STRESS AND RESILIENCE IN LEARNING AND LIFE IN PONDOK PESANTREN: SOLUTIONS FOR SOFT APPROACHES TO LEARNING IN MODERN TIMES

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Abstract

This religious study discusses solutions to students' stress and resilience living and studying in Islamic boarding schools from a modern learning approach. To fill in the answers to the above problems, we have reviewed several scientific reports from previous studies with the same theme. Furthermore, the analysis is carried out with a phenomenological approach and in-depth interpretation to restudy the principles of the validity and reliability of the findings. Because this study relies on current data during the pandemic, our search and analysis method was carried out online with the help of the Google search engine, namely keywords including "stress and resilience," "learning in pesantren," "solutions in a gentle approach," " learning in modern times. "So we can summarize our findings, among other things, that of the ten publications we studied, the majority of them had successfully examined students' stress and resilience during their study and stay in an Islamic school environment. This publication shows their social support to advance the world of Muslim education, not yet on the soft skills solution as we expected. Therefore, these findings will provide useful insight for further studies in the future.

Keywords: *Stress and resilience, learning in pesantren, Soft Solution, and Modern Times.*

Abstrak

Kajian Agama ini membahas solusi stres dan ketahanan siswa yang tinggal dan belajar di pesantren dari pendekatan soft skills dalam perspektif pembelajaran modern. Untuk mengisi jawaban atas permasalahan diatas, maka telah kami ulas beberapa laporan ilmiah dari penelitian sebelumnya dengan tema yang sama. Selanjutnya, analisis dilakukan dengan pendekatan fenomenologi dan interpretasi mendalam untuk mengkaji kembali prinsip validitas dan reliabilitas temuan. Karena studi ini mengandalkan data terkini selama pandemi, maka metode pencarian dan analisis kami dilakukan secara online dengan bantuan mesin pencari Google, yaitu kata kunci termasuk "stres dan ketahanan", "belajar di pesantren," "solusi dengan pendekatan yang lembut, "belajar di zaman modern." Jadi kami dapat merangkum temuan kami, antara lain, bahwa dari sepuluh publikasi yang kami pelajari, sebagian besar telah berhasil meneliti stres dan ketahanan siswa selama mereka belajar dan tinggal di lingkungan sekolah Islam. Publikasi ini menunjukkan dukungan sosial mereka untuk memajukan dunia pendidikan muslim, belum pada solusi soft skill seperti yang kita harapkan. Oleh karena itu, temuan ini akan memberikan wawasan yang berguna untuk studi selanjutnya di masa mendatang.

Kata Kunci : Stres dan Ketahanan, Pembelajaran di Pesantren, Soft Solution, dan Zaman Modern

INTRODUCTION

Generations who live in the millennial era are required not only to master science and technology. However, they must balance the science of technology with understanding and practice of Islamic religious knowledge and the character of love for their Islamic ancestors. Therefore, the Islamic boarding school's role in creating the younger generation cannot be underestimated. That is where the generation becomes a crater for the younger generation of students to build students who master various sciences: useful knowledge, technology, and religious knowledge. According to Majid,[1] Islamic leaders are obliged to prepare an Islamic generation that is modern and has a national character, namely Indonesia, single in diversity.

For this reason, the pesantren must be a gentle and elegant solution. If these three aspects cannot be controlled in a balanced manner, there is a concern that actions that exceed the limits, such as acts of terrorism and radicalism. Abdullah,[2] said that the Islamic generation who are not equipped with a balanced understanding of religious knowledge between religion and state insight could lead to radical action, and life in the pesantren will form a challenging and unbalanced character.

Meanwhile, Manshur,[3] said that boarding schools' typical literary activities on righteousness learning within the educational transformation. He also added that the character building of the santri at the Islamic boarding school was actually in line with the mental revolution program listed in Nawacita. Education that strengthens the students' mental spirituality and students' character-building aims to make the students healthy. However, also able to uphold the value of diversity and diversity in Indonesia. This applies not only in Indonesia because the Koran also teaches about diversity through differences in skin color, language differences, and cultural differences. In other words, the Koran teaches people to obey Allah SWT and teaches them to accept the differences between human beings, and this is sunatullah on the fun of all worlds.

