

Optimizing Mental Health in Islamic Boarding School Students: Balancing Physical and Mental Endurance for Effective Qur'an Memorization

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Abstract:

This research aims to analyze the approach of the Tahfidzul Qur'an Islamic boarding school in handling the mental health disorders of students. The method used is a qualitative case study type. Data collection techniques are carried out through interviews, observation and documentation. The data analysis technique consists of three lines of activity: data reduction, data presentation, and concluding and . The research results show that the process of memorizing the Al-Qur'an requires high concentration and optimal mental endurance so that students can carry out routine activities of memorizing the Al-Qur'an; they also must study in formal education. To support this, physical and spiritual endurance is needed to avoid mental health disorders. The impact of this physical and spiritual imbalance is felt in adaptation and concentration, and it not only affects individual health but also plays a vital role in preparing students to read and memorize the Koran well. The way to prevent this is to use an approach to establishing discipline and Islamic mystical therapy. Islamic boarding school caregivers provide practice to students who experience mental disorders in the form of stress, weak memorization ability, and depression through a spiritual approach.

Keywords: *Tahfidzul Qur'an, Mental Health, Physical Endurance*

Abstrak:

Penelitian ini bertujuan untuk menganalisis pendekatan pesantren tahfidzul Qur'an dalam penanganan gangguan kesehatan mental santri. Metode yang digunakan adalah kualitatif jenis studi kasus. Teknik pengumpulan data dilakukan melalui wawancara, observasi dan dokumentasi. Teknik analisis data yang digunakan terdiri dari tiga lini kegiatan, yaitu; reduksi data, penyajian data, penarikan kesimpulan. Hasil penelitian menunjukkan bahwa proses penghafalan Al-Qur'an memerlukan konsentrasi tinggi dan ketahanan mental yang optimal agar santri dapat menjalani kegiatan rutin menghafal al-Qur'an, mereka juga mempunyai kewajiban belajar di pendidikan formal. Untuk mendukungnya, membutuhkan daya tahan jasmani dan rohani agar terhindar dari gangguan kesehatan mental. Dampak ketidakseimbangan jasmani dan rohani tersebut dirasakan pada adaptasi dan konsentrasi dan tidak hanya memengaruhi kesehatan individu, tetapi juga berperan penting dalam mempersiapkan santri untuk membaca dan menghafal Al-Qur'an secara baik. Cara mencegah hal tersebut adalah menggunakan pendekatan penetapan kedisiplinan dan terapi mistik Islam. Pengasuh pesantren memberikan amalan kepada santri yang mengalami gangguan kejiwaan dalam bentuk stres, daya tahan menghafal yang lemah, dan depresi melalui pendekatan spiritual.

Kata Kunci: *Tahfidzul Qur'an, Kesehatan Mental, Daya Tahan Jasmani*

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INTRODUCTION

The Tahfidzul Qur'an Sirojul Ulum Pare Kediri, Islamic Boarding School, serves students of Madrasah Tsanwiyah (MTs) and Madrasah Aliyah (MA) Sunan Ampel who balance formal studies with the intensive task of memorizing the Al-Qur'an (Radisti et al., 2023). This dual responsibility demands high concentration, memory, and perseverance, often resulting in significant academic pressure to meet memorization targets (Fata et al., 2024). In addition, students face non-academic pressures related to the discipline of communal life in Islamic boarding schools, including adherence to strict rules and roles (Darmayanti & Daulay, 2020). This combined stress can hurt mental health, causing anxiety, depression, and feelings of isolation (Simanjuntak et al., 2021). An environment that focuses too much on religious aspects and peer pressure to meet high standards can exacerbate stress, reduce self-confidence, and increase the risk of social isolation, further disrupting students' mental well-being.

In addition, the stigma towards mental health in the Islamic boarding school environment can be an obstacle for students to seek help. Some may be reluctant to open up about the mental health problems they face for fear of being labeled as weak or unable to meet environmental demands (Putri et al., 2023). Uncertainty regarding the future after leaving Islamic boarding school, both in terms of education and employment, can also create a significant mental burden (Mustakim et al., 2023). Therefore, efforts need to be made to increase understanding of mental health among Islamic boarding schools, create a supportive environment, and reduce stigma so that students feel more comfortable seeking help and talking openly about their mental health.

