



Comparative Study of Student Resilience: Mixed Method Approach in Modern and Salaf Islamic Boarding Schools

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Abstract

Adolescents today often face psychosocial pressures that have a direct impact on their well-being, academic achievement and social engagement. Based on data exposure, it shows that 30% of adolescents in Indonesia experience academic stress which can reduce their motivation to study and mental health. This study aims to 1) determine the level of resilience of students in modern and salaf Islamic boarding schools; 2) to determine whether there is a significant difference in the resilience of students between modern and salaf Islamic boarding schools and; 3) explore factors and strategies of pesantren that can strengthen the resilience of students in modern and salaf pesantren Islamic boarding schools. This study uses a mixed method approach with a sequential explanatory research design. The determination of the number of samples was determined based on the percentage (15%) of the population, then the researcher used a probability sampling technique with a simple random sampling type in determining the sample. The results of the study showed that the total average level of resilience of students in modern Islamic boarding schools and salaf was 38.71. In more detail, the average level of resilience in modern Islamic boarding schools (38.94) and salaf Islamic boarding schools (38.28) shows a high category in both Islamic boarding schools. Based on the results of the interviews, there are several factors that strengthen the resilience of students, such as 1) adaptability and emotional independence; 2) high learning motivation; 3) spiritual closeness; 4) social support; 5) the role of murobbi and counselors; 6) Islamic boarding school values and culture; 7) there are exemplary figures and; 8) Surveillance and protection system. In addition, there are also Islamic boarding school strategies that can strengthen the resilience of students, such as 1) tiered, systematic and familial assistance; 2) preventive and responsive approaches; 3) spiritual and emotional strengthening activities as mental reinforcement and 4) parental involvement and collaboration.

Keywords:

Mixed Method; Modern Islamic Boarding School; Resilience; Salaf Islamic Boarding School; Santri

A. INTRODUCTION

The phenomenon of student resilience is a critical concern in contemporary education because the ability of children and adolescents to cope with psychosocial pressures has a direct effect on their well-being, academic achievement, and social engagement. Socially, Indonesian students are faced with various challenges such as academic pressure, socio-economic inequality, and technological disruption that can affect their emotional stability and psychological resilience.

Empirical facts show that the UNICEF report states that around 30% of Indonesian adolescents experience high academic stress which has an impact on decreased learning motivation and mental well-being (Resilience Blooms: Central Java's Adolescents on the Path to Mental Health. UNICEF, 2024). Ideally, educational institutions not only function to transfer knowledge, but also to shape the resilience of students' character and spirituality as a provision to face life crises. In the midst of social dynamics and the pressure of globalization, religious educational institutions such as Islamic boarding schools play a dual role; as a center for the formation of religious identity as well as an arena for the development of adaptive skills. Large-scale studies on school populations show that school belonging and supportive educational practices can improve students' adaptability to challenges (Brown dkk., 2025). Therefore, it is important to explore how a culturally and religiously strong educational environment forms protective factors for student resilience. The context of pesantren with a variety of models such as modern pesantren and salaf pesantren provides a rich empirical opportunity to understand that variation in a unique Indonesian setting.

Several studies have explored the resilience aspects of students and students in the context of religious education and Islamic boarding schools in Indonesia. First, Adapting the Child and Youth Resilience Measure Revised for Indonesian Contexts by Borualogo & Jefferies, discusses the process of adapting the CYRM-R instrument to the Indonesian context, with a fairly high validity ($\alpha = .902$) (Borualogo & Jefferies, 2019). Second, Academic resilience: Exploring the role of religiosity and self efficacy in facing academic challenges by Amin et al., examines how religiosity and self-efficacy contribute to student academic resilience (Amin dkk., 2025). Third, Measuring Initiative, Empathy, and Resilience among High School Students by Latief et al., measures resilience among high school students, with a focus on characters such as initiative and empathy (Kamariah Latief dkk., 2025). Fourth, from the context of pesantren, Resilience in Santri: The Impact of Social Support on the Quran Memorization Journey by Al Afghani & Fakhria, shows that emotional support and significant information predict the resilience of students in the tahfiz process (Al Afghani & Fakhria, 2024). Various empirical studies show that the resilience of Islamic boarding schools both salaf and modern is supported by a combination of traditional and adaptive factors. (Malik & Zalnur, 2024) Found that the integration of traditional-modern education and social capital of the KAI strengthens the resilience of the Salaf Islamic Boarding School. Research (Jaenullah dkk., 2022) Affirming the four pillars of resilience of the traditional Islamic boarding school system: 24-hour coaching pattern, character orientation, curriculum-institutional integration, and maintenance of cultural values. shows that modern human resource management and external partnerships strengthen the adaptive power of Islamic boarding schools. During the pandemic, (Buchori dkk., 2024) proving that the combination of internal-external strategies increases the operational resilience of pesantren Meanwhile, (Hidayati & Humam, 2021) It found that the institutional structure and the closeness of the kyai – community became the foundation of the resilience of Salaf Islamic boarding schools in the era of modernization. This literature collectively offers an idea that resilience in the context of religious education, secondary schools, and pesantren has been considered, both in terms of measuring instruments, protective factors such as religiosity/social support, and the context of pesantren institutions in the era of modernization.

