

NAHDLATUL ULAMA UNIVERSITY AND NAHDLATUL WATHAN TOWARDS WELL BEING ISLAMIC BOARDING SCHOOLS IN WEST NUSA TENGGARA

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Abstract

Psychological well-being of santri is a crucial variable in supporting their overall well-being, educational success, and character development within the pesantren environment. The purpose of this study is to explore the diversity of Nahdlatul Ulama and Nahdlatul Wathan in relation to the psychological well-being of their santri. This research employs a descriptive quantitative method with a cross-sectional approach to assess the psychological well-being of students in both Nahdlatul Ulama and Nahdlatul Wathan pesantren. The population of this study, male and female students, with the sample comprising 334 santri using a saturated sampling technique. Data analysis was conducted using comparative tests with SPSS and Structural Equation Modeling (SEM) with AMOS to identify the aspects contributing positively to psychological well-being. The results reveal challenges such as academic pressure, lack of social support, interpersonal conflicts, and limited access to mental health services. An integrated approach is recommended to create a pesantren environment that fosters psychological well-being, enabling santri to thrive in various aspects of life.

Keywords: Psychological well-being, Students, Pesantren

INTRODUCTION

At this time, many Islamic boarding schools began to integrate general subjects with religious subjects to adapt to the national education system. Islamic boarding schools that previously only taught religious subjects such as fiqh, tafsir, and hadith, now began to include subjects such as mathematics, natural sciences, and social sciences, so that graduates of Islamic boarding schools can compete in the modern world. Entering the 21st century, Islamic boarding schools face the challenges of modernization and globalization. Many Islamic boarding schools have transformed into more formal educational institutions by adopting the national curriculum and involving technology in the teaching and learning process (Musaddad, 2023). Many modern Islamic boarding schools have also established formal schools, such as Madrasah Aliyah (equivalent to high school), which are accredited by the government.

However, although many Islamic boarding schools have followed the current of modernization, there are still traditional Islamic boarding schools that maintain classical teaching methods (salaf) with a focus on yellow books, fiqh science, and memorization of the Qur'an. These Islamic boarding schools continue to play an important role in preserving the tradition of Islamic education that has existed for centuries (Maula et al., 2022). In 2024, Indonesia will remain the country with the largest Muslim population in the world. Based on a report from The Royal Islamic Strategic Studies Center (RISSC), the Muslim population in Indonesia reached around 237.56 million people, which covers more than 85% of the total population of this country. This strengthens Indonesia's position as an important center for the global Muslim community (Rachmawati et al., 2022).

Referring to Law Number 18 of 2019 concerning Islamic Boarding Schools, the law that recognizes Islamic boarding schools as part of the national education system in Indonesia, Islamic boarding schools play an important role in Islamic religious education. Islamic boarding schools are educational institutions that emphasize Islamic religious studies, supported by dormitories as permanent residences for students (Akmaliyah et al., 2021). Islamic boarding schools have environmental characteristics with special activities that must be followed by students. While at the Islamic boarding school, students will follow a study and worship schedule that has been arranged in such a way, which is different from general education outside the Islamic boarding school. For students, all learning activities and daily life are carried out in the Islamic boarding school.

Education has various benefits and objectives, not only the delivery of knowledge and skill development, but also aims to form an independent and responsible person, both towards themselves and their environment. This is because education aims to help develop individual potential in a better direction (Kamalov et al., 2023). According to Kamalov et al., (2023) explain the concept of school well-being, which provides an overview of an ideal educational institution that is able to improve the welfare of its students. This concept is not easy to implement and must be improved from various aspects. School well-being is a subjective assessment by students of how the environment meets their basic needs. The dimensions of these basic needs are having, loving, being, and health (Febriani et al., 2023).

According to Lyyra et al., (2021), adolescents aged 15-18 years are the age that has the potential to form individual personalities and good social concepts, which can provide a sense of well-being to students. If the Islamic boarding school is considered good by the students, then this will form a feeling of happiness and a positive attitude. However, if students feel that they do not have good communication with people in the Islamic boarding school, they will experience boredom and feel that the fulfillment of their needs in the Islamic boarding school is neglected (Arif et al., 2024). The cause of the emergence of poor well-being in students can be caused by a lack of security and comfort due to a less conducive environment, as well as students' fatigue in memorizing the Qur'an in the Islamic boarding school.

The purpose of learning in Islamic boarding schools is for students to be independent, have good morals, and Islamic knowledge can be applied in everyday life (Syafuruddin et al., 2022). However, behind these noble goals, life in Islamic boarding schools requires high commitment from students. Every day, students must follow a tight schedule. In addition to studying and studying religious knowledge, students also carry out activities to meet their basic needs independently, such as washing clothes, cooking, and being involved in physical activities in Islamic boarding schools, such as gardening or cleaning the Islamic boarding school environment. Students' activities in Islamic boarding schools are very busy, starting with waking up at 03.30, then preparing for the dawn prayer, after that reciting the Qur'an, having breakfast, studying at school until 13.00, memorizing the Qur'an, reciting the yellow book, and finally going to bed at 23.00 WIB.

