

The Influence of Religiosity on the Resilience of Class 1 Students Intensive at the Darussalam Gontor Ponorogo Modern Islamic Boarding School

Taufik Rizki Sista^{1*}, Wahyu Putranto², Abu Darda³

^{1,2,3} University of Darussalam Gontor

* Email: taufikrizki90@unida.gontor.ac.id

ABSTRACT

The aims of this research is to discover the influence of religiosity toward resilient ability of student class one experiment in Gontor main campus. The research hypothesis assumed that the class 1 intensive students at the Pondok Modern Darussalam Gontor Ponorogo have a high level of religiosity, so they have a high level of resilience. This research utilize quantitative method with survey approach way. Questionnaire method is utilized to collect the data's about two variable mentioned. All statistical count depend on SPSS software. The population of this research are student of first experimental class in Gontor main campus. The results show that the religiosity of class 1 students is intensive at Pondok Modern Darussalam Gontor Ponorogo in the 2020- academic year. 2021 is included in the high category, namely 27.95, ≥ 24 . That the resilience of intensive grade 1 students at the Pondok Modern Darussalam Gontor Ponorogo in the academic year 2020-2021 is in the high category, namely 24.75, ≥ 24 . There is an influence of religiosity on the resilience of intensive grade 1 students at the Darussalam Gontor Ponorogo Modern Cottage in the 2020-2021 academic year. This is based on the results of the SPSS analysis, namely $p\text{-value} = 0.000 < 0.05$, so that H_0 is rejected and H_a is accepted. The influence given by the religiosity variable on the resilience of intensive class 1 students is a positive effect of 19.9%. Meanwhile, 80.1% of the students' resilience is influenced by other factors.

Keywords: Resilient, Religiosity, Gontor, Islamic education, Islamic Institution.

1. INTRODUCTION

The psychological ability of an individual to respond to life stressors is known as resilience or flexibility. When the individual has a resilient attitude, the individual is able to cope with various stressors in life and become accustomed to living under various existing pressures. Resilience makes a person successful in adapting himself in the face of unpleasant conditions, and can develop social, academic, and vocational competences even in the midst of the great stress conditions inherent in today's life.[1]

Resilience (resilience, resilience) is the human ability or capacity of a person, group or society that enables him to eliminate the adverse effects of an unpleasant condition, or change a miserable living condition into something normal to overcome.[2]

Basically, every individual must experience various difficulties and problems in his life. Including mental health problems, which are vulnerable to students and

students who are struggling in the world of education. Students who can overcome, go through, and return to their original condition after facing a problem are students who have good resilience. Good resilience cannot be achieved by facing only one problem. Students' habit of dealing with problems can also increase their resilience.

Religiosity is a factor in the individual that affects resilience. Religiosity can strengthen and increase resilience if individuals increase attachment, trust which can increase meaning, hope, and social support in the spiritual community.[3] Explain that religiousness is a significant resilience factor for many people, which means that religiousness is a significant resilience factor for most people. Many experts argue that religiosity is a source of coping when individuals face pressure. Religiosity helps a person restore a sense of meaning in his life when individuals are in stressful situations.[4]

Individuals who have good religiosity will sincerely accept what happens to them. Meanwhile, individuals

who have less religiosity cannot accept what happens to them. Religiosity can be identified through several important aspects, namely aspects of belief in religious teachings (akidah), aspects of strength towards religious teachings (sharia or worship), aspects of appreciation of religious teachings (ihsan), aspects of knowledge of religious teachings (science) and aspects of the implementation of religious teachings. (charity or morals).[5]

Individuals who always carry out their religious orders tend to be able to live their lives well. Individuals who carry out their religious commitments turn out to have self-stability and life happiness compared to individuals who are not continuous in carrying out their religious teachings.[6]

Religiosity is also one of the values in the development of character education. Usually in character and religion education there is more emphasis on religious attitudes. A person who has high religiosity usually uses religion as a reference for all his behavior, including his adjustment.

Education (school) is one of the factors forming one's religiosity. Education in schools, especially religious education, has a very big role in shaping one's religiosity. The main function of the school is as a medium for realizing education based on the objectives of thought, faith, and syari'at for the realization of self-worship to Allah and the attitude of affirming Allah and developing all human talents or potentials according to their nature so that humans avoid various deviations.

Indonesia has a wide variety of educational institutions that allow a person to choose which educational institution is appropriate for him to study. One of the educational institutions in Indonesia is an Islamic education institution or often called pondok pesantren. The large number of pesantren makes this institution worthy of being reckoned with in relation to national development in the field of education and morals.

Islamic boarding schools which are institutionalized in the community, especially in rural areas, are one of the oldest Islamic educational institutions in Indonesia. The beginning of the presence of traditional Islamic boarding schools was to explore Islamic religious sciences as a way of life (tafaqquh fi al-din) by emphasizing the importance of morals in society.

