

BUILDING POSITIVE MENTAL RESILIENCE FOR SANTRI

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Abstract :

This study aims to discover what and how to develop positive mental resilience at Madrasah Diniyyah Puteri Padang Panjang, West Sumatra. Even though all the santri are female, they are still equipped with endurance, mentality, self-strength, and struggle tips. Madrasah Diniyyah Puteri Padang Panjang continues to provide mental-based programs. Hence, the santri can later stand on their feet and become messengers of goodness and virtue for the wider community. This research is naturalistic qualitative research and uses an ethnomethodological approach. The research subjects were selected and randomized using a purposive sampling technique with a snowball model. The results showed that female students' resilience at Madrasah Diniyyah Padang Panjang, West Sumatra, has essentially been based on a solid foundation by Rahmah El Yunusiyah. A reliable mental education forerunner is then sown to the next generation yearly. The mental character remains strong and thrives. Several factors leading to this resilience were presented, grounded, and propagated in Madrasah Diniyyah Padang Panjang, West Sumatra; first, preserving the ancestral heritage; second, the factors of mental regeneration of women; third, the characteristics for degrading women by irresponsible persons. The programs for female students were: A Good Leader Program, Super Santri Camp Program, Dream Realization Program, Santri Pledge Program, and Character Survey Program, Room Shifting Program.

Keywords : *Resilience, Madrasah Diniyyah Puteri Padang Panjang, Rahmah el-Yunusiyah, Ethnomethodology.*

Abstrak :

Penelitian ini bertujuan untuk mengetahui apa dan bagaimana mengembangkan resiliensi mental positif di Madrasah Diniyyah Puteri Padang Panjang Sumatera Barat. Meski semua santrinya perempuan, namun tetap dibekali dengan kesabaran, mentalitas, kekuatan diri, dan kiat-kiat perjuangan. Madrasah Diniyyah Puteri Padang Panjang terus memberikan program berbasis mental. Dengan demikian, para santri nantinya dapat berdiri sendiri dan menjadi pembawa pesan kebaikan dan kebajikan bagi masyarakat luas. Penelitian ini merupakan penelitian kualitatif naturalistik dan menggunakan pendekatan etnometodologi. Subyek penelitian dipilih dan diacak menggunakan teknik purposive sampling dengan model bola salju. Hasil penelitian menunjukkan bahwa resiliensi siswi Madrasah Diniyyah Padang Panjang, Sumatera Barat, pada hakikatnya telah dilandasi oleh landasan yang kokoh oleh Rahmah El Yunusiyah. Sebuah cikal bakal pendidikan mental yang handal kemudian ditaburkan ke generasi berikutnya dari tahun ke tahun. Karakter mental tetap kuat dan berkembang. Beberapa faktor yang menyebabkan resiliensi ini dihadirkan, membumi, dan disebarkan di Madrasah Diniyyah Padang Panjang; pertama, melestarikan warisan leluhur; kedua, faktor regenerasi mental perempuan;

ketiga, ciri-ciri merendahkan perempuan oleh orang-orang yang tidak bertanggung jawab. Adapun program untuk mahasiswi adalah: Program Pemimpin yang Baik, Program Super Santri Camp, Program Perwujudan Impian, Program Sumpah Santri, dan Program Survei Karakter, Program Perpindahan Ruang.

Kata Kunci: *Resiliensi, Madrasah Diniyyah Puteri Padang Panjang, Rahmah el-Yunusiyah, Etnometodologi*

INTRODUCTION

The foundation of a person's success in treading his career in life is self-mentality. According to Jutta Lindert, Johan Bilsen, and Marija Jakubauskiene (2017), mentality determines the pace of one's life. Intellectual intelligence, brain intelligence, and mathematical intelligence will not apply or have no value if mentality does not come along. The source of courage to step up, self-resistance, and self-awakening is self-mentality. Liegghio, Delay, and Jenney (2018) stated that many intelligent people with theoretical intelligence do not dare to face their difficulties and harsh reality. They tend to reluctant to experience a life of suffering and refuse when they find that fact does not match expectations.

