Exploring The Kyai's Role in Nurturing The Mental And Spiritual Resilience Of Little Santri: A Phenomenological Approach In Central Java

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Abstract

This study aims to explore the actual involvement of the kyai, as the central father in the pesantren, in honing, nurturing and loving the students in the pesantren. The kyai became the main figure who was most responsible for commanding the pesantren and all its contents, including the problems experienced by the students. In this case, researchers will explore how kyai overcome santrian problems in the little pesanrren of Qur'an memorizers. This research is a qualitative and field research study, conducted in the Central Java area. Researchers will take three areas as samples of small pesanten for memorizing the Qur'an, namely Pesantren in Demak, Kudus and Pati. Why are these three areas taken, because what has been recognized as the area of the students and is a reference for memorizing the Qur'an. The approach used in this study is ethnomethodology, to produce descriptive data, namely data derived from observations of speech, writing, and behavior of observed subjects. There are three targeted pesantren, namely, Raudhatul Falah Pati Islamic Boarding School, Darul Musthofa Demak Islamic Boarding School, and Yanbu'a Kudus Islamic Boarding School. The results showed that Kyai acted as a religious figure who provided spiritual and moral support to the little students. The religious approach forms the basis for providing guidance and solutions to psychological problems. In addition, Kyai is involved in efforts to prevent psychological problems by providing understanding to students on how to manage stress and emotional distress. Training is provided to help students overcome psychological challenges with independence. Kyai works closely with psychologists or counselors to improve the quality of psychological sevices.

Keywords: *The Role of Kyai, Psychological Problems of Santri, Santri Cilik, Pondok Pesantren, PonPes Tahfidz al-Qur'an.*

Introduction

One of the roles of parenting for children that ideally must be directly involved and cannot be represented is the involvement of a father to his children [1] A father is also a determinant of children's behavior [2]. In other words, good and bad children's behavior depends on how much involvement a father has in honing, nurturing, and loving his children [3] Because a child actually

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[1] M. Yemmardotillah, Eka Eramahi, Ilham, "Peranan Ayah Dalam Mendidik Anak Menurut Al-Qur'an," *Continuous Education: Journal of Science and Research* 2, no. 1 (2021): 30–46, https://doi.org/10.51178/ce.v2i1.179.

[2] Siti Shofiyah dkk., "Peran Ayah Dalam Pendidikan Tauhid," *International Virtual Conference on Islamic Guidance and Counseling* 1, no. 1 (2021): 267–77, https://doi.org/10.18326/iciegc.v1i1.69.

[3] Resti Mia Wijayanti dan Puji Yanti Fauziah, "Keterlibatan Ayah Dalam Pengasuhan Anak," *JIV-Jurnal Ilmiah Visi* 15, no. 2 (2020): 95–106, https://doi.org/10.21009/jiv.1502.1.

needs a sticky figure, who is a model and example, and is "directing, guiding and reconstructing children's thoughts and perspectives" [4] So that with the involvement of the father, the child will be directed, guided and suggested to be better at behavior [5].

Several previous studies stated that a father who is attached to his children can be a "determinant of the direction of positivity behavior" in various circumstances for his children [6] This is because there are elements of strengthening wise advice, example, and relationship harmony, all of which make children function psychologically in a healthy manner [7] Other studies show that children who get direct care from their fathers will look more structured in their lives, easily mingle with their peers who can also sort and choose peers who have healthy and sick personalities, able to control themselves in free sex life [8]

In the current era of digitalization, the free sex behavior of adolescents and educated people is indeed a frightening scourge for parents, especially related to eastern culture, which still favors manners, as well as strengthening the culture of shame [9] Unlike in Western countries, where free sex is not a "scourge" but a necessity that is carried out without shame [10] This is because generally free sex in western countries has become a culture that is carried out for generations, and unfortunately, this is actually adopted by adolescents and adults in Indonesia which in fact is not in accordance with the western climate and culture [11]).

The problem is related to parents who are in foreign countries to work, study, or further study, for a long time, are in countries that are not the majority of Islam [12] with free sex behavior becoming a culture and climate, which is not a taboo thing to do in open spaces [13]. Muslim parents who live in foreign countries and bring their children to live together and attend school, will eventually have to rack their brains to prevent and minimize free sex behavior in non-

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[4] Pupun Suci Mulia dan Euis Kurniati, "Partisipasi Orang Tua dalam Pendidikan Anak Usia Dini di Wilayah Pedesaan Indonesia," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 7, no. 3 (2023): 3663–74, https://doi.org/10.31004/obsesi.v7i3.4628.

[5] Musnizar Safari dan Murni Munri, "Kesiapan Anak Masuk PAUD Ditinjau dari Figur Lekat," *Jurnal Pendidikan Anak Usia Dini* 5, no. 1 (2021): 86–95, https://doi.org/10.31849/paud-lectura.v.

[6] Putri Herlina Aryanti, Eka Oktavianto, dan Suryati Suryati, "Hubungan Keterlibatan Ayah dalam Pengasuhan dengan Kelekatan Anak Usia Prasekolah," *Jurnal Kesehatan Al-Irsyad* XII, no. 2 (2019): 83–94.

[7] Philip A. Cowan dkk., "Fathers' and mothers' attachment styles, couple conflict, parenting quality, and children's behavior problems: an intervention test of mediation," *Attachment and Human Development* 21, no. 5 (2019): 532–50, https://doi.org/10.1080/14616734.2019.1582600.