Education in Islamic boarding schools does not stop as a knowledge transfer activity. Apart from being a transfer of knowledge, pesantren are also a cadre of scholars and as nurturers of Islamic culture. These two additional elements need to be emphasized because a scholar 'is not just a person who has a high mastery of knowledge, but must also be accompanied by the ability to practice that knowledge.[7]

Pesantren must remain "home" in developing mental and spiritual defenses in accordance with the times and demands of the times. In addition, the knowledge taught in Islamic boarding schools must have a combination (general-religious) pattern based on Islamic scientific characteristics through the study of qauliyah and qauniyah verses, which are sourced from Allah SWT, to meet worldly and ukhrawi needs, and generally apply to all human communities, realistic, and integrated (integral); it means that they do not discriminate in their scientific dimensions, and are universal so that they can give birth to scientific concepts in all fields and all human needs.[8]

Every day, the activities of the students at the pesantren are carried out independently and are not controlled at all times by the board of the pesantren. Students are required to be able to organize their lives in accordance with the applicable rules in the pesantren, starting from how to organize religious activities, academic activities, diet, rest time, finance, health, including psychological problems and social problems faced.[9]

The phenomenon found in Islamic boarding schools is that there are some students who often cry because they feel uncomfortable in the cottage. In addition, some students also asked to go home when they got into trouble. There were even students who pretended to be sick so that they were free from participating in activities, then they were also found fighting with friends so that they could be expelled from the hut, leaving the hut without permission. The emergence of this behavior is based on the lack of ability to adapt to the regulations in force at the Islamic boarding school, friends and a new environment, the desire to feel free without restraint. So that resilience is needed for students to be able to solve problems that make them depressed.

Pondok Modern Darussalam Gontor (PMDG) is one of the Islamic boarding schools which plays a very important role in coloring education in Indonesia, even in Southeast Asia. PMDG continues to strengthen its internal existence, as well as external expansion. Internal existence is strengthened by improving the quality of education and teaching, completing educational facilities, fostering successor cadres, expanding funding sources, and increasing the welfare of its cadres. Meanwhile, outward development is pursued by opening new campuses, expanding work networks and mobilizing community preaching[10]

The students of Darussalam Gontor Modern Islamic Boarding School (PMDG) Ponorogo also experienced various problems during their education. Santri who do not have good resilience abilities, are unable to adapt and solve their problems properly. In fact, some students who feel that they are not strong enough to face problems prefer to stop and not continue their education at the Islamic boarding school. Especially students in the first

year who often ask to go home and not continue their education.[7]

This is in accordance with the data obtained from the care section of the Darussalam Gontor Modern Cottage that there are still students who choose to leave and do not continue their education at the cottage, starting from June 2019 to December 2019, there are 39 students who left and did not continue their education at the Pondok Modern Darussalam Gontor.

Researchers assume that religiosity as a source of coping when individuals face pressure is one of the factors that plays an important role in the behavior of students in facing problems and rising from all kinds of obstacles they face. The religious activities of the students, which he carries out every day, are certainly beneficial to the formation of his religiosity. Students who have good religiosity will sincerely accept what happens to them, so they will avoid stress and various feelings that eventually encourage them to quit the Islamic boarding school.

The intensive class at the Darussalam Gontor Modern Islamic Boarding School is a class that takes 4 years and is devoted to students who previously came from public schools or Islamic boarding schools other than the Darussalam Gontor Modern Islamic Boarding School. This period was one of the most difficult for the students, especially the students in intensive grade 1. Besides having to carry out the learning process with more material than usual, they must also immediately adapt to all the dynamics of pesantren life.

Based on the description described above, researchers are interested in conducting research with the title "The Effect of Religiosity on the Resilience of Intensive Class 1 Santri at Pondok Modern Darussalam Gontor Ponorogo, Academic Year 2020-2021". The researcher chose intensive class 1 students, because this period was one of the toughest times the students went through, apart from having to carry out the learning process with more material than usual, they also had to immediately adapt to all the dynamics of pesantren life, because students in grade 1 were intensive are students who previously did not come from the Darussalam Gontor Modern Cottage.

