

THE RELEVANCE OF POSITIVE EDUCATION CONCEPT FOR *PESANTREN* IN INDONESIA

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ABSTRACT

Studies on positive education that integrates traditional education with happiness and well-being is increasing rapidly. Unlike previous studies that were conducted in context of the Western world, the study aims to examine the relevance of special positive education to the education system in Indonesia particularly at *pesantren*. The research uses a qualitative approach with a case study design examining the concept of positive education offered by Seligman and its relevance to the education system at *pesantren*. The results show that the positive education program was designed at *pesantren* to teach well-being and achievement. Its implementation consists of several stages: teaching, embedding, and living positive education. The education system at *pesantren* is carried out in a curriculum namely the academic curriculum and the hidden curriculum. The hidden curriculum becomes a medium for transformation of *santri* character, values, morals, resilience, and the meaning of life based on religious values. There is a relevance relationship between the education system offered in positive education and the education system applied at *pesantren*. *Pesantren* in fact have implemented the principles offered by positive education although they have not taught specifically in one material about well-being, happiness and resilience as programmed in the implementation of positive education.

Keywords: Islamic Boarding School Education, Positive Education, Relevance

ABSTRAK

Perkembangan kajian tentang positive education yang mengintegrasikan antara pendidikan tradisional dengan kebahagiaan dan well-being semakin pesat. Namun, kajian tersebut lebih banyak dikaji dalam konteks dunia Barat. Penelitian ini bertujuan mengkaji relevansi positive education khusus dengan sistem pendidikan di Pesantren. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus, mengkaji konsep positive education yang ditawarkan oleh Seligman dan relevansinya dengan sistem pendidikan di Pesantren. Berdasarkan hasil penelitian ditemukan bahwa program positive education bertujuan mengajarkan skill of well-being dan skill of achievement. Implementasinya terdiri dari tahapan-tahapan, yaitu teaching, embedding, and living positive education. Sistem pendidikan di pesantren dilaksanakan dalam kurikulum, yaitu kurikulum akademik dan hidden kurikulum. Hidden kurikulum menjadi transformasi karakter, nilai, moral, resilience, serta pemaknaan hidup berlandaskan pada nilai-nilai agama. Ada relevansi antara sistem pendidikan yang ditawarkan dalam positive education dengan sistem pendidikan di pondok pesantren. Pesantren dalam realitasnya telah menerapkan prinsip-prinsip yang ditawarkan oleh positive education, walaupun belum mengajarkan secara spesifik dalam satu materi tentang well-being, happiness, dan resilience sebagaimana yang diprogramkan dalam implementasi positive education.

Kata Kunci: Pendidikan Positif, Relevansi, Sistem Pendidikan Pesantren.

INTRODUCTION

An educational institution is a forum that plays a crucial role in educating, fostering, and preparing students to face a better future (Gazali, 2013). Ironically, nowadays, many educational institutions are still oriented towards preparing their students to face the world of work and academic achievement and neglect the involvement of education for well-being skills in the educational process (Seligman et al., 2009). However, it is undeniable that developing outstanding students indicates educational institutions' success in educating their students. However, the core indicator of success also cannot be separated from students' well-being, in which the students with a positive and high level of well-being have an opportunity to be self-motivated, have positive emotions, and have effective learning skills. On the other hand, students who experience a low level of well-being have negative psychological conditions (Darmayanti & Daulay, 2020). Negative psychological conditions such as depression, stress, hypochondriac, and gloominess lead to underachievement in academic achievement, social skills, and positive thinking skills.

