

Pre Production English Version A SYSTEMATIC LITERATURE REVIEW HAPPINESS OF SANTRI IN PESANTREN

by Rahmadmuliadiandbahrilhidayat Psikisjune2022

Submission date: 30-Jun-2022 03:13PM (UTC+0700)

Submission ID: 1864938845

File name: 03_English_translation_Rahmad_Muliadi_and_Bahril_Hidayat.docx (932.23K)

Word count: 6735

Character count: 40319

A SYSTEMATIC LITERATURE REVIEW: HAPPINESS OF SANTRI IN PESANTREN

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ABSTRACT

Happiness is everyone's purpose. Every individual has a goal in life that needs to be fulfilled with effort, and that ultimate goal is happiness. There are many ways to achieve happiness, including religion. Pondok Pesantren is a typical Indonesian education system in which the people in it study religion. This study was conducted to see how happiness is in Islamic boarding schools, especially for santri. Using a systematic literature review technique by searching for published articles that match the theme on Google Scholar and DOAJ for the last 10 years (2011-2022) with the keywords "happiness, santri, pesantren". The selected articles are the results of research conducted in Indonesia. Found 8 articles that match the criteria after the screening process. In general, the happiness of santri in Islamic boarding schools shows a fairly good condition on average. Several factors were found related to the happiness of the santri in the pesantren, including social relations, self-quality, and feeling close to Allah SWT.

Keywords: Happiness, ⁵Islamic Boarding School, Santri

Submission	Revisi ²⁵ Process	Revised	Accepted	Published
March 2, 2022	April 20, 2022 – June 20, 2022	June 21, 2022	June 23, 2022	June 30, 2022

INTRODUCTION

Happiness is something that is very important and coveted by everyone, regardless of gender and status, regardless of age, being happy is the dream of all humans. Happiness has been a discussion since ancient Greece, in the book by Kees Bertens, Aristotle (384 BC – 322 BC) has explained about this, according to him, humans have goals, which to achieve them must be through actions or efforts, the majority of activities have goals and objectives. achieved for other purposes, for example the head of the household works in order to get paid in the form of money (wages), money is used to buy necessities/needs, needs are fulfilled so that other affairs can be carried out, and so on, then Aristotle asks, is there a final goal he is seeking for himself? yourself not for others? According to Aristotle, this is eudaimonia or happiness (in Nugroho, 2020). That is, happiness is the last wish. The same statement was also conveyed by Arif (2016) all

activities, struggles, and efforts made by humans are to achieve universal and eternal goals, ³²rely happiness.

Seligman, the founder of Positive psychology, (Seligman, 2005) explains that the word happiness is a general term that represents the overall goals of positive psychology. According to Al-Farabi (Putri, 2018), happiness is the ultimate goal of all human activities in this world and is the desired good for the good itself. The definition of happiness is still very broad, often every individual has their own understanding of happiness. The term happiness (kebahagiaan) comes from the word happy (bahagia) which is given the suffix "ke" at the beginning and "an" at the end, Happiness is when positive affect is frequent, life satisfaction is high, and negative influences are rare (Lyubomirsky et al., 2005).

There is no one who does not want to be happy, there are many ways to achieve that happiness. one of them with religion (Mahfud

et al., 2021). Based on the results of decades of research, Helliwell, Layard, & Sachs (in Wibowo, 2016) formulate two sources that cause happiness, namely internal sources (innate) and external sources (environment). Innate (internal) factors include physical health, mental health, family experience, education, gender and age. The environmental factors (external) such as work, community, values of life and religion.

Several studies have shown a positive relationship between Muslim religiosity and higher subjective well-being, satisfaction, prevention of health behaviors, and mental health (Abdel, 2013; Hassan, 2015; Saleem & Saleem, 2020). A systematic review of 31 studies concluded that there is a positive relationship between Islamic faith and happiness (Rizvi & Hossain, 2017). In addition, it also found that there was a relationship between Islamic practices and better physical health (Saqib et al., 2017). Muslim religiosity was also hypothesized as a protection against suicide due to the low suicide rate among Muslims, and a negative relationship was found between Muslim religiosity and suicide attempts (Gearing & Alonzo, 2018).

