



## Analysis of Socio-Emotional Stigma among Youth: A Perspective of Christian Religious Education and Family Support

Afri Yunita Henuk<sup>1</sup>, Marden Jakobis Adu<sup>2</sup>

Universitas Kristen Indonesia<sup>1</sup>, Universitas Mohammad Husni Thamrin<sup>2</sup>

[afriyunita46@gmail.com](mailto:afriyunita46@gmail.com)<sup>1</sup>, [mardenadu@gmail.com](mailto:mardenadu@gmail.com)<sup>2</sup>

### Abstract

*Socio-emotional stigma among diaspora youth has become a significant issue in contemporary urban society, particularly in relation to identity formation, emotional well-being, and social adaptation. This study aims to conduct a literature review of the forms and contributing factors of socio-emotional stigma among Christian youth, to examine the role of Christian religious education in shaping emotional regulation and expression, and to explore the contribution of family support in strengthening emotional resilience and mitigating the impact of social stigma. The study employs a Systematic Literature Review (SLR) methodology by identifying, screening, and analyzing relevant scientific articles from reputable databases, including Google Scholar, Scopus, and ScienceDirect. A total of 220 articles were initially identified, 180 remained after duplicate removal, and 40 articles were ultimately selected for final analysis based on predefined inclusion criteria published between 2017 and 2025. The findings indicate that socio-emotional stigma among youth is influenced by complex urban social dynamics, including cultural diversity, social pressure, and low environmental acceptance. These conditions contribute to decreased self-confidence, emotional disturbances, and difficulties in establishing healthy social interactions. However, Christian religious education and family support play a crucial role in mitigating these challenges by fostering moral development, strengthening spiritual values, and enhancing emotional resilience. The synergy between these two factors is essential in shaping youth who are resilient, ethical, and adaptive to social dynamics.*

**Keywords:** *Socio-Emotional Stigma, Diaspora Youth, Christian Religious Education, Family Support*

### Abstrak

Stigma sosio-emosional di kalangan pemuda diaspora telah menjadi isu penting dalam masyarakat perkotaan kontemporer, terutama terkait dengan pembentukan identitas, kesejahteraan emosional, dan adaptasi sosial. Penelitian ini bertujuan untuk menganalisis secara literatur bentuk-bentuk dan faktor-faktor penyebab stigma sosio-emosional pada pemuda keristen, dalam menelaah peran pendidikan agama Kristen dalam membentuk regulasi dan ekspresi emosi, serta mengeksplorasi kontribusi dukungan keluarga dalam memperkuat ketahanan emosional dan mengurangi dampak stigma sosial. Penelitian ini menggunakan metodologi Tinjauan Literatur Sistematis (SLR) dengan mengidentifikasi, menyaring, dan menganalisis artikel ilmiah yang relevan dari basis data terkemuka, termasuk

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Google Scholar, Scopus, dan ScienceDirect. Sebanyak 220 artikel awalnya diidentifikasi, 180 artikel tersisa setelah penghapusan duplikat, dan 40 artikel akhirnya dipilih untuk analisis akhir berdasarkan kriteria inklusi yang telah ditentukan sebelumnya yang diterbitkan antara tahun 2017 dan 2025. Temuan menunjukkan bahwa stigma sosio-emosional di kalangan pemuda yang dipengaruhi oleh dinamika sosial perkotaan yang kompleks, termasuk keragaman budaya, tekanan sosial, dan rendahnya penerimaan lingkungan. Kondisi-kondisi ini berkontribusi pada penurunan rasa percaya diri, gangguan emosional, dan kesulitan dalam membangun interaksi sosial yang sehat. Namun, pendidikan agama Kristen dan dukungan keluarga memainkan peran penting dalam memitigasi tantangan-tantangan ini dengan menumbuhkan perkembangan moral, memperkuat nilai-nilai spiritual, dan meningkatkan ketahanan emosional. Sinergi antara kedua faktor ini sangat penting dalam membentuk generasi muda yang tangguh, beretika, dan mampu beradaptasi dengan dinamika sosial.

