

The Role of Self Awareness in Improving the Adjustment of Santri at Tsurayya Islamic Boarding School

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Abstract. Since ancient times, Islamic boarding schools have been used as religious-based educational institutions which have their own characteristics so that they have prominent differences from formal educational institutions in general. In focusing on forming piety, self-awareness is needed. This is the ability to know oneself and understand one's tendencies in acting, to understand feelings, and even to understand one's situation and condition well. The aim of this research is to understand the role of self-awareness and its relationship with the students' adjustment at Tsurayya Islamic Boarding School. The research method used is qualitative with a Focus Group Discussion (FGD) approach. The results of the research showed that 1) Self-awareness plays an important role in training awareness and contrition so that the student's character formed which could practice the values of Islamic faith based on the Qur'an and Sunnah as well as independent individuals expected from Tsurayya Islamic Boarding School. 2) Self-awareness allows students to recognize emotions so they can control their emotional reactions. This could help students adjust well. 3) Students who have good self-awareness tend to find it easier and more open to adapt. So, the implication is that students who have self-awareness make it possible to carry out better self-development, students carry out effective emotional management and are able to learn the knowledge they have acquired so that it can be used to overcome the problems they face.

Keywords: self-awareness; adjustment; Students; boarding school

1 Introduction

From the past until now, Pesantren have been used as religious-based educational institutions that have their own characteristics so that they have a prominent difference from formal educational institutions in general. Islamic boarding schools focus on shaping piety and instilling awareness in character building efforts (Nihwan et al., 2022). Most pesantren that are built use dormitories as a place to live. This is done so that the pesantren can optimise in forming a noble generation. The dormitory is built within the pesantren environment where it is still one

place with the kiyai's house and the mosque as a place of worship. Meanwhile, santri usually have strong solidarity and kinship so that this can create its own social system (Ernawati, 2018).

Making santri focus on forming piety requires *self-awareness*, which is the ability to know oneself and understand one's tendency to act, to understand feelings, and even to understand one's situation and condition well. *Self awareness* is usually used to help explore the potential that exists in adolescents to channel it in a good and right way (Tarwiyyah, 2022). *Self awareness* can also help to know what is being felt and can even be used to make decisions for yourself and get a realistic measure of your abilities. So that the role of high self awareness can make individuals behave in a more consistent way (Intan Inti Sari, 2022).

Based on observations for the sake of preliminary data in this study, the *self-awareness* that exists at Tsurayya Islamic Boarding School is born from consistency and patience in shaping the character of students, utilising existing facilities, communication with parents when enrolling their children in pesantren and the diversity of duties and responsibilities of musyrif to educate and foster students.

The process of character building, santri must go through a period of self-adjustment. This is the most important thing to go through and a difficult developmental task in adolescence (Saputro & Sugiarti, 2021). Especially for adolescents who live in pesantren. Ideally, students who have just entered the pesantren must be able to survive in the pesantren through self-adjustment (Oktaviani & Sholeh, 2023). Basically, self-adjustment in new students in the pesantren and are required to stay in the pesantren environment, students must be able to make adjustments to the environment, especially in the first year of staying at the pesantren. The students will find new friends, new places to live, and face new situations. However, not a few students are unable to make adjustments to the boarding school environment (Saloom, 2018). Meanwhile, based on observations made at Tsurayya Islamic Boarding School, the phenomenon of self-adjustment experienced by students includes social

support, coping strategies, operant conditioning and the existence of a fulfilling school environment at Tsurayya Islamic Boarding School.

This is in line with research conducted by Jenice on the relationship between religiosity and *self-awareness* of high school students at Bodhicitta Buddhist School Medan, which in her research stated that the results of data analysis showed a positive relationship between religiosity and self-awareness in high school students at Bodhicitta Buddhist School Medan (Jeconiah et al., 2021). There is another study which states that self-awareness is a deep understanding of one's emotions, strengths, weaknesses, needs, and drives. Self-awareness has an alternative to life, namely deciding freely on aspects that are essential to humans, which boils down to freedom of choice and action and a sense of responsibility. Individuals are considered to have the ability and willingness to realise themselves uniquely which allows individuals who are able to think and make decisions. People who have high self-awareness will get many benefits in their implementation (Sugiarto & Suhaili, 2022). There is research that suggests that *self-awareness training* is effective for improving students' self-adjustment (Bagas Julianto, Wagimin, 2016).