Such a situation eventually results in cowardly personalities, individuals who only want to enjoy the results without facing the process- a person who is empty and quickly quits (Merry et al., 2011). Such people have unsolved self-problems. What is shown only focuses on brain teasers but not a soul and heart training. Unfortunately, such issues are growing in educational institutions in Indonesia, whose curriculum focuses more on "educating the brain", completes teaching materials, graduates from state universities, and passes national exams with high scores. Parents in Indonesia are supportive of these goals (Benedek, Jauk, Sommer, Arendasy, & Neubauer, 2014). They feel happy if their children thrive in undergoing brain teaser training, pass the national exam with the highest rank, and enroll in their favorite university. Parents somehow ignore the child's mental condition or stability, not to mention their heart and soul. Even though, learning is not only focused on cognitive and psychomotor empowerment but also other essential parts (Rahmatullah, 2021). The other essential parts must be grown, namely the growth of affection, intrapersonal, the confidence of students.

Not many schools or madrasahs are concerned with enriching the "children's mentality" with various activities that make them resilient and a fighter, even though problems hit them. So far, females are considered weak and only prioritize feelings over common sense. The assumptions in the community become a stigma (Handayani, 2018). A deep-rooted belief that females are afraid to live in pain and weak to face life's pressures, easily shaken and broken, always puts their emotions first. In contrast, men are more self-restraint and can endure the most painful challenges (Rosida & Rejeki, 2017). Unfortunately, the stigma above is not accompanied by solutions to provide women with mental enrichment programs specifically. Public schools/madrasahs and educational curricula do not favor women and only

give a lousy label without giving answers.

Those assumptions finally trigger the stakeholders of Madrasah Diniyyah Puteri Padang Panjang, West Sumatra. As an old pesantren-based madrasah concerned with girls' self-development since 1923, this madrasah strongly rejects the stigma that girls/women are weak and can only complain, cry, and surrender. Madrasah Diniyyah Puteri Padang Panjang has criticized the role of education in Indonesia, which only focuses on honing the brain/reason rather than children's emotions, mental and spiritual. Therefore, many generations are born without resilience to the realities (Kusumah, 2013).

Ms. Fauziah Fauzan, the Head of Madrasah Puteri Diniyyah Padang Panjang stated that:

"Madrasah Diniyyah Puteri Padang Panjang has sided with women from the beginning. Mrs. Rahmah El Yunisiah gave a great example of being a strong, reliable woman and not easily swayed by exposure. Mrs. Rahmah's teachings are still being preserved, taught, and grounded in souls, thoughts, and actions. Thus, the students will imitate her mental strength and will grow into solid and rigid personalities." (Interview with Ms. Fauziah Fauzan, the Head of Madrasah Puteri Diniyyah Padang Panjang, March 11, 2021)

What was conveyed by Mrs. Fauziah Fayuzan is in line with the results of research found by Ilham Mundzir and Yusron Razak (2020) which emphasizes that women must imitate Mrs. Rahmah in their work and struggle. Women must be big souls and big performers. The results of Durotun Nashichah's research (2021) also confirms that Rahmah el-Yunusiyah is a female character whose work is unquestionable, her mental strength and courage cannot be underestimated, because her work has been proven.

In this case, Madrasah Diniyah Puteri Padang Panjang educates female students to manage their emotions well, be optimistic in life, remain calm while facing any problems and pressures, have good self-regulation and intelligence with good interpersonal and intrapersonal.

This study examines how the figure of a Rahmah El Yunusiyah in terms of the development of self-resilience, and is a role model for female students who are in fact a woman equal to Rahmah el-Yunusiyah. So the results of this study is expected to be a study that inspires many women to be strong and resilient in the process of struggle and struggle.

Despite the advantages of a pesantren-based madrasah, this fact directs the researchers to deeply explore what and how to build positive mental resilience to female students at Madrasah Diniyyah Padang Panjang. The finding is important because it will be an example for other madrasahs and public schools developing better mental stability to santri, especially female students. Thus, they are not mentally inferior to male students. The urgency of this research is to add to the scientific treasures in Islamic Educational Psychology, Clinical Psychology, or Islamic Education studies.

RESEARCH METHOD

This research is naturalistic qualitative research in which the

implementation of this research is natural, has no deliberate manipulation, and emphasizes the description (Creswell, 2010). An ethnomethodological approach was used, defined as the study or science of the methods to examine how individuals create and understand their daily lives (Martono, 2015). The emphasis was on educating individuals about mental resilience.