**Kata Kunci:** Stigma Sosial-Emosional, Pemuda Diaspora, Pendidikan Agama Kristen, Dukungan Keluarga

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## 1. INTRODUCTION

The phenomenon of emotional expression among young people in church life has become an increasingly important issue in contemporary religious and social education studies (Arastamar et al., 2025). In the context of the church community, emotional expression is inextricably linked to the influence of theological norms, moral values, and the social constructs that develop within it (Zalukhu, 2025). In the GKSI Diaspora Congregation, social dynamics that are heterogeneous and adaptive to the new environment help shape the patterns of emotional expression among youth. However, the discrepancy between ideal religious values and individual psychological realities often leads to social stigma regarding how youth express their emotions. Emotions such as shame, guilt, and fear are the most common and normal emotional states in human life (Sinaga, 2022).

Christian religious education plays a fundamental role in shaping character, morality, and an individual's perspective on themselves and their social environment, particularly during worship services in church (E. R. Boiliu, 2025). Through a structured learning process, values such as love, patience, self-control, and empathy are instilled as part of the life of faith within each individual (Makahenggang & Sihotang, 2025). However, an educational approach that tends to be normative and doctrinal has the potential to foster a rigid understanding of emotional expression. As a result, young people tend to suppress or hide their feelings in order to conform to prevailing spiritual ideals, thereby triggering the emergence of stigma against emotional expressions deemed inappropriate in spirituality (Sura et al., 2025).

The community, school, and family as primary social environments play a significant role in shaping an individual's patterns of emotional expression. Family support that is open, communicative, and empathetic can foster the development of healthy emotional intelligence in young people and cultivate self-confidence, which is highly beneficial for their development as social beings (Halim & Nur, 2025). Conversely, family conditions that are unsupportive, authoritarian, or lacking in communication can reinforce tendencies to suppress emotions and increase vulnerability to social stigma, thereby fostering a lack of self-confidence and making it difficult to build good relationships with others (Arastamar et

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al., 2025). In the context of GKSI Diaspora Congregation youth, differences in family backgrounds also result in variations in how individuals respond to social pressures regarding emotional expression (Runesi et al., 2025).

Social stigma surrounding young people's emotional expression typically manifests as negative labeling, exclusion, or disproportionate moral judgment (Amir, 2024). Young people who openly express emotions such as sadness, anger, or disappointment are often perceived as spiritually weak or lacking in faith (Khotimah & Pribadi, 2023). This situation creates a psychosocial dilemma, in which individuals must choose between emotional honesty and social acceptance within their community. In the long term, this situation can impact mental health, the quality of interpersonal relationships, and youth participation in church life (Yoduke et al., 2023).

Previous research on the influence of Christian religious education and family support on the social stigma surrounding young people's emotional expression has been extensively studied, including: (Aziz et al., 2022), (Wilayanto & Patangun, 2024), (Hutabarat & Marbun, 2024), (Tamba et al., 2025), (Kartika & Ritonga, 2025), (Paso, 2025), (Zai, 2025), (Tangkuman, 2025), (Sibuea et al., 2025), (Sa'dan et al., 2026), (Karunia & Tedjoworo, 2026), (Tarore, 2026). Arifianto & Rahayu, (2025) explain the importance of education in understanding the nature of mental health, which has become a contemporary phenomenon, so that Christian education and the younger generation can work together within the realm of theology. Ultimately, the role of Christian education in addressing the mental health crisis can be realized by all elements of religious organizations and families, where collaboration between the church, educational institutions, and all segments of society is essential to create more holistic solutions.

Aritonang, (2024) explains that Christian religious education plays a role in shaping the character of adolescents and young adults who possess integrity, empathy, compassion, and make positive contributions to society. The role of Christian religious education in preparing a young generation with strong character and a high sense of social responsibility, as well as providing recommendations for the development of learning that empowers adolescents and young adults as agents of positive change in society. Mangeghong, (2026) argues that online pastoral counseling significantly contributes to helping young people manage anxiety and depression through empathetic, reflective, and Christian-love-based support. Flexibility of access, a sense of safety, and the continuity of the pastoral relationship are key factors in the effectiveness of the service.

