

STRENGTHENING STUDENT WELL-BEING IN ISLAMIC BOARDING SCHOOLS BASED ON THE POSITIVE EDUCATION PERSPECTIVE

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Abstract

Student well-being is an element that students must own, this functions in increasing positive emotions, developing academics, improving relationships, improving mental health and developing a sense of responsibility for what they have decided. Islamic Boarding School is an Educational Institution that educates 24 hours. Islamic boarding schools in this study do not just provide academic education but also develop emotional abilities and build students' morals and character. This study aims to discover how to strengthen student wellbeing in Islamic boarding schools by studying it based on positive education. This research uses a literature research methodology. This study found that student wellbeing is embedded in some activities during 24 hours of education in Islamic boarding schools. The application process is reflected in students' characteristics, such as honesty, high discipline, paying attention to personal and environmental hygiene, mutual care, independence, hard work, politeness, responsibility, and development of creativity. While this is instilled in students through several stages: 1) knowing the rules, 2) action, and 3) habituation. Strengthening the welfare of students in Islamic boarding schools adopts the five elements of positive education called PERMA (positive emotion, engagement, relationship, meaning, and achievement). Similarly, in its application, positive education is implemented in some stages, 1) studying it, 2) teaching it, and 3) embedding it.

Keywords: Student Well-being, Islamic Boarding School Education, Positive Education

INTRODUCTION

Pesantren is the oldest educational institution in Indonesia.² *Pesantren* began when an Islamic religious figure inhabited an area, and then the religious figure was visited by students who wanted to learn from him.³ The existence of Islamic boarding schools in Indonesia has been known since the time of *Wali Songo*.⁴ It can be seen now how many students from the island of Java came to study religious knowledge in some *Pesantren* built by the *Wali Songo* in the middle of Java, such as the Ampel Islamic Boarding School in Surabaya and the Giri Islamic Boarding School in Gresik. Nowadays, this establishment of Islamic boarding schools has been developed into the center of education on the island of Java. Therefore, it can be concluded that *Pesantren* have the same age as the existence of Islam in Indonesia.⁵

At the beginning of establishing the Islamic boarding school, it focused on religious education only, in which the orientation of the boarding school was to spread the Islam religion knowledge in Indonesia.⁶ Some religious science lessons were taught to the students. Those were the knowledge of the Qur'an, Hadith, Fiqh, Tawhid and Nahwu by referring to the *turots* book or what is

² DM Herman, "Sejarah Pesantren Di Indonesia," *Jurnal Al-Ta'dib* 6, no. 2 (2013): 145–158.

³ Muhammad Daud Ali and Habibah Daud, *Lembaga-Lembaga Islam Di Indonesia* (Jakarta: Raja Grafindo Persada, 1995).

⁴ Bashori Bashori, "Modernisasi Lembaga Pendidikan Pesantren," *Jurnal Ilmu Sosial Mamangan* 6, no. 1 (2017): 47.

⁵ Herman, "Sejarah Pesantren Di Indonesia."

⁶ Fauzan, "Urgensi Kurikulum Integrasi Di Pondok Pesantren Dalam Membentuk Manusia Berkualitas," *Fikrotuna* 6, no. 2 (2017): 600–617.

known as the yellow book.⁷ Consequently, the educational curriculum was designed by the Islamic boarding school without practicing the government curriculum.⁸

As time flies, Islamic boarding schools also experience some changes from time to time as a form of *Pesantren* response to the challenges of the new era. In this case, many Islamic boarding schools in Indonesia are not merely implemented Islamic studies. Instead, some Islamic schools have started to establish madrasah or Islamic schools that adopted the government curriculum and its structural management. The existence of conventional schools in Islamic boarding schools does not necessarily eliminate traditional *Pesantren* education that has existed since ancient times, but the establishment of these conventional schools has become a complement in *Pesantren* education.⁹ Implementing government curriculum both on madrasah or public school as the new school curriculum leads to the equalization status within non-madrasah or government schools, which have implemented the government curriculum standard earlier.¹⁰ Therefore, the graduates of Islamic boarding schools can be equalized with graduates of state public schools. In this case, a joint decree has been issued by three

⁷ Herman, "Sejarah Pesantren Di Indonesia."

⁸ Ali Shodiqin, "Evaluasi Kebijakan Kurikulum Pesantren," *Jurnal Dinamika Manajemen Pendidikan* 2, no. 2 (2019): 116.