In a study conducted by Stavrova et al., (2013) when compared to many other countries, the level of religiosity of Indonesian society is higher. However, based on data from the 9th World Happiness Report series (Helliwell et al., 2021), Indonesia's ranking of happiness is among the lowest compared to many countries.

Happiness is everyone's dream, whoever it is, many studies show that there is a relationship between religion and behavior that arises because of the impact of religion (religiosity) with happiness (Jesarati & Hemmati, 2013; Sahraian et al., 2013) several studies show that religiosity has a relationship with variables that are considered positive are psychological well-being (Hafeez & Rafique,

2013), life satisfaction (Gull & Dawood, 2013), mental health (Parveen et al., 2014).

A researcher named Abdel-Khalek is very interested in this topic (happiness & religiosity) and studied in many Muslim populations from various countries and ages including youth (Abdel-Khalek & Abdel, 2015), and scholars in Lebanon (Abdel-Khalek & Abdel, 2015), Kuwaiti Muslim youth, college students and middle-aged (Abdel, 2012), Qatari University students (Abdel, 2013), 220 Egyptian students and 205 British students (Abdel-Khalek & Lester, 2017), Arab Muslim students (Abdel-Khalek & Lester, 2017).

There are several previous studies that examined happiness and religiosity in education (Abu-Raiya & Agbaria, 2015; Bayani, 2014; Eryilmaz, 2015). Community groups who receive education and interact with religion, including those who live in Islamic boarding schools or students. Pesantren or "pesantrian" refers to a place where people called santri to study and explore Islam. Islamic boarding schools are a typical Indonesian Islamic education system. Terminologically, according to Said A. Siradj, et al., (1999), Islamic boarding school education, that in this research we call Pesantren, can be explained as a place where the extork dimension (outward appreciation) of Islam is taught. Based on survey data from the Directorate of Early Education and Islamic Boarding Schools, there were 26,975 Islamic boarding schools (Pesantren) spread from Aceh to Papua.

Education has a relationship with happiness, several studies have found that people with higher education gain self-esteem and self-confidence and produce higher levels of happiness compared to those with lower educational attainment (Cuñado & de Gracia, 2012; Rodríguez-Pose & von Berlepsch, 2013). The majority of people might expect education to lead to happiness through socio-

economic rewards and other field related. Several literatures have detected a positive relationship between education and well-being (W. chi Chen, 2012; H₉ 2015; Nikolaev, 2018; Powdthavee et al., 2014; Ruii & Ruii, 2019; Salinas-Jiménez et al., 2013).

Pesantren in general can also be associated with boarding schools because students have to live in dormitories and separate from their parents during their education at the pesantren. According to Zamkhsyari, (In Musthofa, 2015), the term Pesantren comes from the same meaning as dormitory. There are studies suggesting that the experience of separation from parents and staying at school during adolescence is a constructive thing for emotional development (Martin et al., 2014).

An important developmental task faced by adolescents, namely establishing themselves as autonomous beings, parent-adolescent relationship₄ often experience periods of stress and can be disrupted by problems of autonomy versus control in the family. Living in a dormitory can also give adolescents more opportunities to make decisions autonomously, greater freedom in developing social independence relationships outside the family that can facilitate emotional development (Hidayah & Nordin, 2020; Wang et al., 2017).

Another study found that separating children from their parents and living in boarding schools at a young age had a negative impact, which was then associated with a variety of emotional difficulties, including higher rates of depression, anxiety, stress, delinquency, substance abuse, ideas and efforts. ₂₇icide (Q. Chen et al., 2020; Dudgeon et al., 2014; Evans-Campbell et al., 2012; Mander et al., 2014; Redman-MacLaren et al., 2017).

