

Pandemic and Mental Health of Santri (Case Study on New Santris at Pondok Pesantren Al-Amien Prenduan Sumenep Madura)

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Abstract

The Covid-19 pandemic had a significant impact on various aspects of life, including education. Pondok pesantren Al-Amien Prenduan as one of the largest Islamic educational institutions in Madura also got an impact. Government regulations related to the Covid-19 Emergency PPKM in the Java and Bali regions cause the stakeholders to take the policy in relieving the visitation for santris. This certainly affects the psychological aspects of santris, especially for beginners who still need parental figures in an effort to adapt to the pesantren environment. This study aims to determine the mental health of beginner during the lockdown at Pondok Pesantren Al-Amien Prenduan and the various strategies which are used in dealing with this. This research use a qualitative approach with the type of case study. Data collection methods that were used are observation and interviews. In analyzing the data, Miles and Huberman models was used, as well as checking the validity of the data using triangulation. This study resulted in the conclusion that the forbidden visits of guests of santris during Covid-19 had an impact on the mental health of santris, especially new santris. The forms of mental problems of santris during the lockdown are demotivation to study, often crying, and daydreaming. To overcome this problem, the management of the Pondok pesantren Al-Amien Prenduan carried out several strategies, namely providing motivation, requiring santris to follow religious-cultural practices, and keeping busy with various activities.

Keywords: mental health; new santris; pandemic

Introduction

Covid-19 was first discovered in China in December 2019, which then spread to several countries and finally come to Indonesia in March 2020. On March 11, 2020 WHO declared this outbreak a global pandemic.¹ The existence of covid-19 in Indonesia, which is spreading every day and the number of people exposed to the covid-19 virus, is increasing, it make the government should give a new pandemic regulation. These policies were issued to reduce the spread of the COVID-19 virus in Indonesia. There are several terms used in policies to limit the movement of people, namely PSBB, Transitional PSBB, Emergency PPKM, up to level four PPKM.² The government took large-scale social restrictions (PSBB) which later gave rise to government regulations, Government Regulation of the Republic of Indonesia Number 21 of 2020 concerning Large-Scale Social Restrictions in the Context of Accelerating Handling of the 2019 Corona Virus Disease (Covid-19). Large-scale social restrictions include no activities from schools and workplaces, restrictions on religious activities, restrictions on activities in public places, restrictions on socio-cultural activities, restrictions on transportation modes, as well as restrictions on other activities, specifically related to aspects of defense and security. However, the large-scale social restrictions are intended to limit certain

¹ R. Gilang K., *Pelaksanaan Pembelajaran Daring di Era Covid-19* (Banyumas: Lutfi Gilang, 2020), 91.

² Desi Permatasari, "Kebijakan Covid-19 dari PSBB Hingga PPKM Empat Level," *Kompaspedia*, 2021, <https://kompaspedia.kompas.id/baca/infografik/kronologi/kebijakan-covid-19-dari-psbb-hingga-ppkm-empat-level>.

activities of residents who are in an area suspected of being infected with the COVID-19 virus.³

After PSBB, the government issued a policy of implementing restrictions on community activities (PPKM) for Java-Bali in early 2021. PPKM was carried out simultaneously in most areas of Java and Bali, this is based on the Instruction of the Minister of Home Affairs of the Republic of Indonesia Number 15 of 2021. In this regulation it is stated that the implementation of teaching and learning is carried out online, the implementation of activities in the non-essential sector applies 100% work from home implementation of activities in a) the essential sector applies 50% work from office, b) the government sector applies 25% work from office, c) critical sectors apply 100% work from office, d) shops selling daily necessities are limited to operating hours until 20.00 local time with 50% visitor capacity, e) pharmacies are open for 24 hours (with strict protocol restrictions), the procedure of eating and drinking activities in public places only accepts take away, places of worship and public facilities as well as art, cultural, sports and social activities are temporarily closed, as well as restrictions on other activities that can cause crowds.⁴

Pondok Pesantren Al-Amien located at jalan Sumenep-Pamekasan, Pragaan, Pragaan District, Sumenep. It is one of pondok pesantren that also set lockdown regulation. The chief of pondok pesantren released an information with the aim of protecting and safeguarding the santris,⁵ teachers and large families of the Al-Amien boarding house from the risk of covid-19. This information letter signed by the leader and caretaker of pondok pesantren Al-Amien Prenduan. In the information mentioned, among them do not accept visits from outside pondok pesantren (guardians of santris, guests, sales, etc.), do not accept package shipments in any form, and prohibit santris or teachers and families to travel outside pondok pesantren.⁶ With this information, it is hoped that all parties support the efforts made by Al-Amien boarding school, in order to avoid the covid-19 virus.

With this announcement, it has the potential to threaten the mental health of santris of pondok pesantren Al-Amien Prenduan, especially new santris. The new santris are santri who has just entered the world of pondok pesantren. At the beginning of the pondok pesantren, santris are faced with various challenges and changes in life. This is due to the differences in the environment at home and at the Pondok pesantren, whether in the physical, cultural, social or educational environment.

