

# Happines at Pesantren: Qualitative Studies on Salafiyah Traditional Islamic Boarding School Student

Muslikah Muslikah<sup>1\*</sup>, Dwi Yuwono Puji Sugiharto<sup>2</sup>, Sugiyo Sugiyo<sup>3</sup>, Anwar Sutoyo<sup>4</sup>

<sup>1,2,3,4</sup>Universitas Negeri Semarang, Indonesia

\*Email: [muslikah@mail.unnes.ac.id](mailto:muslikah@mail.unnes.ac.id)

*Submitted: 2023-08-05. Revised: 2023-10-15. Accepted: 2023-11-11.*

## ABSTRACT

Initial investigations revealed that the typical student experiences a diminished level of well-being. This research aims to delve into the happiness patterns among students, scrutinize the underlying factors, and ascertain methods for enhancing their happiness. Employing a phenomenological qualitative approach, the study elucidates that students perceive happiness subjectively. Additionally, it explores the determinants influencing student happiness and strategies for augmenting their well-being within the Islamic boarding school environment. Happiness is interpreted by students at the salafiyah/traditional Islamic boarding school as a feeling filled with togetherness and simplicity and oriented towards achieving the goals of the world and the hereafter. Factors that support students' happiness from within are acceptance, openness, calmness, resilience, self-control, and good time management. The determinants of students' happiness from the first environment are attachment and parental support, peer support, and support from pesantren through kai/ustad. The article can significantly contribute to understanding students' lives in Salafiyah traditional Islamic boarding schools and has practical implications for enhancing the quality of education and student well-being in that context.

**Keywords:** happiness at pesantren; traditional islamic; qualitative students; islamic boarding school

## How to Cite:

Muslikah, M., Sugiharto, D. Y. P., Sugiyo, S., & Sutoyo, A. (2024). Happines at Pesantren: Qualitative Studies on Salafiyah Traditional Islamic Boarding School Student. *Journal of Nonformal Education*, 10(1), 22–32. <https://doi.org/https://doi.org/10.15294/jone.v10i1.31>

## INTRODUCTION

Happiness is something that every human being wants. The meaning of happiness for every human being varies depending on the purpose of their respective lives, thus causing the level of human happiness not to be easily measured and fluctuating. One of the benefits and reasons for happiness is increased social relationships. Several factors affect happiness, depending on the situation and conditions. For example, in the post-COVID-19 pandemic, people's happiness index decreased due to financial problems (Mureşan et al., 2023). Humans are communal creatures who need a sense of connection with others for security. People feel happier when connecting with others (Quoidbach et al., 2019).

In Islamic philosophy, happiness is conceptualized as a profound internal experience originating from the depths of the heart. It is characterized by a profound sense of tranquillity, inner peace, and contentment, manifesting in an individual's serene disposition. Happiness encompasses multiple dimensions, including individuals' immediate evaluations of the events happening in their lives (Hastings & Roeser, 2020). Moreover, Ahmed (2020) states that consistently, happiness is depicted as the ultimate human aspiration, serving as our goal and providing purpose, significance, and structure to human existence.

Indonesia has a low happiness index. For example, Jakarta, the capital city of Indonesia, has a happiness index of only 71.33 points (Risky et al., 2018). Moreover, Tanzer and Weyandt (2020) believe that positive moods and emotions are the main components of happiness. If children are happy and have positive moods and emotions, they tend to be creative, tolerant, and constructive. Therefore, happiness is also essential in the learning process. The happiness experienced within a school setting is reflected in the emotional wellness that arises from the balance between individual needs and the expectations of various stakeholders, such as students, educators, administrators, and other staff members (Sezer & Can, 2020). It means that students are a component of happiness in school.

Happiness is an essential aspect of the mental health of students, including students. It is necessary because happy students perform better in school. The application of counseling in schools is essential in school guidance and counseling to improve students' psychological well-being so that students feel happy (Repique & Gayoles, 2020). Happiness also plays a vital role in increasing productivity, work performance, career success, and health (Roessler & Gloor, 2021). Elevating happiness levels can nurture favorable group dynamics and heightened engagement in various activities. On the subject of students at school, happiness is an essential aspect of well-being at school (Froiland et al., 2019; Mínguez, 2020). Moreover, Shekarchizadeh (2022) declares that the higher the students' spiritual health level, the higher their resilience and happiness. Student satisfaction with the school program is one of the factors of student happiness at school (Kwon et al., 2018). Happiness affects student satisfaction at school (Benevene et al., 2018; Gómez-Baya et al., 2021; Seo et al., 2018).

Pesantren is one of the places of religion-based education that the community has trusted to forge santri into a generation with good morals and an excellent Muslim leadership spirit. Pesantren graduates are proven to be able to appear as young people with character and virtuousness, have good religious insight, embrace various groups, and become influential in society on multiple scales. Life in Islamic boarding schools requires fostering a collaborative, supportive, and tailored educational environment in a single-gender environment to address gender-specific challenges and encourage effective learning effectively (Nawas et al., 2023).