In an analogous case, some study was conducted on the deficiency of self-wellbeing in the educational sector. A study by Seligman et al. (2009) and Oyeniyi et al. (2021) revealed that stress and depression conditions would lead to the decadency of positive well-being, which may lead to the condition of students' academic performance deficiency. Depression and anxiety experienced by children at school occur in many countries, where adolescents mostly experience major depression in school (Lewinsohn et al., 1993). School-age children were a group that was vulnerable to experiencing very high depression worldwide; almost 20% of school-age children experience clinical depression (Lewinsohn et al., 1993). A study on high school and university students in eight major cities in China reported that 44.3% of students experienced depressive symptoms caused by stress (Sun et al., 2010). In the same vein, a research finding from Boyd et al. (2000) reported that the primary cause of depression is associated with many behavioral outcomes and negative psychological. At the same time, other studies reported that internet addiction accounted for mental illness and depression (Yang et al., 2014). Moreover, several studies conducted in several other countries, such as Italy (Frigerio et al., 2001), Saudi Arabia (Alharbi et al., 2019), and Australia (Rowland et al., 2022) reported that there were still many students who depression and still not well resolved.

In Indonesia, a study that investigated stress and depression revealed that about 5% of school-age children experienced depression; the highest factor of the risk of school-age children experiencing depression was due to pressure while studying at school (Haryanto et al., 2015). This concern caught the public's attention due to the crisis of public trust in the learning environment in schools. In 2012, Indonesian Child Protection Commission (KPAI) also conducted survey research to discover the cause of students' unhappiness at school. From survey data obtained, it was reported that 87.6% of 1.026 participants were physically and verbally bullied at school. In addition, in 2018, the same organization conducted second research, and the report still revealed the same case with additional information that there were around 161 cases of violence associated with bullying at school (Muttaqin, 2021). The bad attitude of the student toward their friend such bullying was not only a problem that occurred in the school environment. Besides, depression also emerged in students' homes and their local communities. Such as parenting style, family conflicts, and unhealthy neighborhood relationships. Disabilities such as physical impairments, physical illness, and chronic disease conditions also became sources of mental depression. Other things are an economic disadvantage, lack of emotional intelligence and violence against children (Saputri & Nurrahima, 2020).

In response to students' well-being in education sectors, some schools around the globe implement curriculum of positive education that covers five PERMA (positive emotions,

engagement, relationships, meaning, achievement) offered by Seligman (2011) to tackle and prevent stress, depression, self-isolation, bullying occur in the school environment. A study conducted by Zhao et al. (2019) stated that the concept of positive education was a concept that is aimed at improving academic achievement, character strengths, and students' well-being by involving student welfare. In their research, Zhao et al (2019) investigated the intervention of positive education in preventing students' depression and asserted that positive education successfully precluded the occurrence of depression among adolescent students. In addition, positive education offers a combination of traditional education principles involving happiness and well-being in the teaching and learning process (Seligman et al., 2009). The pioneer of positive education, asserted that "*More well-being is synergistic with better learning*", and it is likely to produce increases in learning (Seligman, 2002). Other research also reported that well-being promotes positive mood and broader attention (Bolte et al., 2003; Fredrickson, 1998; Fredrickson & Branigan, 2005; Rowe et al., 2007), capability to think positively (Isen et al., 1991), and triggering creative thinking (Estrada et al., 1994).

The context of this research focused on the relevance of implementing positive education in *pesantren* in Indonesia. At the same time, the learning method in *pesantren* was also not merely limited to the knowledge obtained from the teaching and learning process in the classroom. The learning goal was also to build Islamic morals, values, skills, and mental thoughtfulness, especially well-being. The enhancement of this goal has not only been done in the classroom but also practiced and engaged outside of the classroom. Subsequently, this engagement could lead to habitual behaviors in students' everyday life (Zarkasyi, 2020). In this illustration, KH. Imam Zarkasyi (the head principal of *pesantren* modern Gontor) stated that the values and morals of students could be introduced by forming a moral environment; all educational stakeholders worked together to create a positive environment and atmosphere based on Islamic principles and values.