The research was taken place at Madrasah Diniyah Puteri Padang Panjang, West Sumatra. This pesantren is suitable as a research location, due to several reasons, including: first, this pesantren is an old Islamic boarding school", which has no doubt its role in education and shaping personality and developing moral potential, spiritual, and mental students. Second, the uniqueness of this pesantren is that all santri are female, which in fact, there have been people who discriminate or subordinate women and label them as weak, helpless, and vulnerable. Therefore, these oblique assumptions were dismissed by the Diniyyah Puteri Padang Panjang College, West Sumatra, with various types of activities that develop the mental resilience of female students.

The research subjects were selected and randomized. The selected subjects had information related to the research, including madrasahs' leaders and the senior asatidz council, who are familiar with mental resilience education. The selected random subject was the santri advisory council consisting of senior clerics (ustadz) using the snowball model's purposive sampling technique. These subjects understand the students' condition because the Santri Advisory Council generally resolves various student problems.

Then the following informants or research subjects are as follows:

1. The leadership of Pondok Pesantren (the kyai)
2. The Santri Supervisor or Santri Advisory Council which consists of senior ustadz who understand correctly the condition of the santri, because various santri problems are generally resolved by this Santri Advisory Council.
3. The administrators of the santri organization are of course always present at every pesantren, in this case they are in direct contact with the students.
4. Santri, because various kesiantrian issues are generally resolved by the Santri Advisory Council. students for 24 hours.
5. Residents around the pesantren, who may have accurate and reliable information.

The data obtained were then analyzed descriptively and interpreted. In contrast to other research approaches, in the ethnomethodology approach, the description and interpretation of the data are carried out since the first data collection. There is no waiting for data to accumulate a lot. The analysis is carried out continuously and is simultaneous (cycle). Thus, the conclusion is correct, natural, and fits the data found (Yusuf, 2014).

FINDINGS AND DISCUSSION

1. The Development of Positive Mental Resilience for Female Students at Madrasah Diniyyah Padang Panjang, West Sumatra.

Madrasah Diniyyah Padang Panjang, West Sumatra, has become the forerunner of the "active movement" for education in Indonesia. This madrasah has become a model and a source of inspiration for establishing schools or madrasahs in other areas. Until now, madrasahs and schools continue to lead the human learner phase. This madrasah is also a reference for managing a pesantren-base with a pesantren curriculum. The students are not allowed to ngalong or commute from the madrasah to their homes. The students are required to mukim and nyantri or stay in the dorm.

Madrasah Diniyyah Puteri Padang Panjang's founder, Rahmah El Yunisiyyah, cannot be underestimated. She tried to translate her academic anxiety because she saw women at that time who were seen as weak, helpless, not entitled to an education that elevated and equated them (Furoidah, 2019). Women were only to satisfy the lust, considered vulnerable, complained a lot, had a weak mentality, and other various wrong labels.

This is reinforced by the results of an interview with Mrs. Fauziah Fauzan, who stated that:

"At that time, women's position seemed low, as if women had no value, and were not given the space and opportunity to advance. This is what worries my grandmother. My grandmother revolted to see such women. My grandmother wants women to have to go forward and develop what they have stored up in their abilities." (Interview with Mrs. Fauziah Fauzan, Granddaughter of Rahmah El-Yunisiyyah, Head of Puteri Diniyyah Madrasah Padang Panjang, March 11, 2021).

Therefore, Rahmah El Yunisiyyah rebelled by showing her spirit of patriotism as a savior from reluctance and ignorance (Ulandari, 2017). Rahmah felt inequality and injustice stigma pinned to women. Women could not stay resilient, be independent, face their problems, cry a lot and use their tears to actualize their mental and spiritual anxiety (Isnaini, 2016).

Therefore, Rahmah El Yunisiyyah dedicated her life to establish a "special" Islamic boarding school/madrasah for women. Her strong desire to express her big dream was realized. On November 1st, 1923, Rahmah founded Almadrasatud Diniyyah Lil Bannat (School Diniyyah Puteri), and in 1924 also founded the Sekolah Etek Amah or Sekolah Menyesal School. It was a short course for reading and the Qur'an for women (Rodin & Huda, 2020). Rahmah's strong mentality as a woman and founder of the madrasah was indeed full of obstacles.

According to Fauziyah Fauzan as the biological granddaughter of Mrs. Rahmah el-Yunisiyyah who once knew the history of Rahmah's struggle directly gave the statement that:

"My grandmother, why did she fight so hard even though she was a woman, she seemed so enthusiastic in the front line despite being a woman. It is simply to show and provide real evidence that the woman can, the woman is not inferior to the man, that the woman can also act ". (Interview with Mrs. Fauziah Fauzan, Grandson of Rahmah El-Yunisiyyah, Leader of

Madrasah Puteri Diniyyah Padang Panjang, March 11, 2021).