In essence, the motive of a santri entering the world of pesantren is not only to master Islamic sciences, but also to master various forms of skills taught in pesantren. Beyond that, parents who release their children to pondok pesantren have a motive for their children to have a good personality, religious, simple, independent, good character and other good personalities.⁷ The thing that will be very visible to a santri besides the knowledge he has, is his independence. When a child is at home, of course, he will always ask his parents for help in doing something. In contrast to children who live in a pondok

³ Peraturan Pemerintah Republik Indonesia, "Peraturan Pemerintah (PP) Tentang Pembatasan Sosial Berskala Besar Dalam Rangka Percepatan Penanganan Corona Virus Disease 2019 (COVID-19)," Pub. L. No. SK No 022846 A (2020), doi:10.4324/9780367802820.

⁴ Menteri Dalam Negeri Republik Indonesia, "Pemberlakuan Pembatasan Kegiatan Masyarakat Darurat Corona Virus Disease 2019 di Wilayah Jawa dan Bali," Pub. L. No. Nomor 15 Tahun 2021, 6 (2021), https://covid19.go.id/storage/app/media/Regulasi/2021/Juli/INMENDAGRI_NO_15_TAHUN_2021_TENTANG_PPKM_DARURAT.pdf.

⁵ Santris, the plural form of *santri* referred to the students at the Islamic boarding schools.

⁶ Sekretaris Pondok, "Siaga Corona, Al-Amien Prenduan Keluarkan Maklumat LOCKDOWN," *Al-Amien.Ac.Id*, 2020, <https://al-amien.ac.id/siaga-corona-al-amien-prenduan-keluarkan-maklumat-lockdown/>.

⁷ Achmad Muchaddam Fahham, *Pendidikan Pesantren: Pola Pengasuhan, Pembentukan Karakter Dan Perlindungan Anak*, 11th ed. (Jakarta: Publica Institute, 2020), 15.

pesantren environment, where they are required to do everything on their own or independently.

New santri experience a period of environmental transition, from home to Pondok pesantren, which involves a shift in the environmental structure to a larger and more impersonal environment, including interaction with peers, who come from different geographical and ethnic backgrounds, support to be independent and obey the rules in pondok pesantren and follow the existing schedule from waking up until night. This provision requires santris to adapt. For that, a child must have a strong mentality. As Ownsworth in Muzdalifah⁸ explains that self-adjustment is a life process to be able to give a harmony with ourself, others and the environment with changes that occur in the individual. Changes in residence for teenagers can be the beginning of the emergence of problems. Likewise, when teenagers live in Pondok pesantren which is require them to be separated from their parents. This is as stated by Thurber and Walton in Muzdalifah⁹ that a change of residence that requires children to be separated from their parents is a significant transition for teenager.

A failed individual in making adjustments in the educational environment can cause individuals psychological disorders, one of which is feeling stress.¹⁰ According to Marks, Murray & Evans in Rina Fadillah¹¹ explained that stress is a condition when individuals are in situations that are full of pressure or when they feel unable to cope with demanding demands. they faced. This stress eventually became the main factor in the discomfort of new santri in the new environment, namely the pondok pesantren. New santri who do not feel at home will bring up new problems again, including crying a lot, often daydreaming, some are rebellious by always breaking the rules of the boarding house. Although there are lightening regulations for new santri, new santri who cannot adjust to the environment will feel that the rules at pondok pesantren are very heavy and strict.

The visit of the guests of the santri is a routine activity in pondok pesantren environment. The existence of guests visits varies, depending on the regulations of the pondok pesantren or the agreement between parents and children. This regulation on the visit of the guest of the santri will not have an impact on the santri who have been able to adjust to the boarding environment. It is different with new santri who still new and can not adjust themselves with the environment, these santris will miss their parents. At pondok pesantren Al-Amien Prenduan, the parents (guests) visit is scheduled for Friday, due to a holiday. However, due to covid-19, pondok pesantren Al-Amien Prenduan has finally canceled the visit of the guardians of the santris. Eliminating the visit of the guardian of the santri raises a problem, namely that many santris do not feel at home, especially new santri. This is based on an interview with ustadzah Zahrah, a teacher for new santri, who said that with the implementation of the lockdown in pondok pesantren, many of new santri were not feel at home, many were crying and some were pensive.

⁸ Risnida Muzdalifah, Hemy Heryati Anward, and Dwi Nur Rachmah, "Peranan Kelekatan Aman Pada Ayah Dan Ibu Terhadap Penyesuaian Diri Santriwati," *Jurnal Psikologi Pendidikan Dan Konseling: Jurnal Kajian Psikologi Pendidikan Dan Bimbingan Konseling* 5, no. 1 (2019): 50, doi:10.26858/jppk.v5i1.6832.

⁹ Ibid.