2. THEORETICAL REVIEW

[11] state that there are seven factors which are the main components or domains of resilience. The seven factors include: (1) Emotion Regulation. Emotional regulation is the ability to remain calm under stressful conditions. Regulatory skills are important for building interpersonal relationships, job success and maintaining physical health. [11] reveal two skills that can make it easier for individuals to regulate emotions, namely: (a) Calming, (b) Focusing, (2) Impulse Control (Impulse Control). The ability to control impulses is the ability to regulate the urge in him, so that it is not easy to get out of

control. Emotional regulation and impulse control are closely related, namely someone who is strong in controlling impulses tends to be high in emotional regulation, thus leading to resilient behaviour, (3) Optimism. Optimism is when you see that the future is bright. Optimism that is owned by a person indicates that the person believes that he has the ability to overcome adversities that may occur in the future, (4) Casual Analysis (Causal Analysis). The individual's ability to accurately identify the causes of the problems at hand. Individuals who cannot identify the cause of the problem correctly will continue to make the same mistakes, (5) Empathy. Empathy is closely related to an individual's ability to read signs of other people's emotional and psychological conditions. The inability to empathize has the potential to cause difficulties in social relationships, (6) Self Efficacy (Self Efficacy). Self-efficacy describes a belief that individuals can solve problems experienced and a belief in their ability to achieve success. Someone who is resilient sees problems as challenges in life, and is confident in being able to overcome and solve problems that will occur, (7) Reaching Out. Resilience is more than just how an individual has the ability to overcome adversity and rise from adversity, but also an individual's ability to achieve positive aspects of life after adversity that befell him.[12]

2.1. Characteristics of a Resilient Person

[13] states that there are four general characteristics possessed by resilient people.

2.1.1. Social competence

Social competence (social competence) is the ability to generate positive responses from others, in the sense of establishing positive relationships with adults and peers.

2.1.2. Problem-solving skills/metacognition

Problem-solving skills / metacognition (problem-solving / metacognitive skills) are planning that make it easier to control yourself and use your common sense to seek help from others.

2.1.3. Autonomy

Autonomy (autonomy) is an awareness of one's own identity and the ability to act independently and control the environment.

2.1.4. A sense of purpose and future

A sense of purpose and future is awareness of goals, educational aspirations, persistence, hope and awareness of a bright future.

2.2. Resilience Components

the resilience component with the term source and describes three factors in adolescents that can be developed as an effort to overcome adversity conditions and develop resilience, which are referred to as three sources of resilience, namely I have (I have), I am (I am), I can (I can). [13]

2.2.1. I have (I have)

I have (I have) : (1) Relationships based on complete trust, (2) Structure and regulations in the house, (3) Role models, (4) Encouragement to be independent (autonomy), (5) Access to health, education, security and welfare services.

2.2.2. I am (I am)

I am (I am): (1) Loved and liked by many people, (2) Love, empathy, and care for others., (3) Proud of himself, (4) Take responsibility for your own behavior and accept the consequences., (5) Confident, optimistic, and hopeful.

2.2.3. I can

I can: (1) Communicating, (2) Troubleshoot problems, (3) Manage feelings and impulses, (4) Measuring one's own temperament and those of others, (5) Establish trusting relationships. Resilience is the result of a combination of the factors I have, I am, and I can. To be a resilient person, it is not enough to be supported by one factor, but must be supported by other factors.

2.3. The Interaction Between The Factors I Have, I Am, And I Can

To foster resilience, the I have, I am, and I can factors must interact with each other. There are five factors that determine the quality of the interactions of I have, I am, and I can. (1) Trust, (2) Autonomy (autonomy), (3) Initiatives (initiatives), (4) Industry (industry), (5) Identity (identity).[14]

2.4. Efforts to Develop Student Resilience

School is the second environment after the family which is very possible to help students develop resilience. In an effort for schools to foster student resilience, [12] introduced a six-step strategy, which he called "The Resilience Wheel".

2.4.1. Increase Bonding

The stage in building student resilience in schools is to strengthen relationships. This stage includes

increasing the relationship between the individual and the prosocial person.

2.4.2. Set Clear And Consistent Boundaries

The second stage is to explain and maintain consistency of the boundaries or regulations that apply in schools. This stage includes the development and implementation of school policies and implementation procedures consistently, and conveying to students so that they get a clear picture of the behavior they are fulfilling.

2.4.3. Teach Life Skills And Building Resilience

The third stage is teaching life skills (teach life skills), which includes: cooperation, healthy conflict resolution, resistance, communication skills, problem solving and decision-making skills, and healthy stress management.

2.4.4. Provide Caring And Support

This fourth stage includes giving appreciation, positive attention and encouragement. All parties involved in school administration must play an active role in providing caring and support to students to help develop their resilience.

2.4.5. Set And Communicate High Expectations

The fifth stage is to provide or convey high expectations. Because high expectations are positively related to high motivation and achievement.

2.4.6. Provide opportunities for meaningful participation

The sixth stage is to provide responsibility and opportunities to participate actively, such as opportunities to solve problems, make decisions, plan, work together and help others.