There is a link between self-adjustment and peer support. There is research in one high school that found that self-adjustment in students who live in dormitories is influenced by environmental factors which include peers. Peers can provide support or support that can be perceived by students, besides that, schools also apply a high level of discipline and provide facilities to students when experiencing problems that are being experienced (Susanto & Indrawati, 2020). There is another study that found that there is a negative relationship between self-adjustment and academic procrastination. The higher the self-adjustment of students, the lower the academic procrastination (Zakiyah et al., 2010). There is another study which states that there is a significant relationship between self-efficacy and self-adjustment in new *boarding school* students. The higher the self-efficacy possessed by new students, the higher the self-adjustment possessed by students, and vice versa, the lower the self-efficacy possessed by students, the lower the self-adjustment of students. The effective contribution of the self-efficacy variable with self-

adjustment is 56% (Yahya & Wulandari, 2023). Based on previous research, it can be analysed that the research conducted used quantitative research methods so that we are interested in finding the relationship between good *self-awareness* and effective self-adjustment for students using different research methods. This paper is expected to be used as a reference for other pesantrens in optimising self-awareness to help students' self-adjustment. The purpose of this study is to understand how self-awareness and its relationship in the self-adjustment of santri at Tsurayya Islamic Boarding School (TISMA).

2 Research Methods

This research is a field study using qualitative methods with a *Focus Group Discussion* (FGD) approach. While the respondents in this study were junior high school students in grades 7 and 8 and caregivers or known as *musyrif* during the service period (Sugiyono, 2013).

The data collection technique used unstructured interviews (Hikmawati, 2020). While the analysis technique uses triangulation (Mahpur, 2022). The steps taken were to create categories from the information obtained (*open coding*), select one of the categories to place in the theoretical model (*axial coding*), then assemble a story from the relationship between categories (*selective coding*) (Creswell, 2010).

3 Research Results

3.1 Self-Awareness in Pesantren

Self-awareness is a form of self-awareness that is built based on the environment that includes internal and external students. In the distribution of facts, more than 20 facts were found concerning self-awareness. So, it can be said that the indicators of self-awareness are consistency in training santri's awareness and regret and patience in shaping santri's character, the use of technological facilities,

communication with parents, and the diversity of musyrif's duties and responsibilities. The following is the explanation.

It takes consistency and patience to shape the character of the santri, musyrif must be able to train awareness and regret starting with training discipline. such as setting the time of activities and teaching students to be on time for each activity (SY.5K.). This discipline includes all activities carried out by students and applies to all students (SS.86U). In students who are not accustomed to discipline and are already disciplined, musyrif will train a sense of regret, this sense of regret will occur if students do activities must be reminded by musyrif, (SY.4E; SY.5G). Musyif trains students to have a sense of regret for the actions that have been done, for example, students wake up late and do not participate in morning activities, (SY.5I). The self-awareness of the santri arises after the regret arises, such as when waking up late or making the ustad upset, will make the santri apologise for their treatment and this is a direction conveyed by the principal, with this making the santri will realise to do something not because they are forced. So, it can be understood that in the situation of training consistency and patience in shaping the character of students can train discipline, regret and self-awareness of students in order to create the expected character of students according to the vision and mission of Tsurayya Islamic Boarding School.

Training awareness and regret cannot be done without closeness. Building closeness is a simple way to form an emotional bond with musyrif to santri. Musyrif is not only limited to a person who is a place to deposit memorising. One of the ways musyriks form closeness with students is by telling stories, playing and even joking between musyriks and students. Musyrif musyrif forms closeness with students using friendly methods so that students are comfortable. According to the narrative of one of the musyriks, because the students are only 15 people, they are all taken care of. (SY.32f) They will joke with the students so that they slowly open up to the musyrif. That is one way to get close to the students. In addition, musyrif will accompany the students. Not only in the dormitory but in the halaqoh, doing activities with students such

as inviting students to play games such as playing football, gymnastics and others. This is the way when dealing with students. So it can be understood that before musyrif trains awareness and remorse, he must be able to build closeness to students, such as accompanying students in doing activities together, in this case it can be in the form of inviting students to play.