¹⁰ Bania Maulina and Dwi Retno Sari, "Derajat Stres Mahasiswa Baru Fakultas Kedokteran Ditinjau dari Tingkat Penyesuaian Diri Terhadap Tuntutan Akademik," *Jurnal Psikologi Pendidikan dan Konseling: Jurnal Kajian Psikologi Pendidikan Dan Bimbingan Konseling* 4, no. 1 (2018): 2, doi:10.26858/jppk.v4i1.4753.

¹¹ Amalia Erit Rina Fadillah, "Stres dan Motivasi Belajar pada Mahasiswa Psikologi Universitas Mulawarman yang Sedang Menyusun Skripsi," *Psikoborneo* 1, no. 3 (2013): 149.

Several previous studies have been carried out regarding mental health in santris around the world, including Fruehwirth¹² in his research which stated that the symptoms of anxiety and depression of first-year santris in North Carolina increased after the start of the covid-19 pandemic. They found that the prevalence of moderate-to-severe anxiety increased from 18.1% before the pandemic to 25.3% in the four months after the pandemic began; and the prevalence of moderate-severe depression increased from 21.5% to 31.7%. White, female and sexual/ gender minority (SGM) santris were at the highest risk of developing anxiety symptoms. Similarly, Faisal¹³ also found that santris in Bangladesh experienced high levels of anxiety, depressive symptoms, and health status. low mentality when facing various changes due to the COVID-19 virus in April 2020.

Meanwhile, this study aims to determine the mental health of new santri during the lockdown at pondok pesantren Al-Amien Prenduan and the various strategies that pondok pesantren uses in dealing with this.

Methods

The method used in this research is a qualitative approach with a case study type. A qualitative approach with the type of case study is used to reveal and describe how the mental health of new santri during the lockdown at pondok pesantren Al-Amien Prenduan and the various strategies that pondok pesantren uses in dealing with this.

In collecting data, researchers used interviews to generate primary data. Where the interview to be conducted is an in-depth interview. This is used to collect information and find out the mental health of new santri during the lockdown at pondok pesantren Al-Amien Prenduan and the various strategies that pondok pesantren has implemented. The informants selected by the researchers in completing this research were new santri and the administrators of the pondok pesantren Al-Amien Prenduan. The reason for selecting some of the informants above is because they are directly involved or have a relationship with the research topic that the researcher will do. The position of the researcher in this case is as an outside researcher who does not have direct contact with the santris of pondok pesantren Al-Amien Prenduan. Meanwhile, to obtain secondary data, the researcher used the literature study method. This method collects data through books or scientific works related to the research theme, namely pandemics and mental health.

Furthermore, in analyzing the researcher's data using the data analysis model of Miles and Huberman¹⁴, the researcher collected as much data as possible from various sources. Then the researcher carried out the data reduction process, sorting out the data according to the research theme and grouped them into their respective categories. The collected data were analyzed by descriptive analysis method. This was done to get a complete picture of the pandemic and the mental health of the new santri of pondok pesantren Al-Amien Prenduan. Meanwhile, to check the validity of the data, the researcher used triangulation¹⁵, where the triangulation used was source triangulation.

Results

Mental Health Problems for New santri at Al-Amien Pondok pesantren Prenduan

Becoming a new santri is not an easy matter. Various things that must be faced include trying to adapt to a new living environment, new activities, and new friends, where the level of adaptation varies from one individual to another. In addition, aspects

¹² Jane Cooley Fruehwirth, Siddhartha Biswas, and Krista M. Perreira, "The Covid-19 Pandemic and Mental Health of First-Year College Students: Examining the Effect of Covid-19 Stressors Using Longitudinal Data," *PLoS ONE* 16, no. 3 March 2021 (2021): 1–15, doi:10.1371/journal.pone.0247999.

¹³ Rajib Ahmed Faisal et al., "Mental Health Status, Anxiety, and Depression Levels of Bangladeshi University Students During the COVID-19 Pandemic," *International Journal of Mental Health and Addiction*, 2021, doi:10.1007/s11469-020-00458-y.

¹⁴ Emzir, *Analisis Data: Metodologi Penelitian Kualitatif* (Jakarta: Rajawali Pers, 2012), 129–35.

¹⁵ *Ibid.*, 372.

of independence, attachment to parents, and a strong personal desire to become santri also affect the level of acceleration of the adaptation process.

Parental visits are one of the encouragements in the struggle for adaptation of new santris. This activity is highly anticipated to release longing, just to tell about his new busy activity, the obstacles faces, and various complaints to solve the burden in her mind. However, since the covid-19 pandemic, parental visits have been cancelled. This has a big impact on the mentality of the santris who still really need the spirit to feel at home in pondok pesantren. Various problems faced by new santri include:

Demotivation of Learning

New santri who are around 13 years old on average do not understand the importance of learning and studying. They only follow the pattern of education in Indonesia, the majority of which have to study in formal education. Like having to study in SD / MI, SMP / MTs. SMA/MA and other levels of formal education.