Seeing the development of pesantren in Indonesia today, it is increasingly undeniable that pesantren are experiencing rapid development. Quantitatively, the number of pesantren has continued to increase in the last ten years. The Ministry of Religion of the Republic of Indonesia reported that from 14,656 in 2003-2004, the number of pesantren was 28,961 in 2014-2015. Arif,[4] notes that the development of Islamic education such as Islamic boarding

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[1] Nurcholish Majid, *Islam, Kemodernan, dan Keindonesiaan* (Bandung: Mizan Pustaka, 2008).

[2] Adam Abdullah, "Examining US approvals of Islamic financing products and the Islamic theory of lawful profit," *International Journal of Islamic and Middle Eastern Finance and Management*, 2016. Aslan dan Hifza, "Kurikulum Pendidikan Masa Penjajahan Jepang Di Sambas," *Edukasia Islamika* 4, no. 2 (15 November 2019): 171–88, https://doi.org/10.28918/jei.v4i2.2295. Liliana Liliana, Purniadi Putra, dan Aslan Aslan, "THE STRATEGY OF TADZKIRAH IN IMPLEMENTING CHARACTERS AT MAN INSAN CENDEKIA SAMBAS," *EDUKASI: Jurnal Pendidikan Islam* 9, no. 1 (4 Januari 2021): 1–17. Aslan, "Dinamika Pendidikan Islam Di Zaman Penjajahan Belanda," *SYAMIL: Jurnal Pendidikan Agama Islam (Journal of Islamic Education)* 6, no. 1 (12 Mei 2018): 39–50, https://doi.org/10.21093/sy.v6i1.1024.

[3] Fadlil Munawwar Manshur dan Husni Husni, "Promoting Religious Moderation through Literary-based Learning: A Quasi-Experimental Study," *International Journal of Advanced Science and Technology* 29, no. 6 (2020): 5849–55.

[4] Mohammad Arif, "Perkembangan Pesantren di Era Teknologi," *Jurnal Pendidikan Islam UIN Sunan Gunung Djati* 28, no. 2 (2016): 307–22. Aslan, *Hidden Curriculum* (Jawa Tengah: Pena Indis, 2019). Aslan dan Wahyudin, *Kurikulum dalam Tantangan Perubahan* (Medan: Bookies Indonesia, 2020). GALUH WIDITYA QOMARO, "PESANTREN AS HALAL TOURISM CO-BRANDING: HALAL INDUSTRY FOR SUSTAINABLE DEVELOPMENT GOALS," *Maqdis: Jurnal Kajian Ekonomi Islam* 4, no. 1 (2019): 11–22. Karel A Steenbrink,

schools in the modern era in Indonesia can qualitatively be seen from various aspects, including institutional status, governance, implementation of educational programs, expansion of the field of work, peculiarities of the scientific field, diversification of economic business, cooperation networks. And others. This diversity of developments has resulted in various pesantren expressions in the life of the nation and state. The development of pesantren is also related to its status and broader role, from being a religious, educational, social institution to the village of civilization and artifacts of Indonesian civilization. The role of pesantren as a religious institution cannot be denied, namely as one of the elements driving Islam in Indonesia.[5]

Talking about the Islamic generation means talking about the potential for a generation's learning and education based on the Islamic cultural religion. So the definite solution for Islamic education in boarding schools, both modern and traditional. Because the hope of the Islamic generation is in adolescents, a transitional age from childhood to adulthood, at this age, the learning potential is very productive. However, potential turmoil exists in adolescents because of changes in them, especially when they have to be in a new place and in a new environment that they have never encountered before, such as the pesantren environment. When they are unable to adapt to their new environment, these teenagers will experience stress. Stress in teens is hazardous because it can cause these adolescents to experience self-identity crises and, at worst, experience depression and often even experience suicide attempts. On this basis, this study was conducted to know the causes that affect stress and resilience of adolescents, especially in the early stages of Islamic boarding schools, so that it can be concluded that mental stress, family stress, stress on the place of study, peer stress, and other social stress also influence stress teenagers in their first year.

Anxiety and sadness are not new phenomena among teenagers. However, in recent years there has been a significant increase in the percentage of adolescents or young people aged 12-20 years who have experienced significant depression. What causes the increase in cases of depression in adolescents, and how to prevent it? The answer results from the modern-day crisis theory because, before 1980, mental health professionals were hesitant about diagnosing depression in adolescents. This is because, at that time, mood changes in adolescence were still considered normal. It allows adolescents experiencing depression to be handled because they are deemed to experience natural mood changes. However, mental health professionals now have more transparent criteria for describing the characteristics and causes of depression in adolescents, including being students. The development of this science, which has successfully revealed a record incidence of depression, increased.