2.5. Religiosity

Religiosity is how individuals show the aspects of religion that are lived out in their results. In general, religion or religion has rules and obligations - obligations that must be carried out and all of them function, to bind and benefit a person or group of people in relation to God, fellow humans and the surrounding nature.[15]

Religiosity according to the psychology of religion is an inseparable construct of psychology and religion. Religiosity is the core quality of human life and must be interpreted as a sense of longing, a sense of wanting to be united and a sense of wanting to be with something abstract.[16]

Religiosity is the level of belief or religious value that a person adheres to. Religion exists to suppress bad

behavior and create a harmonious life. All religions serve a good purpose. Religiosity includes rules and obligations that aim to bind and need someone in their relationship with God, between humans, and the environment.[16]

Religious beliefs are related to healthful behavior with mental health, psychological well-being and social behavior. It should be noted that someone who has good religiosity, religious adherence affects a person's longevity, reduces depression, achieves better performance, and is less likely to commit crimes and a satisfying marriage. The other side of religion is also related to self-control in every time you do something.[17]

The relationship between psychology and religion in relation to the relationship between religion as belief and mental health, lies in the attitude of one's submission to a supreme power. This resignation will give a person an optimistic attitude so that positive feelings arise such as happiness, pleasure, satisfaction, success or a sense of security. So that humans when in this condition are in a calm and normal state. Religiosity can be categorized into five dimensions [18]. The first dimension is the ideological dimension, where individuals follow certain rules. The second dimension is ritualistic, how a person in practice follows various religious teachings. The third dimension is the experience of religiosity.[19] Fourth, the intellectual dimension which emphasizes knowledge in the field of religion. Fifth, is a consequential dimension used to detect the effect of one's compliance on the four previous dimensions. Individuals who have good religiosity will sincerely accept what happens to them. Meanwhile, individuals who have less religiosity cannot accept what happens to them. Religiosity can be identified through several important aspects, namely aspects of belief in religious teachings (akidah), aspects of strength towards religious teachings (sharia or worship), aspects of appreciation of religious teachings (ihsan), aspects of knowledge of religious teachings (science) and aspects of the implementation of religious teachings. (charity or morals). Meanwhile, individuals who have less religiosity cannot accept what happens to them. Religiosity can be identified through several important aspects, namely aspects of belief in religious teachings (akidah), aspects of strength towards religious teachings (sharia or worship), aspects of appreciation of religious teachings (ihsan), aspects of knowledge of religious teachings (science) and aspects of the implementation of religious teachings. (charity or morals). Meanwhile, individuals who have less religiosity cannot accept what happens to them. Religiosity can be identified through several important aspects, namely aspects of belief in religious teachings (akidah), aspects of strength towards religious teachings (sharia or worship), aspects of appreciation of religious teachings (ihsan), aspects of knowledge of religious

teachings (science) and aspects of the implementation of religious teachings. (charity or morals).

2.5. 1. Dimensions of Religiosity

Religiosity involves many factors, both internal and external. [20] explain the 5 dimensions of religiosity, namely: the dimension of belief, the dimension of religious practice, the dimension of experience, the dimension of religious knowledge and the dimension of practice. (1) The dimension of belief contains hope in which religious people cling to a certain theological paradigm and acknowledge the truth of the doctrine. Each religion maintains a set of beliefs to which adherents are expected to obey, (2) The dimensions of religious practice include worship behavior, obedience and things people do to show commitment to their religion, (3) The experiential dimension relates to religious experiences, feelings, perceptions, sensations experienced by a person or defined by a religious group (or a society) that sees communication, although small, in a divine essence, namely with God, the ultimate reality with authority transcendental, (4) The dimension of religious knowledge refers to the expectation that religious people have at least a minimum amount of knowledge about the basics of belief, rites, scriptures, and traditions, (5) This practice and consequence dimension refers to the identification of the religious consequences, practices, experiences or knowledge of a person from day to day.[21]

[20] formulation which divides diversity into five dimensions to a certain degree is compatible with Islam. Although not entirely the same, the dimensions of belief can be aligned with faith, the dimensions of religious practice are aligned with sharia and the dimensions of practice are aligned with morals. (1) The dimension of Islamic belief or *aqidah* refers to the level of Muslim belief in the truth of their religious teachings, especially in fundamental and dogmatic teachings. In Islam, the content of the dimension of faith concerns beliefs about Allah, angels, prophets / messengers, the books of Allah, heaven and hell, as well as *qadha* and *qadar*, (2) The dimensions of worship (or religious practice) or sharia refer to the level of compliance of Muslims in carrying out ritual activities as instructed and recommended by their religion. In Islam, the dimension of worship concerns the implementation of prayer, fasting, *zakat*, *hajj*, reading the *Qur'an*, prayer, *dhikr*, sacrificial worship, *i'tikaf* in the mosque during the fasting month, (3) The practice or morals dimension refers to the level of behavior of Muslims motivated by the teachings of their religion, namely how individuals relate to their world, especially with other humans. In Islamism, this dimension includes helping behavior, cooperating, giving, giving welfare and developing others, upholding justice and truth, being honest, forgiving, protecting the environment, maintaining mandate, not stealing, obeying Islamic norms, fighting for life. success according to Islamic standards, and others, (4) The dimension of