Rahmah traveled to Singapore, Johor, Kuala Lumpur, Kedah, Perak, Trengganu, and Pinang Island with a ship for months to collect funds to build Madrasah Diniyyah. Her determination and ambition were further challenged when a massive earthquake hit the school/dormitory in Padang, 1926. Rahmah had to start the building from scratch again, armed with faith, *intansurullāha yan shurkum* - Whoever helps Allah's religion, God willing, Allah will help him too.

Rahmah's mental resilience was taught directly by her to other women at that time, as shown in the following table (besides those already stated before):

Table : 1 Rahmah El-Yunusiyyah's Efforts to Build Positive Mental Resilience

Rahmah El-Yunisiyyah's Resilience Efforts Description	Description
Forming the Association of Islamic Female Religious Teachers or Perikatan Guru-guru Agama Puteri Islam (PGAPI)- Rahmah became its first chairman	Rahmah's efforts and roles were underestimated. In 1926, women were still not considered necessary. She wanted to fight for women so they would not be oppressed and not subordinated by others.
Rahmah established TK Diniyyah Puteri Padang Panjang in 1926, and other three Diniyyah schools in Jakarta in 1935: (1) Gang Nangka Kwitang, (2) Messter Cornelis Jatinegara, (3) Kebon Kacang Tanah Abang. She also established Kulliyatul Mu'allimat el-Islamiyyah (KMI) for high school level in 1936. In 1938, she established Kutub Khanah (Library / Daarul Kutub) in Padang Panjang and became chairman.	A woman who is brave to establish an Islamic educational institution is a real example. Challenges and obstacles will always occur. Rahmah was no exception and became a predecessor of education.
Rahmah became the chairman of Haha no Kai and Gyu GunKo En Kai Central Sumatra, a women's organization founded to help youths in the Gygun army, making it an agent for the nation.	Rahmah showed that a woman could be an army leader. A woman could also be a captain and lead to real courage.
In 1945, Rahmah financed Tentara Keamanan Rakyat (TKR) which was changed to Tentara Rakyat Indonesia (TRI)	At this level, Rahmah showed her patriotic spirit, who, without fear and were ready to face any challenges fighting for human rights.

Source: The History of Madrasah Diniyyah Puteri Padang Panjang, 2020

Based on the description, Rahmah El Yunusiyyah had encouraged women to grow and develop into strong and resilient through Madrasah Diniyyah Puteri Padang Panjang. Rahmah taught some values from the beginning to women, which then until now are continued. Some values include (Mundzir & Razak, 2020):

- a. Courage Value

Rahmah El Yunisiyyah showed a real example that a woman must have the courage to fight and not lose to men. Women can be leaders and must also be treated equally.

According to Ustad Fauzi, who is the younger brother of Mrs. Fauziah Fauzan and also the grandson of Mrs. Rahmah el-Yunusiyyah, it was conveyed that:

"The value of this courage to fight represents a high value of exemplary, especially for women, so that they do not hesitate to be at the forefront of a struggle. . Because the struggle and the price of courage is expensive, therefore for a woman to remain in self-development to be brave in anything as long as it is right. As for men, it is important to have a greater sense of appreciation for women." (Interview with Ust Fauzi, Grandson of Rahmah El-Yunisiyyah, teacher at Puteri Diniyyah Madrasah Padang Panjang, 12 March 2021).

b. Self Resilience Value

Rahmah El Yunisiyyah has given a true example that women must have self-restraint and face problems. Therefore, students or santri in Madrasah Diniyyah Padang Panjang in this era had been taught similar values.

The statement was confirmed by Ustadzah Dr. Lyra is one of the senior teachers at Madrasah Diniyyah Padang Panjang and now manages her University. She asserted that:

"The thing that can be emulated is also not easy to break and not easy to give up. But it is true that women should not be weak in any way. Like Rahmah's mother, if it wasn't for her great mental struggle, maybe Madrasah Diniyyah Padang Panjang would never exist. (Interview with Ustadzah Dr. Lyra, Senior Teacher at Madrasah Puteri Diniyyah Padang Panjang, March 12, 2021)."

c. Steadfastness (Istiqomah) Value in Achieving Dreams

Rahmah El Yunusiyyah taught women to have big dreams in life and make great efforts to realize them. Women equal to men when it comes to achievements. Madrasah Diniyah Padang Panjang teaches female students in the current era, giving them the freedom to express their dreams.

