Self-Adjustment in Modern Islamic Boarding Schools: A Study of Self-Regulation and Religiosity among Students

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Abstract / *Abstrak*

Keywords / *Kata kunci*

A student in general definitely needs adjustment to the new environment in his boarding school. Where this will be a challenge for them to be able to adjust to the existing. This study aims to determine the effect of self-regulation and religiosity on self-adjustment in female students at Pondok Modern Darul Hikmah.. This study used a causal-comparative quantitative method, with a sample size of 150 participants who were selected based on a purposive sampling technique. Data analysis in this study used multiple linear regression analysis techniques. The results of the hypothesis testing that has been done show R Square or a coefficient of determination of .321, which is interpreted that the variables of self-regulation and religiosity simultaneously have an impact on the self-adjustment variable. And based on the f test performed, it is known that the value of Sig. .000 <.05 indicates that self regulation and religiosity variables simultaneously affect self adjustment variables. Thus it can be concluded that simultaneously self-regulation and religiosity have an impact on self adjustment

Self Regulation;
Religiousity;
Self Adjustment

Seorang santri secara umum pasti membutuhkan penyesuaian diri dengan lingkungan baru yang ada di pondoknya. Dimana hal ini akan menjadi suatu tantangan bagi mereka agar bisa menyesuakan diri dengan norma yang ada. Penelitian ini bertujuan untuk mengetahui pengaruh regulasi diri dan religiusitas terhadap self adjustment pada santriwati Pondok Modern Darul Hikmah. Penelitian ini menggunakan metode kuantitatif kausal komparatif, dengan jumlah sampel 150 partisipan yang dipilih berdasarkan teknik purposive sampling. Analisis data dalam penelitian ini menggunakan teknik analisis regresi linier berganda. Hasil uji hipotesis yang telah dilakukan menunjukkan R Square atau koefisien determinasi sebesar .321 yang mana diinterpretasikan bahwa variabel regulasi diri dan religiusitas secara simultan berpengaruh terhadap variabel penyesuaian diri. Begitupula berdasarkan uji f yang dilakukan, diketahui nilai Sig. .000 < .05 yang menunjukkan bahwa variable regulasi diri dan religiusitas secara simultan berpengaruh terhadap variabel penyesuaian diri. Dengan demikian dapat disimpulkan bahwa secara simultan regulasi diri dan religiusitas berpengaruh terhadap penyesuaian diri.

Regulasi Diri;
Religiusitas;
Penyesuian Diri

Introduction

Indonesia boasts a diverse range of educational institutions, providing parents with a multitude of options to place their children for the pursuit of knowledge. Among these institutions are those that prioritize religious education and its application, known as pondok pesantren (Islamic Religious Boarding School) (Qomar, 2006). Pondok pesantren are widely recognized for their strong emphasis on religious teachings and regulations. As a result, santri (students) who attend these institutions are often regarded as having high levels of religiosity and discipline (Nadzir & Wulandari, 2013). According to a news article published by Hatta (2022), based on the Education Management Information System (EMIS) data, there are 27,732 pesantren with a total of 3,666,467 students. Meanwhile, according to the Ministry of Religious Affairs' Pondok

Pesantren Database in 2019, there are 27,722 pesantren in Indonesia with 4,173,027 students. Among the many scattered pondok, one is Pondok Modern Darul Hikmah, which essentially has the same meaning as a pondok pesantren but with a modern approach. A traditional Islamic educational institution, a pondok pesantren teaches various classical Islamic books in the fields of fiqh, aqida, tasawwuf, and others (Dhofier, 2011). On the other hand, a modern pondok is an Islamic educational institution that teaches classical Islam using foreign languages, namely Arabic and English. At the same time, there are many rules to be followed and many mandatory activities to be carried out. This will certainly be a challenge for new students to adjust and will become a habit for older students because once they are accustomed to the existing norms, they should be able to adjust to their environment (Pritaningrum & Hendriani, 2013).