The term santri according to language comes from the word "shastri", Sanskrit which means scripture, religion and knowledge, the

word also has the same root as the word literature (Efendi & Makhfudli, 2009).

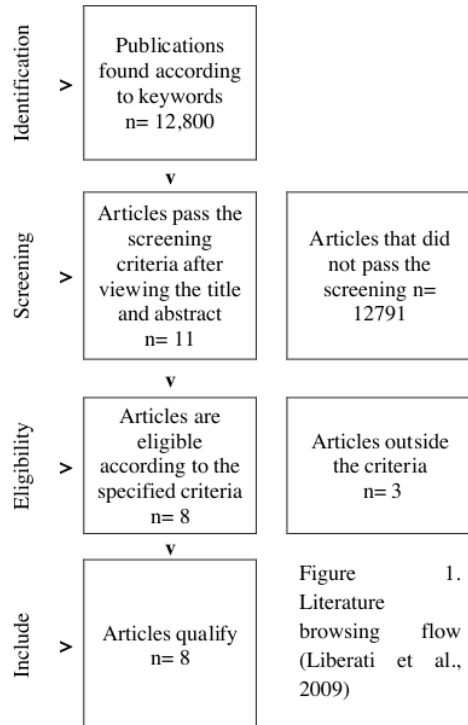
Santri come from the Tamil language which means the teacher of the Koran. Most of the students are individuals who are in their teens, the students spend time and carry out their daily activities in the pesantren with solid and disciplined activities. The students cannot do activities that the majority of teenagers their age find more enjoyable, for example playing games, shopping at the mall, hanging out with friends at a coffee shop, or watching a movie. Santri who study at pesantren are required to live in dormitories and carry out activities at the pesantren, such as religious material, organizational activities, memorizing the Qur'an, studying at night after maghrib (dawn) and other activities that are quite dense. Often make teenagers feel pressured plus the demands from parents are too high (Dhofier, 1985).

Teenagers who live in pesantren are expected to be able to adapt to the pesantren environment, but often most teenagers object because their lives are limited by the rules that exist in Islamic boarding schools, so that some students do not feel at home and can't stand it, even choose to run away or leave the pesantren (Revelia, 2019).

The situation above indicates the unhappy situation felt by the santri in the pesantren. One of the important elements of the mental health of students, including students, is happiness. Students who feel happy, will perform better in their place of study, and rarely have behavioral or mental health problems, and are stronger in social relationships (Cleveland & Sink, 2018). Happiness will create a positive attitude among students and can lead to higher academic achievement and ultimately more active (Talebzadeh & Samkan, 2011). Pesantren is one of the best educational institutions for teenagers to form themselves, and a place full of religious nuances in it, as discussed earlier,

education, religiosity and happiness are interrelated.

Based on the explanation of the state of pesantren and the santri above, the researcher wants to know the factual description of the condition of the happiness of the students living in the pesantren, what



variables are related to the happiness of the students in the pesantren, as well as positive activities or interventions that can increase the happiness of the students in the pesantren.

RESEARCH METHODS

This study uses a systematic literature review (SLR) method. This method can be defined as a systematic, clear, comprehensive, and reproducible method for identifying, evaluating, and synthesizing collections of data that have been produced by previous researchers (Okoli & Schabram, 2012). This method has been widely used and is quite popular in research (Cabassa et al., 2017; Calati et al., 2021; Klettke et al., 2014; Mills et al., 2020; Rogers et al., 2021).