Based on the literature review outlined above, there is a research gap indicating that studies on the socio-emotional stigma of young people within a church context still tend to focus on normative and theological aspects, and have not yet examined in an integrated manner the relationship between emotional expression, Christian religious education, and family support, particularly within the context of diaspora congregations that face complex social dynamics in urban settings. This research also offers a new perspective by viewing Christian religious education not merely as a means of moral formation, but also as a medium for strengthening emotional awareness and mental health. Therefore, the aim of this study is therefore to conduct a literature review of the forms and contributing factors of socio-emotional stigma among young people, to examine the role of Christian religious education in shaping the management and expression of emotions, and to assess the contribution of family support in strengthening emotional resilience and mitigating the impact of social stigma on young people's lives. to examine the role of Christian religious education in

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shaping the management and expression of emotions, and to explore the contribution of family support in strengthening emotional resilience and mitigating the impact of social stigma on young people's lives.

## 2. METHODOLOGY

This study employs a Systematic Literature Review (SLR) methodology aimed at identifying, evaluating and synthesising the findings of previous research on the socio-emotional stigma experienced by young people from the perspective of Christian religious education and family support (López-Figueroa et al., 2025). (López-Figueroa et al., 2025). The initial stage of the research began with a literature identification process through a search for scientific articles in various reputable databases, such as Google Scholar, Scopus and ScienceDirect. The search was conducted using a combination of relevant keywords, including “*emotional social stigma among young people*”, “*social stigma among adolescents*”, “*Christian religious education*”, “*family support*”, and “*diaspora youth*”, in both Indonesian and English. Based on this initial identification process, the researcher identified approximately 220 articles. Duplicates were subsequently removed, leaving around 180 articles with relevant topics. However, during the screening stage through a review of titles and abstracts, the number of articles was narrowed down to 95 articles relevant to the research topic. The inclusion criteria used included scientific articles published between 2017 and 2025, having direct relevance to the research topic, and being available in full-text format (Gutierriz et al., 2025). The Systematic Literature Review process is illustrated in Figure 1.



**Figure 1.** The Systematic Literature Review Process  
Source: Private Collection

Figure 1 illustrates the systematic literature review procedure carried out in several stages (Reyvan Maulid, 2022), namely: (1) identification and collection of articles based on predetermined keywords, (2) screening by reading titles and abstracts to ensure topic relevance, (3) eligibility assessment through a thorough reading of the content of 95 articles,

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resulting in 45 articles meeting the eligibility criteria in line with the research objectives, and (4) the final stage (included), namely the selection of 40 articles that were truly suitable for further analysis. Subsequently, the results of the analysis were presented in a descriptive-analytical manner to reveal patterns of relationships between the socio-emotional stigma of GKSI (*Gereja Kristen Setia Indonesia*) youth in the diaspora congregation from the perspective of Christian religious education and family support. This approach enabled the researcher to gain a comprehensive understanding and to identify research gaps as a basis for the development of further studies.

### 3. FINDING AND DISCUSSION

#### 3.1 Findings

The results of the literature review in this study present a comprehensive synthesis of various empirical and conceptual findings regarding socio-emotional stigma among young people from the perspective of Christian religious education and family support. Analysis of the selected articles indicates a consistent relationship between the socio-emotional conditions of young people and the role of Christian religious education and family support in shaping the character, attitudes, and psychological resilience of individuals within the diaspora community. This results section will systematically outline the findings of previous research, classified according to key themes, thereby providing a deeper understanding of the strategic role of Christian religious education and the family in responding to and minimising the social-emotional stigma experienced by young people. The primary focus of this study is to analyse the interrelationships and contributions of these two aspects in supporting positive socio-emotional development, boosting self-confidence, and strengthening the self-identity of youth within the diaspora congregation amidst complex social dynamics. The literature review covers several research focuses, as shown in Table 1.