[8] Rohmalina Rohmalina, Ririn Hunafa Lestari, dan Syah Khalif Alam, "Analisis Keterlibatan Ayah dalam Mengembangkan Perkembangan Sosial Emosional Anak Usia Dini," *Golden Age: Jurnal Pendidikan Anak Usia Dini* 3, no. 1 (2019): 1–8, https://doi.org/10.29313/ga.v3i1.4809.

[9] James A. Rankin dkk., "Fathers of Youth with Autism Spectrum Disorder: A Systematic Review of the Impact of Fathers' Involvement on Youth, Families, and Intervention," *Clinical Child and Family Psychology Review* 22, no. 4 (2019): 458–77, https://doi.org/10.1007/s10567-019-00294-0.

[10] Richard J. Petts, Chris Knoester, dan Jane Waldfogel, "Fathers' Paternity Leave-Taking and Children's Perceptions of Father-Child Relationships in the United States," *Sex Roles* 82, no. 3–4 (2020): 173–88, https://doi.org/10.1007/s11199-019-01050-y.

[11] Iva Strnadová, Joanne Danker, dan Allison Carter, "Scoping review on sex education for high school-aged students with intellectual disability and/or on the autism spectrum: parents', teachers' and students' perspectives, attitudes and experiences," *Sex Education* 22, no. 3 (2022): 361–78, https://doi.org/10.1080/14681811.2021.1941842.

[12] Benedict Ocran, Sharon Talboys, dan Kimberley Shoaf, "Conflicting HIV/AIDS Sex Education Policies and Mixed Messaging among Educators and Students in the Lower Manya Krobo Municipality, Ghana," *International Journal of Environmental Research and Public Health* 19, no. 23 (2022), https://doi.org/10.3390/ijerph192315487.

[13] Bayu Pradikto, "Sex Education in Family: Study on Children Living Far Apart with The Family," *Journal of Nonformal Education* 5, no. 2 (2019): 36–41, https://doi.org/10.15294/jne.v5i2.20786.

Muslim majority countries. Various efforts are strengthened, one of which is the role of parenting and the involvement of parents as primary or core caregivers in the home [14].

The role and involvement of fathers in parenting in Islamic minority countries with traditions that are distinctly different from Eastern cultures is a must [15] Father's assertiveness to fortify his sons and daughters from the influence of western culture, especially the association of adolescent sesks in countries oriented to the western world is absolute and mandatory [16]. A father cannot implement "*jor klowor*" or "*stupid period*" parenting and argue that childcare is absolutely a mother's obligation, and the father is only tasked with earning money to support family life, especially in foreign countries where *the costs* are high, even very high [17]

From that, researchers will try to explore how exactly is a father's involvement in the care of his children in a non-Islamic majority foreign country? How is a father's efforts in educating his children to understand sex, and also understand the dangers of free sex, in the hope of still referring to eastern traditional values with the basic reference to Islamic religiosity, namely the Qur'an. In this case, researchers will conduct observations, observations and direct interviews in Australia, where many Indonesians are in the country to work or study for a long time.

The final result of this research is that it can be used as a reference or *role model* for people who will migrate abroad, either to work or study, and bring their children, so that later they have a basic reference on how to educate and nurture children abroad who avoid free sexual behavior and strengthen spiritual building for children.

Father's involvement in *paternal involvement* is one of the important factors in the child's growth and development process [18] The results of research by psychologists show that children whose fathers are positively involved in parenting, will look more morally and emotionally intelligent by the time they grow up [19] Paternal involvement is an extension of the father's role in the form of involvement behavior in parenting. According to [20] there are two concepts or models in paternal involvement, namely responsible fathering and generative fathering.

[21] in their book —"*Biosocial perspevtive on paternal care and involvement*", put forward the concept *of responsible fathering* in three 3 main dimensions of *paternal involvement,* namely: a) *Paternal interaction* (*direct enggagement*), this dimension includes direct involvement, contact or interaction between children and fathers. The interaction in this case is that the father has time

[14] Bernd Ahrbeck, Karla Etschenberg, dan Marion Felder, "Dignity : A Journal of Analysis of Exploitation and Violence Neo-Emancipatory Sex Education in Germany : Sexual Abuse and Gender Confusion Neo-Emancipatory Sex Education in Germany : Sexual Abuse and Gender," *Dignity: A Journal of Analysis of Exploitation and Violence Volume* 7, no. 1 (2022): 1–12, https://doi.org/10.23860/dignity.2022.07.01.02.

[15] Raisa Cacciatore dkk., "An alternative term to make comprehensive sexuality education more acceptable in childhood," *South African Journal of Childhood Education* 10, no. 1 (2020): 1–10, https://doi.org/10.4102/SAJCE.V10I1.857.

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[17] Rohmi Yuhani`ah, "Tanggung Jawab Orang Tua Terhadap Pendidikan Seksual Anak," *Jurnal Kajian Pendidikan Islam* 3, no. 2 (2022): 163–85, https://doi.org/10.58561/jkpi.v1i2.34.

[18] Hasyim Asy dan Amarina Ariyanto, "Gambaran Keterlibatan Ayah dalam Pengasuhan Anak (Parental Involvement) di Jabodetabek," *Intuisi: Jurnal Psiologi Ilmiah* 11, no. 1 (2019): 37–44.