knowledge or science refers to the level of knowledge and understanding of Muslims about the teachings of their religion, especially regarding the main teachings of their religion, as contained in their holy book. This dimension includes knowledge of the contents of the Koran, the principles of teachings that must be believed and implemented (the pillars of Islam and faith), Islamic laws, Islamic history, and so on, (5) The dimension of appreciation refers to the extent to which Muslims feel and experience religious feelings and experiences. In Islam, this dimension is manifested in a feeling of closeness / intimacy with Allah, the feeling of his prayers being answered often, the feeling of being happy because he deifies Allah, the feeling of trusting Allah, the feeling of being devoted to praying or praying, the feeling of being touched when he hears the call to prayer or the verse al- The Qur'an, the feeling of being grateful to Allah, the feeling of getting a warning or help from Allah.[22]

According to [20], these five dimensions are factors that determine the religiosity of adherents of religion. According to him, that religiosity is packaged in the form of a system. The components are in the form of religious beliefs, religious practices, religious experience, religious knowledge, and religious practice. The five components are interconnected, and determine each other in forming religiosity.

2.5. 2. Functions of Religiosity

The function of religiosity is closely related to the function of religion. There are several functions in an individual's life: (1) Value system, (2) Motivation, (3) forming conscience, (4) Giver of hope.

2.5. 3. Factors Affecting Religiosity

The factors that influence the development of a person's religious spirit consist of internal and external factors.

2.5. 3.1. Internal Factors

2.5. 3.1.1. Heredity

The spirit of religion is not directly an inherited factor that is passed down from generation to generation, but in research on the fetus it is revealed that the mother's food and feelings have an effect on the condition of the fetus she is carrying.

2.5. 3.1.2. Age level

Various studies of the psychology of religion show a relationship between the level of age and mental development, although age is not the only determining factor in the development of a person's religious spirit.

2.5. 3.1.3. Personality

Individuals who are in normal condition, have differences in personality. This difference is thought to

affect the development of psychological aspects, including the religious spirit.

2.5. 3.1.4. Psychiatric conditions

Psychiatric conditions caused by symptoms of psychosis generally cause a person to lose contact with the real world. For example, a schizophrenic person will isolate himself from social life and his perception of religion will be influenced by various hallucinations.

Said [17] added two internal factors that influence the development of one's religious spirit, namely cognitive and personal.: (1) Cognitive. This factor refers to someone who is still mentally abstract, they only study religious issues based on religious principles without further explaining them. (2) Personal. Referring to the concept of individual and identity, individual means that a person is always alone, while identity means a process towards mental stability.

2.5. 3.2. External Factors

External Factors: (1) Family Environment, (2) Institutional Environment, (3) Community Environment. In addition, there are also several factors that influence a person's religiosity or religious attitude, namely: (1) The influence of education or teaching and various social pressures (social factors). Social factors include all social influences in the development of diversity attitudes, namely: parental education, social traditions and social environmental pressures to conform to various opinions and attitudes agreed upon by the environment, (2) Various experiences that help religious attitudes, especially experiences regarding: (a) beauty, harmony and goodness in other worlds (natural factors), (b) moral conflicts (moral factors), and (c) religious emotional experiences (factors affective), (3) Factors that wholly or partly arise from unmet needs, especially the need for: (a) security, (b) love, (c) self-respect, and (d) the threat of death., (4) Various verbal thought processes (intellectual factors).

2.6. Pesantren Institutions in Establishing the Religiosity and Resilience of Santri

Resilience (resilience, resilience) is the human ability or capacity of a person, group or society that enables him to face, prevent, minimize and even eliminate the adverse effects of an unpleasant condition, or change a miserable living condition into a thing. reasonable to deal with.[9]

Religiosity is a factor in the individual that affects resilience. Religiosity can strengthen and increase resilience if individuals increase attachment, trust which can increase meaning, hope, and social support in the spiritual community.[23]

[3] explain that religiousness is a significant resilience factor for many people, which means that religiousness is a significant resilience factor for most people.