Tahfidzul Qur'an Islamic boarding schools require physical and spiritual endurance from their students. Memorizing the Al-Qur'an requires high concentration and optimal mental endurance so students can carry out this activity effectively (Khoirulloh et al., 2023). Therefore, maintaining a balance between physical and mental health is a crucial aspect in carrying out the activity of memorizing the Qur'an. The impact of this physical and spiritual balance is felt in the students' level of adaptation and concentration. This balance affects individual health and prepares students to read and memorize the Al-Qur'an (Arifin & Septadina, 2022). Excellent physical condition and good spiritual endurance are the foundation for achieving the concentration required to complete memorization tasks (Khadijah & Indriastuti, 2023).

The Islamic boarding school ecosystem practices memorization of istiqomah, a tradition of being close to Allah. This will act as a determining factor in maintaining students' physical and spiritual balance. Good management can optimize implementing activities in Islamic boarding schools, including managing resources, facilities, and educational activities (Mansir, 2020). Thus, effective management is not just about administration alone but also includes creating an environment that supports the holistic growth of students. The importance of services, handling education, and solving mental health problems in Islamic

boarding schools cannot be ignored. Apart from good management, this service aspect is a determining factor in supporting the overall welfare of students (Mohsen et al., 2023). Islamic boarding school management can strengthen the role of Islamic boarding schools as educational and religious institutions in society (Ghofarrozin & Janah, 2021). Thus, the role of Islamic boarding school management is not only limited to operational efficiency but also to creating an environment that supports the integral development of the students.

Islamic boarding school management is essentially a structuring and management process that involves various sources, human resources, and non-human resources to achieve the goals of Islamic boarding school education effectively and efficiently (Arfah & Wantini, 2023). Islamic boarding schools are the oldest indigenous or original institutions in Indonesia; their existence is essential in the history of institutions that exist in Indonesia today (Mansir, 2020). According to several experts, most Islamic boarding schools adhere to a tradition-based institutional model system; on the one hand, they adhere to principles and ideologies that maintain their originality (Aarvik, 2021; Akalay, 2022). Islamic boarding schools are currently required to make developments in various ways to meet the needs of an increasingly complex era and meet the needs of a global society that is constantly developing (Al Asyari, 2022).

Islamic boarding school management has a vital role in handling the mental health problems of *Santri*; in healthynegeriku.kemkes.go.id, it is stated that mental health problems among teenagers are still vulnerable to occurring because the Indonesian population data shows that as many as 6.1% of teenagers aged 15 years and over still experience mental health problems. (Florensa, et al., 2023). In previous research, the focus was on handling the mental health problems of students in Islamic boarding schools. The results of this research show that students who experience mental health problems receive treatment through a peer-helping or peer counseling approach, as explained by (Cohen et al., 2022). This emphasizes the importance of social support between students in overcoming their mental health problems.

Other research also highlights the role of educational management in Islamic boarding schools, especially at Al Qodir Islamic Boarding School, Sleman Yogyakarta (Trisandi & Musafa, 2020). Here, the healing program implemented by Islamic boarding school management is considered to have a significant role in overcoming mental disorders in the form of depression. The tendency of students to study religion or memorize the Al-Qur'an is not to be confident when their abilities do not match the targets of the Islamic boarding school. The impact is that students with a background become students and female students in formal schools that are part of the Islamic boarding school. Students must memorize and study at formal schools, namely madrasas. This also happens when Islamic boarding school caregivers are unable to prevent the negative impacts, which will cause mental health problems for the students.