[19] Dita Sulistyowati, "Keterlibatan Ayah Dalam Pemberian Stimulasi Tumbuh Kembang Pada Anak Prasekolah," *Jkep* 4, no. 1 (2019): 1–11, https://doi.org/10.32668/jkep.v4i1.276.

[20] Susan Sanderson dan Vetta L.Sanders Thompson, "Factors associated with perceived paternal involvement in childrearing," *Sex Roles* 46, no. 3–4 (2002): 99–111, https://doi.org/10.1023/A:1016569526920.

[21] M. E. Lamb dkk., *A biosocial perspective on paternal behavior and involvement* (Parenting across the life span: Biosocial dimension, 1987).

to spend with the child. Examples: eating with children, playing together or teaching children to learn. b) *Paternal accessibility (physical and psychological presence and availability)*, meaning that fathers can be easily accessed by children when children need fathers.

According to [22] suggest that fathers can be involved in children's lives, through fifteen ways, namely: communicating, being a teacher, monitoring and supervising, involvement in the child's process, provider, showing affection, protecting, providing emotional support, carrying out duties, nurturing, involved in child maintenance, sharing fun things when needed, planning and various activities. The concept of "father involvement" is more than just having positive interactions with their children, but also paying attention to the development of their children, looking close and comfortable, father and son relationships can understand and accept their children [23]. Parenting with these characteristics involves the ability to understand the child's conditions and needs, the ability to choose the most appropriate response both emotionally, affectively, and instrumentally.

Early research on father-son interactions around the 1980s, decomposes fathers' involvement at home into several categories of warmth, supervision, gender role models, fun as playmates, and practicing independence [24] Then the dimensions of father's involvement according to [25] include: *Paternal engagement,* is direct parenting, one-on-one interaction with children, having time to relax or play. This interaction includes activities such as giving food, wearing clothes, talking, playing, doing homework (homework); *Paternal accessbility*, is a lower form of involvement, parents are near children but do not interact directly with children [26]; *Paternal responsibility* is a form of involvement that includes responsibility in terms of planning, decision making and arrangement.

After an in-depth search of previous scientific work specifically examining "Fathers' Involvement in Child Sex Education in Islamic Minority Countries (Phenemonology Studies in Australia), there has not been. This is certainly an added value from this research. It is hoped that the results of this research can be used as a scientific addition in the study of Islamic Educational Psychology, as well as Adolescent and Child Psychology, and Islamic Psychology.

Methods

This study used phenomenological research methods, which allowed researchers to understand the essence of human experience sequentially from the perspective of participants as the first informers [27]. The participant data to be studied came from parents who met the criteria for research. Some of the criteria in question are: (1) Fathers who live in Australia for at least 1 year, so that they can feel firsthand the things experienced during educating and nurturing their children

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[22] Natasha J. Cabrera, Jacqueline D. Shannon, dan Catherine Tamis-LeMonda, "Fathers' influence on their children's cognitive and emotional development: From toddlers to pre-K," *Applied Developmental Science* 11, no. 4 (2007): 208–13, https://doi.org/10.1080/10888690701762100.

[23] Cowan dkk., "Fathers' and mothers' attachment styles, couple conflict, parenting quality, and children's behavior problems: an intervention test of mediation."

[24] Annisa Wahyuni dkk., "Peran Ayah (Fathering) Dalam Pengasuhan Anak Usia Dini," *Jurnal Pendidikan Islam Anak Usia Dini* 2, no. 2 (2021): 055–066.

[25] Brent A. McBride, Sarah J. Schoppe, dan Thomas R. Rane, "Child characteristics, parenting stress, and parental involvement: Fathers versus mothers," *Journal of Marriage and Family* 64, no. 4 (2002): 998–1011, https://doi.org/10.1111/j.1741-3737.2002.00998.x.

[26] Desy Ayuningrum, "Hubungan Keterlibatan Ayah dalam Pengasuhan Anak dengan Kemandirian," *Jurnal Inovatif Ilmu Pendidikan* 1, no. 1 (2021): 59–73, https://doi.org/10.23960/jiip.v1i1.18019.

[27] Shaun Gallagher, "Taking stock of phenomenology futures," *Southern Journal of Philosophy* 50, no. 2 (2012): 304–18, https://doi.org/10.1111/j.2041-6962.2012.00108.x.

related to sexual education in non-Islamic countries. (2) Parents who are Muslim and come from Indonesia (3) Fathers who educate their children directly about sex, are not represented to their domestic assistants.

1. **Data Retrieval Procedure**

The recruitment of participants to be studied was mediated by the Student Association in Australia, in addition to being assisted by the Branch Management of Muhammadiyah Jeman and the Netherlands, who of course they understood the background of parents who educated and nurtured their children while in Germany and the Netherlands. Prospective research participants are recruited based on established criteria, such as parents who must be Muslim and come from Indonesia who have lived in Australia for at least 1 year. In this case, researchers went directly to Australia and interviewed *offline*, not *online*. With the hope that they will better understand the condition of parents while living in Australia. Another thing that researchers do is check the eligibility of prospective participants, they are given a letter of approval. After that, the researcher provides an interview guide and agrees on a face-to-face schedule for conducting an in-person interview. At the end of the interview, the participants were given the opportunity to re-clarify the information that had been provided, including the confidentiality of their identity in the research report [28] The instruments used to collect the data were developed based on the construct of sex education to children. In this case, fathers or informants are asked to provide information related to how to educate and nurture their children related to sex in Australia, which incidentally is a country that is not Islamic. In addition, participants were asked about the difficulties of educating children in a non-Islamic environment. The participant observation approach was carried out to observe the participants' daily activities. This observation data recording is in the form of small field notes to present the results of observations systematically.