High religiosity will help fortify individuals from various negative thoughts that often arise when facing difficult situations. On the other hand, low religiosity in individuals can be a risk factor. Because without religious appreciation, in a stressful situation the individual will be vulnerable to prolonged psychological problems.[24]

Adolescents who have a high level of religiosity tend to have good resilience skills, so that they are able to bring up a positive attitude when facing problems. On the other hand, low religiosity can have an influence on the resilience of an individual so that the attitude that is formed in the individual will tend to be more negative. Religiosity also bridges individuals to be more able to accept new conditions that are different from before, no matter how difficult the conditions are.[25]

Religious education (religious pedagogy) greatly influences religious behavior (religious behavior). However, the size of this influence really depends on various factors that can motivate children to understand religious values, because religious education is essentially a value education. So that religious education is focused on how to form habits that are in line with religious demands.[26]

Religious education is carried out through special educational institutions, such as Islamic boarding schools. Islamic boarding schools have various important roles in improving the quality of human resources. As is generally known, pesantren actually not only provide knowledge and technical skills, but what is much more important is to instill moral and religious values.[15]

The pesantren learning methods that most support the formation of the character of the students are the teaching and learning process (dirasah wa ta'lim), habituation of noble behavior (ta'dib), spiritual activity (riyadhah), and good role models (uswah hasanah) which are exemplified directly and practiced by the kyai and the ustadz.

In a boarding school, the religious aspect has been taught to students, so that the students can apply it in their daily life. Religion teaches adherents to do good things and not violate the rules that apply to society.

3. METHOD

This research utilize quantitative method with survey approach way. Questionnaire method is utilized to collect the data's about two variable mentioned. All statistical count depend on SPSS software. The population of this research are student of firs experimental class in Gontor main campus.

4. RESULT AND DISCUSSION

Researchers collected data on the resilience of intensive grade 1 students at the Pondok Modern Darussalam Gontor Ponorogo for the 2020-2021

academic year by distributing a questionnaire consisting of 35 statements to the students, after which the researcher obtained the following data:

Table 1. Recapitulation of the value of intensive class 1 student resilience at the Pondok Modern Darussalam Gontor Ponorogo for the 2020-2021 school year

No.	Score	amount
1	12	1
2	14	1
3	15	1
4	16	1
5	17	1
6	18	7
7	19	11
8	20	8
9	21	7
10	22	12
11	23	13
12	24	17
13	25	16
14	26	17
15	27	18
16	28	10
17	29	14
18	30	11
19	31	6
20	32	4
21	35	1
amount		177

4.1. Data analysis

4.1.1. Data analysis

Intensive Class 1 Santri Religiosity at Pondok Modern Darussalam Gontor Ponorogo for 2020-2021 Academic Year

Statistics		
Religiusitas		
N	Valid	177
	Missing	0
Mean		27,95
Std. Error of Mean		.241
Median		28,00
Mode		28
Std. Deviation		3,209
Variance		10,299
Range		16
Minimum		18
Maximum		34
Sum		4947
Percentiles	25	26,00
	50	28,00
	75	30,00

Picture 1. Descriptive statistic result on religiosity value
To determine the interval for the Religiosity variable, it is done using the following method.

The minimum-maximum range is $35 \times 0 = 0$ to $35 \times 1 = 35$, so the area of the distribution distance (R) is $35 - 0 = 35$. Thus, each unit of standard deviation (SD) has a value of $\sigma = \text{Range} / 6 = 35 / 6 = 6$, and the Mean is $= (0 + 35) / 2 = 18$. Next, enter the data into the following categories:

Table 2. The categories formula of score decision.

Low	$X < M - 1SD$
Moderate	$(M - 1,0SD) \leq X \leq (M + 1,0SD)$
High	$(M + 1,0SD) \leq X$

The results of determining the scoring of the religiosity variable are as listed in the following table:

Table 3. The result of categories score decision.

Low	$X < 12$
Moderate	$12 \leq X \leq 24$
High	$X \geq 24$

After finding the interpretation of the values of the Religiosity variable, the researchers then interpreted the values of religiosity from intensive grade 1 students at Pondok Modern Darussalam Gontor Ponorogo for the 2020-2021 school year, as listed in the following table:

Table 4. Score Classification level of Religiosity aspect.

No	Category	Number of Santri
1	High	154 Santri
2	Moderate	23 Santri
3	Low	0 Santri
amount		177 Santri

Based on the data that has been obtained regarding the religiosity of intensive grade 1 students, then the researcher calculated the average of the religiosity of

intensive class 1 students using the SPSS program. Based on the results of calculations using the SPSS program, the average religiosity of students is 27.95, and this value is included in the range $X \geq 24$ or in the High category. So that the intensive class 1 student religiosity at Pondok Modern Darussalam Gontor Ponorogo in the 2020-2021 school year, is included in the High category.

Hypothesis testing uses simple regression analysis using the SPSS program.

4.1.1.1. Linear Regression Equations

Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	8.852	2.424		3.652	.000
	Religiusitas	.569	.086	.446	6.599	.000

a. Dependent Variable: Resiliensi

Picture 2. Statistic result of linear Regression Equation.

