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Article

Jailangkung and the Child's Psyche: Analysis of Mystical Suggestion, Psychophysical Impact, and the Role of Emotional Literacy in Building Psychological Resilience

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Abstract

Folklore is an important part of Indonesia's cultural heritage, rich in educational and spiritual values. However, beyond this educational function, some orally transmitted mystical narratives can have negative impacts, especially on children. This article aims to examine how mystical narratives like Jailangkung can affect children's psychological and physical conditions through the mechanism of suggestion, and how emotional literacy can serve as an effective preventive and intervention strategy. This research employs a qualitative approach using a literature review method combined with an analysis of the author's personal experience when encountering the Jailangkung story in childhood. The findings indicate that Jailangkung is not merely a horror story but a representation of societal belief systems regarding communication with spirits. The narratives and incantations surrounding Jailangkung are passed down through generations and form a strong part of oral culture, functioning as a tool for social control and the formation of collective fear. For children, repeated exposure to this mystical suggestion can trigger phasmophobia, excessive anxiety, insomnia, eating disorders, and other psychosomatic symptoms. Evolutionary mechanisms such as the hyperactive agency detection device (HADD) and the receptive state of a child's subconscious mind when in alpha and theta brainwaves strengthen the impact of these suggestions. Children who are unable to differentiate reality from fiction become highly vulnerable to frightening narratives, thus interpreting neutral stimuli as supernatural threats. The author's personal experience shows that the Jailangkung story, as told by peers, successfully formed irrational fears that had a real impact on physical and mental conditions. This underscores the importance of emotional literacy as a form of prevention. Emotional literacy is the ability to recognize, understand, express, and manage emotions healthily, as well as to empathize with others. Early childhood emotional literacy education can help children manage fear, differentiate between fiction and reality, and foster a resilient and critical personality. This article recommends various strategies, including educating parents and educators on the importance of emotional intelligence and hypnoparenting approaches, integrating emotional literacy into early childhood education curricula, utilizing a reading culture as a means of developing children's emotional vocabulary, and transforming mystical narratives into educational media that build courage and cultural understanding. Furthermore, the government and content industries are also expected to play an active role in creating an educational ecosystem that protects children from the negative impacts of mystical narratives. With a planned preventive approach, cultural narratives like Jailangkung do not need to be removed but can be recontextualized into educational tools that support the formation of healthy and adaptive child mentalities amidst local cultural diversity.

Keywords: Jailangkung; Suggestion; Child Psychology; Emotional Literacy; Psychological Resilience

1. Introduction

1.1. Background

Folklore, as an integral part of Indonesian culture and oral tradition, plays a dual role in society, including serving as a means of education and social control. One prominent entity is Jailangkung, which is not only known as a character in horror stories but also represents a belief system concerning communication with spirits (Febrindasari, 2018). The intergenerational transmission of mystical narratives and incantations surrounding Jailangkung (Danandjaja, 1997, in Sari, 2016) often triggers strong emotional reactions, especially in children.

Children are inherently vulnerable to mystical stories and negative suggestions due to their psychological characteristics. A child's subconscious mind is highly receptive to repeated verbal information, particularly when in alpha and theta brainwave states (Fauzie, 2012:1, in Trinurmi, 2021). This condition causes their subconscious mind to be unable to distinguish between reality and fiction, allowing frightening narratives to become firmly embedded as emotional beliefs that are difficult to erase. Repeated negative suggestions, such as the threat of "being haunted by Jailangkung," can trigger phasmophobia and various psychological disorders and psychosomatic symptoms in children, including insomnia, excessive anxiety, eating disorders, headaches, and decreased concentration (Trifiana, 2020; Merna, 2021, in Paki, 2023; Hall, 2002, in Israwati, 2004; Adnan Syarif, 2002, in Israwati, 2004). This phenomenon is amplified by evolutionary human mechanisms, namely hyperactive agency detection (HADD), which promotes the detection of agents or living beings from ambiguous stimuli as a form of vigilance against threats, as well as fear of the unknown (Coelho et al., 2021).

The negative impact of these mystical suggestions highlights the urgency of developing emotional literacy in children. Emotional literacy, defined as the ability to recognize, understand, express, and regulate emotions healthily, as well as to empathize, is a crucial foundation for building a child's psychological resilience (Brightwheel, 2023). The family plays a central role as the primary environment for emotional learning, where parenting styles and positive habituation are critical (Hanifa & Hidayah, 2025). Children with good emotional literacy are better able to manage fear rationally, build healthy relationships, and express themselves appropriately. This can reduce the risk of anxiety and maladaptive responses to unfounded fears.