Looking at the the various studies that have been conducted, it can be seen that although many studies emphasize the importance of identifying and measuring the resilience of students in the context of religious education and Islamic boarding schools, these studies still leave a number of conceptual and empirical problems that have not been adequately addressed. Previous psychological research (Amin dkk., 2025; Borualogo & Jefferies, 2019; Kamariah Latief dkk., 2025) only emphasizing the adaptation of instruments, religiosity, and individual character, without applying them to the institutional context of the Islamic boarding school. Meanwhile, pesantren research (Al Afghani & Fakhria, 2024; Hidayati & Humam, 2021; Jaenullah dkk., 2022; Malik & Zalnur, 2024) It is descriptive and focuses on tradition, social capital and coaching patterns, but it has not measured the resilience of students empirically and does not compare between salaf and modern Islamic boarding schools. Thus, there have been no studies that

integrate psychometric instruments such as CYRM-R with the institutional analysis of Islamic boarding schools, nor test the differences in resilience between Islamic boarding school models. The novelty of this research lies in the application of standardized resilience instruments to students as well as comparative analysis between salaf and modern pesantren so as to produce a more integrative model of student resilience based on the institutional characteristics of the pesantren. Furthermore, studies such as (Amin dkk., 2025). It does include variables of religiosity or character of students, but often at the level of public institutions (schools/students), not explicitly in the setting of Islamic boarding schools or religious boarding schools. Meanwhile, research in Islamic boarding schools by (Al Afghani & Fakhria, 2024) has explored students and Islamic boarding schools, but the focus is more limited, for example, on tahfiz or learning stress and lacks combining a broad quantitative approach with an in-depth contextual (qualitative) analysis in a mixed method. This shows that although the literature has discussed instruments, protective factors, and the context of pesantren in general, the limitations that arise are: (a) lack of comparative studies between pesantren models with mixed method designs, (b) lack of integration of contextual narratives with robust quantitative measurements, and (c) limited understanding of the specific mechanisms of protective factors in each pesantren model. These results place a comparative study of student resilience in pesantren as a natural continuation of the previous study. Therefore, there is a methodological need to synthesize qualitative depth and quantitative inferential power within a single , integrated mixed methods framework.

From the synthesis of the literature emerges a clear knowledge gap: there has been no study that directly compares the individual resilience of students between modern pesantren and salaf pesantren using a structured mixed method design, i.e. validated quantitative measurement combined with qualitative analysis to explain the mechanism of context. Furthermore, there is a lack of empirical evidence regarding protective factors such as religious habituation practices, teacher/kiai support, different dormitory structures for each pesantren model and how these factors mediate the relationship between religiosity and resilience outcomes. Most institutional studies focus on organizational resilience, not on the psychosocial resilience of students as the primary unit of analysis. Thus, comparative research based on mixed methods can close this conceptual and methodological gap and provide more targeted educational policy recommendations for student capacity development.

Based on the gaps identified, this study aims to 1) measure and compare the level of psychosocial resilience of students in modern Islamic boarding schools and salafi Islamic boarding schools and (2) explore the strategic mechanisms and defense factors, the role of kiai/teachers, and daily religious practices that explain these quantitative differences through in-depth interviews with resource persons. This study adopts a mixed method approach with a sequential explanatory design to ensure that statistical patterns are tested and then enriched with contextual narratives, so that the findings become more actionable. By focusing on key terms such as resilience, protective factors, and pesantren models, this study intends to make a theoretical and practical contribution both to the literature on religious education and to pesantren education policy makers in Indonesia.

