

The Degree of Mental Health of Boarding School Students Based on Islamic Psychoeducation

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Abstract: *The article analyzes the students' mental health level and the administrators' role in counseling assistance through psychoeducation techniques at the Raudhatul Jadid Islamic Boarding School, Lumajang. The design in this research uses mixed based on problems viewed from different perspectives. Based on the research results, the higher the emotional and psychological well-being level, the higher the dimensions of social well-being they felt, and vice versa. The psychoeducation technique with Islamic values used to build the mental health of students at the Raudhatul Jadid Lumajang Islamic Boarding School is the group organization method by forming a male and female student council. Whenever a problem arises with the students, it will first be handled by the male/female student council. Second, an external technique uses tools that can be seen, heard, and felt by students/counselors.*

Keywords: *Mental health, boarding school, Islamic psychoeducation*

Abstrak: *Artikel ini menjelaskan tentang analisis tingkat kesehatan mental santri dan peran pengurus dalam pendampingan konseling melalui teknik psikoedukasi di Pondok Pesantren Raudhatul Jadid, Lumajang. Desain dalam penelitian ini menggunakan campuran berdasarkan permasalahan yang dilihat dari sudut pandang yang berbeda. Berdasarkan hasil penelitian, semakin tinggi tingkat kesejahteraan emosional dan psikologis, maka semakin tinggi pula dimensi kesejahteraan sosial yang dirasakan oleh mereka, begitu pula sebaliknya. Teknik psikoedukasi dengan nilai-nilai Islam yang digunakan untuk membangun kesehatan mental santri di Pondok Pesantren Raudhatul Jadid Lumajang adalah metode organisasi kelompok dengan membentuk OSIS putra dan putri. Setiap kali ada masalah yang muncul pada santri, maka akan ditangani terlebih dahulu oleh OSIS putra/putri. Kedua, teknik eksternal dengan menggunakan alat-alat yang dapat dilihat, didengar, dan dirasakan oleh santri/konseli.*

Kata Kunci: *Kesehatan mental, psikoedukasi islami, pondok pesantren*

Introduction

The number of Islamic boarding school developments in Indonesia recently has increased, with 36,000 Islamic boarding schools and 3.4 million active Islamic boarding schools in 2023 (Meiriki et al., 2020). However, the development of Islamic boarding schools has yet to be matched by an increase in the health level of Islamic boarding

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school residents, especially Islamic boarding school students. The ability of students to adapt to their environment is one sign of students' mental health (Widayanti, 2020).

Life in an Islamic boarding school does not guarantee that a student will feel comfortable living it; cases of students running away from Islamic boarding schools are one of the problems that adapting to an Islamic boarding school is more challenging than imagined (Abdellatif, 2021). Tarsono stated that individuals who cannot adapt to their environment will be restless, anxious, afraid, unable to sleep, not eating well, and so on. This description shows that students also experience problems, so they are vulnerable to mental health problems (Amedome, 2023).

A person's mental health is influenced by two factors, namely internal factors originating from within the individual and external factors originating from the environment (van Reeuwijk, Rahmah, & Mmari, 2023). Internal factors include biological factors, including the brain, endocrine system, genetics, sensory, and the mother's condition during pregnancy, as well as psychological factors, including early experiences, learning processes, and needs. External factors include social stratification, social interaction, environmental conditions, family, community, and school environments (Mainwaring et al., 2024).

The life of students in Islamic boarding schools far from their families makes students feel that they are not cared for enough, so they need support (Maula et al., 2023). Social support for students is significant and aligns with their nature as social creatures (Utarni & Wijayanti, 2011). Humans, as social creatures, always need and are needed by other people. The presence of other people in a person's personal life is essential. Support can be obtained from caregivers and other students by providing information and advice to each other (Putri et al., 2023).

It is estimated that 1 in 20 teenagers in Indonesia will experience mental disorders in 2022, and 2.6% of those who have these disorders will check themselves into health services (Aisyaroh & Ediyono, 2023). Based on several experts' opinions, mental health explains that: "Knowledge and actions aimed at developing and utilizing existing potential, talents and traits as fully as possible, thereby bringing happiness to oneself and others, as well as avoiding mental disorders and illnesses. Or, in other words, adjustment to the social environment (Florensa & Hidayah, 2023).