The systematic review study or systematic literature review that will be conducted refers to the guidelines for conducting a systematic review using PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) (Liberati et al., 2009). Some of the earliest psychological studies using PRISMA are studies conducted by Fanny, et al. (2021) on Mental imagery in bipolar disorder. (Vest et al., 2021) investigated recovery from drug use disorders in college students. Then there is Sullivan, et al. (Sullivan et al., 2021) who examined Group care for individuals at risk of suicide, and Naomh M. Mahon, et al., (McMahon et al., 2019), on the effects of preventative and harm-reducing interventions on gambling behavior and gambling-related harm. .

In the literature that is the reference material in this study, namely the results of research conducted in Indonesia with the theme of happiness, santri, pesantren during 2011 to 2022. Literature sources based on the keywords described above were traced using scientific data search guidelines through Google Scholar and DOAJ, then stored in the Mendeley software.

Based on the search results in the database that the researcher uses, there are around 12,800 publications that use the words "happiness, santri, pesantren" either in the title, abstract, or article content. This happens because Google Scholar is an internet database that collects a lot of writings, not only journal articles, but also books, reports, essays and others from various disciplines. provide selection criteria. Selection criteria: 1) Research discusses happiness with the subject of santri in Pesantren, 2) articles originating from scientific journal publications, 3) articles can be accessed and contain clear information, 4) articles are written in Indonesian and carried out in Indonesia. Then the researcher reads the title and abstract of the literature to find out

whether the article meets the criteria for review.

Table 1

Protocols of articles that pass the Systematic Literature Review screening

Article	Research Location	Source
(Subhiyah & Nashori, 2021)	Indonesia	Google Scholar
(Intan Lestari & Palasari, 2020)	Indonesia	Google Scholar
(Darmayanti & Daulay, 2020)	Indonesia	DOAJ
(Nadhifah & Wahyuni, 2020)	Indonesia	DOAJ
(Marliani, & Ramdani, 2019)	Indonesia	Google Scholar
(Muhopilah, Gamayanti, & Kurniadewi, 2018)	Indonesia	DOAJ
(Kuswandi, 2017)	Indonesia	Google Scholar
(Widiantoro et al., 2017)	Indonesia	Google Scholar
(Dewi, 2016)	Indonesia	Google Scholar
(Melani, 2016)	Indonesia	DOAJ
(Musthafa, & Widodo, 2013)	Indonesia	DOAJ

A total of 8 articles were collected and matched the desired criteria. Of the 8 articles, there is 1 article with students memorizing the Qur'an (Widiantoro et al., 2017) and 1 article with lecturers and student participants (Kuswandi, 2017). Eight articles included in the discussion used quantitative research methods (Intan Lestari et al., 2020; Nadhifah & Wahyuni, 2020; Subhiyah & Nashori, 2021; Widiantoro et al., 2017), qualitative (Dewi, 2016; Kuswandi, 2017), experiment (Darmayanti & Daulay, 2020). Next is the stage of narrative synthesis analysis. Findings from the literature that have been reviewed will be written and summarized as the results of the analysis which are then recorded systematically and structured in the search results table contained in the research results section.

RESULT AND DISCUSSION

After the screening and screening of the literature, the researcher formulated the categorization of the screening results. This screening stage is the result and discussion that is the focus of the systematic review of the literature. The results of the literature screening can be seen in table 2 below.

Table 2

Literature Search Results

No.	Researcher	Variable	Participant	Results
1	(Intan Lestari, & Palasari, 2020)	Friendship Quality, Happiness	151 students of the Imam Ibn Katsir Islamic boarding school in Rumbai District, Pekanbaru.	There is a significant positive relationship between the quality of friendship with happiness in students. The effective contribution of friendship quality to happiness is 7.5%.
2	(Widiantoro et al., 2017)	Self control, Happiness	21 students who memorized the Koran at one of the Islamic boarding schools in Bandung, aged 18-22 years.	Self control has an effect on happiness by 64.2%. This means that the higher the self-control, the higher the happiness.
3	(Muhopilah et al., 2018)	Fasting Quality, Happiness	150 students of Al-Ihsan Islamic Boarding School Cibiru Hilir, Bandung Regency.	There is a relationship between the quality of fasting and the happiness of students, with a correlation value of 0.466. This means that the higher the