Integrating physical and mental health management within the educational framework of Tahfizul Qur'an institutions presents a new research area with significant implications for student well-being and academic success (Nahar et al., 2023). This research investigates the management of students at the Tahfidzul

Qur'an Islamic Boarding School, emphasizing the relationship between their intense spiritual practices and overall health needs. By developing a model of the *Santri* characteristic approach tailored for these students, this research introduces an innovative strategy that combines traditional Islamic teachings with modern health management techniques. This model addresses the physical demands of rigorous Qur'an memorization through structured physical activity and incorporates mental health support mechanisms rooted in Islamic guidance and monitoring. It is hoped that the findings of this study contribute to a deeper understanding of effective student management practices in religious education settings, paving the way for future research and the application of integrated health strategies in similar contexts.

The various psychological disorders of students require institutions to be able to resolve them. The Tahfidzul Qur'an Sirojul Ulum Islamic Boarding School has its approach to resolving this disorder. In this research, researchers focused on knowing and exploring models for preventing mental health disorders in dealing with the burden of memorization and study obligations in formal madrasah education. Thus, this research shows the variety of approaches and strategies implemented by different Islamic boarding schools in overcoming mental health challenges among Islamic boarding school students, with particular emphasis on Islamic boarding school management in the case of the Tahfidzul Qur'an Sirojul Ulum Islamic Boarding School in Pare, Kediri.

RESEARCH METHODS

This type of research uses field studies with a descriptive-qualitative design. The research object is the Tahfidzul Qur'an Sirjul Ulum Islamic boarding school. This Islamic boarding school has a semi-modern (convergence) typology that combines Salaf and modern Salaf, namely the Islamic boarding school still teaches the Yellow Book (*diniah*) and the Qur'an (*program tahfidz*), which incidentally are studied at Salaf Islamic boarding schools. At the same time, the modern Sirojul Ulum Islamic boarding school also has formal institutions, starting from Roudlotul Athfal (TK) and continuing to Madrasah Aliah (MA). Data collection was carried out through observation, interviews, and collection of documents relevant to the focus of this research. Interviews were conducted to collect data from several sources, including boarding school caretakers, boarding school administrators, and students.

Data collected through observations, interviews, and document analysis were carefully triangulated, thereby increasing the reliability and validity of the findings. This comprehensive analysis reveals how the Tahfidzul Qur'an Sirjul Ulum Islamic Boarding School effectively integrates traditional Salaf teachings with modern educational paradigms. By balancing the study of the Yellow Book (*diniah*) and memorization of the Koran (*program tahfidz*) with formal education in modern sciences, Sirjul Ulum exemplifies the semi-modern typology (convergence). This approach supports students' holistic development, improving physical and mental health. Triangulated data highlights the success of this institution in aligning religious education and contemporary education, thereby offering a viable model for similar educational environments.

RESULTS AND DISCUSSIONS

The Tahfidzul Qur'an Sirojul Ulum Islamic boarding school, founded in 1986, consistently produces the Qur'an generation. Under the guidance of the Kyai, this boarding school has grown from year to year, and its students have now reached 1000 people. Currently, the Sirojul Ulum Pare Islamic boarding school is looked after by Mrs. Musdalifah, who is assisted by her son, daughter, and son-in-law. Each of her sons and daughters is given responsibility for a sub-institution under the auspices of a foundation; the Sirojul Ulum Islamic boarding school is devoted to memorizing the Al-Qur'an, where Ustadz Anisul Fuad handles the program as coordinator of the Al-Qur'an tahfidz program. In 2008, the Islamic boarding school inaugurated Jam'iyatul Qurro' wal Huffadz (JQH) with the hope that the Al-Qur'an memorization program could be neatly organized with a better system because up to now, the students had only memorized it without any targets or assessments for progress. Visible development of students. Currently, data on students at the Tahfidzul Qur'an Sirojul Ulum Islamic Boarding School can be seen in the following table:

Table 1. Data on students at the Tahfidzul Qur'an Sirojul Ulum Islamic Boarding School

No	Institution	Number of Students
1	Madrasah Tsanawiyah	700
2	Madrasah Aliyah	300
	Total Santri	1000

The tahfidzul Qur'an program through the Jam'iyatul Qurro' wal Huffadz (JQH) management model has been running well and successfully, so the JQH caretakers and administrators have begun to organize students who will enter the Al-Qur'an memorization program by establishing Roudhotut Tarbiyatul Qur'an an (RTQ) program is intended for students who do not know and can read the Koran well, so the material taught is related to the basic sciences in reading the Koran. In the learning process, the RTQ program uses the yanbu'a method, and the material book consists of 7 volumes; the yanbu'a method not only teaches the basic science of reading the Al-Qur'an but also includes material such as the science of tajwid, makhorijul and alamul khuruf, as well as There are also Ghoroi bul Qur'an lessons.

