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Enhancing Students Psychological Well-being in Islamic Boarding Schools: The Impact of Prophetic Values-Based Group Counseling

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Enhancing Students Psychological Well-being in Islamic Boarding Schools: The Impact of Prophetic Values-Based Group Counseling

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Abstract: This study analyze the impact of group counseling sessions based on prophetic values on the psychological well-being of students in Islamic boarding schools in East Java, Indonesia. Sixty students from five schools participated in an experimental design involving pre-tests and post-tests. The intervention included seven group guidance sessions led by non-professional counselors, emphasizing prophetic values. A 22-item scale assessing various aspects of psychological well-being was used, and the effectiveness of the intervention was analyzed using a one-way ANOVA test. The results showed significant improvements in the psychological well-being of the experimental group, with higher mean scores post-intervention compared to the control group. The study highlights the critical role of peer relationships in the psychological health of students in these schools. The successful incorporation of prophetic values in the intervention aligns with the students' cultural and religious background, enhancing its effectiveness. The findings suggest the importance of including such value-based guidance programs in the curriculum of Islamic boarding schools, tailored to their unique educational environment. The study also recommends training for mentors in guidance skills to better support student well-being in these settings.

Key Words: Prophetic values; Psychological well-being; Islamic boarding schools; Group counseling; Students development; Pesantren

INTRODUCTION

Pesantren, as an educational institution, possesses a distinct characteristic that sets it apart from other educational institutions. The values of *pesantren* life that frame social interactions among *kiai*, *ustadz*, and *santri* represent this unique distinguishing feature (Matulesy & Noviekayati, 2014). Broadly, *pesantren* are categorised into three types: *salaf*, *khalaf*, and a combination of *salaf-khalaf*. The development of *khalaf pesantren* programmes, particularly in general education like *madrasah/school*, is expected to meet the community's needs for formal education. This development indirectly leads to new challenges in the *pesantren*. These issues arise from two factors: internal and external. Internal factors relate to the self-esteem, self-efficacy, and cognitive aspects of teachers. External factors include the condition of the *pesantren*, its management, and its culture (Ashari, 2018).

The *pesantren* is an educational institution where efforts are made to enhance faith and piety towards Allah SWT, develop beneficial knowledge, and serve religion, society, and the nation (Yusuf, 2011). As a result, in the learning activities, students (*santri*) are taught the noble values of the *pesantren*, which are applied in all aspects of their lives. This approach gives the *santri* a distinct personality

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compared to learners in other educational institutions. *Pesantren* maintain their tradition as an “authentic” Indonesian institution, thus their approach to teaching behavior and habits is quite unique (Madjid, 1997). Human behavior in daily life is fundamentally determined, driven, or directed by cultural values. Dominant values give rise to dominant behaviors in human life, shaping cultured humans (Bali, 2017). Important values to consider when studying group behavior include (1) instrumental and terminal values; (2) intrinsic and extrinsic values; (3) personal and social values; and (4) subjective and objective values (Budimansyah & Komalasari, 2011).

The development of *pesantren* (Islamic boarding schools) involves various challenges, not only for the institution itself but also for the students (*santri*). Various issues faced by *santri* in *pesantren* include learning habits at Al Amanah Junwangi *Pesantren* (Nabella, 2017) and Ar-Raudlatul Ilmiah *Pesantren* (Thoyyibin, 2017), social problems (Hotifah, 2014), adjustment issues at Nurul Izzah Gresik *Pesantren* (Pritaningrum & Hendriani, 2013), and health problems (Kompasiana, 2015). This is supported by another research finding that most of the problems brought by counselees to counseling sessions relate to their learning history, namely by studying and maintaining life skills relevant to addressing their individual problems (Lisievi, 2015).

The numerous challenges faced by students (*santri*) in *pesantren* occur in various daily activities and indirectly become obstacles that impact the psychological well-being of these students. In reality, each *santri* is an individual with unique potentials. A common issue among *santri* is achieving targets set by the *pesantren*, which may include non-religious subjects like mathematics, computer science, and others. These activities can consume time that might otherwise be used for reviewing (*murajaah*) and memorizing the Qur'an. The busy daily routines of *santri*, combined with their developmental stage, can lead to fluctuating emotions, instability, feelings of boredom and despair due to being away from their peers, and issues arising from differences in social and economic status, leading to new problems such as lack of self-confidence, bullying, and theft. These issues are part of the aspects of psychological well-being, which include autonomy, personal growth, positive relations with others, environmental mastery, and self-acceptance. Addressing these aspects is crucial for the overall well-being and development of the *santri*, ensuring they not only excel academically and religiously but also grow as well-rounded individuals capable of handling various life challenges.