Quoting from the jargon used by WHO, "there is no health without mental health," indicates that mental health needs to be seen as something as important as physical health (Ridha Prananda Siagian Putri et al., 2023). Recognizing that health is a condition of balance between oneself, others, and the environment helps society and individuals understand how to maintain and improve it (Ulfadilah, 2022).

The Raudhatul Jadid Islamic boarding school is based in the Lumajang Regency area. It has a formal education level, some of which are Raudhatul Jadid Integrated MI, Raudhatul Jadid Integrated MTs, and Raudhatul Jadid Integrated MA. There is also non-formal education, such as Madrasah Diniyah and Tahfidzul Koran. This Islamic boarding school has quite a few students, and almost all of them are school-age children who may lack the knowledge and ability to maintain mental health conditions. Currently, the number of students at the school is more than 713 people from various levels of education.

There is a need for individuals who can carry out professional psychoeducation to deal with this problem. The approach to psychoeducation is to use a positive psychology approach. Psychoeducation is an intervention that can be carried out on individuals, families, and groups, focusing on educating them about the various challenges they face (Moningka & Soewastika, 2022). Psychoeducation aims to help individuals or groups develop self-efficacy and social support in facing these challenges and develop coping skills to face these challenges (Putra & Soetikno, 2018). Psychoeducation can be applied not only to individuals or groups who have psychiatric disorders but also to enable individuals to face challenges in their lives, including everyday problems (Purwati et al., 2022). Efforts made to overcome this situation are by proposing an activity in the form of mental health education. This ability is, of course, one of the things that every student understands: the ability to carry out balanced and happy life behavior (Kholilah & Khusumadewi, 2018). These abilities must be part of a supporting process in creating mental health in the Islamic boarding school environment.

Based on the problems described above, the main focus of this research is a descriptive quantitative analysis of the student's mental health level and the administrators' role in counseling assistance through psychoeducation techniques at the Raudhatul Jadid Islamic Boarding School, Lumajang.

Research methods

The design in this research uses mixed based on problems viewed from different perspectives (Creswell, 2016). Apart from that, to develop a complete understanding of a problem, develop a complete picture, compare, validate, and provide illustrations regarding the descriptive level of mental health of students and the role of administrators in counseling assistance through psychoeducation techniques (Sherman, 2018). The research was conducted at the Raudhatul Jadid Banyuputih Lor Islamic Boarding School, Lumajang Regency, which was carried out from March 3 to April 26, 2024. The research subjects in this study's mental health psychoeducation analysis focused on the Raudhatul Jadid Banyuputih Lor Islamic boarding school, Lumajang Regency, totaling 139 students.

Meanwhile, the data collection techniques used are interviews, questionnaires, observations, and documentation such as video/audio recordings by organizing data and selecting what is essential and studied, as well as making conclusions, so that it is easy for oneself and others to understand (Taguchi, 2018). The indicators and predictors used in the interview and observation guide refer to planning, implementation, evaluation, obstacles, and ways to overcome obstacles. Descriptive analysis data processing is done through editing, coding, data tabulation, data analysis, and data interpretation (Davison & Smith, 2018). Meanwhile, qualitative data analysis uses four stages: data collection, reduction, and presentation. The final step is drawing conclusions and verification (Calfee, 2019).

Results and Discussion

Descriptive Analysis of the Degree of Mental Health of Raudhatul Jadid Islamic Boarding School Students

The large number of students who do not know what mental health is require treatment to prevent severe mental disorders. The diagnosis is made based on the findings of the symptoms and signs that occur. Emotional and behavioral problems will also be examined during this assistance to determine future therapy (Winurini, 2023). The degree of emotional and behavioral problems is determined using questions to research subjects by filling out a questionnaire. The Pediatric Symptom Checklist is a collection of behavioral conditions used to detect psychosocial disorders/problems in

children aged 12-18, and the Strengths and Difficulties Questionnaire in Children. Strength and Difficulties Questionnaire.