KH Imam Zarkasyi stated that mental skills education at boarding schools aimed to form a mentally strong generation. The mental character education proposes five souls of *pesantren* (Five Spirits): sincerity, simplicity, independence, Islamic brotherhood, and freedom (Zarkasyi, 2020). *Pesantren* institutions were very influential in implementing moral education and mental skills for 24/7 learning hours in the boarding school. *Pesantren* organized mental skills education through extracurricular activities inside and outside school hours (Hardoyo, 2009). Every educational institution intended to develop cognitive, social, and emotional students. Islamic boarding schools provided cognitive-oriented education and guided their students to maintain positive emotions and social intelligence to help them socialize with their community (Aulia, 2015). The ideas about education oriented to the cognitive, emotional and social domains in the educational process were inseparable from the theory about positive education. In this case, positive education was the academic practice that was oriented to the cognitive skill and students' well-being in the teaching and learning process (Halliday et al., 2019). In brief, the education in the Islamic boarding school is similar to positive education.

The rapid development of positive education research in various countries aims to foster positive feelings, positive cognition, and positive behavior in the school environment (Norrish et al., 2013). Experimental research on several schools in eight major cities in China reported that positive emotion intervention could prevent depression in students (Sun et al., 2010). This is also supported by research conducted in Finland, which resulted that positive education is an effective tool for improving the well-being of teachers and students (Sandholm et al., 2022). Based on the previous research, most of them conducted experimental research to investigate implementing positive education on five PERMA in some schools. In other words, positive education was not implemented in the school curriculum before. Conversely, the object of this study was a school that had already implemented five characters building,

ranging from sincerity, simplicity, independence, Islamic brotherhood, and freedom; also the student's well-being (Zarkasyi, 2020). In five PERMA, those character-building was also oriented to the positive education on five PERMA by Seligman.

The research was also conducted in one of the eldest *pesantren* in Indonesia. The research reported that the elderly experienced positive experience. Those are developing positive emotions, being motivated to be involved in every boarding school activity, and growing the meaning of life in themselves (Desiningrum et al., 2019). However, the positive education research conducted at Islamic boarding schools for the elderly only covered three indicators (positive emotion, engagement, and meaning of life) of high-level well-being from positive education. Meanwhile, the two other indicators (achievement and relationship) was absent in its process. The participant's age was not a school student, it also considered as the gap in the study that needs to be investigated. Therefore, it can be concluded from the previous discussion that it requires a more in-depth study of the relevance of the concept of positive education as a whole with the education system in *pesantren*.

METHOD

The research was a case study by applying qualitative method. The data sources used purposive sampling, which was aimed to match with the research background (Brayman, 2015; Yin, 2014). The data obtained from three *pesantren* in Indonesia: *pesantren* Al-Amien Prenduan (Madura), An-Najah Cindai Alus (Banjarmasin), and *PPIQ (Pesantren Integritas Qur'ani)* 368 Bandung. The data obtained were collected through interviews, observation and documentation. The interview was done by gathering the data from the teachers. The observation was done by monitoring the entire of the students' activities inside boarding school. In order to support the data obtained, some documentations were photographed and recorded during the process. Miles & Huberman (1994) theory was applied to analyze the final data collected, data display, data reduction, and drawing conclusions.

RESULTS AND DISCUSSION

To investigate the relevance of positive education referring to Seligman's five high levels of well-being (positive emotions, engagement, relationships, meaning, achievement) with the education system in *pesantren*, the results of the present study will be described and followed by discussion.

Positive Emotion

The study found that living inside boarding school with no access to electronic communication and stay apart from the families is big deal for several students of boarding school (Alif, Personal communication, June, 2022). A teacher in Al-Amien boarding school noted that feeling lonely, missing the family, and feel not like at home, difficult to socialize are a condition that most of students in the boarding school might experience. In this condition, the boarding school played its responsibility to tackle the students' problem and to maintain the positive emotion in the boarding school environment. There are some measures to help the students maintaining their positive emotion. The action was done either individually or in group such in school program that is held by the boarding school. In this indicator, people who experience positive emotions were characterized by having enjoyment, interest, satisfaction and love. In contrast, people who experience negative emotions were characterized as anxiety, anger and hopelessness (Diener et al., 1991).