Psychological well-being refers to how individuals feel about their daily experiences and the various activities they undertake, particularly as they encounter various challenges and problems that affect their mental state. Research has elaborated that psychological well-being is associated with life quality factors including health, positive and negative influences, emotional intelligence, and social anxiety (Luna et al., 2019), self-acceptance, and the fulfilment of human life (Grace, 2015). It also relates to an individual's awareness of their own ability to cope with stress, be productive, and contribute their skills to society (Bakir & Kangalgil, 2017). Factors influencing psychological well-being are crucial for achieving optimal mental and emotional health. Various aspects affect this well-being. Ryff and Singer (2008) noted that age, gender, socioeconomic status, social support, religiosity, optimism, emotional regulation, attachment and warm relationships, as well as life goal achievements, are significant factors. Other influencing factors include psychosocial elements, sociodemographic aspects, resilience, and social support (Eva et al., 2020). Additionally, academic stress is also recognized as a factor that can impact an individual's psychological well-being (Selian et al., 2020). These insights highlight the multifaceted nature of psychological well-being and the importance of considering a broad range of factors in efforts to support and enhance it, especially in educational settings such as *pesantren*, where students face unique challenges and pressures.

The authenticity maintained by *pesantren* represents a potential resource that can be leveraged to address the challenges faced by *santri* (students). Utilizing the inherent potential within *pesantren* is expected to create appropriate, effective, and efficient support in resolving the issues faced by *santri*. These challenges encompass not only academic aspects but also personal and social aspects. This concept proposes a model of guidance based on the local wisdom of the *pesantren* that is effectively able to solve and resolve the problems faced by *santri*. This group guidance concept is developed through an indigenous helping approach that integrates local cultural components with the discourse of social ecological theory and field theory. This approach accommodates subculture and culture as macro and suprasystems in the process of shaping behavior and human psychological development (Hotifah, 2019).

Utilising the potential of *pesantren* involves more than just upholding traditions; it also means making the most of the human resources available within the *pesantren* system. Not every *pesantren* has a professional counsellor, so this research utilised a model of guidance carried out by professionals including peers, volunteers, *santri* advisors, teachers, and administrative staff (Myrick, 2011). In this context, the development of group guidance based on prophetic values is to be undertaken by paracounsellors, who are not yet professionals, but will first undergo training to gain the necessary competence in conducting guidance, especially group guidance based on prophetic values. The *santri* advisors, often not much older than the *santri* themselves, are sometimes referred to as peer advisors. Characteristics of peer helpers encompass core skills of peer support, including effective communication, active listening, empathy for peers who are feeling low, instilling hope with confidence, knowing the boundaries of confidentiality, attitudes of tolerance and respect, the ability to accept constructive feedback about their ability to help, readiness to validate approaches to problem-solving, and an openness to new ideas (Cowie & Jennifer, 2007).

Prophetic values are centred on a level of contemplative self-awareness and transformative practices that challenge and go beyond the conventional technocratic and neoliberal consciousness, characterised by individualism, therapeutic adjustment, egocentric greed, and cultural and structural injustice. In our comprehensive practice, we move away from the standard system (Forbes, 2016). This concept is supported by research demonstrating how the prophetic leadership model significantly influences innovative work behaviours through workplace spirituality. Workplace spirituality substantially impacts innovative work behaviours, both directly and through fostering positive employee relations. It implies that prophetic values evolve not solely due to cultural and structural injustices but can also arise within the culture of a group (Hamidah & Yasin, 2020).

This study aims to assess the effectiveness of group guidance intervention using prophetic values in enhancing the psychological well-being of *santri*. Using *pesantren* resource, in this research is peer advisors as a non-professional source, might help *santri* with their psychological well-being problem because of less boundaries, tend in the same around of age, and understand *santri*'s life cycle. Furthermore, the intervention that researcher offered by using group guidance with flexible schedule and clear instruction from the handbook really help peer advisor to decrease *santri*'s psychological well-being problem in six dimensions. Moreover, in guidance and counseling field, this research might reveal the result of non-professional counselor as known as paracounselor in non-formal educational setting that with enough training and implementation, non-formal sector could be covered by guidance and counselling intervention.

METHOD

This is a quantitative research, utilizing an experimental design that includes a pre-test post-test control group. The intervention consists of group counselling sessions provided to the experimental group, with a total of six sessions centered around prophetic values to boost psychological welfare.

Participants

The subjects used were 60 students with varying levels of psychological well-being, randomly selected from five Islamic boarding schools, with each school contributing 12 students for the experimental group and 12 students for each boarding school. The subject were chosen using random sampling despite their result on questionnaire from preliminary studies. The boarding schools in question are Tebuireng Jombang, Zainul Hasan Genggong Proolinggo, Miftahul Ulum Jabung Malang, Nasyrul Ulum Sumenep, and Darul Falah Ponorogo.