Giving an understanding of the importance of learning and seeking knowledge is very important to do to the santris, both by the ustadzah and the parents of the santris. Because basically the motivation of parents in children is greatly affects the mindset and psychology of children. Santris' learning motivation will be maximized if it is doing well between educators, parents and santris themselves work together to love learning.

The covid-19 situation has an impact on all sectors of life, including education. As an effort to minimize the spread of covid in pondok pesantren, so pondok pesantren decided a policy to ban parental visits during the pandemic. This has an impact on santris' learning motivation. Previously, santris would get motivations to recognize the struggle to seek knowledge at pondok pesantren by their parents, now they can no longer get it. In addition, the santris will not focus on learning because their minds are reminded of their parents at home. Moreover, they were before receiving education at Pondok pesantrens used to live with their families.

As stated by Masriva Maulidina that when parents visit, parents will give a message to study hard so that she becomes pious santri and understand religion. This message can encourage a child to take part in cottage activities, memorize the prayers taught, memorize *mufrodat* ect. However, when there is no parental visit during the pandemic, she is no longer enthusiastic about learning and participating in cottage activities.

From the explanation above, it can be seen that by eliminating the visits of the guardians of santris, it can lead to demotivation of santris' learning. This will affect the initial motive for the santri to stay, namely to study or study either religion or general knowledge in Pondok pesantrens. Whereas, santris' learning motivation had a very important role in increasing santris' knowledge and insight. As explained by Mawarsih, et al¹⁶ that the family has a very big role in teaching and protecting children.

Crying Often

Most of the santris released their emotions by crying. By crying, they feel a better mood because they have released their burdens. Especially as new santri do not have friends they trust to be friends to vent and complain about.

My favorite place to cry is in the bathroom. In that place the santris will cry profusely. The bathroom is Santri's only place of privacy. In the bathroom, santris will be free to express their emotions because no one else sees and knows it. In addition to the bathroom where the santris cry, there is a pesantren mosque. Some santris will cry when they finish the congregational prayer, because at that time they complain to Allah by

¹⁶ Siska Eko Mawarsih, Susilaningsih, and Nurhasan Hamidi, "Pengaruh Perhatian Orang Tua Dan Motivasi Belajar Terhadap Prestasi Belajar Siswa SMA Negeri Jumapolo," *Jupe Uns* 1, no. 3 (2013): 4, <https://core.ac.uk/download/pdf/290553005.pdf>.

praying, expressing their hopes and worries. Of course, one of the hopes and worries is being able to quickly meet their parents and family who they really miss.

Daydreaming Often

The difference in the environment faced by new santri is certainly not a simple matter. The habit of living together with family at home and then having to live with new people in the pesantren without parents and family. This requires extra effort to adapt to the new environment, especially in pesantren, there are many demands for obligations that must be carried out as santri. The visit of parents to pondok pesantren will be a joy for the santris.

When the prohibition on parental visits to Pondok pesantrens is enforced, it has an impact on santris. Many santris do not focus on their activities; they still carry out their obligations. as santri as stipulated by the rules of the lodge but their minds are at home. A part from being unfocused, the santris also often daydream, their minds drifting away thinking and imagining their parents.

The Strategy Carried Out by the Management of the Pondok pesantren Al-Amien Prenduan

Problems that occur in new santri require serious handling from the management so as not to be very serious problems. It is the responsibility of pondok pesantren administrator so that new santri can quickly adapt to their new environment. The strategies carried out by boarding school administrators include the following:

Providing Motivation

Motivation from the surrounding environment more or less affects a person's situation. In a state of slump, a person needs motivation and positive stimulus so that it can restore enthusiasm. Everyone must have been at a low point. There is no exception for a student at a boarding school. The environment in the Pondok pesantren provides a positive stimulus for the santris, boarding school administrators and other people in pondok pesantren.

New santri who are still in a period of adaptation to their new environment need positive encouragement to survive and struggle to face the twists and turns of the pesantren world. Pondok pesantren administrator, ustadzah and the surrounding environment motivate new santri. This is expected to calm and minimize negative thoughts of new santri such as insecure thoughts, feeling alone, feeling abandoned by parents and others.

Pondok pesantren administrators and ustadzah never stop providing this motivation. Ana Amalia as one of the administrators of pondok pesantren stated that I always give understanding to my fellow santris that seeking knowledge, especially in Pondok pesantrens, is a noble thing. When you become a new santri, it is not easy because you have to adapt with the new environment. But I am sure the fresh santris will be able to get through this period. After all, before I got to the position of being a boarding school administrator, I was in the position of being a new santri. I am just trying to hold on to the end by not giving up. And I managed to get through everything."

Requires santris to follow the practice of religious culture

Like santris in general, the output of santris from Pondok pesantrens is not only expected to understand science, but also understand religion. Activities in Pondok pesantrens cannot be separated from religious activities of worship. Whether we realize it or not, worship activities can provide peace for the souls of santris. The religious culture in the lodge is like requiring qiyam al-laili (wake up at night) to carry out worship. Pray in congregation, perform sunnah prayers, recite the Qur'an and so on.