However, based on the violation data obtained by the researcher, it shows that 83% of the total 200 female students in Pondok Modern Darul Hikmah have violated the existing regulations in terms of security, teaching, and language. On the other hand, the researcher also conducted unstructured interviews with the management regarding the types of regulations violated by the senior female students. Based on these interviews, there are various types of violations, one of which is the large number of female students who leave without permission (run away), female students who bring electronic devices, skip school arbitrarily, pretend to be sick, often violate language rules, fight, and others. When viewed from the aspect of selfadjustment put forward by Schneiders (1955), this deviant behavior does not optimally fulfill the aspects of self-adjustment. Namely, there are several aspects, including the individual's ability to socialize (adaptation), the individual's ability to adjust to social and moral norms (conformity), the individual's ability to solve problems and regulate behavioral responses (mastery), and the ability to understand various individual characteristics (individual variation). From the several aspects that have been explained, it shows that senior female students have not been able to adjust well in their pondok. This is reinforced by the results of research by Setiani et al. (2021) which conducted research on students at the Assiddiqiyah Islamic boarding school, stating that 16%-25% of students leave the pondok without permission due to difficulty adjusting to the pondok environment. And this has increased from year to year. On the other hand, quoting from a news article written by Nawawi (2019) from the NU Online Team on the halal bi halal event (bonding/visitation before Eid-al-Fitr) at the K.H Abdul Wahab Hasbulloh Tambak Beras Leading Madrasa Aliya, Jombang, East Java, there were many parents who came to enliven the event and also to meet with the caretakers of the pondok. However, it turned out that the goal of the parents was not only to visit, but the majority of the parents actually planned to say goodbye to pick up their children to go home because the students were not comfortable in the pondok and could not adjust to the environment. Then there were also several cases of problems that occurred in the Al Multazam integrated Islamic boarding school, one of which was that 103 students ran away, then 21 students with fighting cases, and 26 students brought mobile phones, so it can be concluded that adjusting to the environment of the pondok is not easy (Suwarno, 2017).

Based on the phenomena above, it can be proven that not all students in the pondok can adapt well. Therefore, it is not impossible for a student to violate the regulations that have been set by the pondok. This can also be seen from the percentage of violation rates which always increase every year from some of the cases above. With the various problems above, it is certainly contrary to the concept of an individual to be able to adjust to inner demands and applicable norms or called self-adjustment (Schneiders, 1955). Especially if this happens to senior students who should be accustomed to the norms in their environment so that they are able to control themselves and can show the expected behavior. Thus, students can adjust to the demands of their environment so that they can avoid conflicts with existing regulations (Poerwanto & Murdiyani, 2021). However, in fact, there are still many senior students who cannot adapt well. While one of the skills that individuals must have in order to be wellaccepted by their environment is that they must be able to adapt to their environment in order to develop in it (Utama, 2017).

According to Ghufron and Risnawita (2012), self-adaptation is one of the important dimensions to be able to master the presence of the demands of the environment. Aligning between pressure and environmental needs also aligns with individual relationships in complex environments. Kartono (2008) explains that self-adaptation is an individual's attempt to achieve happiness as well as peace in oneself and the environment so that negative emotions will slowly disappear.

According to Schneiders (1955), there are four aspects of self-adaptation: adaptation, conformity, mastery, and individual variation. The presence of various factors affects a person's ability to self-adapt well. According to Bandura (1991), one of the factors is self-regulation. Self-regulation is an individual's attempt to control his behavior and maintain his commitment to a certain goal for a certain period of time (Ormrod, 2012). Self-regulation has three aspects: self-observation, the judgment process, and self-responsiveness. (self-response). When these three aspects are fulfilled, the individual will be able to regulate himself well. Therefore, the ability of the individual to regulate himself needs to be enhanced so as to be able to overcome and cope with self-oppressive circumstances.

