is what indirectly influences Gen Z's personality.¹⁴

Based on the background description above, the author has a problem formulation, namely, "What is the Role of Tapak Suci in the Mental Health of Generation Z at Muhammadiyah University of Surabaya: A Psychological and Spirituality Perspective?". The purpose of this study is to determine the Role of Tapak Suci in the Mental Health of Generation Z at Muhammadiyah University of Surabaya: A Psychological and Spirituality Perspective.

RESEARCH METHODS

This study uses a qualitative research method. This study uses a qualitative research approach, the research was conducted according to the facts found in the Role of Tapak Suci in the Mental Health of Generation Z at Muhammadiyah University of Surabaya. The type of research used is descriptive research, which will describe the results in narrative form to find out about the Role of Tapak Suci in the Mental Health of Generation Z at Muhammadiyah University of

¹¹ A. Zaldy Abdulah et al., "Masalah Kesehatan Mental Generasi Z Di Rumah Sakit Jiwa," *Jurnal Keperawatan Jiwa (JKJ)* 12, no. 2 (2024).

¹² M. Nazdif Wardana et al., "Strategi Modern Pengelolaan Kesehatan Mental Gen Z Dalam Perspektif Islam," *JIPKM: Jurnal Ilmiah Psikologi Dan Kesehatan Masyarakat* 1, no. 3 (2024), <https://jipkm.com/index.php/jipkm>.

¹³ Ayu Murnitasari et al., "Membangun Kekuatan Mental Pada Gen Z Di Era Digital Di Panti Baitul Walad Samarinda," *Jurnal Pengabdian Masyarakat Indonesia (JPMI)* 4, no. 1 (2024): 183–91, <https://doi.org/10.52436/1.jpmi.2089>.

¹⁴ Mukhlis, "Identifikasi Generasi Milenial Golongan Z Di Desa Tuntungan II Kecamatan Pancur Batu," *Pendis: Jurnal Pendidikan Ilmu Sosial* 1, no. 1 (2022).

Surabaya. This research was conducted in June 2025. The research location is located at Muhammadiyah University of Surabaya. The subjects in this study were the Tapak Suci Advisor and 2 Student Members of UKM Tapak Suci. Then interviews were conducted with the Advisor and 2 Students who actively participated in Tapak Suci at UM Surabaya. In addition to using interviews, to strengthen the results of the study, data collection procedures were used, namely questionnaires, observation, and documentation. Checking the validity of the data using triangulation techniques, namely using source triangulation and technical triangulation. The steps that will be taken in analyzing the data are: data reduction, data presentation (data display), and verification or conclusions (conclusion drawing).

RESULTS AND DISCUSSION

Results

Tapak Suci's role in the arts is not only about personal achievement, but also demonstrates that this organization has succeeded in creating an atmosphere that encourages the development of youth potential. Through character education and leadership development methods, Tapak Suci teaches values such as honesty, work ethic, responsibility, and a spirit of unity, which are essential foundations for national sovereignty. Furthermore, Tapak Suci serves as a protector of national sovereignty by supporting the strengthening of national values. This organization fosters a love of the homeland, respect for differences, and emphasizes unity as a key element in building a strong national character. Amidst complex political and social situations, Tapak Suci can become a platform for the younger generation by developing individuals and characters who are open, tolerant, and sensitive to various national issues.

Results of an interview with the Tapak Suci Supervisor named Mr. Sofian Bima Prabowo say that;

"The main goal is character and self-defense such as morals, mental, physical."

The statement above can be analyzed that Tapak Suci on the Muhammadiyah University of Surabaya Campus is the main goal of character formation and development and self-defense such as morals, mental and physical of the students.

In addition, an interview was also conducted with a student from the Tapak Suci UKM member named Hidayat Nur Rahman who said that:

"It's very influential, because it can be said to increase dopamine and improve mood and also has an impact on self-confidence from a physical perspective because of the physical training that comes from the sacred footprint itself."

This is the same as the results of an interview with a student from the Tapak Suci UKM member named Izza Mukmin who said that:

"It is very influential, because martial arts can train our minds to be mentally prepared and strong."