If the learning in the RTQ program has been passed by taking the promotion exam and being declared able to read the Al-Qur'an properly and correctly, the students continue to the Al-Qur'an reading program (*bin nadzri*). In this Al-Qur'an reading activity program, students' abilities are adjusted to classes that have *marhalah*, namely *ula*, *wustho*, and *ulya*. In this *marhalah* program, students start listening to the reading in front of the ustadz starting from juz 1-10; apart from that, they also start memorizing juz 30. In *marhalah wustho*, they read with tartil juz 11-20 and also memorize the letters Yasin, Ar-Rahman, Al-Waqi'ah, and Al-Mulk. In the *marhalah, ulya* read juz 21-30 and memorized Surah Al-Kahf.

After completing the two classes, the *isti'dad* and *bin nadzri* classes. So, new students can take the *bil ghoib* class, namely starting to memorize the Al-Qur'an in sequence, from juz 1 to juz 30. This process can only begin after taking an exam

at the RTQ institution and receiving a passing certificate from the RTQ institution. In participating in the tahfidz program at the RTQ organization, students must be mentally prepared and make sure that when they want to enter the tahfidz program, they have permission from their parents and their parent's blessing. Apart from that, students not only carry out these activity programs well, but the problems faced by students also vary. So mental health disorders will occur; the specifications of these mental health disorders are not only related to the activities they face but are divided into several characteristics, namely, students with their God, students' problems with themselves, students with their parents, and students with their environment.

Characteristics of students with their God, failure of students to have a vertical relationship with their God, such as having difficulty expressing fear, having a feeling of innocence for the sins that have been committed, having difficulty displaying a sense of obedience, feeling that God is always watching over one's behavior so that individuals feel they have no freedom. The impact of all this is that there is a feeling of laziness or reluctance to carry out worship, and it is difficult to abandon actions prohibited by God (Andini et al., 2021). The student's health is affected by failing to be disciplined and friendly with a conscience that always invites or calls and guides them to the goodness and truth of His Lord. This becomes a problem if students cannot follow their conscience and are inclined to desire to commit disobedience. The impact is an attitude of anxiety, doubt, worry, stress, sadness, low motivation, harming oneself by doing things that are not beneficial to oneself, committing violations, and, in many cases, being unable to act independently.

Santri and their parents have difficulties or cannot create harmonious relationships between family members such as children and father and mother, younger siblings and older siblings, and other relatives. Conditions of disharmony in the family cause children to feel depressed, lack love, and lack of example from their parents (Harahap et al., 2023). The relationship between students and their environment, individual failure to choose an environment that suits their characteristics, failure to improve learning achievement, inability to communicate with seniors or administrators, and failure to carry out learning, which is their duty and responsibility (Munir & Latifah, 2020). Especially for students, problems related to subject matter include the inability to understand it and failure to choose friends who suit their educational background and personal characteristics.

Table 2. Characteristics of *Santri* and Impact

No	Santri Problem	Negative impact
1	<i>Santri</i> with His God	it is difficult to express fear, to have a sense of innocence for the sins that have been committed, it is difficult to convey a sense of obedience, to feel that God is always watching over one's behavior so that the individual feels that he has no freedom.
2	<i>Santri</i> with themselves	Anxiety, doubt, worry, stress, sadness, low motivation, self-harm by doing things that are not beneficial to oneself, committing violations and in many cases being unable to act independently arises.
3	<i>Santri</i> with their parents	feeling depressed, lack of love and lack of example from his parents.

