

School Well-being of Madrasah Tsanawiyah (MTs) and Madrasah Aliyah (MA) in Yogyakarta

Nurus Saadah^{1*}

¹ Prodi Sosiologi Agama, Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia
e-mail: *nurus.sa'adah@uin-suka.ac.id

Abstract / Abstrak	Keywords / Kata kunci
<p>This study aims to identify the level of schools well-being in Madrasah Aliyah (MA) and Madrasah Tsanawiyah (MTs). This phenomenology study involved 9 Guidance Counseling teachers of 6 MTs and 7 teachers of 4 MA in Yogyakarta. The respondents were collected using purposive sampling and involved in Focused Group Discussion. The results showed that several schools, both Madrasah Tsanawiyah (MTs) and Madrasah Aliyah (MA), have begun to recognize and implement various innovations towards school well-being. The innovations that have been carried out by some schools are as follows. In the term of loving, rolling classes were applied to reduce the students' boredom, get them to socialize with friends, and reduce bullying. Also, to develop health, several schools collaborate with public health centre, health clinics, and the UGM Faculty of Medicine. Besides, appreciating students' achievement, and activating parents and school forum were conducted to develop the sense of being.</p>	<p>School well-being; Islamic school; Madrasah</p>
<p><i>Penelitian ini bertujuan untuk mengidentifikasi tingkat well-being sekolah di Madrasah Aliyah (MA) dan Madrasah Tsanawiyah (MTs). Penelitian fenomenologi ini melibatkan guru Bimbingan Konseling (BK) yaitu 9 guru dari 6 MTs dan 7 guru dari 4 MA di Yogyakarta dengan metode pemilihan purposive sampling dalam Diskusi Kelompok Terarah. Hasilnya menunjukkan bahwa beberapa sekolah, baik Madrasah Tsanawiyah (MTs) dan Madrasah Aliyah (MA), sudah mulai mengenal dan menerapkan berbagai inovasi menuju school well-being. Inovasi yang sudah dilakukan oleh pihak-pihak sekolah diantaranya adalah sebagai berikut. Untuk mewujudkan loving, melakukan rolling kelas untuk mengurangi kejenuhan anak didik dan mengenal banyak teman, serta mengurangi bullying. Selain itu, untuk mewujudkan health, beberapa sekolah melakukan kerjasama dengan puskesmas, klinik kesehatan, dan Fakultas Kedokteran UGM, untuk mewujudkan being dengan mengapresiasi siswa berprestasi, untuk mewujudkan having, mengaktifkan forum silaturahmi orang tua dan sekolah.</i></p>	<p><i>School well-being; Sekolah Islam; Madrasah</i></p>

Introduction

Madrasah derived from the word "Darosa" means a place to learn. Some people equate the term madrasah with school, but the term is different in meaning. According to Ismail Raji Al-faruqi (in Sjazuli, 2014), madrasah is an education system that combines traditional education system with the modern (western) system. In this case, the madrasah has two advantages, namely the effort to eliminate the weaknesses of each system and the adaptation of the methodology. Then, the financing is not only based on *waqof* funds but also the government. Madrasah is public schools characterized by the Islamic religion, whose curriculum content is similar to non-madrasah schools, as defined by the Minister of Religious Affairs Policy of

Tarmizi Taher. Mukti Ali previously tried to bridge the madrasah imbalances with public schools by offering alternative development of madrasah through SKB (*Surat Keputusan Bersama*) 3 minister which align the madrasah with public schools with 70% regular curriculum portion and 30% religion (Sjazuli, 2014). Referring to the Letter of the 3 Ministers, this research proposed madrasah is aligned with the school.

A school is a place for children and adolescents to experience life's growth and development (Kumara, 2012). At school, students learn many things from their teachers and friends. Therefore, they grow and develop into a people who can perform individually and socially. In line with this, school should be a

comfortable and pleasant place for everyone so that the school well-being can be achieved. However, the reality shows that not all schools can be a comfort place for people are inside it. Dirty school environments, poorly harmonized relationships, teachers lacking understanding of student's needs, and unhealthy facilities are examples of the discomforts in schools and madrasah. Even some parents feel anxious of their children's safety because of the growing number bad news happened at school. Hidayat (2015), explained the existence of a video displaying teacher violence by kicking students and asking others students to beat the students who was assigned to solve problem on the class board.

Ari (2014) also explained that KPAI (*Komisi Perlindungan Anak Indonesia*) investigated the case in Lumajang, East Java. The case is the students was pinched by the classmates under the teacher's orders. Wiyono (2015) reported about the tragic fate that has experienced Lintang (13), female students of SMP Negeri I Palasah Majalengka Regency, West Java. Lintang was dying after getting punishment for not doing homework. She was punished to jog around the field ten times, but she lost consciousness after two laps due to her physical condition. and eventually died. Cases on schools' violence are not only executed by teachers but also among students in one class or other class. Wiyono (2015) explained that a grade V elementary school (SD) student in Semarang City, Central Java becomes the victim of bullying from her class. KA (10) was persecuted many times after winning the race meticulously. It was happened because the other class can not accept the lost. Bullying cases in schools have existed for a long time, even since 1999 there have been legal requirements for handling bullying in schools (Soetjipto & Soetjipto, 2012).