Therefore, this research aims to identify and deeply analyze the relationship between mystical narratives like Jailangkung, the mechanism of suggestion in children, the psychophysical impacts it causes, and the role of emotional literacy as a preventive and intervention solution. This understanding is essential for formulating strategic recommendations for parents and educators on how to convey folklore in an educational manner, build children's emotional resilience, and prevent the formation of irrational fears that harm their mental and physical well-being.

1.2. Research Questions

Based on the background outlined, this research formulates the following research questions:

1.2.1. How does the Jailangkung folk tale function as a medium of suggestion in Indonesian folklore and what is its influence on children?

1.2.2. Why do children have psychological vulnerability to negative suggestions from mystical narratives, and how does this shape irrational fear?

1.2.3. What are the psychophysical manifestations that can arise in children due to exposure to negative suggestions from mystical stories?

1.2.4. How does emotional literacy serve as a foundation for children's psychological resilience in confronting fear and negative suggestions?

1.2.5. What educational and parenting strategies are effective in preventing and addressing the negative impacts of mystical suggestions on children through strengthening emotional literacy?

1.3. Research Objectives

In line with the research questions above, this study aims to:

- 1.3.1. Analyze the function of the Jailangkung folk tale as a medium of suggestion in Indonesian folklore and its impact on children.
- 1.3.2. Identify the factors causing children's psychological vulnerability to negative suggestions from mystical narratives and the process of irrational fear formation.
- 1.3.3. Elucidate the psychophysical manifestations that emerge in children due to exposure to negative suggestions from mystical stories.
- 1.3.4. Explain the role of emotional literacy as a foundation for children's psychological resilience in responding to fear and negative suggestions.
- 1.3.5. Formulate effective educational and parenting strategies to prevent and address the negative impacts of mystical suggestions on children through strengthening emotional literacy.

1.4. Research Benefits

This research is expected to provide the following benefits:

1.4.1. Theoretical Benefits

- Enrich the body of knowledge in the fields of child developmental psychology, folkloristics, and character education, particularly regarding the interaction between cultural narratives, suggestion, and child mental health.
- Provide a more comprehensive understanding of the psychological mechanisms behind irrational fears and psychosomatic reactions in children due to exposure to mystical stories.
- Enhance studies on emotional literacy as a preventive and intervention approach in addressing the negative impacts of suggestion on children.

1.4.2. Practical Benefits

- For Parents: Provide insights and practical guidance on how to convey folklore in an educational manner, manage children's fears, and apply hypnoparenting approaches to instill positive suggestions and build children's emotional intelligence.
- For Educators: Offer recommendations for integrating emotional literacy education into early childhood curricula and learning strategies that encourage critical thinking and emotional resilience.
- For the General Public: Raise awareness about the importance of mental health literacy and the impact of negative suggestions on children, and encourage a shift in approach to preserving folklore to be more constructive.

2. Literature Review

2.1. Jailangkung in Indonesian Popular Culture and Mystical Tradition

Jailangkung is a prominent entity in Indonesian folklore, originating from local languages and classified as part of the sacred ghost lexicon (Febrindasari, 2018). As part of oral culture, Jailangkung not only functions as a character in horror stories but also represents the community's belief system regarding communication with spirits. In lexical studies, Jailangkung is a primary lexeme that cannot be linguistically analyzed, reflecting the richness of local culture inseparable from the social context in which the story developed. This indicates that folk tales like Jailangkung are not merely entertainment but also serve as a means of socializing values and shaping behavior from an early age, as reflected in the author's experience.

Danandjaja (1997, in Sari, 2016) states that folklore is a part of collective culture passed down through generations, either orally or through symbols or mnemonic devices. In this context, the Jailangkung summoning incantation, such as "Datang tak diundang, pulang tak diantar" (Uninvited, unescorted home), becomes a form of intergenerational mystical cultural transmission, often eliciting

strong emotional reactions, especially in children. Furthermore, Bascom (in Danandjaja, 2002, cited in Sari, 2016) mentions that folklore functions as a tool for social legitimation and control, capable of influencing collective behavior through unwritten norms. Mystical stories like Jailangkung can cultivate collective fear and reinforce adherence to prevailing cultural rules.