4	Santri with their environment	failure to improve learning achievement, inability to communicate with seniors or administrators and failure to carry out learning which is their duty and responsibility.
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Approach Model for the Development of Students at the *Pesantren Tahfidzil Qur'an*

Islamic Education Foundation (YPI) Sunan Ampel Al Muhsini Tahfidzul Qur'an Sirojul Ulum Islamic Boarding School houses several educational units, including Tahfidzul Qur'an Islamic boarding school for boys and girls, Tahfidzul Qur'an Islamic boarding school for boys and girls, PAUD Sunan Ampel, RA Sirojul Ulum, MI Sirojul Ulum, MTs Sunan Ampel Pare, MA Sunan Ampel Pare, Madrasah Diniyah Salafiyah (MAQSU) and RTQ Sirojul Ulum. Each educational unit is managed by a family (*Zurich*), including the son, daughter, and son-in-law of the caretaker of the Sirojul Ulum Islamic boarding school. Currently, Mrs Nyai Hajjah Musdalifah is looking after YPI Sunan Ampel.

Management of mental disorders for central students at YPI Sunan Ampel is supervised by the Security and Order Division (KAMTIB) led by Ustadz Khafidhon and assisted by several members. The process begins with guidelines set by the Islamic boarding school, outlining *Santri* laws and disciplinary action if violations occur. These guidelines were formulated through collaborative meetings involving all educational units under YPI Sunan Ampel and ratified by critical stakeholders. Early intervention for students who experience mental health disorders is carried out in the educational unit where they are located. Additionally, foundation management has implemented measures to address mental health issues, demonstrating a proactive approach to student wellbeing. The first is mental health education; in this case, the administrators start by identifying how capable the students are of controlling their mental health and how badly they are mentally disturbed. Mental health education is provided by Islamic boarding school managers, whether from caregivers, administrators, or others in Islamic boarding schools, both individually and collectively.

Second, mental health facilities in Islamic boarding schools, in carrying out management arrangements for each new student, are given companions, starting from room assistants (seniors), complex administrators, class teachers, and even in general direct caregivers when students experience mental health problems. The advantage of this assistance is that students will be more comfortable living in the boarding school because the assistants can solve every problem they face.

Third, in the Islamic approach, religion has a vital role in supporting positive beliefs and an optimistic attitude to prevent mental and physical disorders. Islamic boarding schools teach various kinds of knowledge, including solving mental health problems such as depression and anxiety, and even juvenile delinquents who experience mental health problems through an Islamic approach. Adding Islamic values encourages the development of morals and develops humans closer to Allah. Islam respects the importance of mental health; returning to the Koran and getting closer to Allah SWT through worship is a good guide for students who experience mental health problems. The Qur'an states that every time there is a difficulty, there must be relief; in this case, people who experience mental health problems experience problems, and it is also confirmed by the

hadith of the Prophet that there is no disease that Allah created. However, there must be a cure (Hapsari et al., 2021).

Fourth, in the coaching program, students who experience anxiety, depression, and stress, which creates mental health obstacles by committing violations and misbehaving students by KAMTIB, will be coached through several stages: reporting, identifying, calling, asking questions, students writing a chronology, giving decisions, giving punishment, and regular coaching is carried out. If the violation is serious, a trial will be held with the parents and administrators, and they will be allowed to guide so that it does not happen again.

Fifth, monitoring and collaborating with external parties, students who have experienced mental health problems will constantly be monitored by administrators or collaborate with their friends, such as roommates, in the same class at school or at home, their playmates, and collaborating with their families. So, whatever the problematic students do is constantly monitored and directed so they do not repeat the mischief they have done.

Mental health education at the Tahfidzul Qur'an Sirojul Ulum Islamic Boarding School begins with the initial identification of a health certificate and a letter of good behavior by the administrators who accept students entering the boarding school. If students experience mental health problems, they will be given a mark on their registration file and informed to the education unit. Where they live so that these students will always be supervised and given more care and guidance than average students.

Findings from existing research (Yuliardi et al., 2024) show the positive impact of the Psychological first aid (PFA) concept, with the majority reporting reduced mental health problems such as symptoms of anxiety, depression, post-traumatic stress, and pressure, as well as improved assessment mood, the experience of safety, connectedness, and sense of adolescence and adulthood. Mental health professionals and psychologists indeed carry out PFA. However, teachers, institutional managers, administrators, and students can also be taught so that students who experience mental health problems can easily be identified and cured through the PFA concept.