The following characteristics, according to experts, are hyper-connected and overstimulated. The phenomenon is that teenagers in the millennial era connected to the internet and social media almost all the time. It is believed that interactions with the internet can have several adverse effects on adolescents' psychological condition. The findings of

Pesantren Madrasah Sekolah: Pendidikan Islam Dalam Kurun Modern, terj. Karel A. Steenbrink dan Abdurrahman, Cetakan II (Indonesia, Jakarta: LP3ES, 1994).

[5] Mahrus Mahrus, "Pesantren Sebagai Bentuk Identitas Pendidikan Islam," *Tarbiyatuna: Jurnal Pendidikan Ilmiah* 2, no. 1 (2017): 61–88.

Musa and Ishak,[6] prove that higher education students are also not immune from the impact of deviant behavior due to exposure to internet technology, especially changes in digital information syndromes and Google's behavior effect on campuses in Indonesia. One of the most common symptoms is a thought that considers itself valuable based on the comments and the number of likes they get on social media. These things without being based on an impact on their bad behavior, such as anger, anger, and other learning difficulties. Other symptoms, for example, uncertain times, where one of the stressful factors faced by the current generation is that they grow up in uncertainty or uncertain times. It is often the case with neglected teenagers or those who come from broken home families.

Larry Brendtro dan Martin Brokenleg,[7] stated that young people who have problems and are faced with severe stress are those who have no hope and a future. The typical learning system in pesantren is misperceived, so they tend to think that pesantren is not for them. Meanwhile, the community and the student host do not have the same vision with the students. The uncertainty about the future and fear and insecurity have turned these teenagers to commit worse. They feel that something terrible can happen at any time, such as bullying, accidents, robberies, global warming, etc. Conditions like this significantly affect depression in adolescents. The COVID-19 pandemic can also give the impression that the world is not a safe place for them and their future.[8] The current condition increases their anxiety, which is already high. Another symptom or cause is not getting enough sleep. Lack of quantity and quality of sleep is experienced by many teenagers today. The reason is the many uncontrollable tasks and activities of surfing the internet. Lack of sleep will have an impact on the physical and psychological condition of adolescents. Added to this is the lack of concern from the community. It is the cramming of life in a fast-paced and stressful era, which is certainly not easy. Unfortunately, there is currently a lack of positive and supportive community for the development of mental health for adolescents, which could end in their inability to control themselves. The lack of a support community impacts the ease with which depression occurs, especially the lack of support from their closest people such as parents, family, and teachers.

Often, the mass media report and conversations in the community that it is not uncommon to be students in a boarding school make the students face new conditions, such as having to comply with the rules that apply in the pesantren to students something unusual. Students who consider this to be pressure can affect students' condition physically or psychologically. This lousy situation and conditions turned to stress, such as punishment.

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[6] Nazaruddin Musa dan Mohd Sobhi Ishak, "The Identification of Student's Behaviours of Digital Amnesia Syndromes and Google Effect in the Department of Library Sciences, State Islamic University of Ar-Raniry–Indonesia," *International Journal of Information Technology and Library Science* 9, no. 1 (2020): 1–8.

[7] Larry Brendtro dan Martin Brokenleg, *Reclaiming Youth at Risk: Our Hope for the Future* (Solution Tree Press, 2009).

[8] Purniadi Putra dkk., "The Relevancy on Education Release Revolution 4.0 in Islamic Basic Education Perspective in Indonesia (An Analysis Study of Paulo Freire's Thought)," *Test Engineering & Management* 83 (2020): 10256–63. Purniadi Putra dkk., "The Students Learning from Home Experiences during Covid-19 School Closures Policy In Indonesia," *Jurnal Iqra': Kajian Ilmu Pendidikan* 5, no. 2 (5 September 2020): 30–42, https://doi.org/10.25217/ji.v5i2.1019. Aslan Aslan dkk., "TEACHER'S LEADERSHIP TEACHING STRATEGY SUPPORTING STUDENT LEARNING DURING THE COVID-19 DISRUPTION," *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 5, no. 3 (21 November 2020): 321–33, https://doi.org/10.31538/ndh.v5i3.984.