Likewise, a boarding school is an educational institution based on the Islamic faith and sharia, a forum for religiosity; learning Al-Qur'an has positive implications for students' knowledge and skills competencies with satisfactory results (Nadhifah et al., 2023). Based on several previous studies found that religiosity affects happiness (Feizi et al., 2020). This statement is supported by Shahama et al. (2022), who states that there is a relationship between religiosity and happiness in Islamic groups. Additionally, Maryam (2020) suggests that religiosity can impact an individual's happiness. Within intellectual religiosity, individuals who possess knowledge and can articulate their perspectives on human relationships with God and comprehend religious texts such as the Quran may find comfort in their lives. The Quran assures believers that God guarantees the well-being of His servants, instilling confidence and belief in His existence. As a result, individuals who maintain this faith and assurance tend to experience ongoing happiness in their daily lives. Moreover, a positive relationship exists between religiosity and happiness (Machado et al., 2018; Ngamaba & Soni, 2018; Wade et al., 2018). Another study by Nayef and Wahab (2018) shows the relevance of religion and happiness, where positive thinking based on the Qur'an effectively enhances human emotions and happiness.

However, not all individuals in Islamic boarding schools feel happy, as expressed by (Xing et al., 2021) stated that boarding school is significantly associated with symptoms of depression and anxiety. Moreover, Primaheni et al. (2021) show that out of nine students from Islamic boarding school A in Pematang (aged 15-19 years), 50% reported experiencing dissatisfaction with life, while 80% encountered life problems. Similarly, data gathered from students at Islamic boarding school B in Pematang revealed that among 11 respondents (aged 14-19 years), 50% expressed discontent with their current lives, with 90% facing life challenges. Pesantren contributes indirectly to poorer mental health among adolescents due to alienation from mothers and fathers. This shows that teenagers who are in Islamic boarding schools feel distant and alienated by their parents, so they experience depression and anxiety. This indicates that students are less happy.

Based on the results of Muslikah's research (2023) through interviews with Ustadz and several students at the Ngroto Grobogan Islamic boarding school, it was found that in the first year, it was not uncommon to see students who often cried and refused to take part in boarding activities. When parents came to visit, they

cried and hugged their parents and asked to go home. In another case, this first-year, santri ran away from the dormitory before being escorted back by his parents. Santri, who often cries, does not feel at home in the pesantren, and finally, the learning and adaptation process in the pesantren is not optimal. Although things like this happen daily, they cannot be left alone. The pesantren hopes there will be skills training for more senior students to accompany new students.

So, paying attention to students' happiness is something that many related parties should do. Bearing in mind that happiness is one of the essential things to increase the immunity of students in boarding schools, sad students, worried, feel they have no one to share with, feel reluctant with boarding school administrators to complain, allow students not to be able to focus on lessons, cannot socialize with fellow students and makes students sick more easily. The significance of school in a child's happiness is crucial, given the considerable time they spend there, often serving as the primary source of social interactions (Allen et al., 2018). Students' happiness (positive emotions) in learning motivates students' activities, increases awareness, strengthens creativity, and facilitates social relationships. So, happiness is an essential key in the education system. When a student is happy with his situation, he will be calmer, more receptive to lessons, and better able to tolerate the variety of interactions in his social circle.

Happiness in positive psychology indicates a subjective measure taken universally on well-being, life satisfaction (life satisfaction), or a good life (good life). Individuals' attitudes reflect their satisfaction with various aspects of their lives, such as their families and overall circumstances (Sharif et al., 2022). These three things are the leading indicator of a person's happiness if he has fulfilled it. Humans will feel happiness with prosperity, a comfortable life, and a good life. However, happiness still boils down to a subjective statement. This is because everyone in the world is still questioning each other and expressing their opinion about how they can achieve happiness. There are two traditions in formulating "happiness." The first tradition comes from the ancient Greek hedonic philosophy, which stated that the good life is built by maximizing pleasure and minimizing pain. Minimizing pain was one of the Stoic beliefs to avoid the misery of life. The Stoics viewed misery as nothing to worry about because misery and happiness were only part of "nature's plan." Worse, if humans avoid the misery of life too much, some of them will choose to end their lives (e.g., by suicide) to stop the misery.

The second tradition comes from Aristotle's eudaimonic view, which answers that happiness can be obtained by generating authentic expressions that exist in oneself. This is related to how humans can obtain (true self). According to Hatami and Shekarchizadeh (2022), Aristotle also defines happiness as stemming from spirituality. Happiness is generated from the process of self-actualization of living conditions by mobilizing all the potential that one has so that humans will become fully useful in living activities, feel life fully, and feel meaningful.