From the SPSS output above, the constants and coefficients of the linear regression equation are obtained from column B, so the regression equation: $Y = 8.852 + 0.569X$. From the analysis results obtained $p\text{-value} = 0.000 / 2 = 0.000 < 0.05$ or H_0 is rejected. Thus, "Religiosity has a positive effect on the resilience of intensive grade 1 students at the Pondok Modern Darussalam Gontor"

4.1.1.2. The significance test of the X and Y correlation coefficients

Model Summary ^b									
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.446 ^a	.199	.195	3.66874	.199	43.546	1	175	.000

a. Predictors: (Constant), Religiusitas

b. Dependent Variable: Resiliensi

Picture 3. The summary table of correlation coefficient significance test of two variables.

Statistical hypothesis:

$$H_0: \rho = 0 \text{ (meaningless regression)}$$

$$H_1: \rho \neq 0 \text{ (regression means)}$$

The significance test for the correlation coefficient is obtained from the Model Summary table. It can be seen in the first line that the correlation coefficient (r_{xy}) = 0.446 and F_{hit} (F_{change}) = 43.546 with $p\text{-value} = 0.000 < 0.05$. Thus, the correlation coefficients X and Y are meaningful or significant. While the coefficient of determination from the table above is shown in the second column, namely $R \text{ Square} = 0.199$, which means that 19.9% of the resilience variable can be influenced by the religiosity variable.

Based on the results of the analysis above, the research hypothesis that the researcher has proposed in the form of null hypothesis (H_0) is rejected, and the

alternative hypothesis (H_a) "religiosity has a significant effect on the resilience of intensive class 1 students of the Darussalam Gontor Ponorogo Modern Islamic Boarding School 2020-2021 academic year" is accepted.

So it can be concluded that religiosity has a significant effect on the resilience of intensive grade 1 students at the Pondok Modern Darussalam Gontor Ponorogo for the 2020-2021 academic year. The influence given by the religiosity variable on the resilience of intensive class 1 students was 19.9%. Meanwhile, 80.1% of the students' resilience is influenced by other factors.

The influence given by the religiosity variable on intensive class 1 student resilience is in the form of a positive or linear influence, so that if the religiosity of the students increases, the resilience of the students will also increase.

5. CONCLUSION

The religiosity of intensive class 1 students at the Pondok Modern Darussalam Gontor Ponorogo in the 2020-2021 academic year was included in the high category, because the average value of the religiosity value of intensive class 1 students was 27.95, and this value was included in the range $X \geq 24$ or in the high category. So that the religiosity of intensive grade 1 students at the Pondok Modern Darussalam Gontor Ponorogo in the 2020-2021 academic year is included in the high category.

Whereas the resilience of intensive grade 1 students at the Pondok Modern Darussalam Gontor Ponorogo in the 2020-2021 school year was included in the high category, because the average resilience value of intensive class 1 students was 24.75, and this value was included in the range $X \geq 24$ or in the high category. So that the resilience of intensive grade 1 students at the Pondok Modern Darussalam Gontor Ponorogo in the 2020-2021 academic year is included in the high category.

There is an influence of religiosity on the resilience of intensive grade 1 students at the Darussalam Gontor Ponorogo Modern Cottage in the 2020-2021 academic year. This is based on the results of the SPSS analysis, namely $p\text{-value} = 0.000 < 0.05$, so that H_0 is rejected and H_a is accepted. The influence given by the religiosity variable on the resilience of intensive class 1 students is a positive effect of 19.9%. Meanwhile, 80.1% of the students' resilience is influenced by other factors.

REFERENCES

[1] Jalaluddin, Psikologi Agama: Memahami Perilaku Dengan Mengaplikasikan Prinsip-Prinsip Psikologi, 19th ed. Depok: Rajawali Press, 2019.

