

## **SUBJECTIVE WELL-BEING IN STUDENTS WHO MEMORIZE THE QURAN AT THE PONDOK PESANTREN TAHFIDZ QURAN HASANAH FIRYAL**

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**Abstract** - *Islamic boarding schools are one of the religion-based institutions. In Islamic boarding schools, students are required to master various religious knowledge, including being able to memorize the Quran. These various demands sometimes affect the subjective well-being of each student. This research aims to determine the subjective well-being of students who memorize the Quran. The subjects of this study were 45 students who memorized the Quran with an age range of 12-17 years who were studying at PPTQ Hasanah Firyal. The research method used is a quantitative method with a descriptive approach. The research instrument used is the Brief Adolescent Subjective Well-Being in School Scale (BASWBSS) from Tian et al (2015) which has been adapted by Prasetyawati et al (2021). The research results showed that 71.1% of students who memorized the Quran had a moderate level of subjective well-being. Meanwhile, 28.9% of them had a high level of subjective well-being. Apart from that, it was also found that there were significant differences in subjective well-being between male and female students. Female santri have a higher average subjective well-being than male santri.*

**Keywords:** *Subjective Well-being, Santri, Hafidz Quran, Islamic Boarding School*

## 1. INTRODUCTION

Islamic boarding school is one of the Islamic religious-based educational institutions. There are various kinds of boarding schools in Indonesia with different focuses. One of them is a boarding school that focuses on producing a generation of Quran memorizers or often called a Quran tahfidz boarding school. In line with this, Pondok Pesantren Tahfidz Quran (PPTQ) Hasanah Firyal has a vision and mission to produce a quranic generation. This is reflected in every learning activity and the daily lives of its students.

Being a Quran memorization student is certainly not without challenges. The new atmosphere, learning methods, regulations, and the surrounding environment that are different from the previous level of education can be a challenge for the students. The students are also required to be able to adapt to the situation or atmosphere every day. Moreover, at an age that is still in the category of adolescence, where there is an emotional increase, physical and sexual changes, changes related to relationships with others, such as a sense of attraction to the opposite sex, changes in values, to an ambivalent attitude in dealing with various changes that exist (Jahja, 2011).

One of the things needed by students during the learning period at boarding schools is subjective well-being. Simply put, subjective well-being is a person's cognitive and affective assessment of his or her life as a whole (Diener et al., 2002). The evaluation includes emotional reactions to events as well as cognitive assessments of satisfaction and fulfillment in life. Furthermore, Diener et al (2002) added that subjective well-being is a broad concept that includes the experience of high levels of pleasant emotions and moods, low levels of negative moods and emotions, and high life satisfaction. Subjective well-being consists of positive affect (absence of negative affect) and general life satisfaction, which according to Diener is a synonym for happiness (Snyder & Lopez, 2007).

Based on research by Wafa & Soedarmadi (2021), the low subjective well-being of a santri will have an impact on low achievement motivation, thus causing low achievement and having an impact on the emergence of less adaptive behavior, such as violating regulations enforced at school or pesantren. In addition, low subjective well-being is also related to low self-esteem and self-adjustment (Witjaksono & Muhid, 2021).

Subjective well-being is needed as one of the subjective evaluations of individuals based on cognitive and affective experiences in general life in a positive way (Snyder & Lopez, 2007). The existence of good subjective well-being in students will have a positive impact on their achievement when studying (Wafa & Soedarmadi, 2021). In addition, good subjective well-being also has an impact on self-adjustment and positive behavior, such as obeying the rules enforced at school or pesantren.

There are several previous studies that examine subjective well-being or well-being in students or santri who take part in tahfidz quran activities. First, research conducted by Fauziyyah & Karyani (2017) with the title "Kesejahteraan Siswa: Studi

Komparatif Siswa Berdasar Keikutsertaan Kegiatan Tahfidz”. The study used the theory of student well-being from Noble et al (2008). The method used is a quantitative research method with a comparative approach that seeks to see the differences between students who participate in the tahfidz program and those who do not participate in the tahfidz program. The subjects of this study were students in one junior high school, with details of 75 people who attended tahfidz classes and 75 people who did not attend tahfidz classes. The results showed a difference between students who participated in the tahfidz program and students who did not participate in the tahfidz program. In general, both have an equally high level of well-being. However, students who take part in the tahfidz program have a better level of welfare and can be said to be more prosperous than students who do not take part in the tahfidz program.