**Table 1.** Key Focus of the Literature Review Findings

No	Focus and Scope	Author(s)	Findings
1	The Socio-Emotional Development of Christian Youth	(Damanik, Friend et al., 2024; Kalalo et al., 2025; Napitupulu et al., 2022; TSimangunsong, 2024)	The findings from several studies indicate the importance of strategies for moral development, which play a crucial role in supporting the socio-emotional development of youth through character formation, strengthening faith, as well as enhancing the ability to manage emotions and engage in positive social interactions within society.
2	The Role of Christian Religious Education	(Gulo, 2025; Lahtang & Saefatu, 2024; Messakh et al., 2023; Purba & Hidayat, 2025; Sianipar, 2020; Waruwu et al., 2024)	The conclusions drawn from several studies indicate that Christian religious education plays a crucial role in addressing the socio-emotional challenges faced by adolescents, particularly those from broken-home backgrounds and with limited educational exposure. Through spiritual formation and the cultivation of moral values, adolescents demonstrate improvements in emotional regulation, social behavior, and the

		development of more positive and responsible character traits.
3	The Contribution of Family Support in Shaping the Social and Emotional Stigma of Christian Youth	(Kartika & Ritonga, 2025; Labobar, 2022; Nainggolan et al., 2024; Novianti & Duha, 2023; Wiryadinata et al., 2024)
		The findings synthesized from various studies indicate that the role of the family makes a significant contribution to both the formation and the reduction of socio-emotional stigma among Christian youth, particularly within negative environments. A harmonious, affectionate, and communicative family environment is shown to strengthen self-confidence, emotional stability, and self-acceptance among young individuals.

### 3.2 DISCUSSIONS

#### 1. Types of Social-Emotional Stigma Among Young People

Social and emotional stigma among young Christians is essentially a negative phenomenon in Jakarta. In the context of urban life such as diaspora congregation is essentially a negative phenomenon in Jakarta. In the context of urban life such as Jakarta, with a heterogeneous, competitive social environment, and one rife with cultural and value differences, this can give rise to labelling, stereotyping, and negative judgements towards young people, particularly those with different faith and community backgrounds (Seely & Chen, 2025). These conditions impact the psychological and social aspects of young people, such as a decline in self-confidence, the emergence of feelings of inferiority, and difficulties in building healthy social relationships. The stigma that arises often takes the form of societal judgements that view young people as different or not conforming to prevailing norms. This situation frequently leads to social alienation and barriers to adaptation, particularly within the context of diaspora life, which is characterised by cultural and environmental differences (Zega et al., 2025).

Social-emotional stigma is a form of judgement, labelling, or negative perception by the wider community regarding an individual's behaviour and actions (Seely & Chen, 2025). This stigma arises when individuals or groups are perceived as different, deviant, or non-conforming to prevailing norms, thereby leading to discriminatory treatment or social rejection. Young people experiencing stigma tend to suffer from reduced self-confidence, feelings of inferiority, and difficulties in managing emotions and building healthy social relationships. These impacts demonstrate that stigma is not merely external but can also profoundly affect psychological well-being and socio-emotional development.

On the other hand, stigma can also manifest in cultural and religious forms due to differences in cultural values and beliefs within diaspora communities in urban settings. Although there is a notion of 'positive stigma', in scientific studies stigma is still understood as a concept with negative connotations. Therefore, understanding these various forms of stigma is crucial for formulating appropriate interventions, particularly through Christian religious education and family support to strengthen the social-emotional resilience of young people within the Indonesian Faithful Christian Church.

## **2. The Role of Christian Religious Education in the Development of Morality and the Social-Emotional Development of Young People**

Christian religious education plays a fundamental role in the development of young people's morality, particularly in instilling core values such as love, honesty, responsibility and self-control (Bessie & Manurung, 2025). Young people have clear guidelines for life when facing various negative influences from urban environments such as Jakarta. These values serve as an ethical foundation in daily life, guiding young people to distinguish between right and wrong behaviour. Through a structured learning process, Christian religious education functions not only as a transfer of knowledge but also as a means of internalising moral values that shape an individual's character holistically.