Changing and dealing with students includes managing students. In this case, musyrif will embrace and direct students, especially for 1 or 2 students who are rather difficult to manage. (SS.69D). Students in Tsurayya are easy to manage and not rebellious. For students who are a bit nosy, musyrif will remind them. Because one of the musyrif's duties is to remind and inform students. This is because the students are still in junior high school, the musyrif must remind a lot and directly tell the person and do not reach to remind. Remind about his mistakes, prayer times and so on. So, there is a behaviour of students who like to be nosy to disturb their friends, when their friends stay away because they are uncomfortable with the behaviour of the students, the musyrif will remind them not to joke excessively, such as teasing their friends who are adhan. When reminded, the next day the behaviour of the students changes and the musyrif will warn not to repeat the behaviour because the behaviour of the students fluctuates and the musyrif must continue to remind them in order to create the character of the students in accordance with the vision and mission of the Tsurayya Islamic Boarding School. From here it can be understood that one part of the task of musyrif is to remind students, such as directly telling the person to see changes in the behaviour of students whether it has changed or still needs guidance in changing behaviour again.

The character of santri that must be built is to instil a good personality because building the character of santri is not easy and requires a rather heavy process, especially to train honesty, change their morals. This must go through an analysis of the causes of santri behaviour, which includes the factors of santri behaviour before entering the pesantren and this is a problem for santri. In addition, it is often late, lack of tahajut, playing in halaqoh and interrupting the teacher when

talking but this problem in every cottage must exist. For this reason, the way musyrif handles students by chatting with them, such as chatting often, sometimes it's like trivial chats, "why is that A once reprimanded sulking, like that?" and then chatting about something else "anu, sometimes it's still difficult to handle him if he sulks". (SS.35B) so that the way of delivery is like what is easily accepted by the santri. When dealing with junior high school students who sulk and face different students, musyrif will have a little coercion to the students to lead them to do activities. In the early days, musyrif will need more effort. Based on this, it can be understood that building the character of the students must be able to understand the background of the students' behavioural factors to minimise the students' problems so that when handling it is not too difficult in the process of guiding behaviour change.

3.2 Adjustment in the Pesantren

Self-adjustment was found to be a phenomenon that boils down to the existence of social support, the process of habituation, reinforcement, and the existence of a fulfilling school environment in Tsuraya. Based on the distribution of facts, it was also found in more detail that social support had a distribution of facts (17), adjustment had a distribution of facts (7), coping strategies had a distribution of facts (7), reinforcement had a distribution of facts (18), and the school environment had a distribution of facts (10). In social support there is information support, emotional support, financial or material support and activities chosen by students. Reinforcement has several aspects of no punishment and acceptance of the murotal effect. The acceptance of the murotal effect referred to here is that when it is time for students to sleep and it is also time to wake up in the morning, murotal will be played as a sign. In the school environment, there are aspects of school activities and school facilities. In the aspect of santri adjustment, this aspect stands alone, there are no additional aspects that support it. From the conclusion of the data in general, it is stated that self-adjustment is formed by social

support, coping strategies, reinforcement and a school environment that supports students.

Social support is a special social situation that also provides a foundation for students as a basis for the quality of healthy social relationships. There are several focuses that form social support, which will be explained thematically systematically below. One of the social supports obtained by santri is the background of school selection which is a consideration either from the child's own side or from the parents. Some of the santri found schools in Tsurayya were found by parents who considered their children's needs (S1A23; A15). This turns out to be an important part of support in choosing a school. However, it also turns out that not all are chosen by parents. Some santri independently choose to go to school or boarding at Tsurayya (S1A50). As said by a santri, "I chose myself to study at the boarding school," (S1A50). This shows that social support takes the form of decision-making.