				quality of fasting, the higher the happiness felt.
4	(Puspita Dewi, 2016)	Happiness	9 subjects, consisting of 3 street youth, 3 orphanage youth, 3 pesantren youth.	There is a difference in the concept of happiness for street youth, orphanages and Islamic boarding schools
5	(Kuswandi, 2017)	Happiness	Lecturer and student of IDIA Prenduan, Sumenep Madura.	Happiness for having new friends from all corners of the Indonesian archipelago, togetherness in learning and worship, gratitude and patience and sincerity. A learning system that prioritizes Islamic boarding school lessons (ma'had) puts forward Islamic law.
6	(Nadhifah & Wahyuni, 2020)	Religious Orientation, Hardiness, Quality of friendship, Happiness	240 students of modern Islamic boarding schools in Bandung.	There is a significant influence between religious orientation, Hardiness, and Quality of friendship on the happiness of students.
7	(Darmayanti & Daulay, 2020)	Happiness, Stress management	50 students at the Uswatun Hasanah Islamic boarding school (20 men & 30 women)	Stress management training affects the happiness of students in Islamic boarding schools
8	(Subhiyah & Nashori, 2021)	Adjustment, Religiosity, Happiness	204 new students from Pesantren X Bekasi, West Java, Indonesia.	The higher the religiosity, the better the adjustment itself and also the feeling of happiness that students have while at the pesantren.

In the first literature by Lestari and Palasari (Intan Lestari et al., 2020), the research was conducted at the Imam Ibnu Katsir Islamic Boarding School, Rumbai District, Pekanbaru, there were case findings of several students who decided to quit or leave because they were not strong enough to follow the learning process at the Islamic boarding school. , besides that there are reasons for not being able to be away from their parents. This condition is considered difficult for individuals who are still in their teens, but not all students, some feel happy because they are studying at the pesantren by own willing.

Researchers in this literature draw a common thread of happiness from important determinants of happiness, one of which is personal relationships, including friendship. The population of this study was 258 people, then 151 people were taken as samples.

To measure the quality of friendship, the researcher used the Friendship Quality Questionnaire (FQQ) scale, while the SAPAN scale was used to measure happiness. The data found that the quality of friendship and happiness of students at the Pesantren Imam Ibn Katsir Rumbai was in the medium category. The hypothesis in this study is accepted, namely, there is a significant positive relationship between the quality of friendship and happiness in teen in pesantren.

The second study was conducted by Widianoro, Purawigena, and Gamayanti (Widianoro et al., 2017) on students who memorized the Koran from one of the pesantren in Bandung, West Java. Based on observations and interviews with several students, they seemed happy and used to carrying out their activities in pesantren which for some teenagers of their age were

considered less fun, they were not tempted to play games, take walks or other similar activities, this of course requires self-control. good, plus the many requirements and etiquette that must be obeyed for students who memorize the Qur'an. The happiness of the students who memorize the Qur'an comes from their activities that make them closer to Allah SWT.

A total of 21 students were sampled in this study representing 115 students who memorized the Qur'an with an age range of 18 to 22 years. This study uses a correlational qualitative approach with linear regression analysis, and the results obtained are that there is a significant influence between self-control on happiness in students who memorize the Qur'an. Self-control has an impact on the personality of students so that they become obedient and disciplined in religious activities such as reading and memorizing the Qur'an, besides that various positive activities in pesantren also increase their obedience to Allah SWT. Self-control also makes them committed, and consistent in carrying out their daily activities, the students always follow the rules and demands and make them fully involved in their activities so that it becomes a source of happiness.

Subsequent research by Muhopilah et al., (2018) was conducted based on his initial study which found that fasting is one of the many worships that are often carried out by students at the pesantren Al-Ihsan, both mandatory and sunnah fasting. In addition to feeling thirsty and hungry, several respondents stated that when fasting they become more capable and have self-control over behaviors that can reduce or eliminate the reward of fasting.