Procedures

This study begins with a pre-test and concludes with a post-test after the intervention is carried out. The treatment consists of group guidance sessions focused on prophetic values, conducted over seven meetings. The intervention is imparted to the students by their mentors, hence the practitioners in this research are non-professional counsellors. A psychological well-being scale comprising 22 items is

employed in this study. The scale encompasses six dimensions of the students' psychological well-being: self-acceptance, personal growth, life purpose, positive relations with others, mastery of the environment, and autonomy. Those six dimensions came from psychological well-being theory by Ryff. The scale was originally consist 42 items however in this reseach was modified into 36 items. The psychological well-being instrument utilized in this study boasts a reliability value of 1.0. The analytical technique used is the one-way ANOVA test. This technique is applied to measure the effectiveness of the treatment by observing differences across the various groups, specifically the experimental and control groups.

RESULTS

The process that must be undertaken prior to conducting a one-way ANOVA test is to examine the assumptions of the data, ensuring that the data are normally distributed and homogenous as presented in Table 1.

Table 1. The result of Anova Test

Group	The Normality Test (Shapiro-Wilk)	The Homogeneity Test (Sig.)	Anova (Sig.)
Experiment group (pre test)	0.031	0.056	0.000
Experiment group (post test)	0.000		
Control group (pre test)	0.002		
<i>Control group (post test)</i>	<i>0.009</i>		

Based on Table 1, it's evident that the data are homogeneous, as shown by the calculated value (Sig.) > 0.05, indicating homogeneous data. The significance value for the ANOVA is 0.000, which is less than the alpha level of 5%. Therefore, the decision in this test is to reject the null hypothesis (H₀), indicating that there is at least one group with a mean value that differs from the other groups.

Table 2. The results of T-Test for each group

Group	N	Sig.
Experiment group (pre_test)- Experiment group (post test)	60	.000
Control group (pre_test)- Control group (post test)	60	.000
Experiment group (pre_test)- Control group (pre test)	60	.884
<i>Experiment group (post_test)- Control group (post test)</i>	<i>60</i>	<i>.205</i>

The experimental and control groups, meaning the psychological well-being scores of the students have increased. The data also indicate that there is no significant difference between the experimental and control groups before the intervention, and similarly after the intervention. Both groups experienced improvements due to the intervention, but the extent of the improvement differs between them.

Table 3. The different of mean for each group

Groups	N	Mean
Experiment group (pre_test)	60	58.7833
Control group (pre_test)	60	59.5167
Experiment group (post_test)	60	64.2500
<i>Control group (post_test)</i>	<i>60</i>	<i>62.2833</i>

Table 3 indicates that although both the experimental and control groups experienced improvements, the increase in the experimental group was not significantly higher than in the control group, with a difference of 1.9667. This is further supported by the fact that the mean of the experimental group before the intervention was lower than the mean of the control group before the intervention, with a difference of 0.7334.

DISCUSSION

The effectiveness test results show that the product produced is effective in improving the psychological well-being of *santri* (Islamic boarding school students). This is indicated by the results of a one-way ANOVA test where the Sig. value is 0.000, which is less than the α value of 0.05. This calculation indicates that there is a significant difference between one or more groups. While there are significant differences between groups, there are exceptions, such as between the experimental group before and the control group before, and the experimental group after and the control group after. Although these groups do not show significant differences, their mean values differ. The experimental group before had a lower mean than the control group before, and the experimental group after had a higher mean than the control group after. This indicates that the increase in psychological well-being of the *santri* in the experimental group is higher than that in the control group.

The subjects of this study were *santri* randomly selected from 5 Islamic boarding schools in East Java. These schools include Tebuireng Jombang, Miftahul Ulum Malang, Zainul Hasan Genggong Probolinggo, Nasyul Ulum Aengdangke Sumenep, and Darul Falah Ponorogo. Islamic boarding schools are the oldest model of Islamic education in Indonesia, born as a response of the community in the process of cultural acculturation of Islam. This form of education aims to shape individuals who understand religion as their way of life, combining culture and morality in society (A. Abdillah & Maskuri, 2022). The *santri* in this study were aged 13-15 years, meaning they are in the adolescent developmental stage. Adolescents in Islamic boarding schools differ significantly in daily activities and freedoms compared to their peers outside, such as in dress code and restricted environments for play and daily activities. Not all *santri* choose to be in these schools of their own volition, with various reasons such as parental pressure or cultural expectations influencing their choice (Ismawati, 2021).