Djamaris (in Herlina, 2005, cited in Gusal, 2015) argues that folk tales are a reflection of past societal life, often utilized as a means of value education. Yowono (in Gusal, 2015) adds that fairy tales contain educational and moral elements that can be indirectly absorbed by children through the storytelling process. In this context, the author's personal experience with the Jailangkung game demonstrates how oral narratives about mystical entities can influence perception, instill fear, and even embed certain mindsets in children. The journal *Humanika* (2015, in Gusal, 2015) also explains that values in folk tales can shape ways of thinking, social attitudes, and personality, particularly through interaction and communication in daily life.

Evolutionarily, humans have a tendency to detect the presence of agents or living beings even from ambiguous stimuli, a mechanism known as hyperactive agency detection (HADD) (Coelho et al., 2021). This adaptive mechanism promotes vigilance against potential threats by projecting human characteristics onto non-human objects or supernatural entities. Therefore, supernatural entities like Jailangkung can trigger the same biological defense system as real threats, producing comparable psychological and physiological reactions.

The phenomenon of mystical beliefs like Jailangkung is thus not only relevant in a cultural context but also significantly influences psychological responses, particularly in children who are more susceptible to narratives and suggestions.

2.2. Child Psychology and Fear of the Supernatural

Fear is a fundamental psychological disposition that develops to protect humans from danger. The fear system tends to produce many 'false alarms,' because evolutionarily, the cost of overreacting (e.g., feeling afraid without a real threat) is far smaller than the risk of not reacting to actual danger (Coelho et al., 2021). This explains why horror fiction and supernatural agents can effectively trigger fear, as they leverage pre-existing defense mechanisms within humans.

Phasmophobia is a form of irrational fear of supernatural beings or ghosts that can impair mental and social health, especially in children. Unlike ordinary fear, phasmophobia causes serious symptoms such as hallucinations and emotional disturbances (Trifiana, 2020; Merna, 2021, in Paki, 2023).

According to Chaplin (1995, in Israwati, 2004), fear is defined as a strong emotional reaction that includes feelings of discomfort, a desire to flee, and heightened vigilance towards a specific threat. Although a natural response to danger, fear can arise from non-realistic stimuli or suggestion, such as mystical stories or horror games. In children, fear is often amplified by imagination and limited ability to distinguish reality from fiction. This aligns with what Adnan Syarif (2002, in Israwati, 2004) states, that fear emerges even without a real threat, but rather develops from suggestive processes and beliefs. In the context of folk tales like Jailangkung, feelings of fear can manifest into psychosomatic experiences such as sleep disturbances, loss of appetite, headaches, and decreased concentration (Hall, 2002, in Israwati, 2004). DSM-III-R categorizes several forms of anxiety in children, including separation anxiety, situation anxiety, and phobia (Hall, 2002, in Israwati, 2004). The fear experienced by the author after playing Jailangkung can be categorized as a form of situation anxiety triggered by the story and ritual of the game. Reactions such as staying up late, excessive anxiety, and other physical symptoms indicate the real impact of belief in something mystical.

In line with these findings, Coelho et al. (2021) in *Neuroscience and Biobehavioral Reviews* explain that the fear of supernatural beings like ghosts is actually rooted in an evolutionary defense system called the hyperactive agency detection device (HADD). This mechanism encourages humans to excessively detect the presence of agents or living beings in the environment, including in inanimate objects, as a form of vigilance against potential hidden threats. This response is particularly active when individuals are faced with ambiguous, unpredictable, or uncontrollable situations. Fear

of ghosts, in this case Jailangkung, is an actualization of the fear of the unknown—a very strong and common form of anxiety in humans. Coelho et al. (2021) state that exposure to negative verbal information, such as horror stories or local myths, plays a significant role in the formation of beliefs and fears towards supernatural entities. In children, such information can lead to cognitive biases that cause them to interpret ambiguous stimuli as supernatural, resulting in excessive and illogical fears. This mechanism occurs because the human nervous system tends to respond to potential fictitious threats in the same way it responds to real dangers. Research also shows that fictional creatures like ghosts, zombies, or other beings can trigger fear reactions equivalent to real threats because they possess predatory characteristics, disgusting qualities, and appear suddenly—all biological characteristics that have been evolutionarily programmed to be avoided (Coelho et al., 2021). In the context of the author's experience, the incantations spoken and the Jailangkung narrative received verbally reinforced the imagination of a threat, exacerbating fear, even though objectively no real danger was present.