Researchers also distributed questionnaires and found that students felt happier when they were fasting, because they could be closer to Allah SWT, were better in control themselves, were thrifty, and were

happy when breaking their fast. The population of this study were all 600 active students, then 150 students were sampled.

Collecting data using a fasting quality level scale taken from the explanation of fasting levels according to Al-Ghazali, and for the happiness scale using the Oxford Happiness Questioner scale. After calculating the level of fasting quality and students' happiness at a moderate level.

The hypothesis of this study is accepted, namely there is a significant relationship between the quality of fasting and the happiness of students, namely if the score of fasting quality increases, the happiness score of students also increases. This is because the increase in the quality of fasting is marked by the ability to control oneself from eating, drinking and things that bring lust, then the ability to guard the senses from things that violate the Shari'a, and the ability to empty the heart from other than Allah.

Research conducted (Dewi, 2016) examines and describes the concept of happiness in adolescents from three different situations and conditions, namely teenagers on the streets, in orphanages, and in pesantren. Each place took 3 teenagers to be the subject and a total of 9 subjects were studied.

By using qualitative methods with data collection techniques in the form of interviews and observations, researchers get descriptive data in the form of sentence descriptions. The concept of happiness in this study was explored using three approaches, namely cognitive aspects, affective aspects and behavioral aspects (social and religious).

The results obtained are the concept of happiness in adolescents based on a sense of freedom to think and act. In teenagers who are on the streets, they feel pressured situations in the family that make them run away and leave these conditions to seek freedom. The happiness of life for them now is feeling together with friends on the streets.

Teenagers who live in orphanages feel freedom that is actually very broad but not directed, causing teenagers who live in orphanages to feel less confident about the future and feel limited opportunities to socialize with the community. While teenagers who live in pesantren feel their freedom is tightly regulated, in this situation their needs in parenting are still met in pesantren. So that teenagers in pesantren can be more independent and socialize widely even in a limited community and finally happiness as teenagers in pesantren is felt to be quite adequate.

The next literature is the result of Kuswandi's research (Kuswandi, 2017), which examines the logic of happiness and its causal factors in students at the Institut Dirosat Islamiyah Al-Amien (IDIA). Called mahasantri because they are university students who are also students. Using a qualitative research approach with data collection techniques in the form of interviews, observations and documentation, which were carried out on lecturers and students at IDIA Prenduan.

The conclusion obtained is that the logic of mahasantri happiness is due to getting new friends from all over the archipelago, often visiting the library to read books, and being together in discussions. Then learning and religious activities praying together, reciting the Koran together after maghrib prayers. Always taught to be patient, grateful, sincere, do good deeds to Allah SWT.

Nadhifah and Wahyuni (2020) conducted research on the problems experienced by students regarding the discipline of Pesantren, as well as matters related to the social environment and then had an impact on the discomfort that arose, so that students became less happy. The study was conducted on a sample of 240 students from a total population of 356 students aged 12-16 years in the Bandung area. To measure

happiness, researchers used the OHI (Oxford Happiness Inventory) scale developed by Argyle. To measure religiosity, the ROS (Religious Orientation Scale) and Hardiness Scale (ROS) scale are used to measure hardiness.

There is an effect of religious orientation, hardiness, and quality of friendship on the happiness of students is the result of this study. The next finding is by one of the dimensions of religious orientation, namely intrinsic, affecting happiness, then from hardiness one dimension, namely commitment and from quality of friendship, two dimensions of intimacy and self-validation are the factors that affect the happiness of students.