The cultural tools in the pesantren consist of various unique treasures and local patterns. The pesantren culture develops and is integrated into one tradition that moves around the relational system and network of meanings. It is inherited through various modeling, symbolization, appreciation, organization, and self-transformation to assemble students' psychological development process. Here, cultural values are transmitted through teaching, rites, religious experience, habituation, modeling (it), discussion, reflection, competition, mujahadeen, consistency, and devotion (abdi dalem), a characteristic rooted in a historical pesantren. The pesantren culture-based education process is based on the habituation method. This means that the culture of pesantren culture, which is new to a santri who has just entered, will internalize as the habituation process is being carried out (Mia et al., 2023). In addition, other factors such as perceived relative income, gender, employment situation, and household size also affect the level of happiness experienced by individuals (Yildirim et al., 2019). Religious and ethnic values correlate positively with mental health by promoting beneficial social behaviors within a culture (Karimi et al., 2020).

Islamic boarding schools are divided into salafiyah/traditional pesantren and modern pesantren. Pondok Pesantren Durrotu Ahli Sunnah Waljama'ah Gunungpati Semarang is one of the traditional Islamic boarding schools with almost all students in one room, nearly 50 people, and there is no selection in the admission of students. A Lecturer on sociology.com (2021) said that Salafiyah Islamic boarding schools generally study the yellow books with traditional recitation systems such as slogan, wetonan, and bandongan and do not have fixed

or standard rules in their daily discipline order, punishments, and social sanctions given to students those who violate non-physical rules such as being punished for the Koran, sweeping or mopping, etc. There needs to be a selection system for the admission of students. This differs from modern boarding schools' luxurious facilities and selection systems. Therefore, this study is interested in conducting a qualitative analysis of students' happiness in salafiyah/traditional Islamic boarding schools so that they are expected to contribute positively to the pesantren community in Indonesia.

## METHOD

The method used in this research is phenomenological qualitative. Qualitative research aims to gain a deep understanding of human and social problems, where researchers explore and interpret how participants derive meaning from the surrounding environment and how these meanings affect their behavior; these meanings are actual data (Levitt et al., 2018). While phenomenology is used to understand phenomena at the level of subjective reality (Neubauer et al., 2019), this study tries to identify the happiness of santri in salafiyah/traditional Islamic boarding schools. This study requires in-depth research, and a complete view of the subject under study is needed to find answers to the research questions posed (Kuckartz, 2019).

Researchers need to explore the meanings contained by individuals regarding the phenomena disclosed in the research background to answer research questions (Levitt et al., 2018). Therefore, this study uses phenomenological research methods. According to Moustakas (Levitt et al., 2018). "Phenomenological research is a strategy of inquiry in which the researcher identifies the essence of human experiences about a phenomenon as described by participants." In other words, phenomenology is a study that provides an overview of the essence of individual experiences and a particular phenomenon concept.

The research participants consisted of 5 students (santri) from salafiyah traditional Islamic boarding school, purposively selected considering age and duration of stay in the boarding school. Data collection was conducted through in-depth interviews and observations within the boarding school. Data validity was reinforced through data triangulation, involving comparing and confirming data from various sources. This research obtained permission from the boarding school and informed consent from the participants. Data confidentiality and participant rights were safeguarded throughout the research process. Data analysis was performed using a thematic approach, where interview transcripts, observation notes, and documents were manually analyzed. Themes and common patterns were identified to depict the happiness of the students.

## RESULTS AND DISCUSSION

### The Description of The Happiness of The Students of The Salafiyah Islamic Boarding School

Based on the results of data analysis conducted after conducting in-depth interviews, it can be understood that the meaning of happiness for students at the Salafiyah/traditional Islamic Boarding School of Sunnah Waljam'ah Gunungpati Semarang is when there is achievement of goals and togetherness. For students, a happy life is sometimes luxurious and full of facilities. A simple life and warmth are also findings in finding the meaning of happiness. Students at the Salafiyah/traditional Islamic Boarding School of Sunnah Waljama'ah Gunungpati Semarang said that "*Happiness is felt when what we want can be achieved; for example, in Islamic boarding schools, my goal is to recite the Qur'an, be with friends, gather, do joint activities, etc. When that is achieved, then I will be happy*".

Even more than that statement, for students a happy life is sometimes luxurious and full of facilities. A simple life and warmth are also findings in finding the meaning of happiness. Based on the interview results, students said that being happy is simple "*In my opinion, happiness in Islamic boarding schools is straightforward; for example, I can share food, tell stories with friends, it is already happy*". In addition to achieving goals, benefits are obtained by being oriented in this world and the hereafter. One of the respondents said that they are happy to have many friends and gain a lot of knowledge "*I am happy at the Islamic boarding school because, firstly, having many friends can make the experience more colorful; secondly, when we*

*become students at the Islamic boarding school while doing college activities, we will get two knowledge at once, namely world knowledge and hereafter knowledge”*

Thus, it can be understood that the description of the happiness of the students of the Salafiyah Islamic Boarding School / traditional Expert Sunnah Waljam'ah Gunungpati Semarang is a feeling in which there is togetherness, warmth, simplicity, and the achievement of goals not only in the world but also in the hereafter.