B. METHODS

This study uses a mixed method approach to determine the level of resilience of students in modern and salaf Islamic boarding schools. The design of this research is based on research objectives that require the combination of quantitative and qualitative data in achieving its goals. This study uses a sequential explanatory design. According to (Creswell, 2011) This design begins with the quantitative phase, then continues with the qualitative phase. Meanwhile, the qualitative phase is used to explain and corroborate the results of the quantitative phase. Thus, the quantitative phase is used to describe the average level of resilience of students, then the qualitative phase is used to dig deeper about what are the factors and how the pesantren strategy in strengthening the resilience of students.

The subject of this study focuses on students and teachers from two Islamic boarding schools, both modern and salaf Islamic boarding schools. According to (Arikunto, 2010), if the

population is less than 100 people, then the entire population can be used as a sample. On the other hand, if the population is more than 100 people, then sampling can be done based on percentage, i.e. it can take 10-15% or 20-25% of the total population. The population of modern pesantren (1294 students) and salaf pesantren (682 students). Thus, the researcher determines the sample based on the percentage that the researcher chooses, which is 15% of the total population. So, the sample results found amounted to 298 students consisting of modern Islamic boarding schools (195 students) and salaf Islamic boarding schools (103 students). Then, the researcher used a simple random sampling technique in determining the number of samples from each Islamic boarding school. In addition, the researcher used a purposive sampling technique in selecting resource persons to explore qualitative data, consisting of 5 students and 2 teachers from each Islamic boarding school.

The data collected uses a resilience scale. Resilience is defined as the ability of individuals to adapt well when experiencing difficult situations (Luo et al., 2025). The resilience scale in this study consisted of 13 question items. The data analysis carried out includes descriptive and thematic analysis techniques. In this study, descriptive analysis was used to determine the categories of high, medium and low levels of resilience of students, by comparing the results of the average level of resilience of students in modern Islamic boarding schools and salaf. After that, the researcher carried out a non-parametric inferential statistical test, namely the mann-whitney test to test the comparative hypothesis of two independent samples, because the assumptions of the t-test test were not fulfilled (Muhid, 2019) In addition, qualitative data was obtained through semi-structured interviews with students and teachers of the pesantren which aimed to strengthen and explain in-depth results about factors and strategies that can strengthen the resilience of students in the two pesantren.

C. RESULT & DISCUSSION

This section explains the findings of research that describe in general the level of resilience of students in modern Islamic boarding schools and salaf. The descriptive analysis carried out aims to describe the average level of resilience of students. In addition, the researcher established the interval categories used to assess the average, both high, medium and low categories.

Table 1. Category Interval Mean

Category	Interval
High	35-52
Keep	18-34
Low	0-17

Descriptive Analysis Results

This section presents the results of a descriptive analysis consisting of mean, standard deviation, minimum and maximum values of student resilience level data in pesantren which are presented in table 2 in full.

Table 2. Results of Descriptive Analysis of the Resilience of Modern Islamic Boarding School Students and Salaf

Modern Islamic Boarding School (N=195)		Salaf Islamic Boarding School (N=103)		Total (N=298)	
Mean	38.94	Mean	38.28	Mean	38.71
SD	7.020	SD	6.780	SD	6.934
Min.	17	Min.	20	Min.	13
Max.	52	Max.	52	Max.	52

Based on the results of descriptive statistical analysis of the resilience variables of students,

an average score of 38.71 with a standard deviation of 6,934 was obtained. The average score is in the high category, which shows that most students can adapt well to the difficulties and challenges found in pesantren life. If the average score of the two pesantren is compared, then students in modern pesantren have a higher average score (38.94) compared to students in salaf pesantren (38.28). This shows that there is a small difference in the level of student resilience between the two pesantren. Although, in general, the two pesantren have an average score that is in the high category.

Inferential Analysis Results

After obtaining an initial picture of the trend in the resilience level of students through descriptive statistical analysis, the next step is to deepen through inferential statistics to ascertain whether the patterns seen in the data really reflect significant differences between groups. Descriptive statistics only provide a general summary of the distribution, value trends, and variations of the data. Therefore, inferential analysis is used as a follow-up stage to test more deeply the relationships and differences between the variables studied, so that the results of the study are able to provide stronger, testable and generalizable conclusions. In this case, the normality and homogeneity test of variance is carried out first to check the fulfillment of the assumptions of the analysis which will be presented below.