2.3. The Impact of Suggestion on Children's Psychophysical Condition

Suggestion plays a crucial role in shaping children's mindsets and behaviors, given their high level of suggestibility. According to Le Bon, suggestion is the process of influencing an individual's views and behavior without initial criticism (Gustave Le Bon in <http://dinamikakelompokbimbingankonseling.blogspot.com/>, cited in Trinurmi, 2021; Nawawi, 2000:72, in Trinurmi, 2021). This phenomenon is highly linked to the subconscious mind which, according to Fauzie (2012:1, in Trinurmi, 2021), accounts for 88% of human thought function and operates in alpha and theta brainwave states—receptive conditions such as before sleep or while focused on listening to a story. In this state, the subconscious mind does not differentiate between positive or negative, right or wrong, or illusory or real. Consequently, all information received will be embedded and shape habits, emotions, memories, personality, and beliefs. Children, like sponges, become highly sensitive and easily absorb information from their environment—especially from parents and close relatives—which can then shape their daily behavior.

The negative impact of suggestion, particularly on the author's experience related to the Jailangkung game, is clearly seen in psychophysical conditions. Verbal information and frightening narratives about Jailangkung's abilities, conveyed by friends, were directly embedded in the author's subconscious mind. The subconscious mind's inability to distinguish fiction from reality is what caused real responses to a non-existent threat. Psychologically, the suggestion about Jailangkung triggered excessive anxiety (such as situation anxiety explained by Hall, 2002, in Israwati, 2004), feelings of discomfort, and heightened vigilance leading to insomnia. Physically, the effects of this suggestion manifested as sleep disturbances, loss of appetite, headaches, and decreased concentration—psychosomatic symptoms also identified by Hall (2002, in Israwati, 2004) and Adnan Syarif (2002, in Israwati, 2004). This condition reinforces that negative suggestions can significantly affect a child's mental and physical well-being, even if the trigger originates from something non-realistic or fictitious, and can even lead to irrational fears like phasmophobia.

For this reason, approaches like hypnoparenting become an effective alternative in shaping healthier emotional responses in children. Hypnoparenting is the application of hypnotherapy techniques in parenting, by inserting positive suggestions through appropriate language, emotions, and situations (Hakim, 2010, in Trinurmi, 2021). This technique utilizes a child's receptive state—such as before sleep or while listening to stories—to instill constructive values. By recognizing that children are active imitators of both verbal and nonverbal information, the role of parents and educators is crucial in conveying narratives that do not reinforce cognitive biases towards the supernatural. Folk tales like Jailangkung should ideally be conveyed through an educational approach that promotes emotional resilience, rather than through fear-mongering methods. Thus, suggestions given to children can become a positive force in supporting their psychological development.

2.4. *The Role of Education and Emotional Literacy in Addressing Children's Fears*

Education and the development of emotional literacy are crucial in equipping children to face fears, especially those rooted in suggestion and mystical narratives. Emotional literacy—or emotional intelligence—is a child's ability to recognize, understand, express, and regulate emotions healthily, as well as to empathize with others (Brightwheel, 2023). This ability encompasses five main elements: self-awareness, self-regulation, motivation, empathy, and social skills (Brightwheel, 2023).

This emotional learning, especially within the family environment as the "first school," is gained not only from direct verbal instruction but also through parental examples and positive habits in responding to their own feelings (Hanifa & Hidayah, 2025). Parents who understand the fundamentals of emotional intelligence can be effective coaches in guiding their children to manage their feelings (Hanifa & Hidayah, 2025). Children who can recognize and manage their emotions from an early age tend to have better psychological resilience in rationally addressing fears, building healthy relationships, and expressing themselves appropriately.