Moreover, the penalties are often hefty, the separation of male and female students from their families, strict regulations, teachers and the unusual climate of the pesantren, separate from friends in the village itself, lots of subject matter, limited pocket money, the busy schedule of activities and inadequate facilities. So, when faced with factors that influence stress, students are faced with all kinds of problems. Often the coaches are not responsive in making strategies to reduce stress, which is called stress coping.

In carrying out its work program, every educational institution, including pesantren non-governmental institutions, certainly has its work patterns and objectives, one of which is to deliver students to become human beings who can develop their competencies so that they can become individuals who have skills, competitiveness and are beneficial for themselves and others. Like one Islamic educational institution, the Islamic boarding school is no exception, which equips its students with various knowledge and skills and religious knowledge. However, conditions in the field are not as expected; there are positive and negative sides that must be disclosed in a smart and solution way. Therefore, it takes to study and experience to solve and find the form of strategic approach and counseling given by the pesantren to new students in the first year of life. The solutions and guidance provided are mostly related to students' adaptation to the pesantren culture according to the conditions at which students live and work, not how teachers and past generations lived.

The gentle approach referred to is the leadership skills of pesantren coaches, including teachers and seniors. Regardless of students' age level, they need to possess leadership skills that help work effectively with and garner respect from students, parents, pesantren management, and the students' guardians and parents' community. Another soft skill is communication skills, where all pesantren environments are accustomed to practicing good communication. Familiarize with cooperation or teamwork; another example is the pesantren's ability to have problem-solving and solve problems instead of punishing or attacking humans. Another skill is social and emotional intelligence, cultivating a competitive community. The problems that arise in new students from year to year are almost the same, while they can be overcome or minimized.

METHOD

Finding solutions and approaches due to stress and resilience in learning and living in the Islamic boarding school environment utilizing peaceful solutions in modern-day learning and adaptation has become the objective of this Islamic religious paper review. For that, we have collected data and information related to these problems online, assisted by the search engine Google Search and Google Cendikia, ERIC data-based, and other approaches. There is a way to start by understanding the study question for review. Then we identified the relevant themes and literature to study. Next, we assess the data's quality, summarize the results of the review and evidence of research, and finally, we interpret it utilizing an in-depth interpretation of the findings based on validity and reliability under the phenomenological approach guide.[9]

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[9] Joanna Smith dan Jill Firth, "Qualitative data analysis: the framework approach," *Nurse researcher* 18, no. 2 (2011): 52–62. Jonathan A Smith dan Mike Osborn, "Interpretative Phenomenological Analysis," *Qualitative Psychology*, 2020, 28.

RESULTS AND DISCUSSION

Our first search resulted in adaptation and adjustment to academic pressures imposed not only by students within the pesantren but also by graduate students majoring in social work in [10] Wilks & Spivey study. In this experimental study, the relationship between college stress among the academic community and adaptability in learning tools was analyzed. They evaluate how and when to promote social mediation design as a solution. As a solution, they evaluate how to promote social mediation theory and self-control. The findings prove that moderate levels of academic stress, social support, and resilience are closely related. The findings indicate that progressive levels of educational stress, family protection, adaptability, and administrative systems have a very beneficial effect on each other and are adaptable. Support groups mediate the influence of study habits and resilience—the consequences of mutual economic support among prospective scholars as human service teachers.

Selwyn Stanley & G. Mettilda Bhuvaneswari [11] found that there may be thresholds for stress, nervousness, grit, and relationships among social workers from 3 universities with a sample of women. Instrument tools for stress, anxiety, strength, and coping assessments are provided. We found these same levels of stress and anxiety tended to be higher in the first and third-year schools assigned to undergraduate students. At the same time, resilience and survivability were significantly lower in the first-year cohort. The correlation coefficients were significantly positive for anxiety and stress scores and for coping and total agility scores. However, it turns out that only anxiety scores can directly influence the personification of academic stress. The implications of the research results and the limitations of the study are also mentioned.

McCalman et al. [12] investigated psycho-social adaptability, susceptibility, and suicidal ideation prevention and evaluation of the effect of the up in the brain on the adjustment of suicide risk for Australian international children from remote locations boarding schools. To evaluate the hypothesis that the interference does not seriously influence the sustainability of learners. The research is part of a very progressive agenda on Mental health and suicide lowering in Australia. With a robust service model, especially for native groups, these findings suggest that the possibility to increase the level of personality among boarding students is to decrease suicide.