Positive emotion can be maintained in *pesantren* Al-Amien. The boarding school held an art festival performance in every three months. In this program, each group of student sent their representative to perform on the stage. The students create art works in various kinds of shapes, and colors. This activity was intended to maintain the students' happiness and release

students' burden and sadness through creating some art. A study about positive emotions in art therapy research revealed that art is therapy to enhance mental health by improving positive emotions and neutralizing depression and negativity through the process of art-making (Chilton et al., 2015). It can be considered that art is a method to prevent the emergence of negative emotion.

Pesantren PPIQ Bandung has implemented the obligation of fasting for two days on Monday and Thursday (Alfian, Personal communication, June, 2022). There are some benefits to fasting apart from rewards from God. The potential health advantages include losing weight from obesity, enhancing blood sugar control, improving brain function and preventing cancer. A study also mentioned that the fasting quality correlated with students enjoyment, pleasure and happiness, with a percentage of 0.466. The study also mentioned that when fasting, students controlled and prevented themselves from doing something destructive and bad; they were more patient and follow Allah's guidance and the direction mentioned in Quran and Hadith. The impact of those acts led to positive emotion, satisfaction, and happiness (Muhopilah et al., 2018). Fasting was recommended as the students' lifestyle in the boarding school. Students were advised to accomplish some *sunnah* fasting, such as Monday and Thursday fasting, *Ayyūra* fasting, *Syawāl* fasting, etc. Sunnah fasting teaches the students how to hold their hunger and anger and maintain positive behavior. The student reported that they feel more sensible, relaxed, and enthusiastic in carrying out the task during the day compared with when they were not fasting. When they were not fasting, they tended to feel sleepy and unenergetic (Alif, Personal communication, June, 2022). It can be concluded that fasting has a reliable connection to maintaining positive behavior and emotion.

Positive emotion is also derived from gratitude for the things that happen in life (Norrish et al., 2013). *Pesantren* An-Najah teaches students to express gratitude at the end of the day or before going to bed. This activity was embedded in the curriculum and part of the daily activity schedule (Zuhairi, Personal communication, June, 2022). A teacher in *pesantren* An-Najah explained that the bedroom supervisor led the praying and asked the student to contemplate the good thing they obtained during the day. They could perform well during class, study well, eat healthy food, had lovely friends and felt blessed and lucky to be school members. A study asserted that positive emotions, particularly gratitude, played a crucial role in encouraging people to immerse and engage in positive manners and behaviors, which also led to self-improvement. This study also proposed and offered reinforcing evidence that conveying gratitude led someone to convene the measure to enhance themselves through improvement in elevation, humility, and connectedness (Armenta et al., 2017). Expressing gratitude could be done through launching two *raka'ah* of praying and dhikr individually or together (Alif, Personal communication, June, 2022). In the morning, in front of the class, the students performed the short ceremony led by the teacher. During the ceremony, the teacher prayed morning *dua* and expressed gratitude, then asked about the students' condition. Representing gratitude before starting the day transformed students and other class members positively and sustainably. A study also pointed out that gratitude is equivalent to other positive emotions that broaden individual thinking, grow personal and social development, and strengthen community and individual health and well-being (Fredrickson, 2012).