Tapak Suci also impacts the mental health of students. If a student wants to survive in their community, they must be able to adapt to the group. If a student fails to adapt to their surroundings, they will experience intense anxiety, fear, worry, loss of appetite, insomnia, and the like. Students are in a transitional phase between late adolescence and early adulthood. This can lead to mental instability, increased conflict, increased stress, and emotional fluctuations. When someone faces situations and conditions they cannot control, this can lead to serious mental health problems, as it will impact the individual's overall health.

Results of an interview with the Tapak Suci Supervisor named Mr. Sofian Bima Prabowo say that; *"There are many impacts, usually most students after returning home from class feel stressed or mentally tired, due to the pressure in class and they vent it by practicing Tapak Suci to reduce the burden of their accumulated thoughts and in fact most of them seek peace in Tapak Suci."*

In addition, an interview was also conducted with a student from the Tapak Suci UKM member named Hidayat Nur Rahman who said that:

"It's very influential, and the impact is immediate after following the training menu at Tapak Suci."

The above statement can be analyzed to show that Tapak Suci has a significant impact on the mental health of students at Muhammadiyah University of Surabaya. This impact includes reducing mental burdens or reducing stress. Participating in Tapak Suci can provide inner and mental peace.

Besides providing serenity, Tapak Suci also possesses extraordinary spiritual appeal, uniting diverse religions and beliefs. This appeal arises from the incorporation of Islamic values and spirituality into Tapak Suci's martial arts activities, through training sessions that explain religious topics.

Results of an interview with the Tapak Suci Supervisor named Mr. Sofian Bima Prabowo say that;

"Of course, there are things like space training that explain the material of faith and spirituality, then in nature training we test ourselves on what we need to do in nature, such as contemplating the creations of Allah SWT. Every Friday we also often hold Koran reading together in the afternoon, and at the start of each training there is a prayer together and a pledge by Tapak Suci members to remind themselves of the Almighty."

Meanwhile, an interview was also conducted with a student from the Tapak Suci UKM member named Hidayat Nur Rahman who said that:

"There really is, before and after practice, there is something called the sacred tapak tradition which contains opening and closing prayers and reciting vows which contain the values of faith and monotheism."

This is the same as the results of an interview with a student from the Tapak Suci UKM member named Izza Mukmin who said that:

"One of UM Surabaya's sacred footprint slogans, 'I can, you can, we'll win,' demonstrates our mutual support. In addition to our regular training, we often engage in informal activities, such as relaxing together."

The above statement can be analyzed as providing training that explains faith and spirituality, namely by administering tests on contemplation of nature. Tapak Suci students are directed to reflect on God's creation, engage in communal Quran recitation, and consistently practice participating in communal prayers and pledges with fellow Tapak Suci members to honor and remind us of the Creator.

Directly providing training on faith and spirituality can help students' mental health improve. However, if mental health worsens, it can lead to emotional vulnerability. Mental health is a widely discussed topic, and cases related to mental health among students are particularly vulnerable to these issues. At this stage, students not only face academic challenges but also must adapt to new social dynamics and a more intense independent lifestyle. These changes can cause psychological stress that impacts mental health.

Results of an interview with the Tapak Suci Supervisor named Mr. Sofian Bima Prabowo say that;

"There was a member who was very temperamental, like someone with a mental burden, so as a mentor, we tried to get closer, such as inviting him to have coffee together and share with each other, and we also did joint training with other branches to get a new atmosphere."

The statement above can be interpreted as meaning that as a Tapak Suci mentor, their task is not only to develop character but also to address emotional issues that are experiencing psychological stress. Mentors also need to engage in personal outreach, such as inviting students for coffee, sharing stories, and practicing with other branches to create a new atmosphere and make new friends or colleagues under the auspices of the Tapak Suci martial arts organization or group.

Fostering students requires a specialized approach, one that can better direct their mental and spiritual well-being. Spirituality is a crucial aspect of student life that is often overlooked. Spirituality plays an equally crucial role in helping students face various academic and life challenges. In the student context, spirituality can be defined as the ability to maintain inner balance, faith, and moral principles in stressful situations. A spiritual approach is crucial for healing and maintaining mental health.

Results of an interview with the Tapak Suci Supervisor named Mr. Sofian Bima Prabowo say that;

"In Tapak Suci there are several fields and the one that handles them is called the PSDM field, such as holding visits with elders to listen to advice and brief studies."