As strengthened by the explanation of Ustdazah Fauziah Fauzan who stated that:

"Women must dare to have big dreams, never be afraid to dream to become great people, big and strong women. Because dreaming is good as long as there is a great effort to translate the dream. (Interview with Mrs. Fauziah Fauzan, Granddaughter of Rahmah El-Yunisiyyah, Head of Puteri Diniyyah Madrasah Padang Panjang, March 11, 2021).

2. Development of Positive Mental Resilience Factors at Madrasah Diniyyah Puteri Padang Panjang, West Sumatra

The Head of Madrasa Diniyyah Puteri Padang Panjang, Mrs. Fauziah Fauzan stated that:

“Mental resilience is not new at Madrasah Diniyyah Padang Panjang, West Sumatra. Since the beginning, Mrs. Rahmah El-Yunusiyyah had founded what she had established with courage and resilience to nurture women. Thus, her teachings are implemented to this date. (Interview with Mrs. Fauziah Fauzan, the Head of Madrasah Puteri Diniyyah Padang Panjang, March 11, 2021).

Positive mental resilience for female students, which is implemented at Madrasah Diniyyah Padang Panjang, is directly under the supervision of Mrs. Fauziah Fauzan for several reasons, including:

- a. Consistent Activities, meaning that direct monitoring from the leadership will strengthen various activity programs whose basis is self-resilience.
- b. Creative Activities, meaning that fresh ideas from the leadership will help enlighten the students to remain enthusiastic about undergoing various program activities based on mental resilience.
- c. Respectable Activities, meaning not underestimated by anyone, can be obstacles to implementing mental resilience in pesantren-based madrasah.
- d. Exemplary Activities, meaning that personality and self-character become more qualified and well-organized to be fully functional and actualize themselves (Interview with Ms. Fauziah Fauzan, the Head of Madrasah Puteri Diniyyah Padang Panjang, 12 March 2021).

Mrs. Fauziah Fauzan, the great-granddaughter of Mrs. Rahmah El Yunusiyyah, has always been known as a firm, brave woman and fights for women’s rights, especially equality. Her ancestor, Mrs. Rahmah el-Yunisiyyah, has passed down Mrs. Fauziah’s struggles. Hence, Madrasah Diniyyah Padang Panjang can develop rapidly. Mrs. Fauziah Fauzan’s consistency continues to develop positive mental resilience (Mundzir & Razak, 2020).

Why does Mrs. Fauziah Fauzan keep her focus on empowering resilience for female students? The following are several factors behind it:

- a. Preserving Ancestral Heritage Factor

The noble legacy left by Mrs. Rahmah el Yunisiyyah for Madrasah Diniyyah Padang Panjang is significant, and not all educational institutions have. The legacy is a culture of mental resilience for the santri, which ideally must be preserved. Hence, self-weakness and cowardly mentalities must remain abandoned. In this case, Mrs. Fauziah Fauzan remains consistent in protecting the heritage as she stated that:

“The legacy left by Mrs. Rahmah El Yunusiyyah is too remarkable to waste, and if not preserved, it will become a tyranny that is hereditary and sustainable.” (Interview with Ms. Fauziah Fauzan, the Head of Madrasah Puteri Diniyyah Padang Panjang, 12 March 2021).

According to Mrs. Fauziyah Fauzan, there are many pesantren or other educational institutions that castrate the legacy of their predecessors. They deliberately turn it off and do not develop the historical heritage by its founders and are changed at will by the successor leaders. It is what the next generation of Madrasah Diniyyah Padang Panjang does not want. What is left behind will not be removed but will always be actively revived forever.

b. Self Mental Cadreization of Women Factor

Madrasah Diniyyah Padang Panjang keeps producing tough female cadres who are tough, resilient and prioritize society. By continuing the programs based on developing mental resilience, Madrasah Diniyyah Padang Panjang will hopefully create more generations of strong women. It is an advantage of “distinction” or “differentiation” between other general or Islamic educational institutions and Madrasah Diniyyah Padang Panjang.

c. Degrading Women by Irresponsible Persons Factor

What encourages positive mental resilience in Madrasah Diniyyah Padang Panjang is the many slanted assumptions about women. Madrasah Diniyyah Padang Panjang is increasingly challenged to prove that its educational products are women whose mental quality has been tested. This madrasah thinks that the more despised women, the greater the motivation and desire to “counter” the lousy labeling.