Engagement

The study found that *pesantren* have managed their efforts to engage students in all boarding school activities. this program is a challenging work for *pesantren* teachers (Zuhairi, Personal communication, June, 2022). The teaching team of *pesantren* An-Najah reported that some students were uninterested in participating in some programs, for instance, an extracurricular activity, a scouting program. Students tended to leave the program or did not attend this problem led the teachers to find new ideas and solutions. The scout program was

held by the student committee of grade 11. This student committee arranged and handled a weekly scout program only by themselves with no teacher intervention. After the teacher knew that some students were less interested or even disliked the program, the teachers decided to participate and help the students' committee to prepare the weekly program. They designed and organized some exciting activities every week before the day (Zuhairi, Personal communication, June, 2022). The existence of the teacher among the students became the solution to attract students' interest and engage with the activities. The teachers became not only a teacher but also role models, a friend, and parents for the students. The engagement between the teacher and students in some fun activities creates not only positive engagement in the program but also generates positive emotions and positive healthy relationships between them. The teacher from *pesantren* PPIQ also implemented a similar action that the teacher *pesantren* An-Najah did (Alfian, Personal communication, June, 2022). Engagement is the involvement of activity and satisfaction feeling in accomplishing the activity (Seligman, 2011). High levels of engagement in a movement were associated with feelings of engagement and comfort to do the activity (Hidayat et al., 2018).

Teachers in *pesantren* An-Najah and PPIQ in this study show their support for students program. The presence of teachers in the scouting program and speech practice has proven their engagement. The activity was designed as a process of embedding humanity, such as affection, empathy, attention, and compassion. Comparative research about reinforcing the importance of engagement in meaningful activities and its association with enjoyment in adolescence (Taiwan and Malaysia) found that engagement in participating in meaningful activities led to happiness and enjoyment in accomplishing it. It also discovered that the implication of instilling humanity, such as empathy and compassion, is the primary matter to be considered as part of students' positive development in education. Students emanate happiness from being involved in naturally meaningful and motivating activities (Lee, 2017).

Geelong Grammar School is a role model school of positive education in Australia. It offered different treatments to enhance students' positive engagement in school activities. For instance, before camp activities, the students were asked to create a sketch of their strength in visual art. This sketch would be used as their "*Shield of strength*" (Norrish et al., 2013) to participate in the camp activities and assist them in overcoming individual or group challenges while participating in some activities during the camp program. This action is intended to support the students in building their character and identifying their capabilities. The Similar engagement activity was done by *pesantren* Al-Amien. What made it a little different from Geelong Grammar School was the students were given a sheet of notes of their classmates' names. Every note was written with one student's name on it, and every student had to write a message for their friends and tell them what skill they were good at or capable of. This activity was also intended to support the students in recognizing their capabilities and enhancing their confidence. By knowing the self-capabilities, students at *pesantren* Al-Amien felt more engaged with the activities they were joining (Alif, Personal communication, June, 2022). As Vella-Brodrick et al. (2009) asserted that engagement was the most powerful part of increasing positive character and life satisfaction. Madeson (2021) also argued that pathway to obtaining engagement is participating in activities that interest and engage, identifying self-ability and doing enjoyable activities.

Relationship

The study found that in *pesantren* students lived together with their peer all the time. They were placed in a series of boarding school activities from awake until they ended the day. Living under the same roof with other students from around Indonesia sometime was unfavorable for several students. They need to maintain their positive feeling and emotion in facing many different types of other student characters, attitudes and behavior (Zuhairi,

Personal communication, June, 2022). Students tend to restrain from socializing with other students from other regions and limit their social circle to only their classmates. Sometimes students had fights and arguments with the older or younger students (Zuhairi, Personal communication, June, 2022). *Pesantren* has several strategies for reducing social distancing between students with different backgrounds of regions, grades, and ages. They placed the students randomly with different backgrounds of regions, grades, and ages in one place in the bedroom. One bedroom consisted of 15 students. They live together under the monitoring of one teacher in each room. Other strategies to create positive social interaction were celebrating and praising their roommate who had a birthday or won a medal in a competition. In addition, another strategy to maintain a positive relationship was if students experienced such sickness, a family passed away or failed in the competition, the teacher asked the students to write a motivational note on a post-it and stick it in front of his/her cupboard (Alfian, personal communication, June, 2022). Positive Relationship was building healthy relationships with others, feeling cared for and supported by others and feeling satisfaction in social relationships (Seligman, 2011)