⁹ Fauzan, "Urgensi Kurikulum Integrasi Di Pondok Pesantren Dalam Membentuk Manusia Berkualitas."

¹⁰ Bashori, "Modernisasi Lembaga Pendidikan Pesantren."

ministries. Those are the Ministry of Religion, the Ministry of Education and Culture, the Ministry of Home Affairs.¹¹

The learning approach at Islamic boarding schools is not restricted to classroom teaching and study. The learning objective also includes developing Islamic ideals and values, as well as abilities and mental forethought. This objective cannot be improved in the classroom; it takes some application and participation outside of the classroom. This involvement can then evolve to regular behaviors in students' daily lives.¹² KH. Imam Zarkasyi mentioned in this example that pupils' values and morals might be conveyed by creating a moral atmosphere. Teachers should set a good example for their students, offer helpful guidance, and be concerned about their moral growth. The penalty can also be used to warn and avoid the offender.¹³

Similarly, Islamic Boarding School's mental skills teaching is intended to create a mentally robust generation. Students with psychologically and emotionally healthy abilities will have independence and freedom in coping with life's challenges in the future. This is one of the five spirits (Five Spirits) of boarding school: honesty, simplicity, independence, Islamic brotherhood, and freedom. Those objectives also sought to help students become

¹¹ Herman, "Sejarah Pesantren Di Indonesia."

¹² Hamid Fahmy Zarkasyi, "Imam Zarkasyi ' S Modernization of Pesantren in Indonesia," *Qudus International Journal of Islamic Studies (QIJIS)* 8, no. 1 (2020): 161–200.

¹³ Abdul Karnaen, Hakim As-Shidqi, and Akrim Mariyat, "The Policy of Moral Education on KH Imam Zarkasyi's Thought at Gontor Modern Islamic Boarding School," *Jurnal Pendidikan Islam* 3, no. 1 (2013): 163.

future workers or employees who can start their own enterprises and even generate jobs.¹⁴ Islamic boarding schools, like indigenous education, are extremely successful in applying moral education and mental skills for the boarding school's 24 hour study hours. This full-time learning aids and simplifies the teachers' daily supervision of the students' activities.¹⁵

Every educational institution strives to strengthen students' academic, social, and emotional skills. As previously said, Islamic boarding schools give cognitive-oriented education and encourage their pupils to keep good emotions and social intelligence in order to socialize with their community.¹⁶ Positive education theory is inextricably linked to views about education directed to cognitive, emotional, and social dimensions in the educational process. In this context, positive education refers to the academic practice of focusing on cognitive competence and student well-being during the learning and teaching process.¹⁷

The concept of positive education is a concept that aims to improve academic achievement by involving student welfare¹⁸. The concept offered from Positive education is to combine the

¹⁴ Zarkasyi, "Imam Zarkasyi ' S Modernization of Pesantren in Indonesia."

¹⁵ Hafid Hardoyo, "Kurikulum Tersembunyi Pondok Modern Darussalam Gontor," *At-Ta'dib* 4, no. 2 (2009): 191–208.

¹⁶ Farah Aulia, "Aplikasi Psikologi Positif Dalam Konteks Sekolah," *Seminar Psikologi dan Kemanusiaan* (2015): 120–124.

¹⁷ Amber J. Halliday et al., "The Student Voice in Well-Being: A Case Study of Participatory Action Research in Positive Education," *Educational Action Research* 27, no. 2 (2019): 173–196, <https://doi.org/10.1080/09650792.2018.1436079>.

¹⁸ Yukun Zhao et al., "Positive Education Interventions Prevent Depression in Chinese Adolescents," *Frontiers in Psychology* 10, no. JUN (2019): 1–9.

principles of traditional education involving happiness and well-being in the teaching and learning process; this is due to the high level of depression in young people at school age.¹⁹ School-age children are a group that is vulnerable to experiencing very high depression worldwide; almost 20% of school-age children experience clinical depression.²⁰ Meanwhile, in Indonesia, about 5% of school-age children experience depression.²¹

The highest factor that causes the risk of school-age children experiencing depression is due to pressure while studying at school.²² Other things that cause depression are the home and environment (parenting style, family conflicts), disability (physical impairments, physical illness, chronic diseases conditions such as epilepsy), economic disadvantage, and lack of emotional intelligence.²³ Therefore, in this case, the solution offered to overcome the problem experienced by school-age children is positive education. The importance of positive education in schools' teaching and learning process involves three goals.