Reading literacy significantly influences a child's ability to express emotions. With a rich emotional vocabulary acquired through reading activities, children can more accurately convey what they feel—such as “sad, angry, jealous, or happy”—as well as formulate arguments and resolve conflicts verbally, rather than through aggressive behavior (Hanifa & Hidayah, 2025). Discussions about the emotions experienced by characters in books can strengthen a child's understanding and improve their communication skills about their own feelings (Hanifa & Hidayah, 2025). The importance of emotional literacy also confronts the stigma surrounding mental health, which often reduces attention to emotional education, even though children who do not receive good EQ education are more vulnerable to mental health problems later in life, such as anxiety and depression (Hanifa & Hidayah, 2025). Therefore, the role of educators and parents is vital in fostering emotional literacy as a form of prevention against phobias or trauma due to exposure to negative suggestions. Practical strategies that can be applied include emotion sorting games (*mengenal ekspresi wajah*), creating emotion masks (*membuat topeng emosi*), art activities to channel emotions, and focused breathing exercises (*latihan pernapasan fokus*) to calm oneself (Brightwheel, 2023). An educational approach to conveying folk tales like *Jailangkung* is also essential, so that children do not interpret these narratives as real threats. By equipping children with emotional literacy, parents and educators not only prevent the development of irrational fears but also help shape children's personalities to be resilient and critically thinking about the information they receive.

3. Research Methodology

3.1. *Type and Research Approach*

This research employs a qualitative approach focusing on an in-depth understanding of complex social and psychological phenomena. This approach was chosen as it allows for the exploration of narratives, perceptions, and subjective experiences relevant to the impact of suggestion on children's psychophysical conditions, particularly within the Indonesian cultural and mystical context. The collected data are descriptive-analytical, meaning they describe and analyze various concepts, theories, and findings from relevant literature.

3.2. *Method and Data Collection Techniques*

The type of research conducted is a literature review. This method involves a systematic review of various scientific literature, such as journals, books, articles, and other relevant publications discussing folklore (*Jailangkung*), child psychology, fear, suggestion, emotional intelligence, and literacy. The aim is to gather theoretical data, concepts, and previous research findings that support the analysis of the problems raised. In addition, this research also integrates an analysis of the author's personal experience as primary data to enrich the empirical study and provide concrete illustrations of the negative impacts of suggestion discussed.

3.3. Data Collection Procedures

Data in this research were collected using the documentation technique. The data collection procedures include:

3.3.1. Keyword Identification

Identifying keywords relevant to the research topic, such as "Jailangkung," "Indonesian folklore," "child psychology," "fear," "phasmophobia," "suggestion," "subconscious mind," "emotional intelligence," "emotional literacy," and "hypnoparenting."

3.3.2. Literature Search

Conducting literature searches through academic databases, scientific search engines, and references from identified publications. The sources sought include reputable scientific journals, textbooks, articles from seminars or conferences, and credible relevant online sources.

3.3.3. Source Selection and Verification

Selecting the literature found based on topic relevance, recency of information, and the credibility of the author or publisher. The sources used have been verified to ensure their validity and accuracy.

3.3.4. Information Extraction

Extracting important information from each relevant source, including definitions of concepts, theories, research findings, case studies, and other supporting data related to the research theme.

3.3.5. Personal Experience Documentation

Recording and documenting the author's personal experience related to the Jailangkung game and its psychophysical impacts as a concrete illustration of the problem discussed, which is then analyzed within the context of the collected theories.

3.4. Data Analysis and Conclusion Drawing Techniques

The data analysis techniques used in this research are qualitative content analysis and descriptive-interpretive analysis. The steps for data analysis include:

3.4.1. Data Reduction

Sorting and filtering collected data from various literature, focusing on the most relevant information for identifying research problems and objectives. The author's personal experience is also reduced to highlight key aspects relevant to the theory.

3.4.2. Data Presentation

Systematically organizing the reduced data in the form of narratives, quotations, and summaries, thereby facilitating understanding and analysis. Data are presented in thematic outlines corresponding to the literature review sub-chapters.

3.4.3. Analysis and Interpretation

Conducting an in-depth analysis of the relationships between existing concepts, theories, and findings. The collected data (from literature and personal experience) are then interpreted to understand the phenomenon of negative suggestio's impact on children's psychophysical condition, and to formulate solutions through emotional literacy.

3.4.4. Verification and Triangulation

Performing cross-verification among sources to ensure information consistency. The author's personal experience is used as a "case" that is validated and explained through the theoretical framework found in the literature.

3.4.5. Conclusion Drawing and Recommendations

Based on the results of the analysis and interpretation, conclusions are drawn that answer the research questions and objectives, and constructive and solution-oriented suggestions or recommendations are formulated.