Most *pesantren* maintain powerful attention from family for students to achieve happiness. Since the students in *pesantren* were apart from their families, they should struggle to live happily in *pesantren* An-Najah, Al-Amien, and PPIQ. The relationship between their students and family was facilitated by scheduling the appointment in once a week from Friday morning until the afternoon. In the same way, other schools also practiced the tradition of actively responding to someone's condition (either good or bad news) by listening and discussing their peer's condition (Norrish et al., 2013). This approach was highly recommended to maintain positive connections among the students. This practice was known as Active-Constructive responding (ACR). Gable & Reis (2010) defined ACR as responding to other people's news or condition with an active, genuine, and supportive interest in constructing positive relationships. Moreover, several studies showed that relationships with family and social connections significantly impacted happiness and meaningfulness (Delle Fave et al., 2011). This moment was successfully charged with the students' happiness and well-being. There are some pathways to achieving positive relationships that can be implemented in daily life. First, join interest groups or communities, build new relationships with others by communicating with some stranger, establish good relationships with others, and reconnect and visit old friends and relatives who have lost contact for a period of time (Madeson, 2021).

The study found that *pesantren* have practiced the habit of eating together. The students ate together on one big plate. They shared every single meal. They could only start eating if their friends were sitting with them, and then they could start eating (Alfian, Personal communication, June, 2022). In *Pesantren* An-Najah, students did similar things as in PPIQ; togetherness was the primary matter that needed to consider before they relieved their hunger. Sometimes, to make their mealtime more enjoyable and delicious, one of the group members made a special dish such as chili paste and salad (Zuhairi, Personal communication, June, 2022). Commensality, the action of having a meal together, such as dinner, lunch or breakfast, was an essential human ritual that provides advantage beyond the physical and biological demand for food (Marovelli, 2019).

In *pesantren* Al-Amien, the way students eat together differed from the two previous *pesantren* schools. In Al-Amien, the student ate together on separate plates but still at the same table, in the room and at the same time (Alif, Personal communication, June, 2022), Eating together at the same table delivered essential cultural distinctions, and opportunities for understanding between individuals may be constructed (Biggs & Haapala, 2021). The atmosphere of togetherness could still be felt; students also shared their extra meals. For

instance, when their family posted them extra food or when their relatives visited the students, they have a lot of food, and during meal time, the student with excess food will share it with other students in that room. Thus, every student experienced the same thing as the one with spare meals or food, especially those who were poor or lived a thousand distance from their family. Huang et al (2022) asserted that a label of "eating together" could enrich and improve the price values of foods; any food, as long as it eats together, the taste was not a big deal. Moreover, eating with others promotes several conditions and activities, typically identified as sources of delight and enjoyment in constructing the necessities for sociability (Danesi, 2012).

Meaning

The present study found that *pesantren* caters some activities to grow students' life meaning through activities such as sharing food with the congregation of Friday praying in the boarding school mosque. This activity is named "*Friday Sadaqah*". This program gathers fundraising or donation from the students, families and the neighborhood and distribute it to the orphanage, elderly, homeless, needy people, and people affected by natural disasters. In celebrating *'Īdul Adhā*, the annual Muslim celebration, *pesantren* provided space for students and the neighborhood to sacrifice animals and distribute sacrificial meat to the local community, poor, etc. All previous activities were intended to grow the meaningful of life, respect, and build relationships with others (Alfian, personal communication, June 2022). Positive meaning is an individual who dedicates himself as best as possible to do great things and become beneficial for himself and others. This occurrence can be interpreted as living a meaningful life (Post, 2005; Seligman, 2011). The way to build a meaningful life is to involve ourselves with extracurricular activities, social groups and volunteers we like, dare to try new and creative things, and always consider how to contribute or benefit others (Madeson, 2021). A meaningful life was related to charitable nature where individuals were committed to helping others and providing benefits to others (Hill et al., 2010; Noble & McGrath, 2015). In conclusion, the values of caring between humans and nature, spirituality and religiosity, cooperation, responsibility, honesty, simplicity, independence, patience, humility, freedom, sincerity, discipline and independence have been taught from an early age in Islamic boarding schools (Zuhairi, personal communication, June 2022). Learning these values can be done through formal teaching, learning the moral value, giving advice, habituation, applied in rules and supervision. Besides, these values are expressed in activities such as worship in assembly, evening meditation, cleaning rooms, being active in student organizations, and community service (Alif, personal communication, June 2022).