The structured and contextual process in question focuses not only on the delivery of material, but also on the internalisation of moral values through a Bible-based approach, reflective discussion, as well as setting an example and fostering good habits. Through activities such as faith sharing, case studies, ministry, and spiritual discipline, young people are guided to understand, internalise, and apply values such as love, responsibility, and self-control in their daily lives, thereby fostering a character that is morally, socially, and emotionally mature among the youth of GKSI (*Gereja Kristen Setia Indonesia*).

## **3. The Role of Family Support in Addressing Social and Emotional Stigma Among Christian Youth**

As the first and primary environment in an individual's life, the family plays a role in providing a sense of security, acceptance and affection, which form the foundation for personality development (Kartika & Ritonga, 2025). Through positive parenting and open communication, families can help young people cope with social pressures and mitigate the negative impact of stigma arising in their surroundings. Christian education fosters resilience by instilling a sense of values and purpose that helps students combat stigma and isolation. Family connections further enhance coping mechanisms and emotional well-being, as adolescents report feeling loved and valued despite external challenges (Beinomugisha et al., 2024). Furthermore, the development of a positive self-image through Christian education reinforces these protective factors, enabling young people to thrive socially and emotionally.

The prevalence of negative behaviour amongst young people such as violence, harassment, theft and various forms of social deviance further underscores the importance of family support and religious education in shaping the character of the younger generation. This situation indicates that young people not only face social pressures but are also vulnerable to socio-emotional stigma that can affect their psychological development and behaviour. The family serves as the primary source of love, care, and moral guidance, whilst Christian religious education provides a spiritual foundation that guides young people in distinguishing between appropriate and deviant behaviour. Conversely, limited time for interaction between parents and children can reduce the quality of

communication, care, and supervision, leaving children potentially vulnerable to emotional deprivation and a lack of moral guidance. Such conditions can lead to increased vulnerability among young people to deviant behaviour and social-emotional stigma, such as low self-esteem, difficulty managing emotions, and a tendency to seek validation in less positive environments.

The role of Christian religious education and family support in addressing socio-emotional stigma among youth is consistent with the findings of various previous studies. The study confirms that Christian religious education plays a vital role in shaping the morality and character of young people through the internalisation of spiritual values. This is reinforced by the research of Boiliu & Polii (2020) , which shows that parents play a crucial role within the family in shaping a child's spirituality and morality, as the quality of a child's spirituality and morality depends on the parents' role within the family. Within the family, parents must play their role as the first and foremost agents in enhancing children's spirituality and morality through their roles as teachers, educators, mentors, motivators, and role models. Furthermore, research by Joseph (2023) reveals that positive parenting styles and effective communication within the family contribute significantly to reducing the impact of stigma and enhancing young people's emotional well-being. Religious moderation within the family from the perspective of Christian Religious Education: (1) Instilling a balanced attitude between loving God and one's neighbour; (2) Demonstrating tolerance and respect for differences; (3) Fostering an awareness of diversity. Thus, the synergy between Christian religious education and family support is a key factor in shaping young people who are resilient, morally upright and able to adapt positively to the dynamics of social life.

#### **4. CONCLUSION**

Based on the findings of the study, it can be concluded that the socio-emotional stigma experienced by young. phenomenon influenced by the complex dynamics of urban life, such as cultural diversity, social pressure, and low levels of acceptance within the community. These conditions lead to a decline in self-confidence, the emergence of emotional distress, and obstacles to building healthy social interactions. In this context, Christian religious education and family support play a significant role in addressing these issues through the process of moral development, the reinforcement of spiritual values, and the enhancement of young people's emotional resilience. The synergy between these two aspects is a key factor in shaping young people's character to be resilient, principled, and adaptable to the dynamics of social life.

Further research is recommended to examine this phenomenon in greater depth through empirical approaches both qualitative and quantitative in order to obtain more comprehensive data regarding the real-life. Furthermore, there is a need to expand the scope of research variables, such as the influence of the church environment, peer interactions, and the role of social media in shaping socio-emotional stigma.

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