Martiani,[13] successfully examined the relationship between self-reliance and student achievement in the English language education program at the Islamic University in Indonesia. Martian aims to understand the two variables above by using a correlational

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[10] Scott E. Wilks dan Christina A. Spivey, "Resilience in undergraduate social work students: Social support and adjustment to academic stress," *Social Work Education* 29, no. 3 (2010): 276–88.

[11] Selwyn Stanley dan G. Mettilda Bhuvaneswari, "Stress, anxiety, resilience and coping in social work students (a study from India)," *Social Work Education* 35, no. 1 (2016): 78–88.

[12] Janya McCalman dkk., "Psycho-social resilience, vulnerability and suicide prevention: impact evaluation of a mentoring approach to modify suicide risk for remote Indigenous Australian students at boarding school," *BMC public health* 16, no. 1 (2015): 1–12. John B. Murray, "Psychological Profile of Pedophiles and Child Molesters," *The Journal of Psychology* 134, no. 2 (1 Maret 2000): 211–24, https://doi.org/10.1080/00223980009600863.

[13] Rati Martiani, "Investigation into a Link between Personal Resilience and Academic Achievement of English Education Study Program Students at State Islamic University in Sumatera, Indonesia," *Ta'dib: Journal of Islamic Education (Jurnal Pendidikan Islam)* 24, no. 1 (2019): 222–32.

method, involving 613 students at one of the state Islamic universities in Palembang. Using the One-Sample Kolmogorov Smirnov Test with the SPSS method's help to understand the ideal data for linearity was carried out using the One Way ANOVA formula analysis. The study above obtained the relationship coefficient or r-obtained (.211) higher than the r-table (0.1557). In other words, p (0.0168) is more significant than 0.05. So it can be ascertained that there is a high correlation between students' self-reliance and academic learning outcomes. This implies academic achievement as well as a link to the self-defense supported by their campus environment.

Herdiansyah et al.,[14] discovered environmental awareness for realizing green pesantren (eco-pesantren) in Indonesia. This paper is based on a community assistance program developed through a collaborative program of all interested. With the active involvement and participation of pesantren residents and residents and institutional institutions with objectives related to the program, they strive to bring health and good character building to residents. Through a citizen empowerment design that advances the Islamic boarding school community complete with religious nuances, local communities, and related rapid development institutions as program developers, the value of religious morals in the pesantren environment will add character values with environmental adaptation in the form of values and knowledge and adapts that must be highly respected. Starting from this study, he has increased support for a better environment. Environmental concern involvement can be directed through two methods. Starting from a project approach and continuing with a healthy environmental motivation approach, or it could be both integrated to create support for character building and resilience of pesantren residents. The students' approach to motivation takes a relatively long time and will have a more positive impact in the future because the goal will slowly form attitudes and manners persuasively by the pesantren residents. Researchers see that efforts to ignore environmental damage slowly become indifferent, which will always grow apathy around the environment and lead to environmental instability, and ultimately, the pesantren residents will impact all aspects.

Mukhlis et al.[15] take a different way of supporting efforts to reduce the stress level of new students at Islamic boarding schools utilizing writing competitions about new learning environments, which are considered the cause of serious problems pesantren. This study model shows the benefits of expressive writing on stress for new students at the pesantren using the experimental design method for five days involving 14 new students who do not have a learning background. The results show that all students are fully partitioned and show decline stress levels after being involved in the intervention to write down self-expression as residents of the new pesantren. This is evidenced by a difference in stress levels between the pretest and posttest groups of 6.214 points.

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[14] Herdis Herdiansyah, Trisasono Jokopitoyo, dan Ahmad Munir, "Environmental awareness to realizing green Islamic boarding school (eco-pesantren) in Indonesia," dalam *IOP Conference Series: Earth and Environmental Science*, vol. 30 (IOP Publishing Ltd., 2016), 12017.

[15] Hamid Mukhlis dkk., "The effect of expressive writing technique to stress level decrease of new student at Al-Falah Putri Islamic Boarding School, Margodadi, Tanggamus," *Annals of Tropical Medicine and Health* 23 (2020): 192–200.