- [2] A. Z. Kawitri, B. D. Rahmawati, R. Arruum, and R. Rahmatika, "Self-Compassion and Resilience among Adolescents Living at Social Shelters," *J. Psikogenes.*, vol. 7, no. 1, pp. 76–83, 2019.
- [3] J. P. & P. Cummings, *Medicine for the spirit: Religious coping in individuals with medical conditions*. Religions. 2010.
- [4] A. Sulfahmi and A. A. Ridha, "Resiliensi Remaja Yatim Piatu Yang Melaksanakan Salat Tahajud," *Psikologika J. Pemikir. dan Penelit. Psikol.*, vol. 22, no. 2, pp. 36–47, 2017, doi: 10.20885/psikologika.vol22.iss2.art4.
- [5] E. Y. Wahidah, "Resiliensi Perspektif Al Quran," *J. Islam Nusant.*, vol. 2, no. 1, p. 105, 2018, doi: 10.33852/jurnalin.v2i1.73.
- [6] C. T. Utami and A. F. Helmi, "Self-Efficacy dan Resiliensi: Sebuah Tinjauan Meta-Analisis," *Bul. Psikol.*, vol. 25, no. 1, pp. 54–65, 2017, doi: 10.22146/buletinpsikologi.18419.
- [7] T. R. Sista, "Implementasi Pendidikan Agama Islam Dalam Pembinaan Moral Remaja (Studi Kasus di Pesantren Modern Muadalah dan Pesantren Salaf / Tradisional)," *At-Ta'dib*, vol. 13, no. 2, pp. 154–167, 2018, doi: <http://dx.doi.org/10.21111/at-tadib.v13i2.2415>.
- [8] I. Syafe'i, "PONDOK PESANTREN: Lembaga Pendidikan Pembentukan Karakter," *Al-Tadzkiyyah J. Pendidik. Islam*, vol. 8, no. Mei, pp. 85–103, 2017, doi: 10.24042/atjpi.v8i1.2097.
- [9] W. Nugroho, "Peran Pondok Pesantren dalam Pembinaan Keberagamaan Remaja," *MUDARRISA J. Kaji. Pendidik. Islam*, vol. 8, no. 1, pp. 89–116, 2016, doi: 10.18326/mdr.v8i1.89-116.
- [10] T. R. Sista, "Perkembangan Modernisasi Sistem Pendidikan Islam Di Indonesia Melalui Gagasan Islamisasi Ilmu Pengetahuan (the Development of Islamic Education System Modernization in Indonesia Trough the Ideas of Knowledge Islamization)," *J. Ilm. Pesantren*, vol. 5, no. 1, pp. 583–594, 2019.
- [11] A. Amacon. Reivich, K., & Shatte, *The Resilience Factor: 7 Keys To Finding Your Inner Strength And Overcome Life's Hurdles*. New York, 2002.
- [12] M. Henderson, Nan and Milstein, *Resiliency in schools: Making it happen for students and teachers*. Thousand Oaks: Corwin Press, 2003.
- [13] Desmita, *Developmental Psychology of Students*, 7th ed. Bandung: PT Remaja Rosdakarya, 2017.

- [14] W. Hendriani, *Resiliensi Psikologis: Sebuah Pengantar*, 2nd ed. Jakarta: Prenadamedia Group, 2019.
- [15] D. Ancok, F. N. Suroso, and M. S. Ardani, *Psikologi Islami*. Yogyakarta: Pustaka Pelajar, 2011.
- [16] D. L. Aisha, "Hubungan Antara Religiusitas Dengan Resiliensi Pada Remaja Di Panti Asuhan Keluarga Yatim Muhammadiyah Surakarta," *Jurnal*, vol. 1, pp. 1–14, 2014.
- [17] S. Alwi, *Development of Youth Religiosity*. Yogyakarta: Kaukaba Dipantara, 2014.
- [18] C. Y. GLOCK, "On the Study of Religious Commitment", in *Religious Education: Research Supplement*, July, The Religious Education Association. 1962.
- [19] Yasipin, Silvia Ayu Rianti, and Nurman Hidayat, "Peran Agama Dalam Membentuk Kesehatan Mental Remaja," *J. Manthiq*, vol. 5, no. 1, pp. 25–31, 2020.
- [20] R. GLOCK, Ch. Y. and STARK, *Religion and Society in Tension*. Chicago, 1965.
- [21] N. S. Ramadhana and E. Indrawati, "Kecerdasan Adversitas dan Dukungan Sosial Teman Sebaya Dengan Resiliensi Akademik Siswa SMP X Jakarta Timur," *Ikraith-Humaniora*, vol. 3, no. 2, pp. 39–45, 2019.
- [22] W. Widodo, "Pengaruh Pemahaman Materi Aqidah Ibadah Terhadap Prilaku Religiusitas Siswa SMK Muhammadiyah Magelang," *J. Tarbiyatuna*, vol. 10, no. 2, pp. 141–121, 2019, doi: 10.31603/tarbiyatuna.v10i2.2423.
- [23] S. Fatimah, "Keterampilan Memecahkan Masalah pada Santri di Tahun Pertama Memasuki Pondok Pesantren," *Universitas Muhammadiyah Surakarta*, 2016.
- [24] E. I. E. Putri, "Hubungan Religiusitas dan Kecenderungan Pola Asuh Otoriter dengan Perilaku Prososial Remaja di Pondok Pesantren," *Ar-Risalah*, vol. XII, no. 2, pp. 24–40, 2013.
- [25] Desmita, *Psikologi Perkembangan Peserta Didik*, 7th ed. Bandung: Remaja Rosdakarya, 2017.
- [26] A. J. Martin and H. W. Marsh, "Academic resilience and its psychological and educational correlates: A construct validity approach," *Psychol. Sch.*, vol. 43, no. 3, pp. 267–281, 2006, doi: 10.1002/pits.20149.