They were second, protecting teachers and administrators from students who experience disturbances with other friends. Something interesting is the courage of students to report their problems to the foundation management; students are more courageous in reporting to the foundation management than reporting to the education unit, which oversees order in the Islamic boarding school where the students are. Stay. The process of resolving the problems experienced by Santi can be found through a chronological report written by each student who reports it so that the confidentiality of the students with problems is guaranteed and protected.

Third, connecting students with other parties, such as foundation administrators with educational unit administrators, connecting students with their parents, connecting students with counselors, or with other people with the students' approval. Fourth, model the behaviors that can overcome mental health disorders, including calm and optimistic behavior, so that students have a sense of security and protection (Andini et al., 2021). Fifth, teachers and administrators

teach students that if students experience anxiety or commit mischief, it will have an effect and impact on each student. The stages of this concept can be used for students' mental health disorders from mild to severe.

Adolescents who are vulnerable to mental health disorders need psychiatric help. However, psychiatric facilities in Islamic boarding schools are realized in psycho-education through teachers, caregivers, administrators, and even colleagues who can solve mental health problems faced by a student and the student who lives there. Sirojul Ulum education unit is a stage one problem-solving process (Shidhaye, 2023). In implementing this mental health solution, students were seen or identified as experiencing mental health problems. Mental health can be caused by high emotional stress, reduced cognitive abilities, self-blame, and difficulty communicating with other people (Rahmawaty et al., 2022). After the first stage of mental health resolution facilities is not completed, the students will continue to the next stage through foundation management. The management of existing educational units will not interfere with these facilities because the KAMTIB Foundation will resolve all problems in the institution. The students entered the foundation's particular counseling room to express their problems. The management asked the students to write the chronology of events expertly, danced by the tail, and honestly. The management will call someone or students to communicate with them to solve the problems faced by the students.

Islamic Approach to Guidance and Monitoring

Mental health disorders will affect a person's feelings, thoughts, mood, and behavior (Uban et al., 2021), so the integration of Islamic values in handling mental health problems is critical (Salji et al., 2022); in Islam, it is known that several mental illnesses, namely anxiety, depression, cognitive decline and can give rise to (mazuma morals) despicable morals including greed, envy, emotion, arrogance, anxiety, fear, anger (Ramadhani et al., 2023). Mental health in Islam means people can adapt to positive things for themselves and others (Husniati et al., 2023). Thus, a person can develop dynamically based on the Al-Qur'an and Hadith as a guide for life in the world and the Hereafter.

Efforts that must be made to overcome mental health include controlling desires, education, and mental development based on the Al-Qur'an and Hadith, understanding and practicing the contents of the Al-Qur'an, education, and teaching according to the level of a *santri* (Abdusshomad, 2024). The relationship between soul and religion is like the relationship between religion as belief and mental health, so it requires attitude and surrender to the God of the universe. This attitude of resignation and submission is that students have an optimistic attitude and create positive feelings towards Allah SWT. This attitude shows that the students need a protector, namely Allah SWT. By their nature, returning to nature, humans will not be able to live their lives without getting help from Allah SWT. In the process, religion has preventive power against mental health problems and also helps with a curative nature (Harahap et al., 2023).

Implementing a coaching program that focuses on mental health aspects, Islamic boarding schools, through their administrators, create programs that will make students more disciplined, independent, and social, and even create programs that relieve the students' stress. First, discipline in carrying out the

activities in the boarding school properly through an activity schedule that has been given or announced to the students, so that with these rules, at least the students can measure every activity they do, starting from getting up in the morning, bathing or just taking ablution water, it is up to you. The students, but there is a time when the students clean themselves to go to school; before going to school, the students are given breakfast, do study activities at the madrasah, then do activities at the cottage, and then go to sleep again; everything is scheduled.