Amongst five pesantren, all of them has their own uniqueness in implementation of intervention. Intervention was given by a peer advisor based on their culture and timeline of study. One thing that made pesantren different with ordinary school was their timeline could be different since *santri* already had some activities after school and that made some intervention took a longer time than another. In Tebuireng Jombang, the result of intervention showed a significantly increased from pre-test and post-test. Same goes with Miftahul Ulum Malang had young peer advisor among another pesantren's peer advisor showed a different result after got several intervention regarding a thin age-gap. Zainul Hasan Genggong Probolinggo, Nasyul Ulum Aengdangke Sumenep, and Darul Falah Ponorogo had peer advisors that had a larger age-gap because of their double role as teacher showed an increase result from pre-test to post-test.

Based on the analysis of the psychological well-being scale of the students, it was found that the issues of psychological well-being of the students are not influenced by their entry into the Islamic boarding schools, but rather by the relationships with peers, which have a significant impact. This is evident from the lack of a significant difference in the psychological well-being scores of the students based on what motivated them to enter the schools, as well as the low scores on the indicator of positive relationships with others. Therefore, it is clear that students in the adolescent age range typically have strong bonds with peers. In a study about the strength of peer bonds, a significant influence was found between peer conformity and the religiosity levels of the students, with the results indicating that peer conformity affects both positive and negative behaviours (Abidin & Anam, 2017; Setyaningsih et al., 2021). The influence of peers begins in childhood and peaks during adolescence (Costanzo & Shaw, 1966; Laursen & Veenstra, 2021). Conformity in peer relationships often includes habits, behaviours, interests, and levels of trust (Laursen & Veenstra, 2021). Differences experienced by an individual within a peer group can lead to conflict and even rejection within the group (Platt et al., 2013). Such rejections typically lead to self-isolation and a decrease in self-confidence within the group (Witvliet et al., 2010). If not addressed promptly, feelings of isolation, solitude, and decreased self-confidence due to rejection from peers can result in discontinuing education (French & Conrad, 2001).

Strong peer relationships in Islamic boarding schools also lead to various problems. Issues in friendships can hinder activities in the schools. Students face difficulties in adjusting to others, especially if there are changes in dormitory roommates and environmental demands they cannot meet (LAILY, 2019; Zuhrotunnisa'Ibandiyah & Hasanah, 2021; F. A. Abdillah et al., 2023). These issues clearly affect the psychological well-being of students in their activities at the schools. Therefore, involving peer

relationships in various activities at the schools is crucial in addressing the psychological well-being issues of the students.

The psychological well-being issues that emerged were addressed using group guidance based on prophetic values. The guidance was conducted by mentors who were close to the students, not much older in age, and had more frequent interactions with them in daily activities. The guidance process used prophetic values as the core values developed in each session. The use of prophetic values aligns with the values internalised by students in the schools. One such value is the characteristics of the prophet, namely truthfulness, trustworthiness, intelligence, and the ability to convey messages effectively.

Islamic boarding schools teach students to emulate and apply everything from the prophet in their daily lives. The internalisation of prophetic values in group guidance activities based on these values is carried out in groups, aligning with the characteristics of the subjects of the study, who are adolescents whose significant relations are their peers, with whom they prefer to spend time (Meuwese, Cillessen, & Güroğlu, 2017). Additionally, the process of facilitating the internalisation of prophetic values to students in the adolescent age range is by choosing a prophet figure they know and idolise. Like in this study, which uses the story of Prophet Yusuf, which they know well, recognize its characters, and idolise. Examining the issues experienced by Prophet Yusuf provides an understanding of prophetic values and influences the interpretation of the psychological well-being of the students.

Providing an understanding of psychological well-being to adolescents has an indirect positive impact on the level of psychological well-being, the capacity to appreciate life satisfaction, positive adjustment, critically and consciously (Belmares, 2017). Individuals have diverse psychological well-being according to how they face problems in their lives (Ryff, 2022), including students, as each individual responds differently to aspects of their psychological well-being (Ramadhan, 2021). Improved psychological well-being is also supported by the strength of the education system in Islamic boarding schools, where opportunities to change the condition of the schools, improvements, and handling of health (physical and mental) are focused on how stakeholders in the schools view these issues (Hanafi et al., 2021).

CONCLUSION

The intervention conducted using group guidance based on prophetic values to improve the psychological well-being of students in Islamic boarding schools has proven effective in enhancing their psychological well-being. Several points to consider include the importance of incorporating guidance activities into the Islamic boarding school program schedule, considering the busy schedule of students in these schools. Additionally, since the student mentors act as para-counselors, training in guidance skills is necessary. Subsequently, the implementation of guidance can be carried out independently according to the needs of each Islamic boarding school.

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