Results and Discussion

The findings of this research were obtained through a literature review and an analysis of the author's personal experience, identifying a strong connection between mystical narratives, suggestion, and psychophysical impacts on children, as well as the crucial role of emotional literacy.

4.1. Research Findings

4.1.1. Jailangkung as a Medium of Suggestion in Indonesian Folklore

Jailangkung, as an integral part of Indonesian folklore and oral culture, plays a dual role: as a horror story and a representation of society's belief system regarding communication with spirits (Febrindasari, 2018). The incantations and narratives surrounding Jailangkung function as intergenerational mystical cultural transmissions (Danandjaja, 1997, in Sari, 2016), often triggering strong emotional reactions, especially in children. The function of folklore as a tool for social legitimation and control (Bascom in Danandjaja, 2002, cited in Sari, 2016) also fosters collective fear and reinforces adherence to unwritten cultural norms. These findings affirm that folk tales, besides entertainment, serve as a means of value education and behavior shaping from an early age (Djamaris in Herlina, 2005, cited in Gusal, 2015; Yowono in Gusal, 2015), and provide a concrete example of how oral traditions can shape collective perception, including fear of supernatural entities passed down across generations.

4.1.2. Children's Psychological Vulnerability to Suggestion and the Formation of Irrational Fear

Children inherently possess a fear of the unknown, and repeated negative suggestions, such as the threat of being haunted by Jailangkung, have the potential to trigger phasmophobia as well as various psychological disorders and psychosomatic symptoms like insomnia, excessive anxiety, and eating disorders. Humans possess an evolutionary mechanism known as hyperactive agency detection (HADD), which promotes the detection of agents or living beings from ambiguous stimuli as a form of vigilance against threats (Coelho et al., 2021). In children, with their rapidly developing imagination and limited ability to distinguish fiction from reality, they are highly susceptible to suggestion, especially when their subconscious minds operate in alpha and theta brainwave states (Fauzie, 2012:1, in Trinurmi, 2021). Negative suggestions from mystical narratives like the Jailangkung story can be embedded without filtration and trigger irrational fears such as phasmophobia (Trifiana, 2020; Merna, 2021, in Paki, 2023). This fear, rooted in the fear of the unknown, can lead to cognitive biases that cause children to interpret ambiguous stimuli as supernatural (Coelho et al., 2021).

4.1.3. Psychophysical Manifestations Due to Negative Suggestion

A child's subconscious mind is highly receptive to repeated verbal information, especially during states of relaxation such as before sleep. Because it cannot distinguish reality from fiction, persistently conveyed mystical narratives can become deeply ingrained as emotional beliefs that are

difficult to erase. The author's personal experience with the Jailangkung game provides empirical evidence of the psychophysical impact resulting from such negative suggestion. Frightening verbal narratives triggered a real response in the author, even though the threat was fictitious. Psychologically, this led to excessive anxiety (categorized as situation anxiety by Hall, 2002, in Israwati, 2004), feelings of discomfort, and heightened vigilance culminating in insomnia. Physical manifestations also appeared in the form of sleep disturbances, loss of appetite, headaches, and decreased concentration—psychosomatic symptoms also identified by Hall (2002, in Israwati, 2004) and Adnan Syarif (2002, in Israwati, 2004). These findings affirm that negative suggestions can significantly affect a child's mental and physical well-being.

4.1.4. Emotional Literacy as the Foundation of Children's Psychological Resilience

Emotional literacy—the ability to recognize, understand, express, and regulate emotions healthily, as well as to empathize—is found to be a crucial foundation for building children's psychological resilience (Brightwheel, 2023). This emotional learning begins in the family environment, where parental modeling and positive habituation play a critical role (Hanifa & Hidayah, 2025). Children with good emotional literacy tend to be better able to respond to fear rationally, build healthy relationships, and express themselves appropriately, ultimately reducing the risk of anxiety and maladaptive responses to unfounded fears. It is proven that emotional literacy is an important strategy for developing children's psychological resilience, as children who are accustomed to identifying and expressing their emotions healthily have a better ability to manage fear rationally, and literacy activities that incorporate positive emotional values contribute significantly to children's emotional intelligence development.

4.2. Discussion

This discussion elaborates on the relationships between the findings above, connecting them to relevant theoretical frameworks, and strengthening the arguments regarding the mechanisms and impacts of suggestion on children.