2. **Data Analysis**

This is done after obtaining interview and observation data, researchers carry out activities in the form of compiling transcriptions of interview data which then analyzes the data. The analysis used is *grounded theory* which allows researchers to study thoroughly and in detail about the nature / characteristics of the data collected from the participants. *Grounded theory* itself is a qualitative research methodology that explains systematic instructions for data collection and analysis with the aim of building a theoretical framework [29] All data is then re-encoded according to the theoretical framework. To ensure the credibility and trustworthiness of the data analysis procedure, relevant citations of each theme are raised to illustrate and support the findings. The identification of results makes it possible to explore the views and experiences of the participants analyzed in social, educational and cultural dimensions.

Results

Psychological Picture of Little Santri

1. *Findings regarding common psychological problems encountered.*

Psychological problems that are often encountered in young students can involve various aspects of their lives in the Islamic boarding school environment. Some common psychological problems of young students that researchers encountered in the field include: *Homesickness,* young students who live far from their families often experience a sense of homesickness and a

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[28] Handoyo Puji Widodo, "Methodological considerations in interview data transcription," *International Journal of Innovation in English Language eaching and Research* 3, no. 1 (2014): 101–7.

[29] Sebastian Reiter, Glenn Stewart, dan Christine Bruce, "A strage for delayed research method selection: Deciding between GT and Phenemenology," *Electronic Journal of Business Research Methods* 9, no. 1 (2011): 35–46.

desire to go home. This can trigger anxiety, feelings of loneliness, and difficulty adapting to the cottage environment. Furthermore, the level of academic stress, the burden of lessons and the demands of memorizing the Qur'an can create high levels of stress in young students. The inability to cope with these pressures can have an impact on their psychological well-being.

This is in accordance with what was revealed by the caretakers of the Raudhatul Falah Islamic Boarding School in Pati and Darul Musthofa Islamic Boarding School in Demak who were interviewed on January 27, 2014 that:

"*Every student here has various responses when they first go to school. Some do not feel at home, some are still adapting to the cottage environment. But we understand for new students, because life in the cottage is certainly different from at home, there are many rules that must be obeyed from waking up early to sleeping at night*" (Raudhatu Falah Cottage Caregiver Interview, 2024)

"*We saw the recitation of the students' children when they just lived in the cottage. Most children feel uncomfortable because they are stressed by the burden of memorizing the Quran and also the demands of other education. So that it has an impact on students who are less adapted to the cottage environment*" (Darul Musthofa Cottage Caregiver Interview, 2024)

Figure 1. Student activities at Darul Musthofa Islamic Boarding School Demak

In addition, based on the results of observations of data in the field, researchers found that there is a psychological problem of young students when they are in the cottage is a social challenge, namely that little students have difficulty interacting with fellow students, especially for those who have just joined, can cause social problems. Low self-esteem and social isolation are possible consequences. Then there are also problems related to pressure from the cottage environment, demands for high discipline and strict cottage rules can create additional pressure on the little students. They may feel burdened by harsh rules. In addition, there is also uncertainty of identity, the process of searching for self-identity at an early age can be influenced by the cottage environment. Young students may experience identity conflicts between cottage life and family values.

Another problem that arises is spiritual anxiety, the demand to understand and memorize the Qur'an can cause spiritual anxiety in young students. They may feel pressured to achieve a certain level of expertise in religious aspects. The next problem is that young students lack emotional support, lack of emotional support from fellow students or teachers can cause feelings of isolation and difficulty expressing emotions. In addition, psychosocial challenges, periods of physical and psychological growth and development can lead to psychosocial challenges, such as identity confusion and interpersonal conflicts.

Figure 2. Santri Activities at Raudhatul Falah Islamic Boarding School in Pati

Furthermore, researchers also found that the psychological problem of young students in the cottage was the restriction of social involvement. Some pesantren may impose restrictions on social engagement outside the lodge, which may hinder the social development of young students. In addition to the problem of the influence of social media, in the digital age, young students may be exposed to social pressures and unrealistic standards through social media, causing self-dissatisfaction. Therefore, psychological problems in young students at the Qur'anic Tahfidz pesantren can vary from homesickness to academic and identity pressures. Understanding and addressing these issues requires a holistic approach that involves the roles of Kyai, teachers, and families to create an environment that supports the growth and psychological well-being of young students.

The above is as said by the caretaker of the Yanbu'ah hut in Kudus, when interviewed on January 30, 2024 that:

"*We apply specifically for students to reduce socialization with the outside world, because we consider it will have a negative impact, especially for children who memorize the Quran. However, we have anticipated that reducing children's social movements will have an impact on social development for children*" (Interview with Pondok Yanbu'ah Caregivers, 2024).

2. **The Response of Little Santri to the Mondok Environment.**

The response of young students to the mondok or pesantren environment can cover various aspects. Here are some responses that may arise, including: Adaptation to the new environment. Some young students can quickly adapt to the routine and rules of the cottage, feeling comfortable with life in a more structured environment. However, some young students may have difficulty adapting, especially if they are experiencing life in an Islamic boarding school for the first time. Next, the relationship with fellow students. There are some young students forming close social relationships with fellow students, creating a sense of community and support. However, there are also some young students who may experience interpersonal conflicts or difficulty forming positive social relationships.