¹⁹ Martin E.P. Seligman et al., "Positive Education: Positive Psychology and Classroom Interventions," *Oxford Review of Education* 35, no. 3 (2009): 293–311.

²⁰ P M Lewinsohn et al., "Age-Cohort Changes in the Lifetime Occurrence of Depression and Other Mental Disorders," *Journal of abnormal psychology* 102, no. 1 (February 1993): 110–120.

²¹ Haryanto, Hartati Dyah Wahyuningsih, and Siti Nadiroh, "Sistem Deteksi Gangguan Depresi Pada Anak-Anak Dan Remaja," *Jurnal Ilmiah Teknik Industri* 14, no. 2 (2015): 142–152.

²² Ibid.

²³ Iga Ayu Saputri and Artika Nurrahima, "Faktor- Faktor Yang Mempengaruhi Depresi Anak Usia Sekolah: Kajian Literatur," *Holistic Nursing and Health Science* 3, no. 2 (2020): 50–58.

Ranging from prevention of depression, increasing well-being and happiness, and promoting better learning and creative thinking.²⁴

Based on previous issues regarding school-age students and the expansion of studies on positive education that combines traditional education with student happiness and well-being. Therefore, in this case, a more in-depth study is needed on how Islamic boarding schools strengthen students' welfare, which will be studied based on the concept of positive education.

METHOD

The research methodology in this study used library research. Sources of data in this study were obtained from several materials such as books, previous research reports, scientific journals articles and documentation.²⁵ In library research, the researchers did not merely collect and compile the obtained data, yet the researcher administers a critical analysis on the source of the data obtained. The data sources that have been compiled and analysed critically lead to the findings of the data that represented as partly modified or fully modified theories.²⁶ Whilst the projects that were conducted by researchers in library research consists of four

²⁴ Seligman et al., "Positive Education: Positive Psychology and Classroom Interventions."

²⁵ Milya Sari and Asmendri, "Penelitian Kepustakaan (Library Research) Dalam Penelitian Pendidikan IPA," *Penelitian Kepustakaan (Library Research) dalam Penelitian Pendidikan IPA* 2, no. 1 (2018): 15, <https://ejournal.uinib.ac.id/jurnal/index.php/naturalscience/article/view/1555/1159>.

²⁶ Perdy Karuru, "Pentingnya Kajian Pustaka Dalam Penelitian," *Jurnal Keguruan Dan Ilmu Pendidikan* 2, no. 1 (2017): 1–9.

activities. Ranging from 1) recording all findings from selected data sources related to research problems. 2) Combine all the data findings obtained. 3) Perform data analysis on data findings relating to the benefit and drawback of each source or the relationship of each source being studied. 4) Criticizing the results of research on previous studies by presenting new findings.²⁷

RESULT AND DISCUSSION

a. Positive Education

The emergence of positive education

Positive education is a derivative of the concept of positive psychology, and positive psychology was discovered by Martin E. P. Seligman in 1998 as a branch of psychology.²⁸ The purpose of positive psychology is a process of educating individuals, groups or organizations to achieve optimal flourishing.²⁹ Moreover, positive psychology and education contribute to clarifying the definition of prosperity, success and well-being.³⁰ Meanwhile, the main goal of

²⁷ Zaki Mirshad, "Motivasi Konsumsi Islam versus Sekuler: Studi Komparatif Pemikiran Al Ghazali Dan Abraham Maslow" (UIN Sunan Ampel Surabaya., 2014), <http://digilib.uinsby.ac.id/1359/>.

²⁸ Martin E.P. Seligman, "Positive Psychology: A Personal History," *Annual Review of Clinical Psychology*, 2019.

²⁹ Toni Noble and Helen McGrath, "PROSPER: A New Framework for Positive Education," *Psychology of Well-Being* 5, no. 1 (2015): 1–17.