Nahdlatul Ulama (NU) and Nahdlatul Wathan (NW) Islamic boarding schools in West Nusa Tenggara (NTB) show variations in their approach to Islamic education and implementation

of santri welfare (well-being). Islamic boarding schools affiliated with NU usually emphasize the teaching of yellow books with a *tawasuth* (moderate), *tawazun* (balanced), and *tasamuh* (tolerant) approach. Education in NU Islamic boarding schools tends to be more inclusive with the development of *fiqh*, *tasawuf*, and the study of faith and morals. Meanwhile, NW Islamic boarding schools focus more on religious education with a *tarekat* approach and teaching of the Qur'an, and emphasize the values of discipline, simplicity, and obedience in implementing Islamic law.

A preliminary study conducted in several Islamic boarding schools on Lombok Island, especially West Lombok in November 2023, showed that 40% of students admitted to feeling uncomfortable because the condition of the Islamic boarding school environment was considered inadequate and not conducive to memorizing the Qur'an. In addition, 50% of students felt that their psychological well-being was disturbed by the burden of memorization and memorization targets that had to be achieved. This phenomenon prompted researchers to develop a measurement tool for Islamic boarding school well-being that was modified with the culture and social community in Indonesian Islamic boarding schools, by adding aspects of religiosity, spiritual intelligence, and happiness. The purpose of this study was to determine the differences in Islamic boarding school well-being and psychological well-being between Nahdlatul Ulama and Nahdlatul Wathan Islamic Boarding Schools.

METHODS

This research uses a quantitative descriptive approach with a cross-sectional design which aims to measure and analyze the psychological well-being of students at the Al-Qur'an memorization Islamic boarding schools located in West Lombok and East Lombok. The number of respondents involved in this study was 334 students, consisting of 211 respondents in West Lombok and 122 respondents in East Lombok (Suyunchaliyeva et al., 2021). The data collection technique was carried out by survey using a previously prepared questionnaire. This questionnaire covers seven aspects of students' psychological well-being, namely having, being, loving, health, religiosity, spiritual intelligence, and happiness. In the preparation stage, a field survey was conducted at both Islamic boarding school locations to identify students who had lived there for more than two years, because they were considered to have sufficient understanding and perception of their psychological well-being. A total of

30 respondents were taken randomly to test the readability and validity of the measuring instrument used. In addition, socialization was also carried out to provide respondents with an understanding of the research objectives and aspects to be studied.

The implementation stage of data collection was carried out by asking students who met the criteria to fill out a questionnaire. Data were collected directly at the two Al-Qur'an memorization Islamic boarding schools in West Lombok and East Lombok. After the data was collected, the next step was data processing through the coding and data tabulation process to organize the results of the completed questionnaires. The tabulated data were then analyzed using statistical methods, namely Pearson correlation analysis to see the relationship between variables and Structural Equation Modeling (SEM) to analyze the structural relationship between variables and the contribution of each aspect to the psychological well-being of students. The LISREL application was used to facilitate the SEM analysis process.

In the final stage, the results of the study are presented in descriptive form to provide a more easily understood picture of the contribution of each aspect to the psychological well-being of students. This study also aims to develop and patent the "Pesantren Well-Being" measuring instrument as an indicator to measure the psychological well-being of students in Al-Qur'an memorization boarding schools, which can be applied in other boarding schools or used in further research. The main focus of this study is to explore the psychological well-being of students and identify the obstacles they face in perceiving their well-being during the Al-Qur'an memorization learning process.

RESULTS

Characteristics Data

The characteristics data from the research results showed that the number of respondents recorded was 334 respondents, the results of which can be seen in Table 1.

Table 1 Characteristics Based on Various Criteria

Characteristics	Frequency	Percentage
Gender		
Akhwan	145	43,4%
Akhwat	189	56,6%
Total	334	100%

Long Stay

Less than 1 year	53	15.9%
1 year to 3 years	76	22.8%
More than 3 years	205	61.4
Total	334	100%

Age

Less than 15 years	24	7.2%
16 to 25 years	252	75.4%
More than 25 years	58	17.4
Total	334	100%

Types of Islamic Boarding Schools

Nahdlatul Ulama	217	65.0%
Nahdlatul Wathan	117	35.0%
Total	334	100%

Based on Table 1, the most gender in this study is Akhwat with 189 respondents (56.6%). While the rest are Akhwan, this is because in Islamic boarding schools, apparently the most gender is Akhwat in Nahdlatul Ulama Islamic boarding schools in West Nusa Tenggara. Based on Table 1, the most length of stay in this study was more than 3 years with 205 respondents (61.4%), this proves that the male/female students have enjoyed the well-being of the Islamic boarding school, because if they have not felt it, they will not know how to feel, the facilities and so on, to perceive the Islamic boarding school. On the other hand, the second is 1 year to 3 years with a frequency of 76 respondents (22.8%).