The second research was conducted by Ismail & Yudiana (2020) with the title “Studi komparasi subjective well being pada siswa pesantren modern dan siswa madrasah aliyah”. The study used Tian's (2008) subjective well-being theory. The research method used is a quantitative method with a survey design that aims to see differences in subjective well-being in modern pesantren students and madrasah aliyah students. The subjects of this study totaled 219 students, consisting of 99 modern boarding school students and 120 madrasah aliyah students. The results showed that the average score of subjective well-being in madrasah aliyah students was higher than modern boarding school students. However, there was no difference in the aspects of affection and satisfaction at school between modern boarding school students and madrasah aliyah students. Both scores are on average at a moderate level of subjective well-being.

Further research with a similar theme was conducted by Wafa & Soedarmadi (2021) entitled “Subjective well being pada generasi z santri PTYQ remaja Kudus”. The study used the theory of subjective well-being from Diener et al (2002). The research method used is a qualitative method with the aim of providing a descriptive picture of subjective well-being in adolescent PTYQ students in Kudus. The subjects of this study were 3 male students who were in their late teens with a minimum stay of one year and were pursuing formal education at the madrasah aliyah level. The results showed that there were subjects who had positive and negative experiences related to subjective well-being. There are also internal and external factors that support the existence of experiences, both positive and negative from the subject. The existence of positive experiences has an impact on the subject's academic achievement and also the existence of obedient behavior to the rules in the pesantren. Meanwhile, the existence of negative experiences tends to make the subject have lower academic achievement and less obedient to the rules set at the cottage.

Based on some of these studies, it is known that subjective well-being has a positive role in the condition of students in boarding schools, both for academic and non-academic and also the attitudes and behavior of students. Based on this, the researcher made a problem formulation, namely "how is the level of subjective well-

being in quran memorization students at PPTQ Hasanah Firyal?". This study aims to see an overview of the level of subjective well-being in Quran memorization students at boarding schools. This research is important to do as an effort to review the subjective well-being of the students and the results of this study can be used as a reference to create an environment, learning process, planning programs that support the improvement of subjective well-being in students, as well as developing science in the fields of Islamic psychology, pesantren psychology, and positive psychology.

## 2. METHOD

### A. Research Design

This research uses a quantitative approach which aims to describe a phenomenon in the form of quantitative data or numbers. The type of research used is descriptive quantitative, where the data will be presented descriptively.

This research is descriptive research with a quantitative approach. Descriptive analysis is data analysis by describing or describing the data that has been collected as it is. The quantitative approach is used because the research data is in the form of numbers. This study is intended to explore the facts about the level of subjective well-being in Quran memorization students at PPTQ Hasanah Firyal.

### B. Population and Sample

Sampling in this study used purposive sampling technique, which is a technique in determining the sample by determining the criteria to be used (Neuman, 2013). The criteria for participants in this study are: a) adolescents aged 12-17 years; b) students who memorize the Quran at Hasanah Firyal Islamic Boarding School.

The number of samples used in this study amounted to 45 people, with 26 adolescent boys and 19 adolescent girls, with the following details.

**Table 1.** Demographic Characteristics of Participants

Demographic Variables	Total of Samples (N = 45)
<b>Gender</b>	
Male	26 (57.8)
Female	19 (42.2)
<b>Age</b>	
12 years old	3 (6.7)
13 years old	6 (13.3)
14 years old	11 (24.4)
15 years old	8 (17.8)
16 years old	7 (15.6)
17 years old	10 (22.2)
<b>Education</b>	
Junior High School	26 (57.8)
Senior High School	19 (42.2)

<b>Classes at Pesantren*</b>	
Mustawa Awwal	6 (13.3)
Mustawa Tsani	10 (22.2)
Mustawa Tsalits	11 (24.4)
Mustawa Rabi'	4 (8.9)
Mustawa Khamis	8 (17.8)
Mustawa Sadis	6 (13.3)

\*Classes at PPTQ Hasanah Firyal

### C. Research Instruments

The measuring instrument used in this study is the Brief Adolescent Subjective Well-Being in School Scale (BASWBSS) developed by Tian et al (2015). The BASWBSS measuring instrument consists of 8 self-report statement items, which are divided into two domains, namely the cognitive (satisfaction at school) and affective (positive and negative affect experienced at school) domains. The cognitive domain consists of 6 statements with 5 answer options using a Likert scale from (1) Very Unsatisfactory to (5) Satisfactory. Meanwhile, in the affective domain there are 2 statements with 5 answer options using a Likert scale from (1) Almost Always to (5) Almost Never. The research instrument used by researchers uses the BASWBSS Scale which has been adapted into the Indonesian version by Prasetyawati et al (2021). The reliability of the adaptation results shows a total Cronbach's alpha value of 0.70. This value is included in the good category, which can be concluded that the measuring instrument has good internal consistency and is acceptable.