The above statement can be interpreted as indicating that there are specific programs aimed at fostering students' mental and spiritual development in various areas. One such area is Human Resources Development (PSDM), for example, by holding gatherings and listening to advice and studies from experienced elders.

Thus, it can be said that it can be seen from the personality and side of students who do not participate in martial arts activities or organizations such as Tapak Suci, namely by showing an attitude of being unable to control themselves emotionally.

Results of an interview with the Tapak Suci Supervisor named Mr. Sofian Bima Prabowo say that;

"Of course, there are people like those who participate in the Tapak Suci Student Activity Unit who can still control themselves compared to ordinary students."

The above statement can be analyzed to show a difference between students who are active and inactive in the Tapak Suci martial arts organization in determining psychological and spiritual aspects. The difference can be found in that students who are active in the Tapak Suci student association (UKM) are able to control themselves, compared to students who are inactive or do not participate in Tapak Suci student association activities.

There is great hope to support students comprehensively, in the sense of supporting them mentally, spiritually and academically, namely by building or creating positive things that can benefit all parties both mentally and physically.

Results of an interview with the Tapak Suci Supervisor named Mr. Sofian Bima Prabowo say that;

"The hope is that Tapak Suci can not only achieve academic grades but also achieve academic excellence, and build many other positive things."

In addition, an interview was also conducted with a student from the Tapak Suci UKM member named Hidayat Nur Rahman who said that:

"Perhaps the regulations require congregational prayer during Tapak Suci activities. There are indeed such directives, but I really want to emphasize this again because many Tapak Suci members themselves still ignore them."

The statement above can be interpreted as meaning that Tapak Suci must play a fair and comprehensive role in the mental, spiritual, and academic development of students. This

expectation extends not only to academic achievement but also to non-academic values that foster positive values that benefit both ourselves and those around us.

As a Tapak Suci supervisor, you also have a specific role in maintaining student mental health. This role can help students effectively manage their mental stress.

Results of an interview with the Tapak Suci Supervisor named Mr. Sofian Bima Prabowo say that;

"Their role is very important, we have a place to tell stories and vent all our problems in Tapak Suci, so the stress we experience is reduced because we do positive things together with fellow Tapak Suci members, especially since we can say we have friends with the same hobby who also like martial arts."

In addition, an interview was also conducted with a student from the Tapak Suci UKM member named Hidayat Nur Rahman who said that:

"It's very helpful, especially when emotions run high due to the pressures of college. During Tapak Suci training, we have a target to vent our anger on, just like when we practice kicking and hitting a punching bag."

This is the same as the results of an interview with a student from the Tapak Suci UKM member named Izza Mukmin who said that:

"We hope that we will not only train our physical strength, but we must also innovate and motivate each other in implementing Islamic values in Tapak Suci circles and martial arts."

The above statement can be interpreted as meaning that Tapak Suci also plays a role in assessing and maintaining students' mental health. This provides them with a place to share and vent any issues they encounter in college through Tapak Suci physical training. This reduces stress, allows students to engage in positive group activities, and connect with friends who share similar hobbies.

Discussion

Based on the research results obtained from interviews with mentors and students from active members of UKM Tapak Suci, it can be explained that the Role of Tapak Suci in the Mental Health of Generation Z at Muhammadiyah University of Surabaya: Perspective and Spirituality is as follows:

1. Character Formation and Development

a. Character Building

According to Fatmah¹⁵, character building is an important thing to implement in schools. Because character education is a foundation in every subject and can be a determining factor for students to lead them to become perfect human beings. The growth and development of good character education can be an encouragement for students to do positive things and have the right life goals. Character building in an education system is the relationship between character components that contain behavioral values, which can be done or acted upon gradually and are interconnected between knowledge of behavioral values and strong attitudes or emotions to carry them out, both towards God Almighty, oneself, others, the environment, the nation and state and the international world. Character building in education cannot only recognize or memorize types of characters, but must go through habits and real practices in everyday life.