To raise students' awareness to be fully involved and engaged in all boarding school activities, students must understand the meaning and benefits of these activities. To grow students' motivation to participate in activities at the boarding school, students must know in advance "What are they looking for in a boarding school?" this jargon was displayed through visual media banners in every corner of the school (Alif, personal communication, June 2022). In *pesantren* PPIQ, the students were accepted to be students in the boarding school. Students took an interview test including the question, "is it your passion to study here? And if you accepted to be a student here, what is your goal?". These questions measured the extent of students' readiness and passion for studying at the boarding school. Those questions also led to understanding the meaning of their goal and assisted the students in understanding and planning what they will do and reach in the boarding school. Besides, to increase students' understanding of the meaning of each *pesantren* program, before they started the activity, the teacher provided some explanation about what are the advantages of doing the particular activity and what kind of skills the students will obtain. Therefore, by delivering that information and explanation, the possibility of student participation and excitement in joining the program will increase (Alfian, personal communication, June 2022).

Some studies supported the previous activity. Niemiec & Ryan (2009) stated that teachers who assisted students in developing a sense of meaning by providing information about the goals and benefits of certain activities would foster student autonomy in choosing learning activities at school. Skinner et al (2008) also argued that students with high autonomy at the beginning of the semester tend to develop feelings of pleasure and a strong effort in learning for one semester; on the other hand, students with low autonomy tend to feel bored and frustrated. Students will feel they have a sense of purpose if their goals are reasonable (Hill et al., 2010). Individuals with a purpose in life have been shown to develop high life satisfaction in adolescents and adults (Noble & McGrath, 2015). This is also implemented at the Geelong Grammar School as the role model in implementing positive education. Students promoted the understanding of meaningful life by asking the students to reflect on what it means to live a meaningful life, analyze myriad sources of meaning, and consider the complex connection between meaning and contentment (Norrish et al., 2013). Individuals with a clear meaning and purpose were considered individuals with optimal health (Ryan & Deci, 2001). Several studies emphasized that people with a purpose in life avoid stress and depression, have strong social relationships and have high life satisfaction (Bronk et al., 2009).

Accomplishment

In this study, Islamic boarding schools applied a 24-hour educational system to educate their students. They consistently persevere to educate and guide their students to develop their potential (Desiningrum et al., 2019). Positive accomplishment is self-potential development to achieve intended goals (Norrish et al., 2013; Seligman, 2011). Reaching the targeted goals could affect well-being and happiness (Sekarini et al., 2020). The pathways in achieving the accomplishments could be achieved by arranging specific, measurable, attainable, realistic, and time-bound goals. It could also be performed by reflecting on the successes obtained in the past and using creative ways to achieve the goal (Madeson, 2021).

In this study, some students experienced obstacles in accomplishing their achievements, such as they could not reaching the standard of the academic level or target that the boarding school determined (Zuhairi, personal communication, June 2022). Many students did not complete the academic assignments. Some of the students were inactive to participate in intra-curricular or extracurricular activities held by *pesantren* (Alif, personal communication, June, 2022). Inactivity, laziness and other negative behavior were caused by several things. Those were the lack of understanding of the importance of achieving the goals. Students felt worthless, unskilled, unconfident, less motivated and introverted. Lastly, students did not have dreams and targets to be achieved. *Pesantren* made some efforts to overcome students' problems. Firstly, it assists them in finding their talents and strengths and guide them to find their passion and reach their dream. Secondly, it provides personal guidance or lecturing for students experiencing difficulties in learning. Lastly, it invites successful *pesantren* alumni to present a motivational speech and successful steps in front of the student in order to inspire them (Alfian, personal communication, June, 2022).