In addition to self-regulation, the level of religiousness that an individual possesses can also affect self-adaptation. Religiousness gives a profound meaning to maintaining the balance of life, so that religiousness can make a meaningful contribution to the development of individual self-adaptation (Schneiders, 1955). Religiosity is a central endeavor to understand, live, and apply religious values in their daily routine Jalaluddin (2012). According to Huber and Huber (2012), religiosity is a process of perception, evaluation, and experience of individual religious beliefs used as a practical basis in living life. Religiousness in the individual has five dimensions: intellectual, ideological, public practice, personal practice, and religious experience. Of these five, the closest and most adaptable is the dimension of religious experiences, in which religious individuals have direct contact with the highest reality that can influence one's behavior. Then, on the dimension of public practice and personal practice, the individual will show how much commitment he has as a form of devotion to his religion, which will make religion the basis of his daily behavior, including when the individual adjusts to his moral and social norms Erikson (1982) explains that in adolescence, they will also face doubts and confusion about themselves before they can develop a fixed self-identity. Thus, it is necessary to have religious-based self-confidence to direct and regulate his behavior so as to be able to face the demands of internal and applicable social norms (Huber & Huber, 2012). Then there are dimensions of religiousness that will be used as a practical basis for living life. It is supported by Glock that religiousness in the individual leads to a religious life that can form a commitment to applying religious norms so that it can be the basis

of behavior, one of which is self-adaptation (Rakhmat, 2005).

Every young man, whether new or old, who chooses to immerse his education in the cottage, then they absolutely need and must prepare themselves to adapt to their new environment. And to be able to adapt well requires a number of supportive factors, one of which is to regulate himself well, and have a good level of religiousness anyway (Purwanto & Murdiyani, 2021). This is also supported by the Poerwanto and Murdiani study (2021) which showed that self-concept, self-regulation, and the level of religiosity showed a significant correlation with the self-adaptation that exists in the nursing home of Al Berr Pasuruan.

Previous research by Nabila and Laksmiwati (2019) also showed that there was a positive correlation between self-regulation and self-adaptation in the youth centers in the Darut Taqwa training house located in Ponorogo and stated that the better the quality of self-regulation, the better the way he adapts. Supported also by the results of the research carried out by Sari (2021) demonstrated the result of the analysis of the relationship between emotional maturity and religiousness and self-adaptation in the student resident in the hostel which means that when the maturity of emotional and religious maturity increases higher then the higher the adjustment of himself to the environment. In addition, Qomariyah (2019) found that there is a positive correlation between religiousness and self-adaptation to santriwati. And he stated that the higher the value of the religiousness of the individual, the better his adaptation to the environment of his cabin. Similarly, Silvany's (2019) study showed that there was a significant link between religiousness and self-adaptation in adolescents living in nursing homes. The higher the religiousness of the clergyman, the higher his adjustment in the cottage. Proved also by the study of Yulianto (2020) with results showing a correlation between religiousness and self-adaptation in the teenage madya living in the hostel Darel Hikmah.

On the other hand, researchers are interested in studying a santrivati because the rate of self-adaptation of women is lower than that of men. As supported by Tangkudung's (2014) study, the results showed that men are easier to adjust to local cultures, easier to adapt to both the environmental and individual learning processes, and more easily to adapt to the existing time compared to women. This is because women are

more emotional and emotional in nature, while men tend to be more rational and often use logic in thinking about things. According to Hurlock, emotional maturity indicates a person's stable state of feelings towards an object of concern which they will consider well when acting or deciding something (Hurlock, 2012).

From some previous research relevant to this article, there are differences on the subject side of the research problem being addressed, as well as differences in location and time. Subjects in previous research used centers and new students so the problem of self-adaptation difficulties has definitely occurred and become commonplace. However, this study uses the old centri subject where it is supposed that the older centri can adjust so that it can follow the existing norms and rules but the facts are the opposite. In Erikson's theoretical evolution of this old-fashioned teenager, they're beginning to build their own identity. where they start to be interested in having relationships with the opposite sex and want to have fun, and the mood changes so that at this stage they are expected to be able to regulate themselves well (Isturdiyana, 2019).

This research aims to determine the influence of self-regulation and religiosity on selfadjustment in female students at Pondok Modern Darul Hikmah. The hypothesis of this research is that there is an influence of self-regulation and religiosity on self-adjustment in senior female students at Pondok Modern Darul Hikmah. Based on the statements above, there are several factors that can affect the level of self-adjustment in students to be better, one of which is self-regulation and religiosity. Where when senior students can regulate themselves well and have a high level of religiosity, then these students can adjust to their environment so that the number of violations does not increase. In connection with this, the hypothesis in this study is that there is an influence of self-regulation and religiosity on self-adjustment of students at Pondok Modern Darul Hikmah.