³⁰ Kylie Trask-Kerr, Tan Chyuan Chin, and Dianne Vella-Brodrick, "Positive Education and the New Prosperity: Exploring Young People's Conceptions of Prosperity and Success," *Australian Journal of Education* 63, no. 2 (2019): 190–208.

positive psychology is to help students identify their character strengths and practice those characters in their daily lives.³¹

Since the commencement of psychology, it has three goals, namely, treating mental illness, identifying and developing talents and interests, and directing people to live more productive and meaningful lives. However, after the Second World War, psychology focused more on the first goal. Therefore, in this case, Seligman established the formation of positive psychology to restore the three main goals of the formation of psychology.³² In addition, along with the rapid development of increasing standard of human life, such as the rising number of basic human needs (improvement of public, health, and technology facilities), this development is not solely limited to material improvements but is also followed by an improvement in non-material aspects such as the education degrees, the freedom of opinion, and the high level of community tolerance. All aspects of human life begin to recover adequately except morality. The degradation of morals leads to levels of depression and anxiety. Meanwhile, the average level of happiness around the world decreases gradually. Hence, these accounts of problems become the background of the establishment of positive psychology.³³

³¹ Seligman et al., "Positive Education: Positive Psychology and Classroom Interventions."

³² Anindyah Sekarini, Nurul Hidayah, and Elly Nur Hayati, "Konsep Dasar Flourishing Dalam Psikologi Positif," *Psycho Idea* 18, no. 2 (2020): 124.

³³ Seligman et al., "Positive Education: Positive Psychology and Classroom Interventions."

In the positive psychology idea, flourishing is a representation of someone who has the highest level of well-being based on two ideas, subjective well-being (hedonia) and psychological well-being (eudaimonia).³⁴ The hedonic view is to achieve Well-being through seeking personal pleasure, enjoyment, and comfort. The purpose of hedonic is to achieve cognitive, physical and emotional enjoyment, such as social interaction and the arts. In contrast, eudaimonic argues that well-being can be achieved through efforts to apply and develop self-potential properly. To illustrate, someone will do his/her best to achieve their goals and maintain a grateful attitude and self-development.³⁵

Seligman argues that the elements of Well-being consist of five elements which are abbreviated as PERMA (Positive Emotion, Engagement, Relationships, Meaning, and Accomplishment).³⁶

1. *Positive Emotion*: the main indicator of well-being and can be developed as a method to achieve well-being. In this indicator, people who experience positive emotions are characterized as enjoyment, interest, satisfaction and love. In contrast, people who experience negative emotions are characterized as anxiety, anger and hopelessness. The pathway to achieving positive emotion can be achieved by spending time with loved ones, performing activities that

³⁴ Sekarini, Hidayah, and Hayati, "Konsep Dasar Flourishing Dalam Psikologi Positif."

³⁵ Veronika Huta and Richard M. Ryan, "Pursuing Pleasure or Virtue: The Differential and Overlapping Well-Being Benefits of Hedonic and Eudaimonic Motives," *Journal of Happiness Studies* 11, no. 6 (2010): 735–762.

³⁶ Seligman, "Positive Psychology: A Personal History."

are enjoyable (hobbies), listening to positive and spirit music, and reflecting on the positive past experience.

2. *Engagement*: The involvement of activity and satisfaction feeling in accomplishing the activity. High levels of engagement in a movement are associated with feelings of engagement and comfort to do the activity. Based on several studies, it shows that engagement is the most powerful part in increasing positive character and life satisfaction. The pathway to obtaining engagement is to participate in activities that interest and engage, identify self-ability and do enjoyable activities.
3. *Relationship*: building healthy relationships with others, feeling cared for and supported by others and feeling satisfaction in social relationships. Several studies show that the relationships with family and social connections have a significant impact on happiness and meaningfulness. There are some pathways to achieve positive relationships. First, join interest groups or communities, build new relations with other people by communicating with some stranger, establish good relationships with other people, and reconnect and visit old friends and relative that has been lost contact for a period of time.
4. *Meaning*: The individual dedicates himself as best as possible to great things and feels the benefits for others that are not only useful for himself. in which this occurrence can lead a meaningful life. The pathway to establishing the

meaning is by involving oneself with extracurricular activities, social groups and volunteers that are preferred, daring to attempt new and creative things, and always considering how to contribute or provide benefits to others.

5. *Accomplishment*: Accomplishment is related to the completion of achieving goals. Reaching the goals that have been targeted can affect the level of well-being and happiness. The pathways in achieving the accomplishments can be achieved by arranging specific, measurable, attainable, realistic, and time-bound goals. It can also be performed by reflecting on the successes that have been obtained in the past and using creative ways to achieve the goal.