Based on table 1, the age of respondents shows that the most respondents are 16 to 25 years old with a frequency of 252 respondents (75.4%) (Demeke et al., 2023). In reflecting the age level, it is possible for male/female students not only to follow Islamic boarding school learning, but also to study science and technology, so that male/female students who study at Nahdlatul Ulama and Nahdlatul Wathan Islamic boarding schools, in continuing to various levels of higher and secondary education, to accommodate knowledge from religion and other social knowledge.

Based on table 1, the types of Islamic boarding schools are divided into two, namely Nahdlatul Ulama and Wathan, the basic difference in Nahdlatul Wathan is the presence of Tuan Guru Bajang, so that there is local wisdom that develops in the Nahdlatul Wathan Islamic boarding school, the largest number of respondents was Nahdlatul Ulama with 217

respondents (65%) While the rest are students at Nahdlatul Wathan with different characteristics, so there is a uniqueness in West Nusa Tenggara.

Confirmatory Factor Analysis Data Test Results

1. Having Aspect

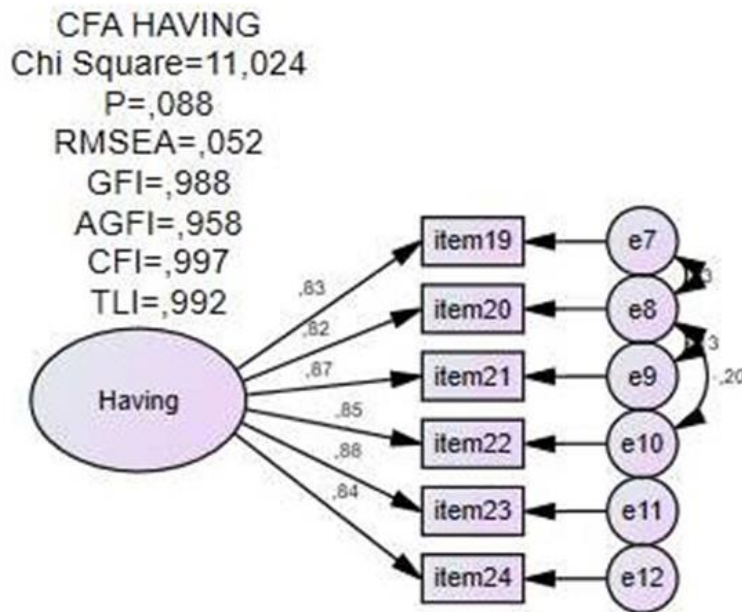


Figure 1. CFA Aspect Having

In Figure 1 above, it can be seen that in order to get a fit model, the researcher eliminated the data as shown in the table below:

Table 2 Goodness of Fit Index for Having Aspect

Fit Index	Fit Criteria	Results	Conclusion
Chi-Square	-	34.62	-
P-Value	> 0.05	0.08	Fit
RMSEA	≤ 0.08	0.05	Fit
GFI	≥ 0.90	0.98	Fit
AGFI	≥ 0.90	0.95	Fit
CFI	≥ 0.90	0.99	Fit
TLI	≥ 0.90	0.99	Fit

Based on the seven indices above, it can be concluded that the measurement model has a fit with the data. According to Cheung et al. (Cheung et al., 2024), if the initial model has shown a fit with empirical data, then the model can be used for further testing with the same data.

Table 3. Recapitulation of Loading Factors for Having Aspects

Item	(λ)	(λ ²)	Std. Error (1-λ ²)	CR	AVE
Item 19	0.83	0.69	0.31	-	-
Item 20	0.82	0.67	0.33	-	-
Item 21	0.87	0.76	0.24	-	-
Item 22	0.85	0.72	0.28	0.86	0.72
Item 23	0.88	0.77	0.23	-	-
Item 24	0.84	0.71	0.29	-	-

Based on the test results in Table 3, all items have loading factor values above 0.70, indicating that each measuring instrument has a high level of validity. In addition, the Composite Reliability (CR) value is 0.86, which is considered high because it exceeds 0.75, while the Average Variance Extracted (AVE) value is 0.72, which is considered moderate because it is still below 0.75.

2. Aspects of Being

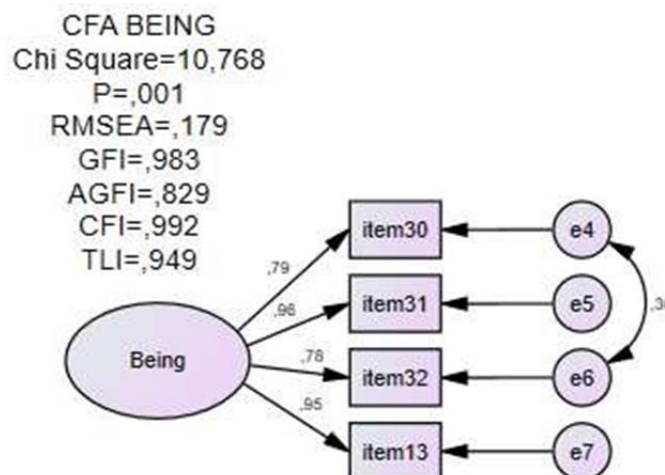


Figure 2. Being Aspect

In Figure 2 above, it can be seen that in order to get a fit model, the researcher eliminated the data as shown in the table below:

Table 4. Goodness of Fitness Index of Being Aspect

Fit Index	Fit Criteria	Results	Conclusion	
Chi Square		34.62	10.76	-
P-Value	> 0.05	0.01		Marginal Fit
RMSEA	≤ 0.08	0.17		Not Fit
GFI	≥ 0.90	0.98		Fit

AGFI	≥ 0.90	0.82	Fit
CFI	≥ 0.90	0.99	Fit
TLI	≥ 0.90	0.94	Fit

Based on the seven indices above, it can be concluded that the model in the measurement is fit with the data even though there are 2 measurements, namely: one measurement of marginal fit and one that is not fit. According to Lorusso and Toraldo (Lorusso & Toraldo, 2023), if the initial model is fit and matches the existing empirical data, then the model can be continued and retested with the same data.

Table 5. Recapitulation of Loading Factors for Being Aspects

Item	(λ)	$^2 (\lambda^2)$	Std. Error (1- λ^2)	CR	AVE
Item 30	0.83	0.69	0.31	-	-
Item 31	0.82	0.67	0.33	0.80	0.71
Item 32	0.87	0.76	0.24	-	-
Item 13	0.85	0.72	0.28	-	-

Based on the test results in Table 5, all items have loading factor values above 0.70, which indicates that each measuring instrument has high validity. In addition, the Composite Reliability (CR) value is 0.80, which is considered high because it exceeds 0.75, while the Average Variance Extracted (AVE) value is 0.71, which is considered moderate because it is still below 0.75.

3. Loving Aspect

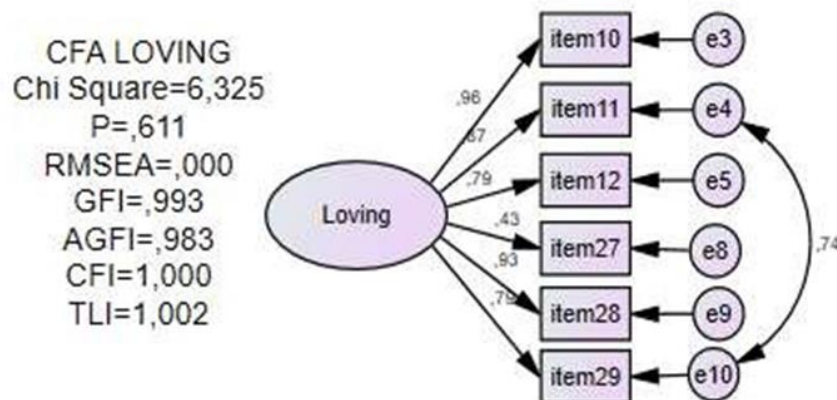


Figure 3. CFA Loving Aspect

In Figure 3 above, it can be seen that in order to get a fit model, the researcher eliminated the data as shown in the table below:

Table 6. Goodness of Fitness Index Loving Aspect

Fit Index	Fit Criteria	Results	Conclusion
Chi Square	34.62	6.32	-
P-Value	> 0.05	0.61	Fit
RMSEA	≤ 0.08	0.00	Fit
GFI	≥ 0.90	0.99	Fit
AGFI	≥ 0.90	0.98	Fit
CFI	≥ 0.90	1.00	Fit
TLI	≥ 0.90	1.00	Fit

Based on the seven indices above, it can be concluded that the model in the measurement is fit with the data. According to Kedron et al. (Kedron et al., 2024), if the initial model is fit and matches the existing empirical data, then the model can be continued and retested with the same data.

Table 7. Recapitulation of Loading Factors for Having Aspects

Item	(λ)	(λ^2)	Std. Error ($1-\lambda^2$)	CR	AVE
Item 10	0.96	0.92	0.08	-	-
Item 11	0.87	0.76	0.24	-	-
Item 12	0.79	0.62	0.38	-	-
Item 27	0.43	0.18	0.82	0.85	0.66
Item 28	0.93	0.86	0.14	-	-
Item 29	0.79	0.62	0.38	-	-

Based on the test results in Table 7, it was found that the loading factor value was above 0.30. Although some items have low loading factor values, the Composite Reliability (CR) value is 0.85, which is considered high because it exceeds 0.75, while the Average Variance Extracted (AVE) value is 0.66, which is considered moderate because it is above 0.50.

4. Health Aspects

In Figure 4, it can be seen that in order to get a fit model, the researcher eliminated the data as shown in the table below:

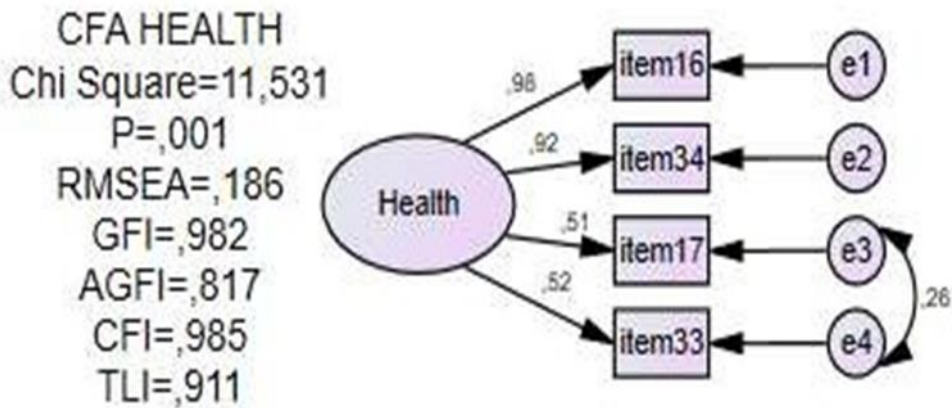


Figure 4. CFA Health Aspect

Table 8. Goodness of Fitness Index Health Aspect

Fit Index	Fit Criteria	Results	Conclusion
Chi Square	34.62	11.53	-
P-Value	> 0.05	0.01	Marginal Fit
RMSEA	≤ 0.08	0.18	Not Fit
GFI	≥ 0.90	0.98	Fit
AGFI	≥ 0.90	0.81	Fit
CFI	≥ 0.90	0.98	Fit
TLI	≥ 0.90	0.91	Fit

Based on the seven indices above, it can be concluded that the model in the measurement is fit with the data even though there is 1 marginal fit measurement and one measurement that is not fit. According to Wise and Kuhfeld (Wise & Kuhfeld, 2021), if the initial model is fit and matches the existing empirical data, then the model can be continued and retested with the same data.

Table 9. Recapitulation of Loading Factors for Health Aspects

Item	(λ)	(λ ²)	Std. Error (1-λ ²)	CR	AVE
Item 16	0.98	0.96	0.04	-	-
Item 34	0.92	0.85	0.15	0.79	0.58
Item 17	0.51	0.26	0.74	-	-
Item 33	0.52	0.27	0.73	-	-

Based on the test results in Table 9, all items have a loading factor above 0.50, which indicates that the measurement instrument has a moderate validity. In addition, the Composite Reliability (CR) value is 0.79, which is considered high because it exceeds 0.75, while the

Average Variance Extracted (AVE) value is 0.58, which is considered moderate because it is above 0.50.

5. Aspects of Spiritual Intelligence

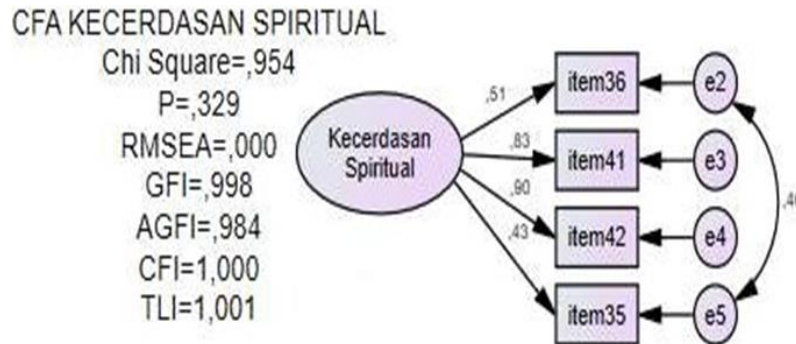


Figure 5. CFA Aspects of Spiritual Intelligence

In Figure 5 above, it can be seen that in order to become a fit model, the researcher modified the data as shown in the table below:

Table 10. Goodness of Fitness Index of Spiritual Intelligence Aspects

Fit Index	Fit Criteria	Results	Conclusion
Chi Square	34.62	0,95	-
P-Value	> 0.05	0,32	Fit
RMSEA	≤ 0.08	0,00	Fit
GFI	≥ 0.90	0,99	Fit
AGFI	≥ 0.90	0,88	Fit
CFI	≥ 0.90	1,00	Fit
TLI	≥ 0.90	1,00	Fit

Based on the seven indices above, it can be concluded that the model in the measurement is fit with the data. According to Schurr et al. (Schurr et al., 2024), if the initial model is fit and matches the existing empirical data, then the model can be continued and retested with the same data.

Table 11. Recapitulation of Spiritual Intelligence Loading Factors

Item	(λ)	(λ ²)	Std. Error (1-λ ²)	CR	AVE
Item 36	0.51	0.26	0.74	-	-
Item 41	0.83	0.69	0.31	0.79	0.49
Item 42	0.90	0.81	0.19	-	-
Item 43	0.43	0.18	0.82	-	-

Based on the test results in Table 11, the loading factor value is above 0.30, which indicates that the measurement instrument has a relatively low validity. In addition, the Composite Reliability (CR) value is 0.79, which is relatively high because it exceeds 0.75, while the Average Variance Extracted (AVE) value is 0.49, which is relatively low because it is below 0.50.