Table 3. Tests of Normality

Resilience Value	Types of Islamic Boarding Schools	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
		Statistic	df	Sig.	Statistic	df	Sig.
		.083	195	.002	.973	195	<.001
	Salaf	.102	103	.010	.976	103	.057

Based on the results of data analysis conducted on the resilience score of students in two types of Islamic boarding schools, namely Modern Islamic boarding schools and Salaf Islamic boarding schools, several important findings were found that illustrate the pattern of data distribution, similarity of variance, and comparison of resilience levels between groups. The normality test showed that the data in the Modern Islamic Boarding School group was not normally distributed, while the data in the Salaf Islamic Boarding School group tended to follow the normal distribution based on the Shapiro-Wilk results. The non-fulfillment of the assumption of normality in one group is the basis for the use of non-parametric tests in the analysis of differences between the two groups.

Table 4. Test of Homogeneity of Variance

Resilience Value	Levene Statistic	df1	df2	Sig.
Based on Mean	.055	1	296	.814
Based on Median	.010	1	296	.922
Based on Median and with adjusted df	.010	1	293.728	.922
Based on trimmed mean	.035	1	296	.852

Furthermore, the results of the variance homogeneity test through the Levene Test show that the variance of resilience scores between the two groups of students is homogeneous. The entire significance value is above 0.05, so it can be concluded that the diversity of student resilience scores in Modern and Salaf Islamic boarding schools is relatively the same. This condition indicates that although the characteristics of the two pesantren differ in terms of educational approaches, the variance in student resilience does not show a striking difference in the level of diversity.

Table 5. Mann-Whitney Test

Resilience Value	Ranks			Test Statistics ^a		
	Types of Islamic Boarding Schools	N	Mean Rank	Sum of Ranks	Mann-Whitney U	
	Modern	195	151.91	29621.50	Wilcoxon W	14929.500
	Salaf	103	144.95	14929.50	Z	-.664
	Total	298			Asymp. Sig. (2-tailed)	.507

To find out if there is a difference in the level of resilience between the two types of Islamic boarding schools, the Mann-Whitney test is used. The results of the analysis showed a significance value of 0.507 which was above the threshold of 0.05. Thus, there is no statistically significant difference between the level of resilience of Modern Islamic boarding school students and Salaf Islamic boarding schools. Although the average ranking score shows that students in Modern Islamic boarding schools have a slightly higher resilience score than Salaf Islamic boarding school students, the difference is not strong enough to be considered statistically significant. These findings indicate that the two types of Islamic boarding schools, although they have different characteristics, education systems and curriculum orientations. However, basically it provides an environment that equally supports the formation of student resilience.

Although the quantitative analysis showed that there was no significant difference in the level of resilience between students in Modern and Salaf Islamic boarding schools, this result requires deepening through qualitative data to understand the context, internal factors and resilience formation mechanisms that occur in both pesantren environments. A qualitative approach is important to explore how resilience is formed, what experiences students experience, and what educational and coaching practices can explain the similarity in the level of resilience. In addition, qualitative data allows researchers to see that resilience is not only influenced by the formal education system or the type of pesantren alone, but also by the daily dynamics experienced by students.

Factors That Strengthen the Resilience of Students in Islamic Boarding Schools

Follow-up through qualitative methods helps to clarify that the same level of resilience does not mean that there are no interesting dynamics, but rather shows that there are elements of character development and internal processes of students that are universal in both types of Islamic boarding school. Qualitative deepening also allows the identification of good practices that may not be recorded through quantitative data, but have a great contribution to the formation of resilience, such as mentoring activities, ta'lim assemblies, routine deliberations, and communication patterns between students and Islamic boarding school caregivers. Thus, the qualitative approach not only complements the quantitative findings, but also provides a deeper understanding of how resilience is formed, the factors that influence it, and why the two Islamic boarding schools show an equal level of resilience.

Qualitative data was obtained through 5 students and 2 pesantren teachers in each pesantren, both modern and salaf pesantren. The resource persons for students and teachers of the pesantren were asked with two questions that focused on exploring what factors strengthen the resilience of students and how the pesantren strategy in strengthening the resilience of students. The two questions aim to explain and dig deeper than the results of quantitative data analysis. Where each resource person's answer is categorized and the most relevant is chosen as the data of the research results.