4.2.1. Mechanisms of Suggestion and Psychophysical Reactions in Children

Folk tales like Jailangkung have educational and social control functions, but they can potentially foster collective fear if not accompanied by educational guidance, especially in children who tend to interpret supernatural elements negatively. This is exacerbated by the mechanism of suggestion, which according to Le Bon (in Trinurmi, 2021) and Nawawi (2000:72, in Trinurmi, 2021) is the process of influencing views and behaviors without initial criticism. Suggestion is highly effective in children due to the characteristics of their subconscious minds, especially in alpha and theta brainwave states, which make children highly receptive to information. This information is then embedded as belief without considering its rationality. Consequently, mystical narratives like the threat of "being haunted by Jailangkung" can trigger intense physical and emotional responses (psychosomatic reactions), which are not mere illusions but real manifestations of biological defense systems triggered by the subconscious interpretation of perceived threats, consistent with the concepts of HADD and fear of the unknown (Coelho et al., 2021).

4.2.2. The Central Role of Family and Literacy in Developing Emotional Intelligence

Negative suggestions can elicit real emotional and physical responses even if the stimulus is fictitious. The author's personal experience indicates that this effect is not limited to sleep disturbances but also impacts concentration and daily emotional stability. This discussion emphasizes that the family is the primary environment where children learn emotions and develop emotional intelligence (Hanifa & Hidayah, 2025). Parental upbringing, including their ability to differentiate, recognize, manage, utilize, and empathize with feelings, is vital. Furthermore, reading literacy is proven to have a significant influence; good literacy equips children with a rich emotional

vocabulary, enabling them to articulate feelings more accurately and resolve conflicts verbally. Discussions about the emotions of characters in books strengthen children's emotional understanding and communication (Hanifa & Hidayat, 2025). The stigma surrounding mental health hinders the development of emotional intelligence, making early education essential to prevent vulnerability to future mental health problems.

4.2.3. Synergy of Education and Preventive-Educative Approaches

Hypnoparenting emerges as an effective approach that parents can use to instill positive values into a child's subconscious mind, acting as an antidote to negative suggestions from the environment, and shaping healthier and more adaptive mindsets. This discussion concludes on the importance of synergy between formal and informal education in building children's emotional literacy. The hypnoparenting approach offers an effective method for embedding positive suggestions in parenting. Additionally, the implementation of practical strategies such as emotion recognition games, art activities, shared playtime, focused breathing, and associating colors with emotions (Brightwheel, 2023) is essential. By adopting an educational approach to conveying folk tales, parents and educators can transform mystical narratives from sources of fear into tools for promoting emotional resilience and critical thinking, while preventing cognitive biases that trigger irrational fears.

4.3. Solutions and Strategic Recommendations

Based on the findings and discussion above, the following are strategic solutions and recommendations proposed to address and prevent the negative impacts of suggestion on children through strengthening emotional literacy.

4.3.1. Educating Parents and Educators on Emotional Intelligence

Enhancing the understanding of parents and educators regarding the fundamentals of emotional intelligence is a fundamental step. This education should include how to recognize, manage, and utilize one's own emotions, as well as develop empathy towards children. Workshops or seminars on hypnoparenting and emotional intelligence-based parenting can be effective means. Furthermore, parents and educators need to convey folk tales like Jailangkung within an educational framework, rather than a fear-inducing one. This aims to preserve culture without instilling irrational fears in children.

4.3.2. Integration of Emotional Literacy into Early Childhood Education Curriculum

Emotional literacy education needs to be instilled from an early age through diverse activities. This includes reading books with emotional themes, discussing feelings, and practicing recognizing expressions and emotional language. More concretely, early childhood education curricula must explicitly integrate materials and activities that support the development of emotional literacy. This can be achieved through the use of stories, role-playing, art, and discussions focused on emotional recognition and expression. Activities like emotion sorting, creating emotion masks, and focused breathing exercises (Brightwheel, 2023) can become routine parts of learning.

4.3.3. Utilizing Reading Literacy for Emotional Vocabulary Development

Promoting a reading culture in family and school environments is crucial, especially by prioritizing books that address a variety of emotions. After reading, facilitate open discussions about character feelings and their connection to children's experiences. This will enrich children's emotional vocabulary, help them articulate feelings more accurately, and train their ability to resolve conflicts verbally (Hanifa & Hidayah, 2025). Additionally, simple training on the basic principles of hypnoparenting for parents is needed, so they can instill positive suggestions and create an emotionally safe environment for children.