There are 70 students, consisting of 30 male students (42%) and 40 female students (68%). The boarding school administrators consist of 4 administrators (2 male administrators and 2 female administrators) and are guided by 1 Kyai. This community service activity begins with giving questionnaires to teenagers regarding mental health as a pre-test questionnaire. This pre-test is to see the extent of teenagers' knowledge about mental health. An overview of participant characteristics can be seen in Table 1 below:

Table 1. Participant Data

| Characteristics | Classification | N | % |
|--------------------|----------------|----|------|
| Gender Participant | Male | 76 | 56,1 |
| | Female | 63 | 43,9 |
| Usia | 11 years | 7 | 5,0 |
| | 12 years | 32 | 23,1 |
| | 13 years | 66 | 47,5 |
| | 14 years | 28 | 20,1 |
| | 15 years | 4 | 2,9 |
| | 16 years | 2 | 1,4 |

Data source: respondent subjects processed (2024)

Based on this table, it can be understood that male participants (56.1%) and 13-year-olds (47.5%) were the most significant participants in this study.

An overview of mental health is obtained by looking at the mean, minimum, and maximum values for participants who fill out the Mental Health measuring tool. The minimum mental health score of 139 participants was 1.21, while the maximum score was 5. Based on this data, the mean and standard deviation scores obtained were 3.34 and 0.76. Apart from the scores mentioned previously, score categorization was also made by measuring instrument norms based on the Z score obtained from the average value and standard deviation. Norms are made into three categories, namely: (1) low for values that are below -1 from the mean; (2) moderate for values that are between -1

and +1 from the mean; and (3) high for values that are above +1 from the mean. Mental health score norms can be seen in Table 2 below:

Table 2. Mental Health Score Norms

| Score Range | N | % | Categories |
|-------------|----|------|------------|
| 4,14-5 | 26 | 15.8 | High |
| 2,64-4,07 | 97 | 72 | Moderate |
| 0-2,57 | 16 | 12.2 | Low |

Data source: respondent subjects processed (2024)

Table 2 shows a picture of the participants with the most moderate mental health scores, namely 72%. The fewest participants had low mental health scores, namely 12.2%. Thus, the majority of participants were moderately mentally healthy. Only a few participants could be described as languishing.

Researchers also looked at participants' mean differences between mental health dimensions. All information regarding differences in mean dimensions of participants' mental health can be seen in Table 3 below:

Table 3. Standard Deviation Values for Santri Mental Health

| Mental Health Dimensions | Min Value | Maks Value | Mean | Std Deviation |
|--------------------------|-----------|------------|------|---------------|
| Emotional Well-Being | 0,35 | 5 | 3,15 | 1,03 |
| Social Welfare | 0,63 | 5 | 3,02 | 0,96 |
| Psychological Well-Being | 0,17 | 5 | 3,65 | 0,82 |

Data source: respondent subjects processed (2024)

Based on Table 3 above, the psychological well-being dimension has the highest mean value. Meanwhile, the social welfare dimension has the lowest mean value in the measuring instrument used in this research. By being at a moderate level, participants have positive emotions about their lives and can function well psychologically and socially.

The mental health of participants based on the gender of the Raudhatul Jadid students, the following data was generated:

Table 4. Participants' mental health by gender

| Gender | N | % | Mean | Sign |
|--------|----|------|-------|------------|
| Male | 79 | 56,1 | 48,52 | 0,015* |
| Female | 60 | 43,9 | 44,50 | * p < 0,05 |

Data source: respondent subjects processed (2024)

Table 4 shows a significant difference in mental health scores between male and female participants ($p < 0.05$). Table 4 also shows that based on the mean, male participants have higher mental health scores than female participants.

Other results in this research show that among the mental health dimensions of well-developed Raudhatul Jadid students are Emotional Well-being and Psychological Well-being. This means that the higher the emotional and psychological well-being level, the higher the dimensions of social well-being they feel, and vice versa (Purwati et al., 2022). Such results can be understood by examining how Islamic boarding schools can trigger students' emotional and psychological well-being through education and mentoring programs (Putri et al., 2023).