Data analysis showed that 10 students consisting of 5 modern pesantren students and 5 salaf pesantren students explained that there were factors that strengthened their resilience, both internal and external factors. Internal factors include adaptability and emotional independence, high motivation to learn and spiritual closeness. Meanwhile, external factors include social

support, the role of murobbi and counselors, the values and culture of the Islamic boarding school, there are role models, as well as the supervision and protection system. The statements of the students will be presented as follows:

Table 6. Transcript of Interview Results of Modern Islamic Boarding School Students and Salaf

No	Factor	Interview Transcript
1	Adaptability and emotional independence	<i>"So far, I feel happy, because I have been able to reconcile with my situation while at the pesantren. Although, there are problems such as things that can offend me, I still try to adapt and find solutions by calming down first." (SM 3)</i>
2	High motivation to learn	<i>"I am strong here, because there are many activities that I like, such as competitions and sports. I like to compete because since I was a kid I love challenges and have friends who have the same ambitions." (SM 5)</i>
3	Spiritual closeness	<i>"I feel at home here, because I can adapt well to my friends. In addition, intracurricular activities also make me feel at home. If there is a problem, I usually confide in my friends or myself during tahajud." (SS 3)</i>
4	Social support	<i>"Activities such as congregational prayers, tahajud, wirid after maghrib, and khitobah training make me stronger mentally and spiritually. Here I learned to be patient, grateful, and not give up easily." (SS 5)</i> <i>"I am supported by the pesantren environment such as ustadz, administrators and friends. Solidarity here is high, so if someone is sick or sad, they will definitely be helped. That's what makes me strong." (SS 1)</i>
5	The role of murobbi and counselors	<i>"Ketika saya merasa down, biasanya saya jalan-jalan di sekitar pesantren, curhat ke murobbi, atau menambah hafalan Al-Qur'an. Saya merasa didukung karena banyak tempat untuk bercerita, seperti guru konseling dan murobbi." (SM 1)</i>
6	Values and culture of pesantren	<i>"Programs like SLA and Murobbiyah help me keep my emotions in check. The values of RECODING: Religious, Caring, Open Minded, Inspiring really help us to stay enthusiastic and strong in the face of challenges." (S.S. 4)</i>
7	There are exemplary figures	<i>"I feel grateful to live in a pesantren, despite many challenges. The cultural values here make me feel safe and protected from external negative influences." (SS 2)</i> <i>"Lectures and spiritual activities such as istighosah and prayer are very influential. I feel calmer and motivated every time I hear advice from the pesantren caregiver." (SS 4)</i>
8	Surveillance and protection systems.	<i>"The surveillance here is tight, there is CCTV in the room and every corner of the room, so we feel safe. There is also an anti-bullying box that can be used to report without fear. I feel that this pesantren really pays attention to the mental well-being of students." (SM 2)</i>

The main factor that strengthens the resilience of students is strong social support, including support from peers, pesantren supervisors, and family. This support provides a sense of love, appreciation, and confidence that students are able to solve the problems they face. Studies in several Islamic boarding schools show that social support helps students cope with anxiety and academic pressure, as well as strengthen their self-regulation skills (Siti Rohadatul 'Aisy, 2022) (Rohman dkk., t.t.). Social support is not only emotional assistance, but also practical facilities and consistent motivation in the daily lives of students. The feeling of acceptance in the pesantren community creates a sense of security that increases psychological resilience. This means that a supportive social environment is a crucial foundation in building the mental resilience of students in the midst of strict learning challenges.

Furthermore, religiosity plays an important role in building student resilience. The depth of faith and routine religious practices, such as dhikr and worship, provide peace of mind and strengthen the spiritual bond of the students with the pesantren environment. This helps them deal with stress and pressure better, as well as provide meaning in the difficulties they face (Arifin dkk., 2025; Hasanah, t.t.). Practicing religious values also fosters hope and optimism, thus making students more focused and patient in facing problems. This spiritual awareness provides essential inner resilience when facing difficult circumstances. Thus, the religious dimension becomes a pillar that strengthens the psychological resilience of students in the life of the Islamic boarding school.

The typical pesantren environment, with traditional teaching systems such as *bandongan* and *sorogan*, is also a factor in strengthening resilience. This method brings students closer to the teacher personally, so as to create a learning atmosphere that supports the mental health and psychological well-being of students. This close interaction builds a sense of comfort and security for students in facing academic and social challenges (Arifin dkk., 2025). With these intense interactions, students receive attentive guidance that increases their confidence and motivation to learn. Warm upbringing from teachers not only teaches knowledge, but also builds a strong character. This environmental characteristic makes pesantren a conducive space to build the mental resilience of students, both academically and socially.

In addition, internal factors such as emotion regulation, confidence, and mental readiness have a significant role in resilience. Students who have good self-regulation skills are able to manage stress, so they stay focused on learning and pesantren activities. Mental readiness developed through learning experiences and character development strengthens students' resilience in facing obstacles (Alfathiri & Thohir, 2024). This ability allows students not to be easily slumped by pressure, but to use it as constructive learning material. Therefore, character development and emotion management exercises are important strategies in strengthening student resilience.