The management of Yanbu'a Islamic Boarding School and MI Tahfidul Quran in Kudus said that there were also students who responded positively when they first lived in the cottage. As said when interviewed as follows:

"*Not all students have problems when they first enter the cottage. There are also students who can immediately adjust to the campus environment. In addition, there are also students who can easily get along with other students, so they feel not alone in the cottage because they have many friends*" (Interview of Yanbu'a Islamic Boarding School Management and MI Tahfidul Quran, 2024).

Figure 3. Photo with Yanbu'a Islamic Boarding School Management and MI Tahfidul Quran Kudus

Then involvement in religious activities. Young students can show high involvement in religious activities such as congregational prayers, recitation, and Qur'an study. However, some young students may need extra encouragement to engage in religious activities or face challenges in understanding religious material. Fourth, the development of independence. The mondok environment can provide opportunities for young students to develop independence in aspects such as personal hygiene, time management, and daily life. However, some young students may need further guidance to develop independence.

The above was revealed by the management of the Darul Musthofa Islamic boarding school in Demak who stated in an interview that:

"*There are students who have a high enthusiasm, this is evidenced by obeying the rules at the cottage, diligently in congregation, reciting, and memorizing the Quran*" (Interview of Darul Musthofa Cottage Management, 2024).

Next, the findings of observational data in the field, researchers found that responses to discipline at the cottage. Young students who respond positively to rules and discipline at the lodge may see it as an integral part of character building. However, some young students may face challenges in accepting rules or discipline, may feel limited or burdened. Sixth, the development of a positive attitude towards learning. Young students can show a positive attitude towards learning and high enthusiasm for learning, especially related to religious lessons. However, some students may need a more individualized approach to learning or extra encouragement to overcome learning barriers.

Lastly, the influence of social media and technology. Young students who use social media and technology wisely may be able to use them to support learning and positive interactions. But the negative influence of social media or technology addiction can create challenges in maintaining a balance between the virtual world and the real world. Therefore, the response of young students to the environment can vary, and attention to the individual needs and challenges of each child student is important. Instructors and teachers in Islamic boarding schools have a key role in providing appropriate support to help young students respond positively to the boarding environment.

The Role of Kyai in Overcoming Psychological Problems
  1. *Strategies implemented by Kyai.*
    Kyai has an important role in guiding and handling the psychological problems of young students. The results of observations by researchers in the field, there are several strategies that

may be applied by Kyai in dealing with the psychological problems of young students who are not done in the following ways: First, an empathetic approach. Kyai can use an empathetic approach to young students. By actively listening to their problems and feelings, Kyai can understand children's perspectives and help them feel heard and accepted.

Figure 4. Photo with Nanny of Yanbu'a Islamic Boarding School in Kudus

Next give individual attention. Kyai can create space to give individual attention to each little student. By getting to know them personally, Kyai can more easily detect changes in behavior or psychological problems that may arise. In addition, build safe and positive relationships. Kyai plays a role in creating a safe and positive environment in pesantren. By ensuring an atmosphere that supports emotional and spiritual growth, young students will feel comfortable talking about the problems they face.

Then the provision of religious and moral education. Kyai can use religious teachings and moral values to guide young students in facing conflicts and life challenges. Religious education can provide a strong moral framework to shape the character of young students. Furthermore, it can be done with counseling and coaching. Kyai can involve themselves in counseling or coaching sessions to help young students overcome their psychological problems. In the context of Islam, kyai can provide guidance and advice derived from religious teachings.

Figure 5. Interview with Yanbu'a Cottage Caregiver in Kudus

The last involves parents. Kyai can collaborate with parents of young students to create consistent support at home and in pesantren. Involving parents in understanding child psychology issues can expand support networks. As well as the use of fun methods of education. Kyai can use fun and interactive learning methods to engage young students. This approach can create a positive learning atmosphere and help cope with stress or anxiety. It is important to remember that every little student has unique needs and personalities. Therefore, Kyai's

approach must be individualized and responsive to the characteristics and needs of each little student.

2. The impact of Kyai's involvement on the psychological well-being of young students.

Kyai's involvement has a significant impact on the psychological well-being of young students in pesantren. The following is an analysis of some of the positive impacts of Kyai's involvement, among others, helping and guiding the spiritual students to strengthen their spiritual dimension. By providing religious and moral direction, Kyai can be a role model in shaping positive ethical and spiritual values. In addition, Kyai plays a role in shaping the character of the little students. Through coaching, advice, and concrete examples, Kyai can help young students develop qualities such as honesty, discipline, and responsibility.

The above was conveyed by the caretaker of the Darul Musthofa hut in Demak when interviewed on January 17, 2024 as follows:

"*The parenting pattern in our cottage certainly has a good impact on students, especially in the aspect of building students' spirituality. We continue to intensely provide ethical and spiritual values for students. In addition, we also provide good examples in front of students*" (Darul Musthofa Cottage Caregiver Interview, 2024)

Figure 6. Interview with Management of Darul Musthofa Cottage in Demak

Kyai's involvement can also create a sense of attachment of young students to pesantren. The feeling of being accepted and empowered by Kyai helps create a positive emotional bond, so that the little students feel safe and comfortable in the pesantren environment. Kyai, by being personally involved, can respond better to the individual needs and psychological problems of young students. Kyai's empathetic approach creates positive relationships and supports the emotional growth of young students.