The process of habituating students from perceived discomfort includes a trial period, language habituation and temperature habituation. The trial period or in Tsurayya which is more commonly referred to as the induction period lasts one and a half months (S1A45). Santri felt discomfort during their first stay at Tsurayya, one of which was related to the differences in the daily language used by students in communication (S1A34; S1A35). Habituation related to the temperature in the Tsurayya environment is also carried out by students and even students also experience illness due to the temperature difference, but they also try to overcome this by bathing earlier and sleeping using a thicker blanket, as expressed by a student, "it's more about the temperature at the beginning, we immediately get sick because it's cold, to overcome this, we bathe earlier and if you sleep, use a thicker blanket at first," (S1A41; S1A42). This shows that the habituation process is strongly influenced by the surrounding environment and also from within the santri themselves and how they solve their problems quickly even though in a simple way.

3.3 The Relationship between *Self Awareness* and Adjustment in Pesantren

In consistency and patience in shaping the character of students, musyriks must be able to train awareness and regret starting with training discipline. It can be understood that in the situation of training consistency and patience in shaping the character of students must be able to train discipline, regret and self-awareness of students in order to create the expected character of students according to the vision and mission of Tsurayya.

Training awareness and regret cannot be done without closeness. It can be understood that before musyrik trains awareness and regret, he must be able to build closeness with students, such as accompanying students in doing activities together, in this case it can be in the form of inviting students to play. Changing and facing in this case can be understood that one part of the task of musyrik is to remind students, such as directly telling the person to see changes in the behaviour of students whether it changes or still needs guidance in changing behaviour again. The character of the santri that must be built is to instil a good personality. Building the character of the students must be able to understand the background of the students' behavioural factors to minimise the students' problems so that when handling it is not too difficult in the process of guiding behaviour change. When entering the adaptation stage to become a new student, it will make students cry, the reason students cry is to remember their parents.

In the successful adjustment of santri in pesantren, emotional support from parents and family is also needed. Students get emotional support by making telephone calls together with their families once a week with a duration of 30 minutes for each student (S1A16). If students have additional business with parents or family, students are allowed to make calls for more than 30 minutes as long as they confirm this with the ustadz on duty at that time (S1A17). Santri get a direct visit from parents and family once a month (S1A43). Visits made by parents can only take students for a walk and may not stay overnight (S1A14), this is in accordance with what was expressed by a santri, "Once a month but

there are stages, yes, the first month is only visited but the afternoon returns and then the third month is a day," (S1A43). There are some santri who get a visit once every three months when parents or family are allowed to bring the santri to stay overnight (S1A13). As said by a santri, "Once every three months it fits into the sleepover schedule," (S1A13). This shows that emotional support is formed from family attention and attachment to parents and family either by meeting directly or indirectly.

The following is a chart of the relationship between self-awareness and self-adjustment.

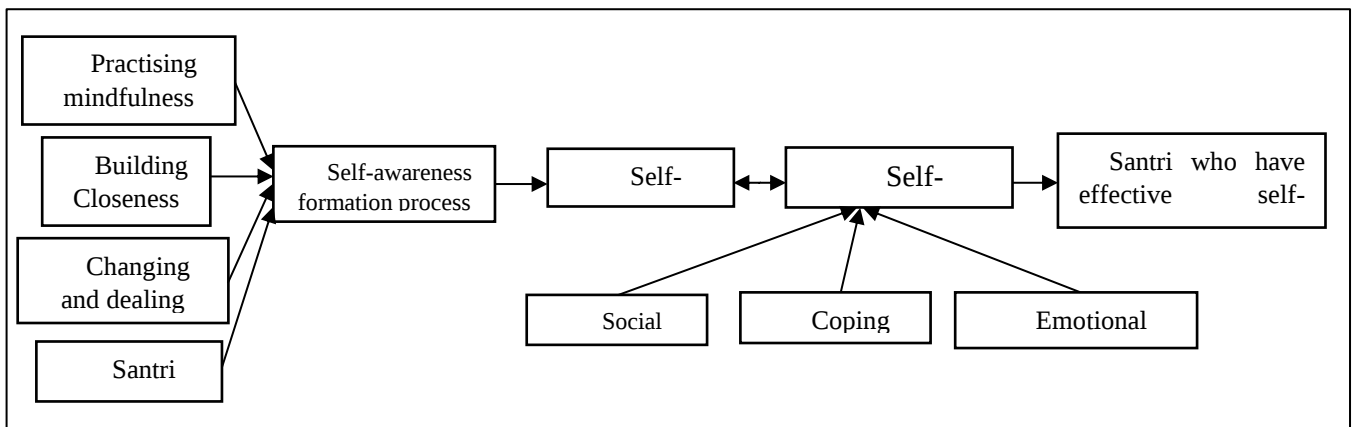


Chart of self-awareness and self-adjustment of santri at TISMA.