### **An overview of the factors that influence the happiness of the students of the Salafiyah/traditional Islamic Boarding School of the Sunnat Experts Waljam'ah Gunungpati Semarang**

Obtaining happiness certainly does not come by itself but comes from within and the environment. Based on the results of data analysis, it is known that two factors support and hinder students' happiness. Factors that support students' happiness from within are acceptance, openness, calmness, resilience, self-control, and good time management.

Students can adapt in groups and do not look at who they are friends with. This was said by the respondent “...*What is certain is that the student can adapt to various groups of students in one room, meaning that he does not choose a suitable friend for him; he can adapt to anyone*”. Another factor is that students can debate comfortably and do not have bad interests “...*arguing calmly and not as hostile*”.

The first factor underlying student happiness is support from parents, especially in first-year students. Attachment and parental support determine the happiness of students in the first environment. “...*From parents, just try it for 1 or 3 months. If you do not like it, you can move to another boarding school. So, from there, I tried because my parents supported me in the process of adjusting to survive in the Islamic boarding school*”. One respondent said that when facing a problem, they used to ask their parents for their opinion. “...*Usually, I tell my parents about the problem, and later the parents give me advice on what to do first*”.

The second factor besides parents as a source of happiness for students is support from peers, especially roommates, as role models, motivators, and help adapt. Having close friends and friends who are considerate and humorous also makes students happy. “...*Moreover, gathering together and telling interesting things and eating together with friends has reflected happiness for me*”. In the second year, students feel happy because they can share and get together with friends. This is interpreted from the statement “...*in the second year, I felt togetherness with friends, shared, ate together with friends, so from that, I felt thrilled to be in a boarding school*”. In addition, healthy relationships with roommates are also an influencing factor, “...*The second factor is from roommates because friends also play a huge role in the Islamic boarding school and support me while I am still there. Later, if you know your friends, you will be happy at the cottage*”.

The third factor comes from the pesantren's environment, such as the acceptance and motivation of the cleric or cleric. Respondents stated that “...*The third factor is from the ustadz or Kyai (imam/ spiritual leader) of the Islamic boarding school because the Kyai strengthens me and motivates me as a new student to survive in the Islamic boarding school. The new atmosphere is different from home, said Pak Yai (imam/ spiritual leader), trying for 40 days to strengthen the heart; if 40 days you feel at home, God willing, then you feel at home. I tried to survive for 40 days how to survive; thank God I have found the meaning of happiness in being in a pesantren (an Islamic boarding school)*”.

In addition to the factors that are the source of students' happiness, some factors hinder the enjoyment of students from internal students, namely feelings of excessive anxiety, difficulties determining priorities, experiencing inner conflict, feeling distant and isolated, confused, and embarrassed to talk with the kyai. Respondents said that the factor that makes them anxious is time management, “...*What made me anxious and depressed while I was at the Islamic boarding school was the division of time between the Qur'an and my college assignments because when there was a deadline for my college assignments, and at the Islamic boarding school, I had to recite the Qur'an, I felt anxious and thought about what I should do. Or doing tasks, it makes me anxious*”. In addition, the factor that makes students feel anxious is because they feel uncomfortable and want to go home. “...*In the past, it was a new experience for me to enter a pesantren (an Islamic boarding school), to be released and away from my parents. In the first month, I kept calling home, ma'am, I do not feel at home here; I want to move and stay home*”.

The factors that hinder students' happiness in the environment are culture shock, lack of psychological support/assistance from pesantren (an Islamic boarding school) when students are having problems, security as problem-solving, and peer conformity. Responden said that “...*At first I was surprised, ma'am, first I knew with the huge number of students in one room, 50 people, how the activities will be, I was surprised*”. In addition, the unavailability of guidance and counseling programs also affects student happiness. “...*During the time I was here for four years, there was no Guidance and Counseling program or psychological assistance for santri (students in Islamic boarding school)*”. The absence of guidance and counseling services in pesantren is overcome by students by solving problems with leaders in their bedroom. “...*In the pesantren (an Islamic boarding school), when solving problems through the lurah (leader of their bedroom) and the administrators of the boarding school, but most often when the students have problems, they go directly to the security administrator*”. Respondent also said that “...*If there is one child they do not like, they will make their circle or group. They continue to tell stories with their group. So, it is not tight in the hut*”.