Method

This research uses a quantitative research type with a causal comparative approach where the researcher will collect data when all interesting events have occurred or are known as *"ex-post facto"* (Azwar, 2019). The variables involved in this research are self-regulation and religiosity as independent variables and self-adjustment as dependent variables. In this study, the subjects used are senior female students of Pondok Modern

Darul Hikmah in Tulungagung, where the population is 200 people with a sample of 150 female students. This is determined based on the sample table compiled by Krejcie and Morgan (1970) with a margin of error of 5%. The criteria in this study are senior female students of Pondok Modern Darul Hikmah with a residence period in the pondok of more than two years. On the other hand, the researcher also sets criteria with an age range of 15-20 years. This age range is determined based on Erikson's developmental theory which explains that the age of adolescence (adolescence) begins from puberty to early adulthood, namely 13-19 years. At that age, adolescents will face the peak of their crisis versus identity confusion, so that adolescents will experience confusion and doubt about themselves before they can develop the right identity (Feist et al., 2017). The sampling technique uses one of the non-probability sampling techniques. Non-probability sampling is where not all members of the population have the same chance of being selected as a sample (Latipah, 2014). While purposive sampling is a nonprobability sampling technique which is a sample determination technique by using several criteria to be considered specifically so that it is worthy of being a sample, such as some of the criteria that have been explained above (Latipah, 2014).

Data collection techniques use psychological scales with the Likert scale type to measure someone's perceptions and attitudes towards a social object (Sugiyono, 2019). The researcher also uses three scale measuring instruments, namely the self-adjustment scale which is compiled by the researcher himself based on Schneiders' theory (1955) which consists of four dimensions, namely Adaptation, conformity, Mastery, individual variation with a total of 54 items, one example of which is on item 15 "When I receive a reprimand, I accept it with an open heart" using four answer choices. The self-regulation scale is compiled by Tazkya (2023) based on the theory of Bandura with a total of 36 items where each scale uses four answer choices, namely Strongly Disagree (STS), Disagree (TS), Agree (S), and Strongly Agree (SS). One example of item 15 on the self-regulation scale is "I am able to control my emotions when other people's words hurt my feelings". While the third is the religiosity scale where the researcher adapts the scale based on The Centrality of Religiosity (CRS) with a total of 15 items presented by Huber and Huber (2012) which consists of four dimensions, namely intellectual dimension, ideology, public practice,

private practice with using four answer choices, namely Very Rarely (SJ), Rarely (J), Often (S), and Very Often (SS). One example of the item is "How often do you perform worship?". The validity test of a measuring instrument uses the validity of the contents with Aiken's V formula based on the results of triple expert judgement. This is done to test the extent to which the statements given in the series of interventions correspond to the objective to be achieved. (Azwar, 2019). The values used in this content validity test must obtain a minimum score of .92. As for the coefficient value for the scale of self-adaptation, self-regulation, and religiousness, it is .92. From the results of the content validity test with Aiken's V formula, there are 7 elements on the Self Adjustment scale and 7 self-regulatory elements that show a range of values between .59 – .84 The elements are said to be invalid so they are not used by the researchers.

The reliability test in this study is based on Cronbach's Alpha using the application SPSS Statistics 25. The test of this research instrument was conducted with the help of 50 respondents from a modern cabin that holds the same criteria as the subject of the study, the reliability testing uses cronbach's alpha value of at least .7 so the research instrument (scale) will be considered reliable when its cronbach alfa value is > .7 or = 7 and vice versa if the value is < .7 then the study instrument must fall because it is considered unreliable. (Azwar, 2007). As for the terms of the different power test (corrected item), on each item, the minimum score obtained is > .25 or = .25 so that when the value of the corrected item is < .25 then the item is declared to be lost. (Azwar, 2015).