Practising awareness and regret, building closeness, changing and dealing with students and the character of students is a process of forming self-awareness so as to produce self-awareness in students. However, self-awareness cannot be experienced by students without going through self-adjustment. because self-adjustment includes social support, coping strategies and emotional support in order to create students who have effective self-adjustment.

4 Discussion

Self-awareness is the first step towards personal growth. It involves deep introspection into the values, beliefs, and motivations that make up one's identity (Ahmad, 2008). Meanwhile, self-adjustment is a process within the individual that includes mental and behavioural responses so that harmony and harmony are realised in the face of changes in the group and the environment (Acocella and Calhoun, 1990).

According to Rogers (Irawan, 2015) everyone is free to train and organise themselves. However, of course everyone must be responsible for self-control of everything they do. An individual will be able to understand and accept other people as an individual unit if that person is able to perceive and accept experiences in a harmonious and integrated system. Someone who has self-awareness will be more open to experience and will not close themselves off to anything that threatens them. Someone who is open will not be rigid and defensive but will be more flexible.

According to Schneiders (1964) there are several factors that affect self-adjustment, among others: personal adjustment of the individual's ability to accept himself so that a harmonious relationship between himself and the surrounding environment is achieved. He fully realises who he really is, what his strengths and weaknesses are and is able to act objectively in accordance with the conditions, and social adjustment which consists of a family environment, peer environment, school environment. Self-adjustment according to Schneiders, good self-adjustment can be characterised by the absence of relatively excessive emotions or destructive emotional disorders. Individuals who are able to respond to the situation or problem they face in a normal way will feel calm and not panic so that they can determine the solution to the problem imposed on them. According to Hurlock (2008) explains that self-adjustment is when a person is able to adjust to other people in general or to his group, and the individual shows a pleasant attitude and behaviour, meaning that the individual is accepted by the group or

environment. In other words, the person is able to adjust himself well to his environment.

The existence of various obstacles experienced by students encourages students to be able to find the right strategy in order to survive in the pesantren environment and get psychological well-being for individuals. The students use strategies to overcome existing problems in self-adjustment in pesantren by regulating attitudes and thoughts (self-control) and facing problems actively. Santri will keep their words, participants will face problems actively in language regulations, students say they will try to learn Indonesian and not use local languages in order to adjust and communicate with other friends. Santri stated that the conditions in the pesantren are very different from at home, but the students try to make adjustments in order to get psychological well-being so that the students can comfortably live in the pesantren. Living in a pesantren environment will be difficult for students in the first year because students cannot always rely on their parents, therefore living in a pesantren requires a relatively fast adjustment process so that students can have many friends and activities so that it can facilitate the learning process and adaptation carried out at the pesantren.

Self-awareness helps individuals understand their strengths and weaknesses, by understanding themselves one can identify where they need to adjust. Self-awareness allows individuals to recognise their emotions. By understanding their feelings, they can control their emotional reactions to certain situations. This helps in self-adjustment, especially in the face of challenges or conflicts. Self-awareness also strengthens the ability to empathise. When one understands the feelings and perspectives of others, they are better able to adapt to various social situations. Empathy helps in building healthy relationships and facilitates better self-adjustment. Individuals who have good self-awareness tend to be more open to change and personal growth. They can identify areas where they need to adapt and take steps to improve.

5 Conclusion

Based on the results of the study, the following conclusions can be drawn: 1) Self awareness helps individuals understand their strengths and weaknesses, by understanding themselves a person can identify where they need to adjust. 2) The students use strategies to overcome existing problems in self-adjustment in pesantren by regulating attitudes and thoughts (self-control) and facing problems actively. 3) Self-awareness and adjustment are interrelated and influence each other. Good self-awareness can be the basis for effective self-adjustment in various life situations.

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