6. Happiness Aspects

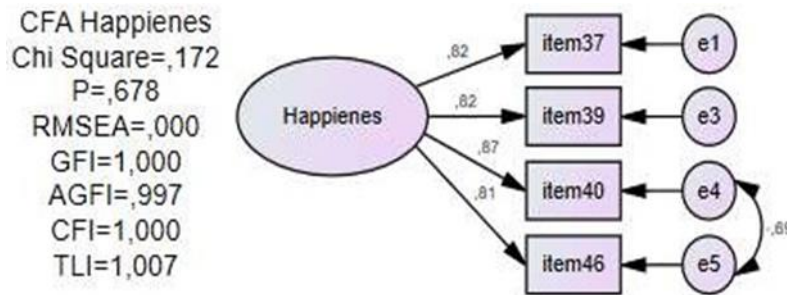


Figure 7. CFA Happiness Aspects

Table 12. Goodness of Fitness Index Happiness Aspect

Fit Index	Fit Criteria	Results	Conclusion
Chi Square	34.62	0.17	-
P-Value	> 0.05	0.67	Fit
RMSEA	≤ 0.08	0.00	Fit
GFI	≥ 0.90	1.00	Fit
AGFI	≥ 0.90	0.99	Fit
CFI	≥ 0.90	1.00	Fit
TLI	≥ 0.90	1.00	Fit

Based on the seven indices above, it can be concluded that the model in the measurement is fit with the data. According to Kaya and Henry (Kaya & Henry, 2022), if the initial model is fit and matches the existing empirical data, then the model can be continued and retested with the same data.

Based on the test results in Table 13, the loading factor value is above 0.75, which indicates that the measurement instrument has a relatively high validity. In addition, the Composite Reliability (CR) value is 0.80, which is relatively high because it exceeds 0.75, while the Average Variance Extracted (AVE) value is 0.69, which is relatively moderate because it is below 0.70.

Table 13. Summary of Happiness Loading Factors

Item	(λ)	(λ ²)	Std. Error (1-λ ²)	CR	AVE
Item 37	0.82	0.67	0.33	-	-
Item 39	0.82	0.67	0.33	0.80	0.69
Item 40	0.87	0.76	0.24	-	-
Item 46	0.81	0.66	0.34	-	-

Structural Equation Model

From the aspects measured in this study to measure the psychological well-being of students at Nahdlatul Ulama and Nahdlatul Wathan

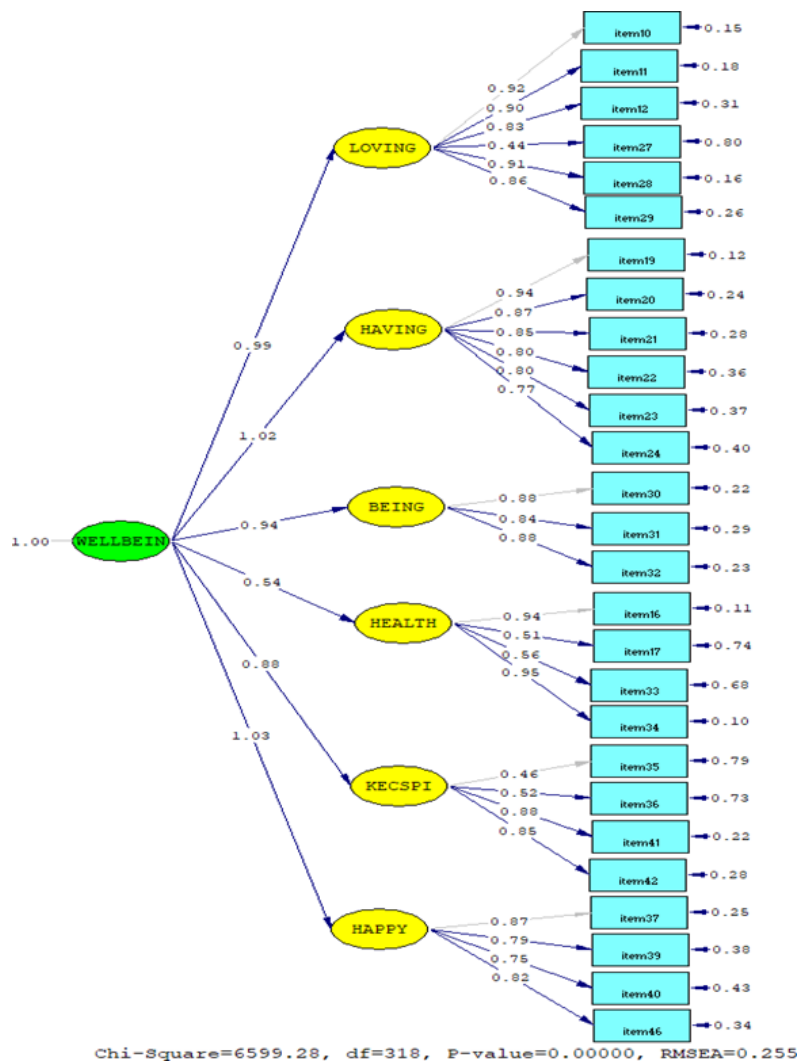


Figure 8 Structural Model Between Models

Based on Figure 7 above, the most dominant contributors are the having and happiness aspects. This is because the having aspect has a high correlation with its indicators, while the happiness aspect has a strong relationship with its indicators.