At Pesantren Uswatun in Labuhan Batu Selatan Regency, Darmayanti and Daulay (2020), conducted an experimental test in the form of stress management training, this test was carried out on students to determine its effect on students' happiness. Previously, researchers found feelings of pressure from some students who were due to a tight study schedule, the presence of friends who were less supportive, inadequate facilities, and a deep feeling of longing for their parents, resulting in them feeling less happy. Not infrequently there is also a desire among the students to run away and escape or get out of the pesantren. One of the interventions that can be given to a person's unhappy condition is to provide stress management training.

The sample of this study was 50 students (20 men & 30 women) of which 25 people were divided into the control group and 25 people were included in the experimental group. The scale used by researchers to measure happiness in the students is the happiness scale from Darmayanti (2020).

Researchers used a pretest-posttest control group design in this study and the results obtained are that there is an effect of stress management training on the happiness of

the students, which means that to increase the happiness of students in pesantren, stress management training can be used.

Finally, Subhiyah and Nashori (2021), conducted ³⁰ study to determine whether adjustment has a role as a mediator of the influence of religiosity on happiness. This research was motivated by a case where it was found that some students were found crying and did not want to take part in activities at the pesantren, when their parents visited the santri asking to come home. There are also students who since entering the pesantren feel sad because they are separated from their old school friends and find it difficult to find new friends for fear that other students will not like them.

The study was conducted at Pesantren Attaqwa, Bekasi, West Java, with 203 male first year students, with an age ¹⁴ range of 12-13 and 15-16 years. Researchers used the Oxford Happiness Questionnaire (OHQ) scale to measure happiness, the Indonesian-Psychological Measurement of Islamic Religiosity (I-P⁴⁴ MIRR) scale to measure religiosity and the student adaptation to college questionnaire (SACQ) scale to measure self-adaptation.

The results obtained from this study are self-adjustment acts as a mediator of the influence of religiosity on the happiness of santri at pesantren Attaqwa, Bekasi, West Java. Religiosity also has a direct effect on self-adjustment and happiness in santri in pesantren.

The eight research publications discussed above, in general, show more or less the same findings and some are related, although some use different research methods and subject characteristics, but they are sufficient to provide an overview of the happiness of the santri in pesantren, as well as the process and how happiness is achieved. things happen, such as social relations (Intan Lestari et al., 2020; Kuswandi, 2017; Nadhifah

& Wahyuni, 2020; Subhiyah & Nashori, 2021), self-ability (Subhiyah & Nashori, 2021; Widianoro et al., 2017) and feeling close to Allah SWT (Dewi, 2016; Kuswandi, 2017; Muhopilah et al., 2018).

CONCLUSIONS¹⁶

Based on the results of a study of several literatures, in general, the happiness of students in Islamic boarding schools on average shows a fairly good condition, even though the situation and conditions in Islamic boarding schools are considered less suitable ³⁹ for some individuals, especially teenagers. The meaning of happiness for students at Islamic boarding schools is also quite varied, but it can be drawn similarities from several findings, namely happiness is when you can be close to Allah SWT.

Several factors or variables have a relationship with the happiness of the santri, such as the atmosphere, the relationship between individuals in the pesantren, both with kiai or fellow students from various parts of the archipelago, which can be called the quality of friendship as a source of happiness. Likewise, self-adjustment, religiosity, hardiness, are positively related to the happiness of students, the higher the variable owned by students, the higher the happiness felt by students. Religious behavior ¹² as the quality of fasting is also related to the happiness of the santri at the Islamic boarding school, the high quality of fasting of a student is obtained from the strength he takes to maintain himself (self-control) both outwardly and inwardly, so that students can fulfill His will and feel close to Him. Then the provision of stress management training can also be done to increase the happiness of students in Islamic boarding schools,

For further researchers with topics or similar theme to this research, it is recommended to add keywords used with several terms that are considered to have a

similar meaning to happiness. Similar topics, such as Subjective well being (SWB) and Psychological well being (PWB), are expected to provide additional scientific horizons and cover the limitations of this research, especially in the data collection section.

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