These various factors become a strong foundation for making great programs based on developing resilience education for the santri. All madrasah elements that support creating mental-based madrasah lead to the change of female students into santri who are enthusiastic about studying, not easy to complain, positive thinking and broad-minded, and have great feelings.

3. Various Activities based on Positive Mental Resilience Development at Madrasah Diniyyah Padang Panjang

Madrasah Diniyyah Puteri Padang Panjang is a madrasah whose students’ mental quality has been tested, even though all of them are women, born from a “habituation”, positive coaching, and civilizing related to strengthening the students’ mental self. All Madrasah Diniyyah stakeholders provide examples of living a joyful, meaningful life without any complaints and being enlightened. The principles of solidarity, cohesiveness, and role modeling are the foundations for successful mental resilience-based education at Madrasah Diniyyah Padang Panjang.

Solidarity means equality. Asatidz council accompanies the students to continue to develop their self-mentality. Thus, solidarity between the santri and the asatidz council and all stakeholders are balanced and work for hand in hand into one unit. Therefore, this principle aligns with cohesiveness, meaning that each of them is aware of each other, mutually supportive, supports and motivates to be strong, remains happy behind God’s test, and is united when overcoming problems. At the same time, role modeling is that the stakeholders in Islamic boarding schools, which are

primarily women, show real and visible examples sincerely and unconditionally. In the end, they can move the female students to imitate a good example, not to surrender easily.

In this case, Mrs. Fauziyah Fauzan is the central figure who becomes the “main mover and mentor”. She continuously actively monitors the movement of the mental resilience education nursery in the Madrasa she leads. Solidarity, cohesiveness, and role model are Ms. Fauziyah Fauzan’s main observations. Resilience continues what Ms. Rahmah El-Yunusiyah has found to remain strong and well applied to female students.

Several programs form strong resilience at Madrasah Diniyyah Puteri Padang Panjang, West Sumatra. Some of them are:

Table : 2 Activity-Based Program for Strengthening Mental Resilience

Kinds of Programs/Activities	Description
A Good Leader Program	Mrs. Fauziyah Fauzan initiated the program under the Diniyyah Training Center Program. This program focuses on developing self-leadership, attaching to Allah SWT, developing emotional intelligence, becoming a solid person with integrity, values, ethics, and self-responsibility.
Super Santri Camp Program	Mrs. Fauziyah Fauzan initiated this program who is also part of the Diniyyah Training Center program. This program trains the students to have solid and reliable characters. Three foundations taught through the camp include being an expert in worship and morality, stable and rigid as a mujahid of Allah, and intelligent as a caliph. On being strong and tough to be Allah’s mujahid, the lessons taught are never to complain, give up, be a burden to others, understand the risks, and face all life problems.
Dream Realization Program	This program seeks to guard, assist and enlighten female students to realize or express their dreams without fear of failure and giving up. The students are supposed to dare to act, do, and step towards the goals prepared.
Santri Pledge Program	This program is a daily where students are always active in pledging to be strong physically and mentally and are determined to complete their struggle to seek knowledge despite any obstacles.
Survey Character Program	This program is part of the supervision by the leaders and other people in charge to see actively, observe, evaluate the characters, and change.

Source: Interview with Mrs. Fauziyah Fauzan, at Madrasah Diniyyah Puteri Padang Panjang

These various program activities have some main objectives: enlightening, understanding, and defining. The enlightening phase understands that the students must be aware of their prospect to be great future young women, who must think broadly and positively that whatever

they face today is mental training to test their courage and *wasilah*. With enlightenment (insight), it will hopefully ease the burden of undergoing a self-mentality process sincerely.

The understanding phase itself means internalizing all the values in the program based on mental development into the heart and mind. The behavior shown is courageous, sturdy, and resilient in dealing with various obstacles. The defining phase has a higher position compared to enlightening and internalizing steps. At this stage, the female students are invited to appreciate and explore the lessons through activities. With this defining phase, the female students will hopefully bring up wisdom in behavior, actions, and thoughts.