Rofi'ah as the caretaker of pondok pesantren said that "Worship activities can provide peace of mind, so that new santri who are in the process of adapting are encouraged to pray a lot and recite the Koran, because it can give them inner strength". He also added that "even at pondok pesantren all santris are required to be able to recite the Qur'an properly and correctly according to the provisions of recitation. That's why lessons are held for new santri, especially fresh santris who enter pondok pesantren come from different backgrounds".

Keeping busy with various activities

Busyness with various activities in Pondok pesantrens will seize the attention and minds of new santri to focus on other things. So that santris do not only focus and lament about their situation as new santri and their new lives. Busyness with various activities that are required for santris must be followed by all santris. With the application of busy activities every day, it is hoped that it will accelerate the process of adaptation of santris to pondok pesantren environment.

Nurul Fitriyah revealed "actually the problems of new santri are all the same, namely about adaptation. The younger santris just need time to adapt, maybe now they still feel burdened with the crowded boarding school activities, but later over time they will get used to it and begin to accept it without complaining."

Nurul Nadia as an old student stated "I used to be just like new santri in general, I complained and was tired of all the crowded boarding school activities, but with pondok pesantren activities my previous thoughts about home were finally diverted. I became focused with boarding school activities and how to manage my time at pondok pesantren with lots of activities."

Discussion

Mental Health Problems for New Santri Al-Amien Pondok pesantren Prenduan

Adjusting to a new environment is not an easy matter, especially being in a boarding school environment with a variety of different santri characters. For a child, the main support of course comes from parents. When children feel the pressures of life, parents are the first to complain. In the concept of two directions (bidirectionality), the pattern of relations between children and parents is an agent for the socialization process. The quality of the parent-child relationship reflects the level of warmth, security, trust, positive affection and responsiveness in their relationships. Warmth in the relationship between children and parents makes children feel loved, have a sense of security, develop self-confidence, and carry out explorations that are beneficial for competency development.¹⁷ So that in the first days at pondok pesantren, children are really need the support and presence of their parents to continue to encourage efforts to adapt to the environment and all activities in the Pondok pesantren. However, in the midst of the covid-19 pandemic, pondok pesantren issued a policy to eliminate parental visits to the Pondok pesantren environment.

In response to this, new santri seem to have a double burden to deal with. In addition to having to adjust to different habits at home, they also have to endure longing to meet their parents which is indirectly affects their psychological burden.

Self-adjustment is the process of how individuals achieve self-balance in meeting their needs according to their environment. Self-adjustment can be categorized into four meanings: first, adaptation, which is an effort to maintain its existence, or be able to survive and gain prosperity and spirituality and be able to establish satisfying relationships with social demands. Second, conformity, which is mean adapting something to a standard or principle. Third, mastery, which is having the ability to make

¹⁷ Sri Lestari, *Psikologi Keluarga* (Jakarta: Prenadamedia Grup, 2016), 18.

plans so that you can deal with all kinds of conflicts, difficulties, and frustrations efficiently. Fourth, emotional mastery and maturity, namely positively having the right emotional response in every situation.¹⁸ Adjustment is more of a lifelong process. Humans are constantly trying to overcome challenges in life in order to achieve a healthy person.

The adjustment process often causes various problems, especially for the individual himself. If the individual can successfully fulfill his needs according to his environment and without causing disturbance or harm to his environment, it is called "well adjusted". On the otherside if it failed in adjustment process it called "malladjusted".¹⁹

The characteristics of individuals who are well adjusted include being able to respond to needs and problems in a mature, efficient, satisfied, and healthy (wholesome) manner. What is meant by efficient? The results obtained do not waste too much energy, time, or cause errors. While the wholesome is the individual's response in accordance with the nature of his humanity, his relationship with others, and his relationship with God.²⁰ The person has the ability to react to his own needs or the demands of his environment in a mature, healthy and efficient manner so that he can solve mental conflicts, frustrations, and personal and social difficulties without developing excessive symptomatic behavior, such as anxiety, fear, worry, obsessions, phobias, or psychosomatics.

Broadly speaking, one can be said to have normal adjustment if he is able to meet the needs and deal with the problem in a reasonable manner, does not harm himself and his environment, and is in accordance with religious norms. This normal adjustment has the following characters:²¹

1. Absence of excessive emotionality (avoiding excessive emotional expression, harm, or lack of self-control).
2. Absence of psychological mechanisms (avoiding psychological mechanisms, such as rationalization, aggression, compensation, etc.)
3. Absence of the sense of personal frustration (avoiding feelings of frustration because their needs are not met)
4. Rational deliberation and self-direction (having rational considerations and self-direction, namely being able to solve problems based on alternatives that have been carefully considered and directing themselves in accordance with the decisions taken)
5. Ability to learn (able to learn, able to develop their own qualities, especially those related to efforts to meet needs or solve daily problems)
6. Utilization of past experience (able to take advantage of past experience, reflecting on the past both related to success or failure for develop a better quality of life)
7. Realistic, objective attitude (being objective and realistic, able to accept the realities of life faced fairly, able to respond to problems rationally, not based on negative prejudice).