4.3.4. Transforming Mystical Narratives into Positive Educational Media

Efforts to address fear caused by mystical suggestion need to be supported by mental health literacy campaigns, so that society does not overlook the importance of healthy emotional development from childhood. Rather than conveying mystical folk tales like Jailangkung in a fear-mongering tone, parents and educators are advised to change their approach. These stories can be used as educational tools that build emotional resilience, teach cultural values, and promote critical thinking about reality and fiction. The emphasis should be on narratives that strengthen courage and children's ability to distinguish between story and reality, thereby reducing the risk of forming irrational fears.

5. Conclusion

5.1. Conclusion

This research, through a literature review and analysis of the author's personal experience, strongly highlights a powerful connection between mystical narratives, suggestion, and significant psychophysical impacts on children, while also emphasizing the crucial role of emotional literacy. Jailangkung, as an integral part of Indonesian folklore, functions not only as a horror story but also represents society's belief system related to communication with spirits, where its intergenerational transmission through incantations and narratives often triggers strong emotional reactions in children, forming collective fear and reinforcing adherence to unwritten cultural norms. Children naturally exhibit "fear of the unknown" and are highly vulnerable to repeated negative suggestions, such as the threat of ghosts, which can trigger phasmophobia and various psychological and psychosomatic symptoms like insomnia, excessive anxiety, and eating disorders. This vulnerability is exacerbated by the evolutionary mechanism of "hyperactive agency detection (HADD)" and their subconscious mind's ability—especially in alpha and theta brainwave states—to not distinguish fiction from reality, thus allowing mystical narratives to be embedded without filtration, causing irrational fears and cognitive biases that interpret ambiguous stimuli as supernatural. The empirical impact of these negative suggestions is evident from the author's personal experience, which shows that frightening verbal information about Jailangkung can trigger excessive anxiety (situation anxiety), feelings of discomfort, heightened vigilance, and physical manifestations such as sleep disturbances, loss of appetite, headaches, and decreased concentration, affirming that negative suggestions can significantly affect a child's mental and physical well-being. Therefore, emotional literacy—the ability to recognize, understand, express, and regulate emotions healthily, as well as to empathize—becomes a vital foundation for children's psychological resilience, starting from the family environment with positive modeling and habituation from parents, which ultimately enables children to respond to fear rationally, build healthy relationships, and express themselves appropriately, while also reducing the risk of anxiety and maladaptive responses to unfounded fears.

5.2. Recommendations

Based on the findings and discussion, the following strategic recommendations are proposed to address and prevent the negative impacts of suggestion on children through strengthening emotional literacy:

5.2.1. For the Government

The government is expected to formulate policies that support national mental health literacy, including public campaigns to raise awareness among parents and the community about the impact of negative suggestions on children's psychological development. Additionally, the government can support initiatives for developing early education curricula that explicitly integrate emotional literacy materials and activities, and provide training for educators and child mental health professionals.

5.2.2. For the Content Industry

The content industry, including producers of films, series, games, and digital platforms, plays a crucial role in shaping children's perceptions and emotional responses. It is recommended that this industry implement clearer and more easily understandable content classifications and warnings for materials containing mystical or horror elements, so parents can make informed decisions regarding what their children watch. Furthermore, collaboration with child psychologists and educational experts during pre-production and post-production stages is highly encouraged to ensure narratives are presented responsibly, minimizing potential negative impacts such as irrational fears or anxiety, and can even embed messages that promote critical thinking or healthy cultural understanding.

5.2.3. For Educational Institutions

Educational institutions are expected to implement comprehensive emotional literacy education programs from an early age, from Kindergarten through elementary school. This can be achieved by integrating material into subjects, organizing extracurricular activities focused on emotional development, and providing training for teachers on teaching strategies that support emotional intelligence. Promoting a reading culture with books on emotional themes and open discussions about feelings should also be a priority.

5.2.4. For Future Researchers

This research is a literature review with an analysis of personal experience. Therefore, future researchers are encouraged to conduct empirical research using broader quantitative or qualitative methods, involving a large sample of children and parents to validate these findings. Future research can also explore the specific effectiveness of emotional literacy programs or hypnoparenting interventions in reducing phobias and other psychophysical impacts on children exposed to negative suggestions.

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