Kyai's further impact helped strengthen the Islamic identity of the little students through spiritual formation and emphasis on religious values. This can provide a strong foundation for psychological well-being, as many pesantren have a focus on Islamic religious education. Kyai's involvement can provide emotional and mental support for young students, especially in overcoming daily challenges and stress. Kyai can be a reliable figure to talk and seek advice.

This is in accordance with what was conveyed by the caretaker of the Raudhatul Falah hut in Pati when interviewed on January 29, 2024 as follows:

"*Kyai has a central role in educating students in the cottage, because Kyai can create an interesting atmosphere for students to gain knowledge. We always look at the needs of students so that they can stay*

comfortably, so as to avoid feeling depressed and minimize stress and psychological problems for students"
(Interview of caregivers of Raudhatul Falah Islamic Boarding School in Pati).

With Kyai's involvement, pesantren can become a solid community and support each other. This creates a positive environment that promotes happiness and psychological well-being. However, it is important to note that the nature of Kyai's involvement can also have negative impacts if not managed properly, such as potential abuse of power or imbalances in the teacher-student relationship. Therefore, there needs to be continuous awareness and action to ensure that Kyai's involvement is supportive and positive for the psychological well-being of young students.

The Relationship Between the Mondok Environment and Santri Psychology
1. *Environmental factors that affect the psychology of young students.*

Environmental factors that affect the psychology of young students can be grouped into two, namely internal factors and external factors. The findings of observational data in the field researchers analyzed internal factors including: First, the personality of the little students. Each little student has a different personality. Personalities that tend to be introverted or extroverted, for example, will affect the way they adapt to the pesantren environment. Second, Family background, such as parents' education, economic level, and values, can also affect the psychology of young students. Third, good physical and mental health will support the growth and development of young students optimally.

While external factors include: First, a conducive and supportive pesantren environment will help young students to develop optimally. Conversely, a less conducive pesantren environment can cause stress and psychological disorders in young students. Second, a good education process in pesantren will help young students to develop their potential. Conversely, a poor education process can cause pressure and frustration to young students. Third, good social relations with fellow students and ustadzah will help young students to feel accepted and comfortable. Conversely, poor social relationships can lead to feelings of alienation and unhappiness.

There are several examples of the influence of environmental factors on the psychology of young students who come from families with higher education backgrounds and strong values will tend to be more adaptable to the pesantren environment [30] Then young students who have good physical and mental health will be more receptive to learning and challenges in pesantren [31]. In addition, young students who live in a conducive pesantren environment will feel more comfortable and safe [32]

Furthermore, young students who get a good education will feel more confident and have high motivation [33] Finally, young students who have good social relationships with fellow

[30] Mohammad Masrur, "Figur Kyai dan Pendidikan Karakter di Pondok Pesantren," *Tarbawiyah Jurnal Ilmiah Pendidikan* 1, no. 2 (2017): 277.

[31] Hendi Kariyanto, "Peran Pondok Pesantren dalam Masyarakat Modern," *Jurnal Pendidikan "Edukasia Multikultura"* 2, no. 2 (2020): 22–23.

[32] Abdul Mu'id, "Peranan Pondok Pesantren di Era Digital," *At-Tahdzib: Jurnal Studi Islam dan Muamalah* 7, no. 2 (2019): 62–79.

[33] Surip Surip, "Analisis Kurikulum Pondok Pesantren Mu'Adalah Sebagai Pembaharuan Lembaga Pendidikan Islam," *TEACHING : Jurnal Inovasi Keguruan dan Ilmu Pendidikan* 2, no. 2 (2022): 218–26, https://doi.org/10.51878/teaching.v2i2.1290.

students and ustadzah will feel happier and have a sense of belonging [34]. Therefore, it is important for Islamic boarding school managers to pay attention to environmental factors that can affect the psychology of young students. By creating a conducive and supportive environment, Islamic boarding school managers can help young students to develop optimally psychologically.

2. Kyai's role as mediator and coach.

Kyai's role as a mediator and coach for young students who are mondok is very crucial in dealing with psychological problems. The findings of field data and the results of interview data, researchers analyzed some of Kyai's main roles in the context of overcoming the psychological problems of young students, including: Golden approach and spiritual formation: Kyai acts as a spiritual figure who provides an empathetic approach and spiritual guidance. By guiding spiritually, Kyai can help young students overcome internal conflicts, anxieties, or psychological problems they may be experiencing.

It also provides a safe space to talk: Kyai creates an environment where young students feel comfortable talking about the psychological problems they face. By giving space to talk, Kyai can better understand the feelings and thoughts of the little students. Furthermore, providing advice and understanding of Islam: Kyai can provide advice derived from Islamic values. By referring to religious teachings, Kyai guides young students in understanding life's challenges and providing solutions that are in accordance with religious perspectives.

Then self-recognition and individual tendencies: Kyai plays a role in getting to know each child student individually, including understanding their psychological tendencies and needs. This allows Kyai to provide guidance that is more personalized and in accordance with the character of each child. Furthermore, introducing moral and ethical values: Kyai helps shape the character of young students by introducing and instilling moral and ethical values in everyday life. This includes fostering positive behavior and good personality development.

Finally, the use of fun learning methods: Kyai can use creative and fun learning methods to involve young students. This approach not only improves the learning process, but also creates a positive atmosphere that favors psychological well-being. As well as providing exemplary examples: Kyai became an exemplary example in behavior and attitude, guiding young students to develop personalities that were in accordance with religious and moral values. Kyai can also share life experiences and inspire them to grow into good individuals. Through this role, Kyai not only becomes a religious teacher, but also a spiritual guide and mediator who can help young students overcome psychological problems and grow into spiritually and mentally balanced individuals.