### **An overview of the things that students do to find happiness in salafiyah/traditional pesantren/ Islamic boarding school**

Based on the results of data analysis, it can be understood that the things that students do to be able to find happiness while in boarding school are self-acceptance and making adjustments or adapting to the pesantren (an Islamic boarding school) environment and culture, communicating with parents, regulate sleep patterns and self-management, respect differences and not choose friends and increase togetherness with friends in rooms and boarding schools. Respondents said that “...*What is certain is that the student can adapt to various groups of students in one room, meaning that he does not choose a suitable friend for him; he can adapt to anyone*”. Respondents also said that cooperation is an important factor to increase happiness. “...*after cooperation, let us eat together*”. Self-management is also an effort made by students to increase happiness, respondents stated that “...*dividing the time between the Qur'an and the coursework*”. More than that, respondents will share their problems with their parents, which also makes respondents feel better and happier. “...*Usually, I tell my parents about the problem, and later the parents give me advice on what to do first*”.

In addition to the things above, there are some unique activities typical of salafiyah/traditional Islamic boarding school that students do. In contrast, at the Islamic boarding school, that affects their happiness in addition to reading the Qur'an, eating together, and telling stories with friends, namely 'Haflah' (Islamic boarding school birthday celebration), 'Batsul masail' (deliberation to resolve problems with Islamic law), the santri festival, the 'Albanjari Festival' (tambourine competition), 'Roan' (devotional work, cooperation) and debates on Islamic scholarship. “...*Fun activities at the Islamic boarding school, for example, are when a friend whose birthday is in the same room as us plans to surprise that friend. That is what makes things like this so much fun. Second, during the debate on issues of religion and scriptures, I think it is enjoyable because friends are free to express their opinions as long as they have a clear basis, and I think that is very fun*”. Roan's activities also make students feel happy. “...*Besides that, there was something that made the mother happy, namely Roan. Roan can be said to be cooperative or community service. So, every Sunday morning there is a roan, so when we work together it is enjoyable, especially after the cooperation is done, we have a meal together, and that is very fun for me*”.

Various programs from the Islamic boarding school also make students feel happy, “...*The program from the Islamic boarding school that is carried out is the existence of a boarding school perspective to be able to help new students adjust to the cottage environment, and every year activities such as haflah, batshul masail, aswaja festivals, and al banjari festivals are also held*”. “...*To memorize it, it is an annual commemoration such as the anniversary of the cottage, so batsul masail is a deliberation to solve a problem using Islamic law; the Aswaja Festival is a competition carried out by all students such as futsal, cooking, and so on which is essentially to strengthen the relationship between students in Islamic boarding school, and for the al-banjari festival it is a tambourine competition which is participated by the general public so that the ties of the hut can run well in the environment and outside*”.

The nature of happiness, the causal factors or sources of joy for students, both supporting and inhibiting factors, and the things students do to find happiness while in Islamic boarding schools can be understood. In general, research findings can be seen in Table 1.

**Table 1.** The theme of the findings of the qualitative analysis of the happiness profile of students in traditional boarding schools

<i>Open code</i>	<i>Axial code</i>	<i>Selective code</i>
Achievement of objectives Usefulness Knowledge of the world and the hereafter togetherness Simplicity	The meaning of happiness	Towards true happiness
Parental attachment factor New experience, communication, reinforcement Peer factor Modeling Environmental motivation from kyai, reinforcement adjustment Brotherhood Social sensitivity Close friend Resilience Attention Open Calm Self-control Time management Humorous friend	Supporting factors/sources of happiness	
Recite Eat together together talk with friends memorize it Batsul masail (deliberations to resolve problems with Islamic law) Student Festival Albanjari Festival (tambourine competition) 'Roan' (community work, cooperation) Celebration Discussion Islamic scientific battle Cooperation	Fun activities at the boarding school	
Lack of psychological support/accompaniment Sie security as problem-solving Worried Difficulty determining priorities Inner conflict Feeling distant and isolated reluctant towards kyai Feel embarrassed Peer conformity	Factors inhibiting the source of happiness	
Sleep pattern Togetherness Appreciate the difference	Things to do to increase happiness	

Leadership		
Self-management		
Adaptive		
Not picky when making friends		

Based on the research findings, the exciting thing about happiness for students in traditional Islamic boarding schools is that happiness does not always have to be about luxury and completeness of infrastructure. Living simply at the pesantren and being warm with solid friends reflects happiness. Happiness had a significant positive correlation with all domains of spiritual well-being and health (Feizi et al., 2020). Even though one room is filled with 50 people, the concept of pleasure in simplicity also brings happiness. As QS. Al-Isra verse 37 teaches us to live simply.

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا

Meaning: "And do not walk on this earth arrogantly, because indeed you will not be able to penetrate the earth and will not be able to soar as high as mountains" (Surah Al-Isra [17]: 37). Students also interpret true happiness as achieving goals, which in this case is the achievement of goals not only in the world but also in the hereafter. Hence, the purpose of studying at Islamic boarding schools is to gain knowledge of the world and the hereafter. As Qs. Hud verse 108.