The existence of a close community in the pesantren also makes an important contribution to the resilience of students. Intensive social interaction between students facilitates mutual support and the formation of strong emotional bonds. This community is a source of social strength that is able to encourage motivation and a sense of belonging, thereby increasing psychological resilience in the face of various pressures (Putraraka dkk., 2025). Students who feel that they are part of a solid community will find it easier to overcome difficulties, because they do not feel alone. A supportive community also fosters a spirit of togetherness and a sense of social responsibility among students, which is important for their mental health.

Family support remains the main foundation in strengthening the resilience of students. Parents and families not only provide material needs, but also provide motivation and attention that are important for the mental health of students. Warm and supportive family relationships increase the confidence and happiness of students during their education at the Islamic boarding school (Siti Rohadatul 'Aisy, 2022) (Auliya Rahmah Hakim, n.d.). Warm and supportive family relationships increase the confidence and happiness of students during their education at the pesantren. Emotional connection with family provides an additional sense of security and strength when students face pressure in the pesantren environment. Therefore, intense communication between students and families needs to be maintained for optimal resilience development.

Resilience-building strategies also include the development of time management skills, self-awareness, and the use of personal experiences as learning. This helps students to be more independent and emotionally mature in living a challenging pesantren life. A holistic approach that combines psychological, social, and spiritual aspects has proven to be effective in forming strong resilience in students (Putraraka dkk., 2025). With good time management, students can balance the process of studying, worship, and rest so as to reduce stress. Deep self-awareness allows students to recognize their emotions and responses, so that they can manage themselves well when facing pressure. This holistic approach unites psychological, social, and spiritual aspects that strengthen the resilience of students as a whole.

Pesantren Strategies in Strengthening the Resilience of Students in Pesantren

Based on factors that can strengthen the resilience of students in Islamic boarding schools. Teachers and the pesantren environment play an important role in building strategies that can strengthen the resilience of students in Islamic boarding schools. Data analysis shows that 4 pesantren teachers consisting of 2 modern pesantren teachers and 2 salaf pesantren teachers explain several pesantren strategies that can strengthen the resilience of students. These strategies include tiered, systematic and familial mentoring, preventive and responsive approaches, spiritual and emotional strengthening activities as mental reinforcement, as well as parental involvement and collaboration. The statements of the pesantren teachers will be presented as follows:

Table 7. Transcript of Interview Results of Modern Islamic Boarding School Teachers and Salaf

No	Strategy	Interview Transcript
1	Tiered, systematic and familial assistance	<i>"We at this pesantren implement a student well-being system, so we don't only focus on academics, but also on their mental and spiritual well-being. Every child has the right to receive assistance, because we understand that their backgrounds are different. Some are from broken homes, some are less attentive, and they carry that burden here." (GM 2)</i> <i>"The approach we use is more familial. If there is a case such as a demolition or conflict, we mediate directly, call the parents of both parties, and guide the children to apologize to each other. This step is effective because the child feels heard, not judged." (GS 1)</i>
2	Preventive and responsive approach	<i>"We have murobbiyah and AA (Academic Advisor) who are in charge of accompanying the children every day. Every semester we call students at least twice for counseling, both individually and in groups. If the case is light, it is enough in the hands of the murobbiyah, but if it is severe, we take it to the SLA (Student Learning Assistant) or even a referral to an outside psychologist." (GM 1)</i> <i>"We at this pesantren play a more role as facilitators. Students are free to actualize themselves without pressure, but if there is a problem, we approach them personally. Usually I start with small talk, for example about goals or hobbies, and then they open up." (GS 1)</i>
3	Spiritual and emotional strengthening activities as mental reinforcement	<i>"In the spiritual context, activities such as istighosah, prayer, and khitobah have a big role. Students who are active in the activity look mentally stronger, more patient, and recover quickly from pressure." (GS 2)</i> <i>"Children who have symptoms of severe stress, such as self-harm, we usually quarantine for a week, we give a spiritual approach. Many of them began to change after being given an understanding of religion and a chance to speak. We believe that the religious factor is very strong to soften the hearts of students." (GM 2)</i>
4	Parent involvement and collaboration	<i>"We also encourage parental involvement, every week the child can call, and we have a parent support group. If there are serious cases, we always update the guardians of the students so that the process is transparent. Because without family support, the recovery process will not be optimal." (GM 1)</i> <i>"The involvement of parents in supporting the mental health of our students is facilitated through the Kamis Kapisanan program. This program is held every month, precisely on Thursday in the first week. In this activity, all guardians of students are required to be present at the Islamic boarding school. The goal is to strengthen communication between the boarding school and parents, so that there are no misunderstandings and so that parents understand the development of their children while at the pesantren." (GS 2)</i>