Second, students' independence is always emphasized for each student's personality to improve, starting from cleaning themselves, maintaining their health, looking after their belongings, maintaining cleanliness, and maintaining consistency in activities at the Islamic boarding school, from studying to reciting the Koran. Third, in implementing this socialization recommendation or education, socializing has been emphasized since the beginning of the students entering the Islamic boarding school environment through advice that they want to be friends with anyone and must learn and be good at choosing good friends. When there are naughty students, they are told to keep them away and not be affected by the impact and transmission of mischief. Fourth, the last activity program focuses on stress relief for students. In between the busy activities carried out by students, students usually play football or just chat lightly in various corners of the hut, which each student likes.

The management carries out monitoring directly or from informants around the boarding school. If a student commits a violation, he or she will be summoned and given a warning. If the violation is severe, the student will be given points according to the violation he or she has committed. Monitoring is also done online through community networks that already know the boarding school administrators and have collaborated with Islamic boarding schools to make the management's work easier.

Teachers also carry out the coaching and monitoring program; usually, the ustadz or teachers have received initial information; for example, student A has mental health problems, student B has experienced stress, and student C has experienced trauma because they have been victims of bullying. In this way, the teachers will continuously monitor and guide them so their mental health becomes more muscular. Even though these students sometimes become infected again, teachers must increase their patience to develop and direct them to strengthen their mental health.

Policies that support the mental health of students and do not consider mental health a significant problem. Islamic boarding schools have created an environment that supports the mental health of students through social and emotional education (Arifin & Septadina, 2022), building a safe and loving boarding school climate, empowering students in handling mental health programs and actively participating in these activities, KAMTIB support as counseling and problem-solving services both personal and group.

This commitment to support results in the benefits of a conducive and orderly Islamic boarding school environment; these benefits are increasing the quality of students' learning and achievement, reducing the stress experienced by students and their disorders, improving students' social skills and relationships,

students becoming more confident (Rahmah et al., 2023). By creating an environment that supports mental health, Islamic boarding schools provide substantial essential capital for the overall development of students (Mufidah et al., 2022). So, students who have good mental health will impact their academic success and social life.

Islamic boarding schools ensure that there is support for the mental health management of students. Islamic boarding schools provide various services for students to make them comfortable and feel at home in Islamic boarding schools, including security, facilities that support mental health, activity schedules that improve students' mental health, activity programs that improve students' mental health, activities that bring together boarding school caregivers with parents. Students where the caregiver will provide advice so that the students are patient in carrying out the activity program at the Islamic boarding school.

Collaborate with mental health or psychology professionals to get help and advice in resolving mental problems. Religion places great importance on mental health. Islamic boarding schools always try to manage the mental health of students so that if there is a mental problem, the boarding school administrators can handle it themselves. In contrast, for external party collaboration, generally, general health for mental health problems can be handled by the Islamic boarding school and the students' families themselves. If a serious health problem occurs, the parents will be informed so that the parents will pick up the students for further action. Meanwhile, minor health problems will be facilitated by the Islamic boarding school itself through the administrators and with the help of their friends.

CONCLUSION

The management of the Tahfidzul Qur'an Sirojul Ulum Islamic Boarding School handles mental health disorders with an integrated approach. KAMTIB Foundation, as part of Islamic boarding school management, has a central role in dealing with various internal mental disorders of the students and external mental disorders of the students. Steps such as mental health education, facilities, Islamic approaches, coaching programs, and continuous monitoring are taken to support *Santri* effectively.

Mental health education at the Tahfidzul Qur'an Sirojul Ulum Pare Kediri Islamic Boarding School is carried out through stages such as problem identification, provision of mental health facilities, Islamic approaches, and coaching programs. This facility offers guidance from seniors, teachers, and caretakers aimed at solving students' problems. The Islamic approach provides values from the Koran and Hadith to overcome mental health problems. Coaching programs increase discipline, independence, and social skills, reducing stress. The school is committed to policies that support mental health, a safe environment, and relevant services and programs. Collaboration with mental health professionals enhances these efforts, providing additional resources and advice. The school's holistic approach, based on Islamic values and educational principles, significantly improves the quality of learning, reduces stress, and improves students' social skills and self-confidence.

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