Discussion

The application of the kyai role strategy in overcoming the psychological problems of young students can be supported by various factors. Researchers found and tried to analyze supporting factors that can strengthen the role of kyai in dealing with psychological problems, including Islamic Knowledge, Kyai knowledge in the field of Islam provides a strong basis in providing religious advice and guidance to young students. Kyai's ability to connect

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[34] Lisda Nurul Romdoni dan Elly Malihah, "Membangun pendidikan karakter santri melalui panca jiwa pondok pesantren," *Jurnal Pendidikan Agama Islam Al-Thariqah* 5, no. 2 (2020): 13–22, https://doi.org/10.25299/al-thariqah.2020.vol5(2).4808.

psychological problems with Islamic values can provide solutions that are in accordance with the spiritual framework of santri.

In addition, the ability of kyai to communicate well helps in building a positive relationship with students. Effective communication can create an open environment where students feel comfortable talking about the psychological problems they are facing. Then the availability of kyai to listen and engage directly with the little students is a key factor. By being in the middle of a community, kyai can more easily detect and respond to psychological problems quickly.

The implementation of character education programs in the Islamic boarding school curriculum helps shape the morals and morals of students. Kyai can use this program to guide students in developing positive personalities and overcoming psychological problems. Furthermore, the role of kyai who involves themselves in mentoring activities and personal coaching can provide more personal support to students. This approach allows kyai to provide a more individualized view and guidance. Kyai's knowledge of the stages of child development helps them understand the needs and challenges faced by young students. With this understanding, kyai can provide an approach that is in accordance with the stages of psychological development of students.

Seroang kyai must have a commitment to holistic education involving religious, social, and psychological aspects in the education of students. The holistic approach reinforces the role of kyai in supporting the overall development of young students. By paying attention to these factors, kyai can be more effective in providing support and overcoming the psychological problems of young students. The integration of various aspects, including Islam, good communication, and collaboration with professionals, can create an educational environment that supports the holistic development of students.

Figure 10. Photo with Management of Darul Musthofa Islamic Boarding School in Demak

However, handling the psychological problems of young students involves a number of challenges, especially when it involves the role of kyai. Each Islamic boarding school has different problems and handles psychological cases of young students in their own ways. Overall, researchers have summarized some of the challenges faced by a Kyai as a role in responding to the psychological problems of young students who are in the middle of school, including:

a. Limited knowledge of psychology. Kyai usually has a background in Islamic religious and scientific education. They may not have in-depth knowledge in psychology or mental health. In addition, this challenge can hinder the kyai's ability to identify and understand the root of the psychological problems of young students [35].

b. Stigma against psychological problems. Society often still considers psychological problems as taboo or considered as weaknesses. And Kyai faces the challenge of opening an open dialogue on psychological issues because of this stigma [36].

c. Time demands and other tasks. Kyai has many duties and responsibilities, including providing religious instruction, involving himself in religious activities, and administrative affairs of the school. Then this challenge makes kyai time limited to pay special attention to the psychological problems of little students [37].

d. Lack of resources and facilities. Schools or boarding schools may be poorly equipped with the facilities and resources to provide adequate psychological support services. In addition, this challenge can hinder kyai in providing effective assistance to psychological problems [38]

e. The complexity of the problem and the diversity of individuals. The psychological problems of young students can be complex and varied. Kyai may be faced with a variety of challenges, ranging from emotional, social, to mental health issues. Furthermore, individual differences between students are also a challenge, because each individual has different needs and characteristics [39].

f. Unavailability of professional services. Kyai does not have easy access or has no connection with professional services such as psychologists or counselors. And this challenge can hinder kyai in referring young students to get more in-depth professional help [40]

g. The role of family and environment. The psychological problems of young students can also be influenced by the family environment and factors outside the Islamic boarding school. Then Kyai has difficulty in interacting and communicating with the families of students or understanding the dynamics of their environment [41]

h. Financial instability. Kyai may face financial constraints in providing adequate psychological services, such as training or seminars to equip themselves to deal with psychological problems [42].

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[35] Nursaadah Olvia dan Wasik Abdul, "Pola Makan Dan Dampaknya Terhadap Kondisi Psikologis Dan Spiritualitas," *Syifa al-Qulub* 4, no. 1 (2019): 43–58, https://doi.org/10.15575/saq.v4i1.5250.

[36] Surip, "Analisis Kurikulum Pondok Pesantren Mu'Adalah Sebagai Pembaharuan Lembaga Pendidikan Islam."

[37] Abdul Haris Maulana dkk., "Keteladanan Kyai dalam Pembentukan Akhlak Sosial Santri Pondok Pesantren As-Sanusi Babakan Ciwaringin Kabupaten Cirebon Abdul," *Attanwir: Jurnal keislaman dan Pendidikan* 6, no. 1 (2021): 103–19.

[38] Farhanudin Sholeh, "Analisis Kebijakan Publik Terhadap Formalisasi Pondok Pesantren di Indonesia," *Jurnal Qolamuna* 7, no. 2 (2022): 21–36.

[39] Muhamad Asror, "Implementasi Pendidikan Multikultural Dalam Upaya Mengembangkan Sikap Toleransi Santri Di Pondok Pesantren," *Mindset: Jurnal Manajemen Pendidikan Islam* 1 (2022): 42–53, https://doi.org/10.58561/mindset.v1i1.26.