After three reliability tests, it was found that two items on the religiosity scale were dropped and the Cronbach's alpha value was .768, indicating that the religiosity scale was reliable and no further items were dropped. Thus, the final number of valid items is 11 items. Then, after two tests, it was found that 6 items on the self-regulation scale were dropped with a final Cronbach's alpha value of .881 > .7, indicating that the self-regulation scale was reliable and no further items were dropped. Thus, the total number of valid items is 23 items. While on the self-adjustment scale, after three tests, it was found that 12 items were dropped with a final Cronbach's alpha value of .906 > .7, indicating that it was reliable and no further items were dropped. Thus, there are 35 remaining items. The data analysis technique in this study uses classical assumption tests consisting of normality tests,

heteroscedasticity tests, multicollinearity tests, and autocorrelation tests, while hypothesis tests use multiple linear regression tests with the help of *SPSS Statistics version 25.*

Results

In this study, the researcher used senior female students of Pondok Modern Darul Hikmah as the target respondents with an age range of 15-20 years as many as 150 respondents. The data was collected using a questionnaire sheet that was distributed in hard copy and using purposive sampling techniques. Based on Table 1, it can be seen that 100% of the subjects are female with an age range of 15-20 years.

Table 1
Data Demografis Responden

	Category	Frequency	%
Gender	Girl	150	100%
Age	15	7	5%
	16	33	22%
	17	45	30%
	18	43	29%
	19	18	12%
	20	4	3%
Class	10 MA	53	35%
	11 MA	31	21%
	12 MA	66	44%
Time of death in the cottage	3 years	12	8%
	4 years	61	41%
	5 years	28	19%
	6 years	49	33%
follow extracurricular		136	91%
do not follow extracurricular		14	9%

Table 2
Level of Self-regulation

		Frequency	Percent
Valid	Medium	96	64.0
	High	54	36.0
	Total	150	100.0

Table 3
Level of Religiousness

		Frequency	Percent
Valid	Medium	5	3.3
	High	145	96.7
	Total	150	100.0

Table 4
Level of Self Adjustment

		Frequency	Percent
Valid	Medium	65	43.3
	High	85	56.7
	Total	150	100.0

Table 5

Heteroscedasticity Tests

Model	Sig
Self-regulation	.170
Religiousness	.196

From the table 2 can be seen that the level of self-regulation with the average category of 96 santriwati modern Darul Hikmah with a percentage of 64%, whereas the rate of self regulation with the high category of 54 santrivati modern darul hikmah with 36%.

From the table 3 can be found that the degree of religiousness with the medium category of 5 santriyati modern dareul Hik Mah with a percent of 3.3%, while the degree to religiousity with the higher category of 145 santriviti modern dareu Hikmah and 96.7%.

From the table 4 can be found that the level of self adjustment with the medium category of 65 santriwati modern Darul Hikmah with a percent of 43.3%, while the level of self adjustment with the higher category of 85 santriviti modern dareu Hikmah and 56.7%.

Normality Test Results

From the results of the normality test a significance value of .200 > .05 is obtained so it can be concluded that the residual value is normally distributed.

Based on table 5, the value (sig) for the regulation variable (X1) is .170 and for the religiousity variable (X2) is .196. Since the significance value of the two variables above is greater than .05, there are no symptoms of heterocadastasis in the regression model. Based on table 6, the known tolerance value for the self-regulation variable (X1) and the religiousity variable is .974 > .10. While the VIF value for auto-regulatory variables (X1 and X2) is 1.027 < 10.00. Regarding the basis for the results of the multicolinerity test, it can be concluded that the regression model does not show the presence of multicolinerity symptoms. According to table 7, the Durbin-Watson value (d) is 1.938. Furthermore, this value is compared to the value of the Durbin-Watson table at a significance of 5% with the formula (k;N). If the number of independent variables is 2 or "k"=2, while the sample number is "N"=150, then (K;N) = (2;150).