Yasmin & Daulay,[16] found a new understanding of how the mental conditions of adolescents who leave their families to live in the new environment of the pesantren are more likely to suffer longing during the adaptation period. They saw how the expression homesickness was conveyed to other students in the pesantren environment. Their study involved 546 new secret Islamic boarding school students with a purposive sampling sample who analyzed data on the proportion of frequency distribution. If a result, they found 81.41% longing for new students in the medium category, namely (81.41%). Then 13.71% in the low category. Last 4.87% in the very high category. This study was carried out as part of a support for new citizens, the trend of efforts to reduce the impact of stress and self-resilience of new students. They can survive in the early days of their arrival in a fast-paced environment with appropriate interventions to reduce homesickness for students so that they can feel more at home and behave positively during the first year of college and learn religious knowledge for the sake of increasing the resource generation of Islam in Indonesia.

Hayatini & Dimyati,[17] examined the students' self-resilience scale's validity and reliability while in pesantren to test the resilience scale's content validity and reliability based on Reivich Shatte's theory. The measuring instrument consists of 32 items, which are a modification of the tools made by Reivich and Shatte. This instrument has seven self-defense components: emotional control, impulse management, self-confidence, self-empathy, self-efficacy, and response. The research sample consisted of 150 respondents from the Purworejo Islamic Boarding School in Central Java, boys and girls aged 11-18. Items in the measuring instrument were analyzed using the Gregory formula with the help of Ms. Excel; Furthermore, the Cronbach Alpha formula was analyzed using the SPSS program. Based on the content validity analysis with two experts' assessments and a validity index of 1, the instrument validity is very high. The reliability test results obtained the value of the Cronbach's Alpha grain resistance scale of 0.753. It shows that the resilience scale item has good reliability. Based on these data, the resilience instrument can be valid and reliable to measure Islamic boarding school students' resistance.

Agustia's,[18] findings regarding the support of religious maturity and religious coping in students is essential. His study was on students who experienced pressure and stress from the adaptation of role teaching in universities and Islamic boarding schools. This study can understand the needs of students about positive religious coping strategies. The results of the study show that there are students who use negative spiritual coping strategies. The students' daily activities by examining the science of religion reflect that they are maturing their faith. So the study looking at the picture of religious maturity, positive religious coping, and negative religious coping is very useful as critical support, with a quantitative method with a descriptive

[16] Maya Yasmin dan Debby Anggraini Daulay, "GAMBARAN HOMESICKNESS PADA SISWA BARU DI LINGKUNGAN PESANTREN: HOMESICKNESS IN NEW STUDENT IN ISLAMIC BOARDING SCHOOL," *Psikologia: Journal Pemikirian dan Penelitian Psikologi* 12, no. 3 (2017): 165–72.

[17] Destiana Rizki Hayatini dan Dimyati Dimyati, "Validity and Reliability of Resilience Scale for Islamic Boarding School Students," *Humaniora* 11, no. 3 (2020). Ellen A. Drost, "Validity and reliability in social science research," *Education Research and perspectives* 38, no. 1 (2011): 105.

[18] Laeli Agustia, "RELIGIOUS MATURITY DAN RELIGIOUS COPING PADA MAHASISWA (Studi Deskriptif pada Mahasiswa yang Tinggal di Pesantren)" (PhD Thesis, Universitas Negeri Semarang, 2019).

design involving 511 students of the State University of Semarang who live in Islamic boarding schools.

Descriptive analysis with the help of data processing software shows that the three groups of Islamic boarding schools' religious maturity are all in the high category with an average of NU 126.36, Islamic boarding school 131.62, an Islamic boarding school 134.72. Meanwhile, positive religious coping analysis results in the three groups of Islamic boarding schools are all in the very high category with the average in Pondok NU of 88.21, Pondok Muhammadiyah 90.8, and Pondok LDII of 89.68. Then, for the negative religious coping analysis results in the three groups of Islamic boarding schools, all of them are in the deficient category with the mean at Pondok NU of 28.34, Pondok Muhammadiyah 26.69, and Pondok LDII of 27.11. This can illustrate that Semarang State University students have high Muslim maturity. Then when experiencing stress, the level of students who use positive religious coping strategies is very high.

Putri & Uyun,[19] studied social support for pesantren children; this study was carried out about the tawakal attitude towards God and the students' endurance in the Al-Quran memorizing pesantren. With assumption, there is a positive connection between devotion through surrender and students' self-resilience to their God; the teenagers who memorize the Quran will survive and act and away from fear and depression. Data analysis using the SPSS 16.0 application has resulted in a significant connection coefficient between the submission of handing over the power of God and self-resilience of = 0.33 with a significance of 0.00 (p <0.05). This means that there is a significant relationship between the two variables, which means that the subject submitted is directly proportional to the level of subject resilience. Therefore, this proving test results show that the higher the level of submission possessed by student subjects contributed 11.15% in increasing resilience and achievement in the pesantren's learning environment as the second home for new students.