Implementation of Positive Education in Schools

The implementation of positive education was conducted out by Seligman in January 2008 at Geelong Grammar School Australia. The study consisted of 15 trainers assigned to teach positive psychological skills related to resilience, character strength, gratitude, positive communication, and optimism. The positive psychology training program was conducted for nine days. The study provided examples of how teachers can teach positive psychology to students. The training program emphasized positive psychology abilities in teachers' personal lives and curriculum as a practice.³⁷ The implementation of positive education at Geelong

³⁷ Seligman et al., "Positive Education: Positive Psychology and Classroom Interventions."

Grammar School focuses on eight domains: positive emotions, positive engagement, positive accomplishments, positive purpose, positive relationships, and positive health. While the implementation process consists of three levels: teaching positive education, embedding positive education, and living with positive education.³⁸

Living with positive education, at this level, all academic staff, both teaching and non-teaching, participate in positive education training to develop knowledge and practice it in daily life. In that study, academic staffs who practice positive education programs will become role models for students.³⁹ Besides that, the positive education program was implemented in schools and involved parents of students to also practice positive education programs at home. To illustrate, the mother asks "what, when, well" when the students come home every day. This act promotes the mother happiness to know and hear their child feeling and condition during school hours. As an outcome, this occurrence enhances the parents' happiness that also affects the students' pleasure.⁴⁰

Teaching positive education proposes encouraging students to understand the concepts of positive psychology, be directly involved in all activities in the learning process, and apply the skills

³⁸ Norrish, Williams, and Connor, "An Applied Framework for Positive Education."

³⁹ Ibid.

⁴⁰ Seligman et al., "Positive Education: Positive Psychology and Classroom Interventions."

they have acquired in everyday life.⁴¹ Elements taught in positive psychology classes are resilience, gratitude, strength, meaning, flow, positive relationships, and positive emotions.⁴² Well-being learning methods are divided into two, namely explicit and implicit. Well-being learning is explicitly carried out through students attending positive education material classes. Meanwhile, implicit well-being learning is positive education material embedded in the curriculum taught in various learning materials in schools.⁴³ For instance, in geography, in this material, students are asked how to measure happiness in various countries and the welfare criteria in each country.⁴⁴

Embedding positive education cultivates a culture of welfare for the entire school community.⁴⁵ The experimental process is implemented. For example, in pastoral counseling, the teacher asked students to write "What Went Well" and pointed to a schoolmate who has displayed what happiness or strength has happened to him this week. This activity involves all school

⁴¹ Norrish, Williams, and Connor, "An Applied Framework for Positive Education."

⁴² Seligman et al., "Positive Education: Positive Psychology and Classroom Interventions."

⁴³ Norrish, Williams, and Connor, "An Applied Framework for Positive Education."

⁴⁴ Seligman et al., "Positive Education: Positive Psychology and Classroom Interventions."

⁴⁵ Norrish, Williams, and Connor, "An Applied Framework for Positive Education."

stakeholders, including parents, to understand the concept of positive education.⁴⁶

b. Islamic Boarding School

Education System in Islamic Boarding School

Islamic boarding school is an educational institution oriented to the field of religion (*tafaqquh fid din*) and the formation of students' character based on the principles of morality. In this case, Islamic boarding schools become the government's ideal partner in producing the nation's next generation of quality.⁴⁷ Therefore, *Pesantren* is an effective place as an educational institution to shape students' character. With a dormitory system for 24 students, the transformation of values, morals and morals can be performed optimally.⁴⁸ The purpose of character education, as formulated by the Heritage Foundation, consists of 9 primary characters, namely, 1) instilling a sense of love for God and the universe, 2) instilling a sense of responsibility, discipline, and independence, 3) honesty, 4) politeness, 5) foster a sense of affection, care and cooperation, 6) foster self-confidence, be creative, work hard, and resiliency 7) encourage a leadership spirit and present a sense of justice, 8) introduce a humble attitude, and

⁴⁶ Seligman et al., "Positive Education: Positive Psychology and Classroom Interventions."

⁴⁷ Imam Syafe'i, "Pondok Pesantren : Lembaga Pendidikan Pembentukan Karakter," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 8, no. 1 (2017): 61–82.

⁴⁸ Hardoyo, "Kurikulum Tersembunyi Pondok Modern Darussalam Gontor."