Table 6

Multicollinearity Tests

Model	Sig	Tolerance	VIF
Self-regulation	.000	.974	1.027
Religiousness	.000	.974	1.027

Table 7

Autocorrelation Tests

		Model Summary[b]			
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.567[a]	.321	.312	8.78777	1.938

Table 8

Uji F Simultan

	Model	df	F	Sig.
1	Regression	2	34.803	.000[b]
	Residual	147		
	Total	149		

Table 9

Uji t Parsial dan Persamaan Linear Berganda

		Coefficients[a]				
		Unstandardized Coefficients		Standardized Coefficients		
Model		B	Std. Error	Beta	t	Sig.
1	(Constant)	12.530	11.820		1.060	.291
	Self-regulation	1.310	.163	.555	8.058	.000
	Religiousness	.137	.166	.057	.824	.411

This figure then shows the distribution of the values in the durbin watson table. Then we found a dL value of 1.7062 and a dU value of 1.7602. The durbin watson value (d) is obtained as 1.938 > of the dU limit of 1.7602 and < (4-dL)= (2.2938). Then, as a basis for decision-making, it can be concluded that there are no symptoms of autocorrelation. Based on table 8, the F test serves to show whether or not there is an influence between several independent variables on dependent variables simultaneously or jointly. From the above table, it is known that sig. .000 < .05 so the hypothesis is accepted. From this, we can conclude that self-regulation variables (X1) and religiousness (X2) simultaneously influence the self-adjustment variables. (Y).

Simultaneous F test based on F count and F table:

F tabel = (k ; n-k) = (2 ; 150-2) = (2 ; 148) = 3.06

Based on table 8, it is known that F counts > F table (34.803>3.06) so it can be concluded that Self Regulation (X1) and Religiousness (X2) simultaneously influence Self Adjustment. (Y). It is also supported by the result of the R Square value or the determination coefficient of .321. It can then be concluded that self-regulation and religiousness have an influence on self-adaptation of 32.1% and the remaining 67.9% are influenced by other factors outside of this study.

From the table 9, the known t count value of the self-regulation variable (X1) is greater than the value of the table t, which is 8.058 > 1.976, so it can be concluded that the first hypothesis accepted which means, self regulation (X1), has a positive influence on self-adjustment (Y). whereas the t count of the variable religiousness (X2) in the above table is smaller than the t value of the table, which is .824 <1.976, then it is possible to conclude that the second hypotheses were rejected meaning that religion (X2), does not influence self adjustment (Y).

$$Y = 12.530 + 1.310\ X1 + .137\ X2 + e$$

Description :
  X1 : Self regulation
  X2 : Religiousness
  Y : Self adjustmentv

In table 9, the output of the partial t test with the formula t is as follows:

$$t\ table = \alpha/2{:}n{-}k{-}1$$

α = level of confidence (.05)
n = number of subjects
k = number of independent variables

$t\ table$ = $\alpha/2{:}n{-}k{-}1$
     = .05 / 2 : 150-2-1
     = .025 : 147

Distribution of value t table found value 1.976

In table 9, the double linear regression equation is obtained as follows: $Y = 12.530 + 1.310\ X1 + .137\ X2 + e$ Thus it can be explained that the result of the constant value of 12.53 shows that if the self-regulation variable (X1) and religiousness (X2) values are 0 then self-adjustment variable (Y) on santrivati will be constant which is 12.530. Then the magnitude of the $\beta1$ regression coefficient is 1.310. This suggests that each addition of 1% of the self-regulation variable (X1) will increase the self adjustment (Y) by 1.310. While the magnitude of the $\beta2$ regression coefficient is .137, this indicates that every addition of 1% of the religiousness variable(X2) will increase self-adaptation (Y), by .137. So it can be concluded that the higher the level of self-regulation and religiousness, the better the adjustment.

Discussions

The aim of this study is to find out whether there is a significant influence between self-regulation and religiousness on self-adaptation to santriwati. The research was carried out in Darul Hikmah's modern cottage in Tulungagung, East Java. The researchers used respondents with santrivati criteria who had been in the cottage for more than two years with an age range of 15-20 years. From these criteria, the researchers chose 150 subjects to be used as respondents in this study. In this research, the researchers used three measurements, namely the self-regulation scale, the scale of religiousness, and the self-adaptation scale. Based on the results of the categorization of the self-regulation variable it appears that the level of self regulation at the modern Darul Hikmah mansion tends to be moderate. While in the highest category, only 54 santrivati with 36 percent. This suggests that the old santriwati of the modern podok Darul Hikmah are able to develop aspects of self-regulation optimally but they tend to be inconsistent in doing so. Similarly, a study conducted by Wijayanti and Devi (2022) showed that the rate of self-regulation in middle majority