4. Positive Mental Resilience in Santri's Perspective

The santri are indeed prepared to be agents of movement, the front guard in society, and tough fighters who will spread goodness, and virtue, especially their religious teachings to the community (Lubis, 2017). These students are the captains to uphold the religion, which is certainly not easy and requires as strong as steel mental to endeavor, struggle (Muhakamurrohman, 2014). The real struggle starts when people dislike and stumble while achieving or realizing their dreams and noble ideals, for example, building a *pesantren*, establishing a *madrasah*, TPQ, and other educational institutions.

These are the aspects that distinguish the santri from the non-santri. During their santri period learning about Qur'an and obeying the *kyai*, students must be encouraged and motivated with toughness and self-improvement because the obstacles may be harsh (Rizal, 2011). Sincerity, patience, and humility are the foundations to face real struggles. The santri become "role models" for the community later. Thus, the training during boarding should be maximized.

In the history of Islamic boarding schools, the santri are indeed rich in self-enrichment from the *murshid* and the *kyai* related to *Olah Raga* (kinesthetics), *Olah Cipta* (artistic), and *Olah Rasa* (aesthetics). Kinesthetics equip students to condition the body to remain physically helpful to the *ummah* because self-functioning is seen from the body, called *obah*, or "moving." Moving is defined as applying and translating positive ideas related to struggles for religion and society. As artistic and aesthetics are the dimensions of thought and mind, the play (behavior) shows the soul processing. How the *kyai* educates the soul to become submissive are those who trust in God.

The kyai also shows mental processing or the transfer of mentality, pesantren atmosphere, and the rules to the students to become firm, resilient, and ready to fight against any obstacles. Kyai deliberately creates a boarding school atmosphere that directs the students to the self-strengthening phase, dares to face their problems, and seek solutions without their parents and other people's help. Santri solving problems without parents is difficult, but the kyai and the pesantren encourage them to implement the lessons from pesantren to living without assistance and spoils (Zakiah & Faturochman, 2004). These supplies will later become foundations for fighting in life.

Santri's mentality development in pesantren includes queueing for the shower, eating what is provided, sometimes having to cook alone, losing belongings, having conflicts with friends, not having money, feeling homesick and other various conditions them independent. Self-defense mentality, all of which are applied to the male and the female students. They are equally treated. The struggle knows no gender, and to uphold religion is both gender tasks. The male and female students will both feel the difficulties.

Aesthetics is meaningful. Kyai directs his students through various climates of spiritual-based mentality development to be absorbed, interpreted and internalized. According to Chumaidah Amit Sandany (2019), an effort, which is the program, will only obtain the results if internalized into the soul, heart, and kaffah mind. Thus, the results will appear on the surface. As long as no internalization and meaning process, Islamic boarding school activities will not get maximum results. There appear naughty students who act beyond the limits of reasonableness. After they leave the boarding school, students who become nothing and nothing in society do not become a driving force for struggle in society.

Therefore, Madrasah Diniyyah Puteri Padang Panjang follows the pesantren corridor, where they are equipped to be resilient to the problems and pesantren, which is challenging to live and follow. Various endurance-based activities are implemented, such as the A Good Leader Program, the Super Santri Camp Program, the Dream Realization Program. They aim to create students into significant youth figures who will later provide many benefits to the community. Yustinus Semiun (2006) said that self-mentality is the same as building a positive self-character. The earlier, the better", starting inside the womb. A change can only occur when a great effort is made to get the best results, namely self-transformation.

CONCLUSION

Female students' resilience at Madrasah Diniyyah Padang Panjang, West Sumatra, has essentially been based on a solid foundation by the founder, Mrs. Rahmah El Yunisiyyah. Rahmah is a natural and lasting role model for women. Her role is timeless. Rahmah can show that women can fight, build character civilization, moral civilization, and morality for the ummah, not only around the kitchen and mattresses. In the current era, the young Rahmah in Madrasah Diniyyah Padang Panjang continues to imitate the various qualities and characters, especially mental resilience, courage to act, a spirit of keeping walking straight while struggling.

Several factors of mental resilience at Madrasah Diniyyah Padang Panjang include: preserving ancestral heritage factor, mental regeneration of women factor, and degrading women by irresponsible people. Some reasons above have made to this day the implementation and education of self-mentalities. Those will make the students women who are reliable, strong, and firm.

Various activity programs propagated to female students are the A Good Leader Program, Super Santri Camp Program, Dream Realization Program, Santri Pledge Program, Character Survey Program, Room Shifting Program, and various other programs. These seek to build courage in making decisions and acting to equip female students deployed in real-life situations.

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