Seeing the impact of PPKM on new santri in the form of demotivating and frequent learning, crying in the first month in pondok pesantren can still be categorized as normal in the process of adjusting to a new place and not reaching the stage of mental illness. Basically, crying is a positive effort made to release all the emotions that are raging in the chest. In developmental psychology, crying is an urge to defend oneself²² as well as to have a calming effect.

¹⁸ Sunarto and B. Agung Hartono, *Perkembangan Peserta Didik* (Jakarta: Rineka Cipta, 2008), 201–2.

¹⁹ Syamsu Yusuf and A. Juntika Nurihsan, *Landasan Bimbingan dan Konseling* (Bandung: PT Remaja Rosdakarya, 2009), 210.

²⁰ Alexander A. Scheiders, *Personal Adjustment & Mental Health* (New York: Winston, 1964), 51.

²¹ *Ibid.*, 274–76.

²² Zulkifli L, *Psikologi Perkembangan* (Bandung: PT Remaja Rosdakarya, 2006), 16.

In addition, there are several elements that influence santri's learning motivation, namely ideals or aspirations, abilities, physical and spiritual conditions, environmental conditions, dynamic elements in learning and learning, as well as the teacher's efforts in teaching santri.²³ Related to the case of demotivation to learn new santri, it is closely related to physical, spiritual, and environmental conditions. Environmental conditions that are different from the house accompanied by a ban on parental visits have caused santri to feel the need to make extra adaptations and be in less comfortable conditions. This situation automatically affects the spiritual condition of the santri, namely not concentrating on learning and feeling uncomfortable in pondok pesantren which causes food intake to decrease and affects their physical condition.

As explained by Cederblad in Sofwan²⁴ that adolescent behavior is very vulnerable to environmental influences, one of the most difficult parts of adolescent development, in this case new santri, is adjustment to the social environment outside the family environment. If adolescents cannot cope with various existing stressors, various negative conditions can arise such as anxiety, depression, and can even trigger the emergence of psychotic disorders. The impact that can occur in adolescents in conditions such as the above is the emergence of various complex problems, both physical, emotional and social including education, for example, various physical complaints that are not clear why or various problems that have a social impact, such as lazy school, truancy, participating fights between santri, abuse of Narcotics, Psychotropics, and others.

The Strategy Performed by the Management of the Pondok pesantren Al-Amien Prenduan Gives Motivation

In an effort to make santri able to adapt quickly to the environment and all the activities in it, the ustadzah assisted by pondok pesantren administrators always motivate new santri at every opportunity, both in the learning environment or when they meet them. The ustadzah also did not get tired of meeting new santri who were crying while giving them motivation that after they felt the hardships of being in pondok pesantren, they would be able to learn the lessons of a good life in the future. The advice and motivation also revolves around realizing that the effort to feel at home in pondok pesantren is part of the Birrul Walidain and encouraging them to study hard and explore every potential that exists within themselves as a provision for future success. In addition, the kyai/ nyai also provides motivation for the santri, especially after leading the prayer in the mushalla.

Motivation is a series of efforts to provide certain conditions so that someone wants and wants to do something. Motivation will cause a change in the energy that exists in humans so that it will be related to psychological problems, feelings and emotions to then act or do something. All of this is driven by needs, drives and goals.²⁵

From the above understanding, it can be found that there are three main components in motivation, namely needs, drives, and goals.²⁶ Needs occur when the individual personally or those outside him feel an imbalance between expectations and reality. In this case, the desired need is that when a new santri is staying, he is able to adapt to new habits that are different from the habits at home, but it turns out that he has difficulty adapting to the environment and the situation is exacerbated by eliminating parental visits during the pandemic, even though the visit is a form of support and

²³ Dimiyati and Mudjiono, *Belajar dan Pembelajaran* (Jakarta: Rineka Cipta, 2009), 97–99.

²⁴ Sofwan Indarjo, "Kesehatan Jiwa Remaja," *KEMAS: Jurnal Kesehatan Masyarakat* 5, no. 1 (2009): 51, doi:10.15294/kemas.v5i1.1860.

²⁵ Sardiman, *Interaksi dan Motivasi Belajar Mengajar* (Jakarta: PT Raja Grafindo Persada, 2010), 74–75.

²⁶ Dimiyati and Mudjiono, *Belajar dan Pembelajaran*, 80–81.

encouragement, strengthening the mentality of new santri. Encouragement is the mental strength to carry out activities in order to meet expectations. Encouragement is not carried out by individuals themselves but can also be done by others, such as giving advice from ustadzah and advice from kyai/bu nyai in order to encourage fresh santris to participate in the struggle to encourage themselves to fight discomfort in the new environment and continue to strive for adaptation. environment. Next up is the goal. Goals are things that an individual wants to achieve. In this case, the new santri try to adapt in pondok pesantren and the enthusiasm to participate in all forms of activities shows that the santris aim to become santris who are able to finish their education in Pondok pesantrens so that they become successful human figures in the hereafter.