The pesantren strategy in strengthening the resilience of students is a combination of holistic, spiritual, character, emotional, social, and economic approaches that support each other. First, a holistic approach becomes a strong foundation by paying attention to the educational, religious, social, and mental health needs of students in an integrated manner. Pesantren provides innovation through adaptation programs that build students' capacity to face pressure, according to Bronfenbrenner's ecological theory which emphasizes the importance of the microsystem environment in the formation of individual resilience (Ruskandi, 2021). This approach also includes the development of students' potential in an exciting and democratic learning environment, so that students can find their identity, meaning, and purpose in life in a social and spiritual context, according to the holistic education philosophy. This is important so that coaching is not only academic but also forms an independent and resilient person

Furthermore, character development based on Islamic values such as patience and *istiqomah* is an important part that is carried out through habituation and teaching values consistently. This strategy refers to Lickona's theory of character formation which affirms that the integration of moral values is crucial in education to form mental resilience (Laesa Diniaty, 2022). In practice, pesantren forms the personality of students through a deep appreciation of the verses of the Qur'an and Hadith as well as the habit of regular worship, so that a strong Islamic character is inherent in daily behavior. This coaching strengthens the moral foundation that is the main support when facing various trials and pressures in the future.

The boarding school also teaches stress management and coping skills through mindfulness and self-reflection training to manage emotions and solve problems adaptively, in line with Lazarus and Folkman's coping theory that emphasizes the role of emotional adaptation in psychological resilience (Subahri & Said, 2025). Through this training, students learn to recognize and control stress, improve psychological well-being, and develop a positive mindset in dealing with stress. This learning process is important so that students are not only spiritually strong, but also psychologically resilient in maintaining mental balance.

Furthermore, strengthening internal social networks in Islamic boarding schools is the main strategy to provide emotional and social support between students. This inclusive community environment fosters a sense of belonging and solidarity, in line with the theory of social resilience that emphasizes the importance of healthy social relationships in coping with life's stresses (Putraraka dkk., 2025). This social network also serves as a support system that strengthens motivation and provides a sense of comfort when facing difficult periods. Thus, students do not feel alone and can strengthen each other.

Financial management and entrepreneurship training are also implemented to build the economic independence of students and Islamic boarding schools as a whole, which has a positive impact on psychological resilience. This approach is supported by the theory of economic resilience which views financial independence as the foundation of survival (Syaputra dkk., t.t.). With entrepreneurship training, students are not only ready to face pressure, but also able to contribute productively to the pesantren environment and the wider community. This aspect of economic independence is an important foundation in building the confidence and resilience of students.

Pesantren implements effective communication strategies through a personal approach to students, persuasive message delivery, and the use of various media to increase self-efficacy, self-regulation, and social adjustment to adjust the theory of interpersonal communication (Abdul Muiz, 2025). This intensive and personal communication approach also builds a harmonious relationship between students and coaches so as to encourage a more comfortable and effective coaching process.

The last strategy is the development of time management, self-awareness, and learning from personal experiences to form emotional maturity and independence of students. This approach is in line with Zimmerman's theory of self-regulated learning which highlights the importance of self-control for mental resilience and optimal academic performance (Putraraka dkk., 2025). Students who are able to manage their time and emotions effectively tend to be more

stable in the face of pressure and able to maintain motivation and focus in learning. Thus, the development of this aspect is very vital in supporting the success of education and personal resilience of students.

Based on the explanation above, this study emphasizes the importance of using mixed methods to determine the resilience of students in modern Islamic boarding schools and salaf. Where both have significant uniqueness and differences, because the environmental characteristics of the two pesantren greatly affect the form and process of forming student resilience. In modern Islamic boarding schools, resilience tends to be formed through a structured education system, academic discipline, and the support of measurable facilities and self-development programs, so that quantitative aspects can easily describe the level of resilience of students through psychological and social indicators. Meanwhile, in salaf pesantren it grows more culturally and spiritually through the intense relationship between students and kiai, the tradition of sincerity, and the values of simplicity that form the inner resilience of students in facing life's difficulties. The uniqueness of mixed method research lies in its ability to combine quantitative data to map the difference in resilience levels in the two pesantren with qualitative deepening that explains the meaning, process, and contextual factors that form resilience. Thus, this approach not only compares numbers, but also reveals the philosophy and values that underlie the resilience of students in two different models of Islamic education, as well as complementing the methodological aspects of pre-existing research.