b. Character Building

According to Astitah et al.,¹⁶ Character development can be interpreted as value development, moral development, character development, moral development, character development that aims to develop students' abilities to make good or bad decisions, maintain what is good, and realize that goodness in everyday life wholeheartedly. Character development is defined as an effort to improve a person's nature or behavior for the better. It can be said that character development is a process that is carried out consciously, planned, directed, and regularly both formally and informally to develop and improve the quality of character for the better. Character development must be instilled in all levels of society, regardless of age or region. The most basic goal in character development is to make someone good and smart. Character development functions: (1) developing basic potential to be kind-hearted, think well, and behave well; (2) strengthening and building the behavior of a multicultural nation, and (3) increasing the nation's civilization that is competitive in world relations. Character development is carried out through various media that include families, educational units, civil society, political society, government, the business world, and the mass media.

¹⁵ Nirra Fatmah, "Pembentukan Karakter Dalam Pendidikan," *Jurnal Institut Agama Islam Tribakti* 29, no. 2 (2018).

¹⁶ Andi Astitah et al., "Pola Pembinaan Karakter Melalui Ekstrakurikuler Peserta Didik Di SMA Muhammadiyah 1 Makassar," *Jurnal Pilar: Jurnal Kajian Islam Kontemporer* 11, no. 1 (2020).

2. Provision of Training

According to Ghoni & Tuti¹⁷, education and training (diklat) are a crucial aspect of human resource development, both in the public and private sectors. Effective training serves not only as a means to improve competency and skills but also as an effort to enhance service quality and performance across various sectors. Therefore, education and training delivery mechanisms need to be designed systematically and efficiently to achieve optimal impact.

3. Following UKM

According to Alfath et al.¹⁸ UKM (Student Activity Unit), often known by students as a campus activity, is a community where students can channel their hobbies, ideas, aspirations, and energy, which can later be transformed into something positive and useful. UKM, as a student organization, is said to be a place where students can train their abilities in terms of soft skills. This is reinforced by the Decree of the Minister of Education and Culture of the Republic of Indonesia. No. 155 / U / 1998 Concerning General Guidelines for Student Organizations in Higher Education, that intra-university student organizations are a vehicle and means of student self-development towards broadening horizons and increasing intelligence and personal integrity to achieve higher education goals. The existence of UKM on a campus is important considering the many benefits it can provide for students. During new student orientation, students are usually introduced to a series of UKMs on campus. However, it does not guarantee that students will be able to choose a UKM that suits their interests and talents.

¹⁷ Abdul Ghoni and Tuti Andriani, "Mekanisme Penyelenggaraan Pendidikan Dan Pelatihan," *Jurnal Literasiologi: Literasi Kita Indonesia* 12, no. 5 (2024), <https://doi.org/10.47783/literasiologi.v9i4>.

¹⁸ Muhammad Alfath et al., "Unit Kegiatan Mahasiswa (UKM) Paduan Suara Mahasiswa (PSM) Suara Akadem Universitas Syiah Kuala Banda Aceh," *Jurnal Ilmiah Mahasiswa Program Studi Pendidikan Seni Drama, Tari Dan Musik* 3, no. 1 (2018): 77–90.



Source: Personal Document

Picture1. Members of the Tapak Suci UKM



Source: Personal Document

Picture2. The Supervisor of Tapak Suci

CONCLUSION

In this study, it can be concluded that the Role of Tapak Suci in the Mental Health of Generation Z at the University of Muhammadiyah Surabaya: Perspective and Spirituality can provide guidance and character building for students, provide training and participate in UKM. Tapak Suci is able to make a significant contribution to the development and formation of character, mental health, and spirituality of students. Through character education, physical training, and spiritual guidance, Tapak Suci not only equips students with self-defense skills, but also instills moral values, honesty, responsibility, and work ethic that are important for self-development and mental resilience. Tapak Suci activities have been proven to be able to help students manage stress, increase self-confidence, improve mood, and provide a sense of calm after facing academic pressure. In addition, the integration of Islamic values and spirituality in every training and education can also strengthen students' mental resilience, helping them face the various challenges of campus life and the transition to adulthood. Overall, Tapak Suci plays an effective role in supporting the mental health of Generation Z, both from a psychological and spiritual aspect, as well as forming a young generation with Islamic character, strong, resilient, and ready to face the dynamics of modern life. The existence of UKM on a campus is important considering the many benefits that students can obtain.

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