An identical problem also occurred at Geelong Grammar School, Australia. The students lack self-motivation and have no dreams and purpose in life are the examples of the problem. Similar action was also carried out to tackle the problem. The school invited an expert to lecture and train the students who experience difficulties in learning and finding their passion. The training was arranged to develop the student's potential skills. Every human was born with capabilities and potential that either can be changed or cannot be changed. On the other hand, potential that can be changed is seen as soft so that it can still be explored and developed (Dweck, 2006). Assisting students in dealing with obstacles in achieving their goals was crucial due to an increase in the globally competitive work environment in the next future that students will likely face (Norrish et al., 2013). Furthermore, supporting and exploring

students' potential and mental health was also an essential factor in influencing the effectiveness of student learning because a healthy mentality will develop positive emotions. Positive emotions will impact creative and critical thinking (Fredrickson, 2001), and ultimately improve the individual's well-being (Sheldon et al., 2010).

The implementation of the education system in Islamic boarding schools has been managed comprehensively for 24 hours. The curriculum applied was not solely academic but also a non-academic curriculum (hidden curriculum) (Zarkasyi, 2020). Implementing the non-academic curriculum functions as a character, emotional, moral, and value education. Implicitly, the non-academic curriculum was used in every student activity, such as intracurricular and extracurricular organizations (Hardoyo, 2009). *Pesantren* provides various kinds of student organizations used for students' self-development where students were free to choose the organization they are interested in. The number of students activities can be assumed that students will feel happy whereas exciting activities will make students happier (Muhopilah et al., 2018). Another study stated that students in *pesantren* experienced a good level of well-being which is influenced by several factors such as students having good relationships with teachers and other students who come from all over the region, developing self-quality (self-adjustment, toughness, and religion), developing a meaningful life appreciation through religious values (Muliadi & Hidayat, 2022).

Implementing positive education programs not only promotes the well-being of students in the school context but also comprehensively cover the ecological context of students both inside and outside the school environment (Coulombe et al., 2020). The positive education is aimed to strengthen individual positive character and students' resilience abilities to overcome hardships, improve students' well-being, and provide opportunities for students to flourish (Seligman et al., 2009). Similarly, *pesantren* institutions aimed to educate students to have intellectual and emotional abilities and religious character (Nofiaturrehman, 2014). Therefore, *pesantren* educates students with academic abilities and character strengths. The characters include excellent honesty, high discipline, paying excellent attention to personal and environmental hygiene, caring, independence, hard work, courtesy, responsibility, and well-developed creativity (Gumilang & Nurcholis, 2018). Besides that, the character-building carried out by *pesantren* was not only worldly-oriented but interpreted life solely for worship by being close to God.

CONCLUSION

The present study investigates the implementation of positive education in *pesantren*. The presence of positive education as a branch of positive psychology offered an education system that integrates academic ability with well-being, happiness, and resilience. The positive education as a solution to the education system was oriented to the academic domain without connecting the students' mental health. The implementation process of the positive education program consisted of several stages namely teaching, embedding, and living positive education. The education system applied in *pesantren* provides students with knowledge in the academic field and applied character, emotional, and moral education were based on religious values. Consequently, in this matter, the curriculum in *pesantren* was known as the academic curriculum and the hidden curriculum. The hidden curriculum was a transformation of character, values, morals and the meaning of life from the experiences experienced by students when they were in *pesantren*. There was relevance between the education system offered in positive education and the existing education system in *pesantren*. *Pesantren* applied the principles offered by positive education even though *Pesantren* had not explicitly taught as subject material about well-being, happiness and resilience as it was programmed in the implementation of positive education.

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