9) Tolerance and love of peace and unity.⁴⁹ Therefore, in this case, it can be empirically proven that the education system in Islamic boarding schools is not solely able to develop students' intellectual abilities, but it can also develop emotional abilities and shape the morals and character of students.⁵⁰

As an educational institution, *Pesantren* automatically has a curriculum as a system that will regulate the teaching and learning process until the goals of the educational process are achieved.⁵¹ In this case, the curriculum used by both *salaf* and modern *Pesantren* consist of two curricula, namely the academic curriculum and the non-academic curriculum or the hidden curriculum.⁵² The academic curriculum is applied in the teaching and learning process in schools.⁵³ While the non-academic curriculum or hidden curriculum is a curriculum that is not only limited to schools but is also applied outside school or in dormitories. The purpose of implementing the hidden curriculum is to transform students' morals and values.⁵⁴

⁴⁹ Purwanti, "Implementasi Pengembangan Karakter Dalam Pembelajaran Di Lembaga Pendidikan Tinggi Kependidikan (LPTK)," *Jurnal Pendidikan Sosiologi Dan Humaniora* 3, no. 2 (2012): 120–131.

⁵⁰ Fifi Nofiaturrehman, "Metode Pendidikan Karakter Di Pesantren," *Pendidikan Agama Islam* XI, no. 1 (2014): 201–216.

⁵¹ Fauzan, "Urgensi Kurikulum Integrasi Di Pondok Pesantren Dalam Membentuk Manusia Berkualitas."

⁵² Zarkasyi, "Imam Zarkasyi ' S Modernization of Pesantren in Indonesia."

⁵³ Fauzan, "Urgensi Kurikulum Integrasi Di Pondok Pesantren Dalam Membentuk Manusia Berkualitas."

⁵⁴ Hardoyo, "Kurikulum Tersembunyi Pondok Modern Darussalam Gontor."

The hidden curriculum is a characteristic of the curriculum owned by Islamic boarding schools. The students educate a value and moral lesson for 24 hours under the supervision and guidance of Kiai and *Pesantren* administrators.⁵⁵ It consists of two critical points in the education system in Islamic boarding schools. 1) Those instill values and morals lessons to the students by giving excellent models, building a good moral environment, making habits for students, giving advice, and applying rewards and punishments. 2) Mental skills education, mental skills are instilled through involving students in extramural activities and giving responsibility for regulating these activities.⁵⁶

Moreover, it is also supported by the results of research on character education conducted in *salaf Pesantren*, where character education can be instilled in students through 1) character education is taught through the modelling process, 2) character education is carried out in students' daily lives to grow as a habit, 3) character education is not only oriented to life matters but has an additional meaning of life worshipped and be approaching Allah SWT.⁵⁷ Hence, it can be concluded that the *Pesantren* education system between *salaf* and modern Islamic boarding schools does

⁵⁵ Syafe'i, "Pondok Pesantren: Lembaga Pendidikan Pembentukan Karakter."

⁵⁶ Zarkasyi, "Imam Zarkasyi ' S Modernization of Pesantren in Indonesia."

⁵⁷ Kamin Sumardi, "Potret Pendidikan Karakter Di Pondok Pesantren Salafiah," *Jurnal Pendidikan Karakter* II, no. 3 (2012): 280–292.

not significantly differ. The difference that arises is only the approach to the learning process used.⁵⁸

c. How to strengthen student well-being in Islamic boarding schools

The education system is fully implemented in Islamic boarding schools 24 hours a day, seven days a week. The curriculum utilised is not merely academic but includes a non-academic curriculum or what is described as a "hidden curriculum". The application of the non-academic curriculum serves as character, emotional, moral, and value education. Every student activity, such as intracurricular and extracurricular groups, uses the nonacademic curriculum implicitly. Islamic boarding schools offer a variety of student groups for students' self-development, with students having the choice to pick the organisation that interests them. The amount of students' activities may be expected to make students happy, whilst fascinating activities will make students happier.

In this case, it is the same as implementing the positive education program at Geelong Grammar School, where positive education is carried out explicitly and implicitly in its application. The teaching program explicitly aims to develop the knowledge, skills and mindset of the positive education model implemented in the classroom.⁵⁹ However, it is different in this case that Islamic boarding schools do not specifically teach materials from positive

⁵⁸ Fahad Asyadulloh, "Dinamika Sistem Pendidikan Di Pondok Pesantren," *Jurnal Subulana* 1, no. 1 (2017): 46–59.