students was 94.8%, which means that eleventh-grade students have quite good self regulation even though sometimes they are still unable to control themselves in changing circumstances. In Nisa'i and Aulia's study (2021) the results showed that out of 80 students, only five were in the high self-regulation category so it could be understood that very few teenagers were able to manage their behavior well. This is because the students are actually able to control themselves with the norms in force but they have not been able to hold those norms, so maladaptive behavior appears. It is not only that they can adjust themselves to their new environment in the hostel, but also that they will be able to control their actions and behavior when they are in a hostel. But if the centurion can't control himself properly, then they'll get punished (Nabila & Laksmiwati, 2019).

Then, the variable of religiousness shows that the majority of santriwati modern mansions, Darul Hikmah have a high religiousity category with a percentage of 96.7% which is 145 centri. Whereas the five santrivati have a moderate level of religiosity, with a percent of 3.3%. This indicates that the santriyati modern manor of Darul hikmah can develop and apply aspects of religion to themselves very well. According to the findings of a survey by Sari (2021), regional students who resided in hostels had a high level of religiosity and used it as the foundation for their daily actions in order to live in harmony with their surroundings. Religious values play an important role and are considered to be very meaningful to human beings because, with the existence of religiousness, the individual can control anything, whether it is to be done or just thought. These religious values can be formed through learning and socializing, so from there, one's religious level can be influenced by family, friends, education, or even the environment (Nadzir & Wulandari, 2013).

Further on the self-adjustment variable, it can be noted that subjects with a medium category of 65 centrivati modern Darul Hikmah cottage had a percentage of 43.3%, while those with a high category of 85 centrifati modern Darul Hikmah cottage had a percent of 56.7%. Similarly, the Wijayanti and Devi study (2022) showed that the self-adaptation rate of XI students belonged to the highest category, with 67% from which it can be concluded that the majority of X high school students can adjust themselves to the presence of a changing learning system. However, this contradicts a study conducted by Nisa'i and Aulia (2021) where the results showed the level of self-

adaptation in the high category there were only 5 students with a percentage of 6.25%, which means that still very few students are able to respond according to their circumstances and are willing to adjust their behavior to the rules in school. In his research, he also stated that self-adaptation is formed according to how the individual relates to his social environment. Where the individual is not only forced to change his behavior, but is also required to adapt to his environment, both from the scope of his personality and the social and cultural norms that apply in his background, so as to create a harmonious relationship between himself and his social surroundings.

Poerwanto and Murdiyani (2021) revealed that every clergyman who is undergoing his education in the cottage must be prepared to be able to adapt to the new environment that exists in the cabin, ranging from the scope of rules and friendship, to the methods of learning used. Sari (2021) stated that it was natural for a clergyman to adapt to the new environment in his cottage because the many tribes and personalities of a person must have their own characteristics so this is what poses the challenge when it comes to establishing relationships with the new people who will later live in the same scope. In the study, Nabila and Laksmiwati (2019) said that the process of adaptation can be seen when an individual can behave according to existing rules, be able to face and solve existing problems, have a positive self-image both internally and externally, be capable of controlling emotions well, and be able to establish relationships in a good and beneficial way.

Its proximity to other centri can also have an impact on self-adaptation to the centri. When they support each other, they will also strengthen each other, provide support, and have a place to talk and to mourn in the cabin. It can make the centurion faster to adapt to his environment, and if he has a good degree of religiousness and self-regulation, then he has the basic beliefs as the basis of his behavior and can manage his mind and behavior to a certain purpose. (Silvany, 2019). In this study, the researchers used double regression analysis to test the hypothesis, which included the F test and the partial t test. The results of the simultaneous F test prove that the variables of self-regulation and religiousness simultaneously influence the variable of auto-adaptation. The results of this study, supported by the research conducted by Poerwanto and Murdiani (2021) showed that self-concept, self-regulation, and the degree of religiousness are significantly correlated with self-

adaptation in the hostel of Al-Berr Pauruan so that this will have a positive effect on self-adaption. As for the Fitrianti and Cahyono (2021) study, which showed sig. 0,000 < 0.05 also proved that self-regulation variables simultaneously influenced self-adjustment, where the contribution shown to the self-regulatory variable was positive with a self-regulation influence percentage of 35.9% on self-adaptation.