أَمْ أَلِدِينَ الْجَنَّةِ لِدِينٍ أَمْ أَلِدِينَ السَّمَوَاتِ الْأَرْضِ إِلَّا آءَاء

Meaning: "And as for those who are happy, then (their place) is in heaven; they will abide in it as long as the heavens and the earth exist, unless your Lord wills (another); as an inexhaustible gift. There are exciting findings on the factors that affect happiness in Islamic boarding schools, namely parents, peers, and the pesantren environment, including the support of ustadz/kya. Even though they are separated from their parents, family attachments are also a factor in children's feeling calm and not wasted while at the pesantren. According to Baiocco et al. (2019) findings, peers and family are the two most critical psychological constructs that significantly predict happiness.

In addition to peers and family, the flexibility to survive in pesantren with various conditions can also foster happiness in santri. Short found a positive and significant relationship between happiness and resilience in students. In light of the insights from prior studies, it is evident that familial dynamics, peer relationships, gender disparities, and religiosity influence happiness in Islamic boarding schools. There is a relationship between positive expectations and happiness and achievement (Alteneiji et al., 2023). Consequently, this research assumes greater significance in thoroughly examining student happiness, particularly within Salafiyah/traditional Islamic boarding schools.

Meanwhile, one of the findings that needs to be paid attention to is the factor that hinders the happiness of students, namely the lack of psychological support when students experience anxiety and depression in the first year at the pesantren. As the opinion of Xing et al. (2021) stated, boarding school is significantly associated with symptoms of depression and anxiety. Boarding school contributes indirectly to poorer mental health among adolescents due to alienation from mothers and fathers. This shows that teenagers who are in boarding school feel distant and alienated by their parents, so they experience depression and anxiety. Therefore, not only thinking about the need for knowledge but also the psychological condition of the students' needs to be a concern.

Another exciting thing I found was the fun activity that caused happiness at the Islamic boarding school, the 'roan' activity (working together/gotong royong). As the research Martati & Haryanti (2023) results show, the central character values have been implemented. This is reflected in students' daily behavior in worshipping without being ordered and caring for friends by sharing. This will not be found in modern boarding schools with complete cleaning facilities and staff. 'Roan,' which means community service or cooperation, is an activity that helps and cooperates to maintain the cleanliness of the pesantren. For students in traditional Islamic boarding schools, it is used to entertain themselves and further increase the intimacy of fellow students.



## CONCLUSION

Happiness is interpreted by students at the salafiyah/traditional Islamic boarding school of Expert Sunnah Waljam'ah Gunungpati Semarang as a feeling filled with togetherness and simplicity and oriented towards achieving the goals of the world and the hereafter. Two factors support students' happiness, and factors hinder their happiness. Factors that support students' happiness from within are acceptance, openness, calmness, resilience, self-control, and good time management. The determinants of students' happiness from the first environment are attachment and parental support, peer support, and support from pesantren through kai/ustad. The things that students do to be able to find happiness while in boarding schools are self-acceptance and adopting or adapting to the permanent environment and culture, communicating with parents, regulating sleep patterns and self-management, respecting differences and not being picky about friends, and increasing togetherness. With friends in the room and at boarding school. The article can significantly contribute to understanding students' lives in Salafiyah traditional Islamic boarding schools and has practical implications for enhancing the quality of education and student well-being in that context.

## REFERENCES

- Ahmed, S. (2020). The Promise of Happiness. *The Promise of Happiness*. <https://doi.org/10.2307/j.ctv125jkj2>
- Allen, K., Kern, M. L., Vella-Brodrick, D., Hattie, J., & Waters, L. (2018). What Schools Need to Know About Fostering School Belonging: A Meta-analysis. *Child Indic*, 30, 1–34. <https://doi.org/https://link.springer.com/article/10.1007/s10648-016-9389-8>
- Alteneiji, S., Alsharari, N. M., AbouSamra, R. M., & Houjeir, R. (2023). Happiness and positivity in the higher education context: an empirical study. *International Journal of Educational Management*, 37(1), 207–224. <https://doi.org/10.1108/IJEM-02-2022-0077>
- Baiocco, R., Verrastro, V., Fontanesi, L., Ferrara, M. P., & Pistella, J. (2019). The Contributions of Self-Esteem, Loneliness, and Friendship to Children's Happiness: The Roles of Gender and Age. *Child Indicators Research*, 12(4), 1413–1433. <https://doi.org/10.1007/s12187-018-9595-7>
- Benevene, P., Ittan, M. M., & Cortini, M. (2018). Self-esteem and happiness as predictors of school teachers' health: The mediating role of job satisfaction. *Frontiers in Psychology*, 9(JUL), 1–5. <https://doi.org/10.3389/fpsyg.2018.00933>
- Feizi, S., Nasiri, M., Bahadori, H., Hosseini Amiri, M., & Mirhosseini, H. (2020). The relationship between spiritual well-being and happiness among healthcare students: Application of the spiritual health questionnaire for the Iranian population. *Heliyon*, 6(11), e05448. <https://doi.org/10.1016/j.heliyon.2020.e05448>
- Froiland, J. M., Worrell, F. C., & Oh, H. (2019). Teacher-student relationships, psychological need satisfaction, and happiness among diverse students. *Psychology in the Schools*, 56(5), 856–870. <https://doi.org/10.1002/pits.22245>
- Gómez-Baya, D., García-Moro, F. J., Muñoz-Silva, A., & Martín-Romero, N. (2021). School satisfaction and happiness in 10-year-old children from seven European countries. *Children*, 8(5), 2–13. <https://doi.org/10.3390/children8050370>
- Hastings, O. P., & Roeser, K. K. (2020). Happiness in hard times: Does religion buffer the negative effect of unemployment on happiness? *Social Forces*, 99(2), 447–473. <https://doi.org/10.1093/sf/soaa018>
- Hatami, S., & Shekarchizadeh, H. (2022). Relationship between spiritual health, resilience, and happiness among dental students: a cross-sectional study with structural equation modeling method. *BMC Medical Education*, 22(1), 1–8. <https://doi.org/10.1186/s12909-022-03243-8>
- Karimi, N., Mousavi, S., & Falah-Neudehi, M. (2020). The prediction of psychological well-being based on religiosity and self-compassion in older people. *Journal of Pizhūhish Dar Dīn va Salāmat*, 6(4), 88–100. <https://doi.org/https://doi.org/10.22037/jrrh.v6i4.25762>
- Kuckartz, U. (2019). *Qualitative Text Analysis: A Systematic Approach*. [https://doi.org/10.1007/978-3-030-15636-7\\_8](https://doi.org/10.1007/978-3-030-15636-7_8)