DISCUSSION

In this discussion section, we will discuss our study results, which investigate the relationship between stress and student resilience in learning and living in Islamic boarding schools as the second home for students. We are exploring an approach that is a solution to previous studies in Islamic boarding schools that study religion in the modern era outside the pesantren environment.

Efforts to find solutions to students' problems while studying and living in pesantren are significant in various forms. As we reported from the ten publications, the majority of which are studies in Indonesia in the results section above, all have understood that stress conditions and student resilience while studying and living there are natural and can happen to anyone. So it requires social support from any party, not only support from the pesantren or parents of students but from outside communities such as researchers and other public solidarity who love advancing the continuity and success of the nation's young generation education in Islamic boarding schools, both traditional and modern. This is in line with

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[19] Ardina Shulhah Putri dan Qurotul Uyun, "Hubungan tawakal dan resiliensi pada santri remaja penghafal al quran di Yogyakarta," *Jurnal Psikologi Islam* 4, no. 1 (2017): 77–87.

Ahyani & Asmarani,[20] findings, which states that there is excessive anxiety, so that feelings will lead to student failure during the pesantren. So they suggested that the parties should participate in providing support from various sources apart from parents. The support they mean is motivation to survive and learn while in pesantren.

Ridwan,[21] also conducted a study of efforts to understand and support students' stress in pesantren. According to him, stress among school students who also live in Islamic boarding schools is a public concern in Aceh at this time. All are triggered by several factors of excessive stress, including high learning intensity and learning both at school and in Islamic boarding schools. This happens because boarding school is one of the formal Islamic education institutions that combines the national curriculum and the pesantren's curriculum. Islamic boarding school students can spend almost 24 hours studying, which lets students into severe stress and depression that it needs soft activities become the basis for developing learning efforts as social and mental support for students in Islamic boarding schools and schools.

The average of the ten publications reviewed that we report on, most of them still report on efforts to identify and expose students to stress and self-defense problems while studying and living in boarding schools. They should seek and explain depression problems and adaptation and learning difficulties due to the burdens and inconveniences of studying and living there. However, they should have provided solutions and approaches that are soft skills to continue to live and continue studying religion at the pesantren until the students succeed with studying and living in the pesantren's nuances. This fact is beyond what we expected, where we want to get relevant data and information so that our study becomes a contributory study to solve and become part of an effort to study the soft skill solutions of Islamic boarding school students' lives in the millennial era. Our expectation is in line with what was studied by Asbari et al.[22] who said the hards skill and soft skills had become an educational foundation in Muslim education in the modern era.

CONCLUSION

It is repeated once again that the study aims to review the pressure, stress, and resilience of students in Islamic boarding schools in pursuing their learning ideals and other pressures while living in Islamic boarding schools. Then we can provide solutions with a soft skill approach to learning in modern times. To prove the answer to this study's challenges, we have reviewed several publications and literature related to the problems and stress of students due to schoolwork and typical tasks and strict rules during their stay in Islamic boarding schools as the second home of students. We can conclude that the findings of ten publications about student stress and resilience while studying at pesantren, the majority of these findings have described their findings that the average cause of difficulty or stress and resilience is due to early arrival or early transition. There are also those caused by strict rules

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[20] Latifah Nur Ahyani dan Syaroh Madyaningtyas Asmarani, "Kecemasan akan kegagalan, dukungan orangtua, dan motivasi belajar pada siswa di pesantren," *Jurnal Proyeksi* 7, no. 1 (2012): 87–98.

[21] Benny Ridwan dkk., "Islam Nusantara, ulemas, and social media: understanding the pros and cons of Islam Nusantara among ulemas of West Sumatera," *Indonesian Journal of Islam and Muslim Societies* 9, no. 2 (2019). Khabibi Muhammad Luthfi, "Islam Nusantara: Relasi Islam dan Budaya Lokal," *Shahih* 1, no. 1 (2016): 1–12.

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for living and studying at the pesantren and school work burden during the day. There is also a finding that says the lack of soft skills taught at the pesantren apart from the Islamic religion's skills and knowledge. All findings, in principle, have answered most of the questions of this study. Thus, we can say that the results are valid and contribute to the development of studies in the same field.

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