### D. Data Analysis

The data analysis used in this study is descriptive statistical analysis. First of all, researchers processed raw data with the Microsoft Excel application which was used to calculate the total score of each subject. Then, researchers analyzed the research data using the Jamovi version 2.4.6 application. Data analysis was carried out descriptively by looking at the subject's mean value, standard deviation, and subjective well-being category of each subject. The categorization used in this study refers to the categorization of Azwar (2012). Based on the calculation results, it is known that the data categorization is grouped as follows: low ( $x < 18.67$ ); medium ( $18.67 \leq x < 29.33$ ); and high ( $x \geq 29.33$ ).

In addition, researchers used independent sample t-test analysis to see differences in subjective well-being in Quranic memorization students based on gender. At first, researchers conducted normality tests and homogeneity tests. The normality test using Shapiro-Wilk shows a p value  $> 0.05$  ( $p = 0.456$ ). It shows that the distribution of data is normal. In addition, a homogeneity test was conducted with Levene's test which showed a p value  $> 0.05$  ( $p = 0.408$ ). It shows that the data is homogeneous and has met the assumption of homogeneity. Because the data is normal, the difference test is carried out with a parametric statistical approach. Thus, further t-tests were conducted using the student's t-test method.

### 3. RESULTS AND DISCUSSION

#### Overview of Subjective Well-Being

Based on the results of descriptive analysis, it is known that in general, Quran memorization students at PPTQ Hasanah Firyal have a moderate level of subjective well-being. More specifically, this study involved 45 respondents of Quran memorizing students, of which 71.1% had a moderate level of subjective well-being. Furthermore, it is also known that the remaining 28.9% have a level of subjective well-being that is included in the high category. In addition, in this study there were no respondents who had a low category level. This shows that in general, Quran memorization students at PPTQ Hasanah Firyal have a fairly good subjective well-being. Thus, it can be concluded that the Quran memorization students have a fairly positive assessment, both cognitively and affectively when they are in a school or boarding school environment.

**Table 2.** Categorization of Research Samples

Sample Characteristics	<i>N</i>	%
<b>Subjective Well-Being</b>		
Low	0	0
Moderate	32	71.1
High	13	28.9

#### Overview of Subjective Well-Being Based on Demographic Characteristics of Respondents

Researchers analyzed the description of subjective well-being based on the demographic characteristics of respondents. Specifically, the description of subjective well-being in Quran memorization students based on their demographic characteristics is contained in Table 3.

**Table 3.** Overview of Subjective Well-Being Based on Respondents' Demographic Characteristics

<i>N</i> (%)	<i>Subjective Well-being (%)</i>		
	<i>L</i>	<i>M</i>	<i>H</i>
<b>Gender</b>			
Laki-laki	20 (44.4)		6 (13.3)
Perempuan		12 (26.7)	7 (15.6)
<b>Age</b>			
12 years old	2 (4.4)		1 (2.2)
13 years old	5 (11.1)		1 (2.2)
14 years old	7 (15.6)		4 (8.9)
15 years old	5 (11.1)		3 (6.7)
16 years old	6 (13.3)		1 (2.2)
17 years old	7 (15.6)		3 (6.7)

<b>Education</b>		
Junior High School	17 (37.8)	9 (20)
Senior High School	15 (33.3)	4 (8.9)
<b>Classes at Pesantren</b>		
Mustawa Awwal	5 (11.1)	1 (2.2)
Mustawa Tsani	9 (20)	1 (2.2)
		7
Mustawa Tsalits	4 (8.9)	(15.6)
Mustawa Rabi'	4 (8.9)	0 (0)
Mustawa Khamis	6 (13.3)	2 (4.4)
Mustawa Sadis	4 (8.9)	2 (4.4)

*L = Low, M = Moderate, H = High*

### Differences in Subjective Well-Being Based on Gender

Furthermore, researchers conducted an independent sample t-test to see the difference in subjective well-being in male and female students. The results of the t-test analysis are contained in Table 4.

**Table 4.** Differences in Subjective Well-Being Based on Gender

	Gender	N	Mean	Median	SD	SE
Total Score	Male	26	26.7	27.5	3.24	0.636
	Female	19	29.3	29.0	3.66	0.841

Based on the difference test based on gender with independent samples t-test shows the Sig value. (2-tailed) which is  $p < 0.05$  ( $p = 0.018$ ). Thus it can be concluded that there is a significant difference between the level of subjective well-being of men and women in students who memorize the Quran.