Diversity of Psychological Well-being of Nahdlatul Ulama and Nahdlatul Wathan Students

Table 14. Differences between Nahdlatul Ulama and Nahdlatul Wathan

Aspect	Types of Islamic Boarding Schools	Mean	Std. Deviasi
Loving	Nahdlatul Ulama	24.41	5.34
	Nahdlatul Wathan	23.91	5.75
Having	Nahdlatul Ulama	24.72	5.71
	Nahdlatul Wathan	24.66	5.77
Being	Nahdlatul Ulama	12.13	3.28
	Nahdlatul Wathan	12.17	3.26
Health	Nahdlatul Ulama	14.14	4.18
	Nahdlatul Wathan	14.08	3.51
Spiritual Intelligence	Nahdlatul Ulama	15.37	3.51
	Nahdlatul Wathan	15.36	3.62
Happiness	Nahdlatul Ulama	16.61	3.82
	Nahdlatul Wathan	16.38	3.83

Based on Table 14, the differences obtained for the highest loving aspect of psychological well-being are Nahdlatul Ulama with a mean value of 24.41, which has a difference of 0.5 better than Nahdlatul Wathan. The highest psychological well-being in the having aspect is Nahdlatul Ulama with a value of 24.72, but not too far from Nahdlatul Wathan. Furthermore, for psychological well-being in the being aspect, the highest is Nahdlatul Wathan with a value of 12.17, this is because there is a uniqueness that is not possessed by Nahdlatul Ulama so that the being aspect is higher than Nahdlatul Ulama. The highest psychological well-being in the health aspect is Nahdlatul Ulama with a value of 14.14. While spiritual intelligence is not too far between Nahdlatul Ulama and Nahdlatul Wathan, and the highest Happiness is in Nahdlatul Ulama with a value of 16.61.

DISCUSSION

The findings that occurred in this research were in Islamic boarding school well being, of the six aspects measured there are the highest aspects, namely the aspects of having and

happiness, these two aspects have high CR and AVE values indicating the importance of balance between fulfilling material needs, social relationships and happiness in the welfare of students. The having aspects of both research loci, namely Nahdlatul Ulama and Nahdlatul Wathan, have similarities, for example: financial resources or access to basic needs have a major influence on the psychological well-being of students, this shows that the relevance of this indicator to the construct of having needs to be studied in depth.

According to Fisher et al., (2021) stated that the material aspect is often associated with psychological well being especially in the context of an individual's ability to meet the needs of life. On the other hand, for the happiness aspect, it describes the level of individual happiness which is more emotional such as: satisfaction and happiness in living everyday life. All indicators in the construct also have significant factor loading values. According to Al-Hendawi et al., (2024) in the perma model, happiness comes from five main dimensions, namely positive emotion, engagement, relationship, meaning and accomplishment. Happiness is related to the positive emotion dimension, namely the experience of positive emotions that support psychological well being. explained that psychological well being includes happiness as a core element, which is influenced by the individual's subjective experience of emotional happiness.

From the research findings, the researcher can discuss that the concept of welfare that emphasizes the aspects of having, loving and being, is rooted in the sociological theory of welfare developed by Allardt, this theory emphasizes that individual welfare is not only determined by the fulfillment of material needs, but also the quality of social relationships and self-actualization. The educational context according to El Sabagh (El-Sabagh, 2021) adapts this concept to the application in educational environments such as Islamic boarding schools, showing that the balance between the fulfillment of material needs, good social relationships and opportunities for self-development contribute significantly to the welfare and happiness of the Islamic boarding schools themselves.

Unique findings in both Nahdlatul Ulama and Nahdlatul Wathan Islamic Boarding Schools are related to the problem of academic pressure according to Rohmad et al. (Rohmad et al., 2024) academic pressure if Islamic boarding schools provide elementary, middle and high school education is if the learning demands are too high without adequate emotional support, because the students wake up at 04.00 in the morning to prepare and pray the morning prayer in congregation, at 05.00-06.00 saritilawah and memorizing the Koran independently, at

07.00 preparing to study regular school until 14.30, followed by resting and praying the afternoon prayer at 15.00, followed by studying the Koran with memorization until 18.00, praying the evening prayer and memorizing and studying the yellow book from 19.00-21.00, with the high level of routine, many male/female students leave the Islamic boarding school and look for a new place in accordance with own abilities, with a study schedule that is not too busy.

The results of the study revealed that the psychological well-being of students can support emotional balance, in managing the emotions of students, both in dealing with academic pressure and in social relationships in Islamic boarding schools, students with good psychological well-being tend to have better abilities to deal with stress and challenges in the learning process. On the other hand, students also experience loneliness even though the class hours are dense and with friends in the social environment, sometimes they feel lonely, according to Koren et al. (Koren et al., 2025) explaining that separation from family for a long time can give rise to feelings of longing and loneliness, which may have a negative impact on emotional well-being, the problem is that there are still many students who feel homesick, especially when they first enter Islamic boarding schools, because they have to adapt to a new environment.