In the determination coefficient test, we obtained a square R value of .321. It can then be concluded that self-regulation and religiousness have an influence on self-adaptation of 32.1% and the remaining 67.9% are influenced by other factors outside of this study. Based on these values, the determination coefficient belongs to the lowest category because it enters the range of .20-.399 (Ghozali, 2016). The following is supported by research carried out by Wulan and Negara (2018) which revealed a positive influence of self-regulation variables on student self-adaptation in the MA Husnul Khotimah residence with a percentage of 10% and the rest is influenced by other factors. With high self-regulation, he will be able to understand his purpose because he is able to manage himself well so good self-adjustment requires good self regulation, as well as vice versa (Nabila & Laksmiwati, 2019).

Noonan and Erickson (2021) argued that self-regulation is an individual's ability to plan, interrupt, and adjust behavior to their existing temperament so that it can produce better ends than ever before. Good self-regulation can affect the self-adaptation of the individual because self-regulation is an individual's behavior to control himself in living his life, so it's so important and necessary for mankind. (Mujiburrahman & Al Qadri, 2022). This is supported by research carried out by Fitriani and Cahyono (2021) which shows that self-regulation has a significant influence on self-adjustment in human life. Further, on the basis of the partial t test, if the known value t count of self-regulation variables is greater than the value t table, then it can be interpreted that self regulation has a positive influence on self adjustment. This is reinforced by a study conducted by Wijayanti and Devi (2022) which showed a significant correlation between self-regulation and self-adaptation with a contribution of 46.2%, which means that a student who has good self regulation will easily adapt to the situation he is experiencing. With high self-regulation, he will be able to understand his purpose because he is able to manage himself well, so good self-adjustment requires good self

regulation, as well as vice versa (Nabila & Laksmiwati, 2019). Research conducted by Atiyah et al. (2020) also demonstrates that there is a significant correlation between self-regulation and self-adaptation, so that when an individual performs self regulation then indirectly self-adaption will also be formed.

In the second variable (religiousness), it is found that the variable of religiousness has no influence on the self-adjustment variable. This is because self adjustment is not only influenced by the religious factor, but also by many other factors that influence one's adaptation. A study by Mubarok (2012) suggests that a person has many ways to make self-adjustment. It depends on his ability, his environment, his education and the way he develops himself. Furthermore, because of the lack of maximum grasp on these elements of the scale of religiousness adapted from the CRS (Centrality of Religiosity Scale) by Huber and Huber (2012). In contrast to a study by Sari (2021), which revealed whether religiousness has a positive impact on self-adaptation in students with a percentage of affective contributions of 2.3%, the hypothesis is now the opposite. Even with small percentages, this can have a positive impact because a student is in the emerging adulthood stage where he will minimize deviant behavior and use religion as the basis of his behavior, and this is included in his adjustment to the environment and himself. This research has constraints on the subject and time of the research. The subjects in this research are limited only to centrivati, so the research is less varied. At the time of the research, the institution is intended to be a modern cabin that has tight regulations and activities, so researchers have to adjust the time with the institution intended for the dissemination of questionnaires to keep going smoothly. On the other hand, the variable limitation contributes only 32.1%. There are a number of other factors that can influence such adaptation, including physical, educational, environmental and cultural conditions. Thus, it is expected that future researchers will create new insights into anything that can affect self-adaptation to santriwati.

Conclusion

Based on the research conducted at Pondok Modern Darul Hikmah, it can be concluded that self-regulation and religiosity simultaneously have a positive influence on self-adjustment. However, when examined in isolation, self-regulation has a positive influence on

selfadjustment, while religiosity does not. This aligns with the psychological dynamics theory explained by Bandura, which suggests that individuals with optimal self-regulation capabilities can effectively adapt to new environments.

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