⁵⁹ Norrish, Williams, and Connor, "An Applied Framework for Positive Education."

education such as how to achieve Flourishing, Well-being, and Resilience. Because education related to character, emotion, resilience, and morals is carried out simultaneously and continuously in daily life in Islamic boarding schools. Meanwhile, implicitly in Geelong Grammar school, positive education is instilled through the academic curriculum by incorporating positive education materials into the subject matter at the school. In this case, so does Islamic boarding school in instilling positive emotion, engagement, and meaning in life to its students through all 24-hour activities in Islamic boarding schools, which are limited to the teaching and learning process in the classroom. The results of this study, students gain adequate experience to develop their positive emotions. It also motivates them to engage in every program of activities based on the religious values in Islamic boarding schools, and they feel more attached to the lives of students with existing activities. *Pesantren* will lead them to a deeper meaning of life.⁶⁰

Positive education, as previously said, attempts to enhance individual positive character, resilience ability to overcome adversity, increase students' well-being, and create opportunity for kids to succeed. Similarly, Islamic boarding educational institutions sought to educate pupils in intellectual, emotional, and religious qualities. As a result, Islamic boarding schools develop students'

⁶⁰ Dinie R. Desiningrum, Yeniar Indriana, and Suparno, "Positive Emotion, Engagement and Meaning of Life of the Elderly in Pesantren (Islamic Boarding School)," *Indian Journal of Public Health Research and Development* 10, no. 3 (2019): 923–928.

academic abilities as well as character strengths such as excellent honesty, very high discipline, paying close attention to personal and environmental hygiene, caring, independence, hard work, courtesy, responsibility, and well-developed creativity. Furthermore, character development in Islamic boarding schools was not merely worldly in nature, but rather regarded life as a means of devotion through being close to God.⁶¹ Therefore, in this case, there was a relevance between the concept of positive education, which referred to the five pillars of a high level of well-being (positive emotion, engagement, relationship, meaning, and accomplishment), with the educational goals in Islamic boarding schools.⁶²

Meanwhile, the implementation of positive education at Geelong Grammar School consists of three interconnected processes: learn it, teach it, and embed it. Learning is a positive education learning process embedded in the school curriculum, where students learn specifically the material from elements of positive psychology. Embedding is the embedding of material from positive psychology to all subject matter at school. Living is the embedding of positive education programs in all daily activities at school.⁶³ It was similar to the program that was applied in Islamic

⁶¹ Sumardi, "Potret Pendidikan Karakter Di Pondok Pesantren Salafiah."

⁶² Moh Maqbul Mawardi and Fida Ruhayah, "The Relevance of Positive Education Concept for Pesantren in Indonesia," *Jurnal Pendidikan Islam* 8, no. 2 (2020): 163–176.

⁶³ Erin Hoare, David Bott, and Justin Robinson, "Learn It, Live It, Teach It, Embed It: Implementing a Whole School Approach to Foster Positive Mental
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boarding schools in growing and fostering students' character and emotions through several stages. Those are knowing, acting, and habit. The habituation stages trained students' character and emotions that cannot be limited to the content knowledge.⁶⁴ A study stated that the formation and cultivation of character could not be forced on students, but applying it in daily life would be easily tied to the students' character.⁶⁵

CONCLUSION

Based on the research results with a literature review, it can be concluded that strengthening student well-being in Islamic boarding schools has been implemented through activities in Islamic boarding schools. This is reflected in the characteristics that students must be possessed, such as honesty, high discipline, paying attention to personal and environmental hygiene, mutual care, independence, hard work, politeness, responsibility, and development of creativity. Meanwhile, this is instilled in the students through several stages: 1) knowing the rule, 2) action, and 3) habituation. Strengthening student-wellbeing in Islamic boarding schools is in accordance with the five elements of positive education called PERMA (positive emotion, engagement, relationship, meaning, and achievement). Likewise, in its

Health and Wellbeing through Positive Education," *International Journal of Wellbeing* 7, no. 3 (2017): 56–71.

⁶⁴ Syafe'i, "Pondok Pesantren: Lembaga Pendidikan Pembentukan Karakter."

⁶⁵ Sumardi, "Potret Pendidikan Karakter Di Pondok Pesantren Salafiah."

application, positive education goes through the stages of 1) learning it, 2) teaching it, and 3) embedding it.

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