- Kwon, S., Kim, O., & Lee, Y. (2018). Effects of students' satisfaction with school meal programs on school happiness in South Korea. *Nutrition Research and Practice*, 12(4), 342–347. <https://doi.org/10.4162/nrp.2018.12.4.342>
- Lestari, P. D., & Maryam, E. W. (2020). The Role of Religiosity in Happiness of Vocational School Students in Indonesia. *Indonesian Journal of Cultural and Community Development*, 7. <https://doi.org/https://doi.org/10.21070/ijccd.v7i0.689>
- Levitt, H. M., Bamberg, M., Creswell, J. W., Frost, D. M., Suárez-orozco, C., Appelbaum, M., Cooper, H., Kline, R., Mayo-Wilson, E., Nezu, A., & Rao, S. (2018). Reporting Standards for Qualitative Research in Psychology: The APA Publications and Communications Board Task Force Report. *American Psychologist*, 1(2), 26–46. <https://doi.org/http://dx.doi.org/10.1037/amp0000151>
- Machado, L., de Souza, C. T. N., Nunes, R. de O., de Santana, C. N., de Araujo, C. F., & Cantilino, A. (2018). Subjective well-being, religiosity, and anxiety: A cross-sectional study applied to Brazilian medical students. *Trends in Psychiatry and Psychotherapy*, 40(3), 185–192. <https://doi.org/10.1590/2237-6089-2017-0070>
- Martati, B., & Haryanti, T. (2023). Teachers and Parents Collaboration in Literacy and The Student Character Learning. *Journal of Nonformal Education*, 9(1). <https://doi.org/https://doi.org/10.15294/jne.v9i1.41883>
- Mia, Ni'mah, M., & Susanti, S. (2023). Kultur Pesantren dalam Membentuk Sumber Daya Manusia yang Berkarakter 9 Budi Utama Santri. *Jurnal CENDEKIA: Media Komunikasi Penelitian Dan Pengembangan Pendidikan Islam*, 15(1), 71–79. <https://doi.org/https://doi.org/10.37850/cendekia>
- Mínguez, A. M. (2020). Children's Relationships and Happiness: The Role of Family, Friends and the School in Four European Countries. *Journal of Happiness Studies*, 21(5), 1859–1878. <https://doi.org/10.1007/s10902-019-00160-4>
- Mureşan, G. M., Văidean, V. L., Mare, C., & Achim, M. V. (2023). Were we happy, and we did not know it? A subjective dynamic and financial assessment pre-, during, and post-COVID-19. *European Journal of Health Economics*, 24(5), 749–768. <https://doi.org/10.1007/s10198-022-01506-1>
- Muslikah, Sugiharto, D. Y. P., Sutoyo, A., & Hanifa, P. (2023). Profile of Islamic Boarding School Students' Happiness Post Covid -19 Pandemic Era. 6, 1351–1357. <https://doi.org/2589-7799>
- Nadhifah, N., Mustaqim, A., Syukur, F., Mustofa, M. Y., & Azizah, N. (2023). nnovating Tahfidz Learning in the Covid-19 Pandemic: A Case Study in Indonesia. *Journal of Nonformal Education*, 9(1), 106–113. <https://doi.org/10.15294/jne.v9i1.37567>
- Nawas, A., Darmawan, I. G. N., & Maadad, N. (2023). Indonesian secular vs. Madrasah schools: assessing the discrepancy in English reading and listening tests. *Language Testing in Asia*, 13(1). <https://doi.org/10.1186/s40468-023-00266-w>
- Nayef, E. G., & Wahab, M. N. A. (2018). The Effect of Recitation Quran on the Human Emotions. *International Journal of Academic Research in Business and Social Sciences*, 8(2). <https://doi.org/10.6007/ijarbss/v8-i2/3852>
- Neubauer, B. E., Witkop, C. T., & Varpio, L. (2019). How phenomenology can help us learn from the experiences of others. *Perspectives on Medical Education*, 8(2), 90–97. <https://doi.org/10.1007/s40037-019-0509-2>
- Ngamaba, K. H., & Soni, D. (2018). Are Happiness and Life Satisfaction Different Across Religious Groups? Exploring Determinants of Happiness and Life Satisfaction. *Journal of Religion and Health*, 57(6), 2118–2139. <https://doi.org/10.1007/s10943-017-0481-2>
- Primaheni, F., Purwanto, E., & Mulawarman, M. (2021). The Effect of Gratitude and Self-Awareness on the Happiness of Islamic Boarding School Students. *Jurnal Bimbingan Konseling*, 10(3), 193–198. <https://doi.org/https://doi.org/10.15294/jubk.v10i3.54672>
- Quoidbach, J., Taquet, M., Desseilles, M., de Montjoye, Y. A., & Gross, J. J. (2019). Happiness and Social Behavior. *Psychological Science*, 30(8), 1111–1122. <https://doi.org/10.1177/0956797619849666>
- Repique, G. T., & Gayoles, L. A. M. (2020). The Effect of Spiritually Informed Cognitive Behavioral Therapy (SICBT) Group Counseling on Students' Psychological Well-Being. *Philippine Social Science Journal*, 2(2), 37–52. <https://doi.org/10.52006/main.v2i2.47>