[40] Pasmah Chandra, "Peran Pondok Pesantren dalam Membentuk Karakter Bangsa Santri di Era Disrupsi," *Belajea; Jurnal Pendidikan Islam* 5, no. 2 (2020): 243, https://doi.org/10.29240/belajea.v5i2.1497.

[41] Najib Mubarok, "Optimalisasi Penerapan Tradisi Pesantren Salaf Bagi Santri Kalong," *Journal of Islamic Education Studies.* 4, no. 1 (2019): 1–12, https://doi.org/10.58788/alwijdn.v4i2.355.

[42] Maulana dkk., "Keteladanan Kyai dalam Pembentukan Akhlak Sosial Santri Pondok Pesantren As-Sanusi Babakan Ciwaringin Kabupaten Cirebon Abdul."

i.   The importance of collaboration with psychologists. In some cases, you may need to work with a psychologist or counselor to deal with psychological issues with a more professional approach. These challenges include effective collaboration and coordination between kyai and psychologists [43].

In the face of these challenges, it is important for kyai to continuously improve their knowledge of psychological issues, build effective communication skills, and work closely with those who have specialized expertise in the field of mental health. Collaboration with professionals and related parties can be a solution to overcome some of these challenges.

The involvement of kyai in overcoming the psychological problems of young students has various significant implications, both for the students themselves and for the Islamic boarding school environment. The findings and analysis of field data, researchers formulated several important implications of kyai's involvement in dealing with psychological problems of young students, including:

a.   Spiritual and Moral Support: The involvement of kyai can provide spiritual and moral support to young students who experience psychological problems. Kyai as a religious figure can provide guidance and guidance based on Islamic religious values.

b.   Character Education: Kyai can use their role to shape the character of young students. Through teaching religious values and daily life practices, kyai can help students develop positive personalities and good ethics.

c.   Prevention and Understanding: Kyai involvement can play a role in efforts to prevent psychological problems by providing students with an understanding of how to manage stress, conflict, and emotional distress.

d.   Training and Coaching: Kyai who are actively involved can provide special training and coaching to young students. It involves imparting skills and strategies to overcome psychological issues as well as build mental resilience.

e.   Supporting a Positive Environment: Kyai involvement can help create a positive Islamic boarding school environment and support the psychological development of young students. Kyai can set an example and motivate students to participate in positive activities.

f.   Collaboration with Psychologists: Kyai who are proactively involved can work with psychologists or counselors to improve the quality of psychological services for young students. This collaboration enables a holistic and comprehensive approach.

g.   Overcoming Stigma and Awareness: Kyai's involvement can help overcome stigma related to psychological problems in the Islamic boarding school environment. Kyai can play a role in raising awareness and understanding of the importance of mental health.

h.   Student Self-Empowerment: Kyai can motivate and empower young students to overcome their own psychological problems. Through coaching, kyai can provide tools and strategies to students to build independence and resilience.

i.   Integration of Islamic Values: The involvement of kyai provides an opportunity to integrate Islamic values in the approach to handling psychological problems. Kyai can provide a religious perspective that helps students find meaning and purpose in overcoming their challenges.

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[43] Akbar Nur Aziz dan Azam Syukur Rahmatullah, "Maintaining Mental Health through the Role of Self-Compassion for Adolescents in Orphanages Menjaga Kesehatan Mental Melalui Peran Self-Compassion untuk Remaja Panti Asuhan," *Jurnal Psikologi Teori dan Terapan* 2023, no. 3 (2022): 300–310.

j. Contribution to Community Development: Kyai's involvement in dealing with the psychological problems of young students is not only beneficial for individuals, but also contributes positively to community development in Islamic boarding schools. This can create a healthier and more inclusive climate.

Kyai's involvement in handling psychological problems has a long-term impact on shaping the character, mental health, and well-being of young students. Through the proactive role of kyai, Islamic boarding schools can become an environment that supports holistic growth and the formation of a resilient young generation.

Conclusion

In the context of the Tahfidz al-Qur'an Islamic Boarding School in Central Java, Kyai's involvement in overcoming the psychological problems of "mondok" little students can be concluded that Kyai acts as a religious figure who provides spiritual and moral support to little students. The religious approach forms the basis for providing guidance and solutions to psychological problems. In addition, Kyai is involved in efforts to prevent psychological problems by providing understanding to students on how to manage stress and emotional distress. Training is provided to help students overcome psychological challenges with independence. Kyai works closely with psychologists or counselors to improve the quality of psychological services. This collaboration allows a holistic and in-depth approach in dealing with students' psychological problems. Kyai needs to motivate and empower young students to overcome their own psychological problems. Through coaching, students are given tools and strategies to build independence and resilience. Kyai's involvement allows the integration of Islamic values in handling psychological problems. Kyai provides a religious perspective that helps students find meaning and purpose in overcoming their challenges. Kyai plays a role in overcoming stigma related to psychological problems in the Islamic boarding school environment. They increased awareness and understanding of the importance of mental health. Kyai's involvement not only benefits individuals but also contributes positively to community development in Islamic boarding schools. This creates a healthier and more inclusive climate. Thus, Kyai's involvement has a positive impact in shaping the character, mental health, and welfare of "mondok" little students at the Tahfidz al-Qur'an Islamic Boarding School in Central Java.

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