### Discussion

Based on the results of the study, it is known that the average Quran memorization student at PPTQ Hasanah Firyal has a level of subjective well-being that is in the moderate category, as much as 71.1%. This is in line with the results of research conducted by Kusuma & Mariyati (2023), where boarding school students have a moderate level of well-being. Similar research shows that the average santri has a moderate level of subjective well-being (Ianah & Suprayogi, 2022). This indicates that there are conditions that are not optimal with regard to individual well-being in boarding school students. This suboptimal state of subjective well-being is a condition that must be optimized and improved (Eid & Larsen, 2008).

Differences in subjective well-being in Quran memorization students can certainly be influenced by various factors. According to research by Wafa & Soedarmadi (2021), several factors affect subjective well-being in Koran memorizing students, namely academic burdens such as the demand to complete

memorization of the Quran and salaf books as a condition for graduating. Furthermore, subjective well-being in Quran memorizing students is also influenced by positive relationships with fellow friends, teachers, and ustadz at the boarding school (Wafa & Soedarmadi, 2021). This is in line with the research of Sardi & Ayriza (2020) in which there is a positive relationship between peer social support and subjective well-being. Social support can support students to be more adaptable, have positive friendships, be independent, be better able to deal with emotional pressure so that they have good behavior, thoughts, and mental health (Nindya & Muhid, 2022). In addition, the existence of social support from significant others, such as parents to students in living life in pesantren also influences the subjective well-being of students. With social support, it plays an important role for an individual in dealing with various stressful situations in his life (Sardi & Ayriza, 2020).

Subjective well-being is influenced by an individual's emotional intelligence (Mahmudah et al., 2021). When a santri has good emotional intelligence, they are able to recognize and understand their and other people's emotions, so that they are able to foster positive relationships with people around them. This certainly contributes to an increase in subjective well-being. In addition, subjective well-being is also influenced by emotion regulation (Mariyati et al, 2023). Furthermore, Mariyati et al (2023) in their research stated that the better the ability of emotion regulation possessed by a student, the better his subjective well-being.

Another factor that affects a person's subjective well-being is gender (Diener, 2009). Based on the analysis conducted by researchers, it is known that there is a significant difference between subjective well-being in male and female students. This is indicated by the significance value of Sig. (2-tailed) which is  $p < 0.05$  ( $p = 0.018$ ). These results are in line with research conducted by Ibda et al (2021) which found that there were significant differences in subjective well-being based on gender with a Sig. (2-tailed) which is  $p < 0.05$  ( $p = 0.025$ ).

The existence of good subjective well-being has a correlation with individual academic achievement. This is in line with Hamdana & Alhamdu's (2016) research where subjective well-being has a significant correlation with academic achievement. Individuals who are prosperous will have satisfaction and happiness that can encourage them to achieve optimal learning outcomes and avoid academic failure (Putri et al., 2019). Then, when an individual has better achievement, the more likely they are to report positive affection such as feeling happy at school. Vice versa, when an individual has poor achievement, it will reduce their happiness at school (Prasetyawati et al., 2021).

Subjective well-being is also influenced by external factors, one of which is the satisfaction of students with the rules at school or boarding school. Based on the results of the study, it is known that on average, students feel that the place where they study has quite good rules. When students are satisfied with the rules at school or boarding school, it will have an impact on their sense of comfort and compliance with school regulations and ultimately contribute to the subjective well-being they

feel (Wafa & Soedarmadi, 2021). This is reinforced by Nuraripiniati & Borualogo's research (2020) which states that the existence of a positive climate in schools will have a significant impact on the subjective well-being of individuals.

#### 4. CONCLUSION

Based on the results of the study, it can be concluded that most of the students who memorize the Quran have a moderate level of subjective well-being. Meanwhile, there are some students with a high level of subjective well-being. This shows that Quranic memorization students have positive affection, positive relationships with peers and teachers, and experience positive experiences in the boarding school environment. On the one hand, it is known that there are significant differences in subjective well-being owned by male and female students. The moderate level of subjective well-being and differences in gender indicate that the well-being they have is not optimal. So there needs to be an effort to increase subjective well-being for students.

The students are expected to always build positive relationships with friends and teachers, seek social support, study and memorize the Koran effectively in order to get optimal results, and strive to improve emotional regulation skills in dealing with existing pressures. In addition, there needs to be positive support from parents and significant others in the process of learning and memorizing the Quran. And it is also necessary to have programs from the boarding school that support the improvement of the subjective well-being of students to be more optimal.

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