In this regard, there are three functions of motivation: first, it encourages people to act. Second, determine the direction of action, namely towards the goal to be achieved. Third, selecting actions by determining what actions must be done in order to achieve the goal.²⁷

The motivation given by administrators and clerics is extrinsic motivation, namely motives that are active and function because of external stimuli.²⁸ The provision of extrinsic motivation is expected to raise awareness in new santri (intrinsic motivation) so that by themselves he will feel that the process at pondok pesantren is a physical and spiritual need that will bring goodness in the future. This awareness eventually forms an intrinsic motivation, namely that fresh santris will motivate themselves to feel at home and process to become a better person at pondok pesantren.

The provision of motivation is intended to stimulate new santri to always improve the goals and spirit of pondok pesantren. Increasing the needs of santris from just physiological needs and getting a sense of security and feeling at home in pondok pesantren to become higher level needs. That is, when new santri are comfortable in pondok pesantren, the desires to be achieved will be even higher, such as the need to gain appreciation and self-actualization to improve their existence and develop their talents and interests. This is in line with Maslow's theory of needs which divides human needs into five levels, namely physiological needs (needs for food, clothing, shelter), security, love, appreciation, and self-actualization as shown in the following chart:²⁹



Figure 1: Maslow's pyramid of needs theory

From the picture, it gives an understanding that if each individual has proposed a basic level, they will always increase their needs to a higher level. In this case the new santri, they will go through various phases in their life at pondok pesantren. they will start with their physiological needs by adjusting the tastes and types of food in pondok pesantren which are likely to be different from those at home. Followed by efforts to gain a sense of security in pondok pesantren, they tries to protect theirself from all things that they considers a threat, for example the arbitrary actions of friends or seniors, acts of bullying, and preventive measures in an effort to protect personal belongings. Then at the next level they will look for love by trying to select and find friends who care about them,

²⁷ Sardiman, *Interaksi dan Motivasi Belajar Mengajar*, 85.

²⁸ *Ibid.*, 90–91.

²⁹ Slameto, *Belajar dan Faktor-Faktor Yang Mempengaruhinya* (Jakarta: Rineka Cipta, 2010), 171–72.

start to build friendships and commit to each other to strengthen each other in the struggle to achieve a sense of belonging in pondok pesantren. When these three things have been obtained, it indicates that the santri The new person is ready to reach a higher level, namely the need for self-esteem and self-actualization which will be obtained by developing all abilities, talents and interests to get that recognition.

Require santris to follow religious cultural practices

Worship is a need of the soul. Therefore, new santri are included in all religious activities in the hope that they will get closer to Allah and realize that they are being forged in Pondok pesantrens to become better individuals. The variety of religious culture that is applied in the Al-Amien Pondok pesantren includes praying five times a day in congregation, praying *dhuha*, *qiyam al-laili* (good night) to perform *tahajjud* and *witr* prayers, reciting *munjiyat*, *dzikr*, and others.

Muhaimin classifies the variety of religious cultures into two forms: first, the creation of a vertical religious culture can be realized in the form of increasing relationships with God through increasing religious activities in *ubudiyah* boarding schools, both in quality and quantity. Second, the creation of a horizontal religious culture by making Pondok pesantrens a religious social institution.³⁰

The strategy in realizing the religious culture of pondok pesantren is in accordance with Koentjoroningrat's theory in Sahlan about the form of culture. He argues that cultural development should be applied at three levels, namely the level of values adopted, the level of daily practice, and the level of cultural symbols.³¹ At the level of values adopted, worship practices and religious values are formulated by caregivers and clerics and then developed in pondok pesantren. At the level of daily practice, religious values that have become mandatory regulations are manifested in the form of attitudes and daily life by all santris, while strategies related to cultural symbols appear in the installation of writings and calligraphy containing suggestions and motivations for worship. Symbols of religious culture can also be seen on the display of the mading pondok which always embeds religious moral messages. These symbols are one of the effective ways to increase the spirit of santris' worship.

Some of these approaches are in accordance with Muhaimin's description of various approaches that can be used in the development of religious culture, namely: 1) an experiential approach, namely by providing a religious moral approach in inculcating religious habits; 2) a habituation approach, namely providing opportunities for santris to get used to practicing Islamic teachings and noble character; 3) an emotional approach, which is to arouse the feelings of santris in living and believing in Islamic teachings so that they are motivated to implement them; 4) a rational approach, namely providing a reasonable and logical explanation in understanding Islamic teachings; 5) functional approach, namely providing planting and understanding the benefits of Islam in daily life; and 6) the exemplary approach, which is to provide good examples and role models for fresh santris.