- Risky, S. N., Saraswati, R. R., & Puspitasari, R. (2018). Agama dan Kebahagiaan : A Literatur Review. *Risenologi*, 3(2), 56–63. <https://doi.org/10.47028/j.risenologi.2018.32.84>
- Roessler, J., & Gloor, P. A. (2021). Measuring happiness increases happiness. *Journal of Computational Social Science, Springer*, 4(1), 123–146. <https://doi.org/10.1007/s42001-020-00069-6>
- Seo, E. H., Kim, S. G., Kim, S. H., Kim, J. H., Park, J. H., & Yoon, H. J. (2018). Life satisfaction and happiness associated with depressive symptoms among university students: A cross-sectional study in Korea. *Annals of General Psychiatry*, 17(1), 1–9. <https://doi.org/10.1186/s12991-018-0223-1>
- Sezer, Ş., & Can, E. (2020). School Happiness: A Grounded Theory. *Educational Policy Analysis and Strategic Research*, 15(1), 44–62. <https://doi.org/10.29329/epasr.2020.236.3>
- Shahama, A., Patel, A., Carson, J., & Abdel-Khalek, A. M. (2022). The pursuit of happiness within Islam: a systematic review of two decades of research on religiosity and happiness in Islamic groups. *Mental Health, Religion and Culture*, 25(7), 629–651. <https://doi.org/10.1080/13674676.2022.2028748>
- Sharif, F., Ahmad, E., & Bhatti, Z. (2022). Construction of Happiness Indices: A Way To Explain Subjectivity of Happiness. *Pakistan Journal of Social Research*, 04(01), 714–728. <https://doi.org/10.52567/pjsr.v4i1.937>
- Short, C. A., Barnes, S., Carson, J. F., & Platt, I. (2018). Happiness as a predictor of resilience in students at a further education college. *Journal of Further and Higher Education*, 44(21), 170–184. <https://doi.org/https://doi.org/10.1080/0309877X.2018.1527021>
- Tanzer, J. R., & Weyandt, L. (2020). Imaging Happiness: Meta Analysis and Review. In *Journal of Happiness Studies* (Vol. 21, Issue 7). Springer Netherlands. <https://doi.org/10.1007/s10902-019-00195-7>
- Wade, J. B., Hayes, R. B., Wade, J. H., Bekenstein, J. W., Williams, K. D., & Bajaj, J. S. (2018). Associations between religiosity, spirituality, and happiness among adults with neurological illnesses. *Geriatrics (Switzerland)*, 3(3). <https://doi.org/10.3390/geriatrics3030035>
- Xing, Leng, J., H., L., & T.H., R. (2021). Boarding school attendance and mental health among Chinese adolescents: The potential role of alienation from parents. *Children and Youth Services Review, Elsevier*, 127(C). <https://doi.org/10.1016/j.childyouth.2021.106074>
- Yildirim, J., Kose, T., & Tanriver, G. (2019). The effects of terror attacks on happiness: Evidence from Turkey. *Economics of Peace and Security Journal*, 14(2), 5–20. <https://doi.org/10.15355/epsj.14.2.5>