Mental Health Psychoeducation Assistance Techniques at the Raudhatul Jadid Islamic Boarding School in Lumajang

The psychoeducational technique used to assist the mental health of students at the Raudhatul Jadid Lumajang Islamic Boarding School is the following technique:

First, the formation of a group organization or group guidance; this psychoeducation technique is a group approach, one of the conventional mentoring techniques, a counseling technique carried out by facilitators by forming and developing students who are already teaching, which is called an "assistant council" which functions at all times. If problems arise with students, they will first be handled by the male/female assistant council. Some of the cases that often occur during research by researchers in Islamic boarding schools are students who do not feel comfortable living in the Islamic boarding school; the female student council will usually provide deep motivation for students like this, and problems like this case will continue before the kyai, there is another unique thing about Islamic boarding schools. Currently, in other Islamic boarding schools, "smoking" is included in the category of serious violations (Priasmoro, 2020). However, unlike the Raudhatul Jadid Islamic boarding school, smoking is not prohibited in this Islamic boarding school.

Second, psychological techniques use tools to be seen, heard, and felt by students/counselees. This technique usually uses strength, power, sincerity, touching hands, advice, and reading prayers. Researchers repeatedly interviewed the facilitators to see firsthand how capable they were of practicing these guidance and counseling activities and techniques. With the polite way he speaks, he often even gives a touch of affection to the students/counselees who are being guided. Even when giving guidance, he can find out which students have or have not prayed, and almost every time, he has guests at his house to listen to his advice and advice (Meunier et al., 2022).

Third, psychological techniques are only carried out in the heart with prayer and hope, but there is no concrete or hard effort, such as with hand and verbal potential. In practice, the Musthafawiyah Islamic Boarding School, which has 513 students, is almost impossible to be guided by kiai, who is very old. However, this Islamic guidance and counseling technique has been in place since the founding of this Islamic boarding school. When interviewing him, there was a quote that shocked him. Researcher, "At this Islamic boarding school, the two of us (with our younger cousin) look after the students from both cardinal directions, namely east and west; we even often communicate with our souls." from the caregiver's account, it shows the power of prayer that has been built up for a long time in the Islamic boarding school. Raudhatul Jadid, at least, is also why researchers assume that teaching staff are not only teachers and friends; more than that, they deserve to be called inner guardians of their students (Lubis & Akhyar, 2018).

With the functions mentioned above, Islamic boarding schools encourage teenagers to play a role not only in becoming students with superior personal qualities but also in being able to actualize these qualities to realize Islam rahmatan lil'alamin through da'wah activities, in addition to playing a role in development. This has its meaning in teenagers' lives (Florensa & Hidayah, 2023). Teenagers have the opportunity to grow their potential while strengthening their belief that they can make a positive contribution to society.

When related to the mean score of the participant's religiosity dimension, the mean score of the consequential dimension is the second highest after the experiential or experience dimension. The consequential dimension discusses how far religious teachings are manifested in human relationships (Fathurrochman et al., 2019). This

dimension is identical to good deeds, namely acts of kindness as a tangible manifestation of faith and worship in social life. The aspect of religiosity, especially regarding the consequential dimension, is accommodated through the functions of Islamic boarding schools.

Conclusion

Based on the research results, among the dimensions of mental health of Raudhatul Jadid students who are well-developed are Emotional Well-being and Psychological Well-being. This means that the higher the level of emotional and psychological well-being, the higher the dimensions of social well-being they feel, and vice versa. Such results can be understood by looking at how Islamic boarding schools can trigger students' emotional and psychological well-being through education and mentoring programs.

The mentoring technique used to build the mental health of students at the Raudhatul Jadid Lumajang Islamic Boarding School is the following method: First, group organization; this counseling technique is a group approach (group guidance) one of the conventional counseling techniques, counseling technique practiced by the Raudhatul Jadid Islamic boarding school This is done by senior students who are usually called the "boys and girls student council." Whenever a problem arises with a student, it will first be handled by the boys/girls student council. Second, an external technique uses tools that can be seen, heard, and felt by students/counselees. This technique usually uses strength, power, vital sincerity, touching hands, advice, and reading prayers. Third, mental techniques are only done in the heart with prayer and hope, but there is no concrete or arduous effort, such as with hand and verbal potential.

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