Keeping busy with various activities

Doing various activities is a way to distract yourself from thinking about the various problems at hand. Santri are directed to master Arabic and English by enriching vocabulary and speaking practice. In addition, new santri are also directed to take part in training and competitions related to the development of their talents and interests, such as *khithabah* exercises, making short stories, poems, articles, and making reviews

³⁰ Muhaimin, *Pengembangan Kurikulum Pendidikan Agama Islam di Sekolah, Madrasah dan Perguruan Tinggi* (Jakarta: PT Raja Grafindo Persada, 2005), 61–62.

³¹ Asmaun Sahlan, *Mewujudkan Budaya Religius di Sekolah (Upaya Mengembangkan PAI dari Teori Ke Aksi)* (Malang: UIN Maliki Press, 2017), 85.

competitions. All these activities are arranged by the ustadz and approved by the caregivers.

The variety of religious culture, mastery of foreign languages, and training of santris' skills in developing talents and interests have become the hallmarks of excellence for the santris of Al-Amien Pondok pesantren. According to Taliziduhu Ndraha, culture can be formed through two processes, namely prescriptive and can also be a learning process or a solution to a problem.³²

First, the formation of culture prescriptively through imitation, adhering, and structuring scenarios in the form of traditions or orders from people who have influence. In this case, the caregiver instructs the ustadzah to design all student activities and their schedule, after obtaining the caregiver's approval, the program is socialized to santris to run. This pattern is called the acting pattern, the model is as follows:

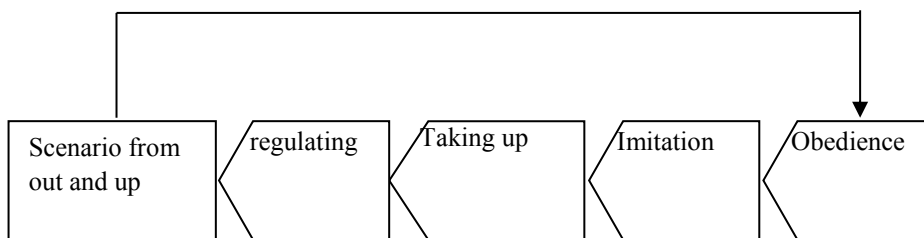


Figure 2. Acting Pattern

The second is the formation of culture through the learning process. This pattern starts from within the individual cultural actors based on beliefs that are firmly held as a stance, and is actualized through attitudes and behavior. Confidence is obtained after cultural actors have experienced either personally or through others about the negative impacts of leaving the tradition. This pattern is called a demonstration pattern, the model is as follows:

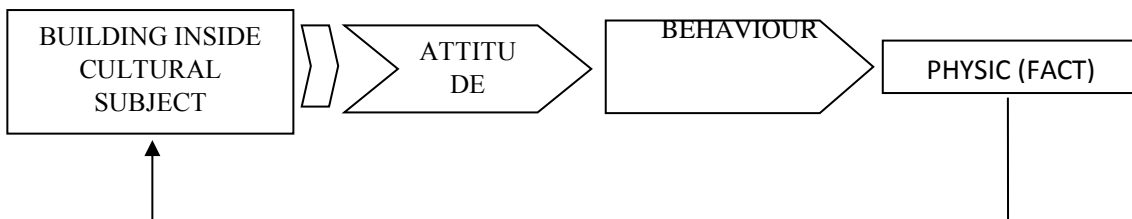


Figure 3. Display Pattern

In the process of internalizing religious culture and various talent and interest trainings, new santri use both methods. The pattern of acting is through the instructions of the caretaker of pondok pesantren to the ustadzah and administrators so that the santris are obliged to follow all the activities of pondok pesantren while the demonstration pattern comes from the santris' personal awareness that worship is a way to get closer to God to ask to be strengthened to live the days at pondok pesantren and participate in various activities. In order to develop self-potential while expelling feelings of discomfort.

Conclusion

In order to minimize the spread of covid-19, Pondok Pesantren Al-Amien Prenduan supports the government's policy to implement Large-Scale Social Restrictions (PSBB). Pondok Pesantren Al-Amien Prenduan aims to protect and safeguard santris, teachers and the extended family of Pondok Pesantren Al-Amien Prenduan from the risk of the spread of covid-19 in pondok pesantren environment. One of the policies set was to eliminate the visits of the guardians of santris and prohibit santris and their caregivers

³² Taliziduhu Ndraha, *Teori Budaya Organisasi* (Jakarta: Rineka Cipta, 1999), 24.

from traveling outside the boarding school. This has an impact on the mental health of santri, especially new santri. The form of student mental disorders during the implementation of Large-Scale Social Restrictions (PSBB) is demotivation to study, often crying and daydreaming. This disturbs the santri to focus on studying and doing the obligatory cottage activities. With the various problems above, the management of Pondok Pesantren Al-Amien Prenduan made several strategic efforts to maintain the mental health of santri again, including providing motivation, requiring santri to follow religious cultural practices and keeping themselves busy with various activities.

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