Field findings reveal that Nahdlatul Ulama and Nahdlatul Wathan Islamic boarding schools need to prioritize programs that can increase the emotional happiness of students such as fun social activities, strengthening relationships between students, and giving awards for their achievements, with the happiness of students can function as a buffer against stress and academic pressure, so that they can focus more on personal and spiritual development. Students who have just entered the Nahdlatul Ulama and Nahlatul Wathan Islamic boarding schools often find it difficult to adapt, so that there are students who leave the Islamic boarding school, according to Taibi et al. (Taibi et al., 2023), from the age level in adolescence is the most important stage in the formation of social identity, difficulty in interacting with other friends in one class can hinder the development of psychological well-being, some students experience it because they are unable to adapt to the social and cultural norms of the Islamic boarding school which can cause social isolation and conflict between students.

Students can increase their motivation to learn because students who feel psychologically well-off have a greater drive to learn and develop. These students are better able to see the long-term goals of their own education, both in spiritual and academic aspects. Basically,

sometimes the ustadzah/ustadz who teach, teach excessive discipline, according to Skinner's opinion, the overly strict discipline system in Nahdlatul Ulama and Nahdlatul Wahtan Islamic boarding schools without appreciation for individual efforts can cause anxiety and decreased motivation, students sometimes face very strict rules that can be felt to limit personal freedom and cause feelings of frustration.

Students in Nahdlatul Ulama and Nahdlatul Wathan Islamic boarding schools are expected to develop positive social relationships, good psychological well-being allows students to interact with peers, teachers and mentors harmoniously. A social environment created by Islamic boarding schools that is good and positive can create a sense of solidarity, emotional support and a spirit of togetherness. Sometimes an imbalance of activities can reduce psychological well-being, the balance between rest and study and other social activities in Islamic boarding schools is an important component of psychological well-being, such as a schedule that is too busy, without enough time to rest or relax can affect the mental well-being of the students themselves.

On the other hand, in improving one's own ability in memorizing the Qur'an and the Yellow Book, students who have psychological well-being tend to be more able to reflect on their strengths and weaknesses, and help them in self-improvement and spiritual growth or spiritual intelligence. Related to Islamic boarding schools that have local wisdom such as Nahdlatul Wathan, there is something unique, students can support special spiritual development, by influencing how students approach and live the spiritual life of students in Islamic boarding schools, with stable psychological conditions, students are more able to deepen religious learning, build closeness with Allah SWT, and integrate religious values into everyday life. Nahdlatul Ulama and Nahdlatul Wathan Islamic Boarding Schools help students in facing changes and challenges, so that Islamic boarding school life often requires adaptation to rules, new environments and independent living. So it is hoped that students can be psychologically prosperous and more ready to face changes with flexibility and a positive attitude.

Sometimes in the Islamic boarding school itself there is limited space for self-expression, according to Mosiichuk (Mosiichuk, 2023) who argued the importance of self-expression to support psychological growth, without it, individuals tend to experience emotional barriers, such as the Islamic boarding school environment which is often oriented towards obedience can limit students to express themselves freely. On the other hand, students are also expected

to be able to achieve good academic and non-academic achievements, students who feel psychologically prosperous have higher concentration and involvement in learning activities and encourage students to actively participate in extracurricular activities, such as: art, sports, or Islamic boarding school organizations. And can reduce the risk of psychological problems, students who are psychologically prosperous can be a protector against the risk of depression, anxiety, or mental stress due to learning and social independence.

The students at the Nahdlatul Ulama and Nahdlatul Wathan Islamic boarding schools are expected to have an attitude of independence and responsibility, life in Islamic boarding schools requires personal and social responsibility, with good psychological well-being, they are more ready to carry out these tasks with confidence. The results of the study for the differences between Nahdlatul Ulama and Nahdlatul Wathan Islamic boarding schools revealed that with the attachment theory approach, a strong emotional relationship and affection between individuals can create a sense of security that contributes to psychological well-being. On the other hand, the positive relations with others dimension emphasizes the importance of good interpersonal relationships in supporting psychological well-being. According to Zhou et al. (Zhou et al., 2023), emphasizing the importance of self-acceptance and realization of potential in students as the core of psychological well-being, the uniqueness of Nahdlatul Wathan's approach which focuses more on self-acceptance and exploration of the personal potential of students can be one of the strengths that need to be maintained and expanded. Nahdlatul Ulama can adopt this strength with several similar approaches to improve this aspect.

CONCLUSION

In the aspect of having, it shows that the fulfillment of material needs is an important foundation for the psychological well-being of students, and the aspect of happiness emphasizes the importance of emotional happiness as a more subjective and affective dimension in supporting well-being, Islamic boarding schools need to create a balance between the fulfillment of material needs and the experience of emotional happiness to achieve holistic well-being. Various problems can indicate that the psychological well-being of students measured in this study needs serious attention if not handled properly, it will disrupt the mental health of the students themselves. Islamic boarding schools can overcome this problem by providing a more supportive environment, access to counseling services and

activities that are balanced between spiritual, academic and social, in measuring the psychological well-being of students in Islamic boarding schools. Increasing social support by forming discussion groups and student communities to share experiences and support each other emotionally and providing interpersonal communication training to help students build better relationships with peers and teachers.

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