Based on the results of the research presented earlier, this research position can be said to be more likely to expand on previous research. The results of this study do not reject the previous findings because they still show that factors such as social support, religiosity, the Islamic boarding school environment, and close relationships with Islamic boarding school teachers are important components of building resilience that are in line with previous studies. However, these results are also not just confirmed, because this study found that although modern and salaf have different educational systems, cultures, and orientations, the level of resilience of both students is equally strong, which is shown by the absence of statistically significant differences.

These findings expand on previous research by providing a new understanding that different Islamic boarding school education models produce equivalent psychological outputs, so that the success of building resilience is not only determined by the structure of the curriculum or the modernity of the facility, but by the internal dynamics of the Islamic boarding school such as the culture of togetherness, the role of murobbi, the supervision system, spiritual closeness and holistic coaching strategies. Thus, this research offers a new theoretical contribution that the resilience of students is built not by the type of Islamic boarding school, but by a universal supporting ecology, thus expanding the scope of understanding that already exists in the literature.

D. CONCLUSION

This study provides a comprehensive description of the level and dynamics students of student resilience in two Islamic boarding school models modern and salaf through a mixed-methods approach that integrates quantitative measurements with rich qualitative narratives. Quantitatively, the findings show that students across both pesantren demonstrate a high level of resilience, as reflected in the overall mean score of 38.71, which falls within the *high* category of the established interval. Although students in modern Islamic boarding schools display a marginally higher mean score (38.94) compared to their salaf counterparts (38.28), the Mann-Whitney test confirms that this difference is not statistically significant ($p = 0.507$). This indicates that both educational models despite distinct curricular, cultural, and pedagogical characteristics produce an equivalent level of psychological resilience among students.

The qualitative data deepen this understanding by revealing that resilience in both settings is strengthened by universal protective factors, such as social support, spiritual practices, adaptive coping skills, emotional regulation, and mentoring systems. These findings suggest that the core drivers of resilience are not determined by whether a pesantren is modern or salaf, but rather by shared ecological conditions, including strong peer relationships, meaningful

interactions with teachers/murabbi, structured supervision systems, and the integration of spiritual-religious values into daily life. Thus, this study's key contribution lies in demonstrating that resilience is shaped more by the internal ecosystem and relational culture of the pesantren than by its institutional model, thereby expanding previous literature that tended to associate resilience with specific educational structures or pedagogical formats.

Student resilience is formed through a combination of internal and external factors. Internal factors include adaptability, emotional regulation, spiritual closeness, and high motivation to learn. Meanwhile, external factors include social support, the role of teachers/murobbi, pesantren values, as well as the supervision and exemplary system provided by the pesantren environment. The pesantren strategy is also an important determinant, including preventive and responsive approaches, family assistance, spiritual strengthening, and collaboration with parents. In addition, the findings of this study show that modern Islamic boarding schools build resilience through a structured academic system, measurable self-development programs, and supportive educational facilities. On the contrary, salaf pesantren foster resilience through intense spiritual interaction, kiai example, and appreciation of the value of simplicity. Thus, both pesantren models are equally effective, but differ in the approach to the formation of their protective factors. The main contribution of this research to the discipline is to fill the gap in the comparative study of student resilience between pesantren models using a *mixed methods approach*. This study not only measures resilience quantitatively, but also uncovers the mechanism of its formation through contextual qualitative analysis. These findings expand the theoretical understanding that the resilience of students is not solely determined by the curriculum structure or educational model (modern vs. salaf), but rather by the socio-spiritual ecology of the pesantren. Thus, this research makes an important contribution to the development of resilience theory in Islamic education and offers an empirical basis for strengthening policies and practices for student development in various types of Islamic boarding schools.

Theoretically, this study enriches the literature on student resilience by providing empirical evidence regarding the interaction between socio-religious context and psychological resilience. Practically, the results of the research provide direction for the development of programs to strengthen the resilience of students based on the balance of academic, spiritual, and social aspects, as well as the importance of continuous support between Islamic boarding schools and families. This study has several limitations, namely the scope is still narrow because it only involves two Islamic boarding schools so the results cannot be generalized widely. The instruments used are also simple with a limited number of items, so they have not captured the dimension of resilience more deeply. The small number of qualitative informants makes the variety of experiences not fully represented. In addition, the analysis has not explored other factors such as family conditions, economics, or personal experiences of students that may affect resilience. Therefore, the findings of this study are still contextual and require further studies with more diverse samples and more comprehensive instruments.

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