Violent cases are also prevalent in Islamic school or madrasah. Rafkha (2014) reported that there had been violence committed by school principals and teachers to students in RH Madrasah. The case now handled by South Jakarta Police. The chronology is that the victim

opens her phone to see the Quran translation. Suddenly, it was reported and hit the victim got punishment by using a belt. As a result, the victim suffered a wound in the back. The victim cannot bear the punishment and it was reported to the South Jakarta Police by his parents. Directly, the Protection of Women and Children (PPA) and Police of South Jakarta conduct visum for the victim. According to the victims, other students also often receive such treatment.

The cases reported in mass media indicate that many schools or madrasah still have not performed their functions properly. Schools cannot provide well-being so that the function is inhibited. The cases of violence experienced by students in school cause a sense of anxiety and discomfort for students, teachers, and parents and even the wider community. Parental concerns are not only caused by negative interaction among teachers, students, and parents as described above. Additionally, less safe and healthy school trigger parents' concern. It is related to snacks sold and then consumed by students. While Ramdhani (2012) states that a positive life will only grow in a positive environment. Even it is added by Susetyo (2012) that the ideal school is a school that can meet the needs of its students, namely love, feel and possess, being, and health. In line with Ramberg (2019), the characteristics of students who are not well-being is seen from their perceptions of the teachers' care and their perceptions of the school.

So far, research on school well-being has been mostly done in schools under the Ministry of Education and Culture. In contrast, research on school well-being under the Ministry of Religious Affairs (MoRA) or so-called madrasah are limited. Research on school well-being had conducted in schools under the Ministry of Education and Culture such as in international high schools (Ahmad, 2010); elementary and junior high schools in Yogyakarta Special Region (Kumara, 2002); at SMPN 19 and SMPN Lab School Kebayoran Baru Jakarta (Misero & Hawadi, 2012); at SMA 82 Jakarta (Puspitaningrum, 2015).

Also, some of the existing studies still partially discuss on school well-being, whereas in this study will discuss it from a psychological, sociological, and religious perspective to obtain a comprehensive understanding of well-being in school. In this study, to reveal how well-being levels in school, it will also find an appropriate model and distinctive for a madrasah. Such research is very feasible and important to conduct as explained earlier, there are many madrasah still not well-being. Besides, this research explains the assessment and intervention stage to advance the madrasah through the concept of school well-being to be used as a reference for other madrasah.

According to Allard in Ahmad (2010), the term well-being relates to welfare concept and as the fulfilment of inner needs. Soutter (2011) describes the terms well-being differently according to scientific perspectives. The sociologist describes the well-being from social cohesion indicator; disease experts describe it from liver disease or cancer. Those affects the health of environment. Nowadays, educational specialists have realized the importance of well-being in the school context, thus describing the term well-being in the environment at school, home, and other settings (Nelson et al., 2015). Dunlop-Bennett (2019) and Stevens & Jarden (2019) added that the concept of school well-being is universal, but it is influenced by the surrounding culture.

The term well-being is an offensive term in legislation. It is not familiar for Indonesian educators. Another term that comes first in Indonesia is mental health. Mental health services refer to prevent and cope with emotional and behavioural problems (Susetyo, 2012). Mental health in schools is an effort to realize not only physical handled by UKS (School Health Care) but also psychological health.

According to Nelson et al. (2015), the concept of well-being is described as a global health, quality of life, and overall sustainability. Psychological health is the elaboration of well-being meaning. Prosperous means fulfilled the needs of physical and psychological, feel free to be creative and develop themselves optimally,

well received in the social environment so that life feels meaningful.

Furthermore, Soutter (2011) found in his research that students' sense of well-being is multidimensional which means students prosperity is not the only aspect, but it is also seen from loving, having, health, and being aspects. These four dimensions are a recognized primary need in line with individual student values. Each of these school well-being categories has aspects of student life in school (Konu et al., 2002). Based on the results, the school well-being will also use the four categories. Well-being is often interchangeably with others, such as happiness, flourishing, enjoying a good life and life satisfaction (Gallavan, 2020; McLellan & Steward, 2014). Well-being in school or school well-being is a school effort to have high awareness in understanding the development of mental health and emotional management in schools, through a variety of extracurricular activities, religious activities, and community service (Kumara, 2012). This is by the mandate of the Law of the Republic of Indonesia number 20 of 2003 article 3 (in Saptandari, 2012) describes as follows:

"National education functions to develop the ability and shape the character and civilization of dignified nation in order to educate the nation's life, aims to the development of the learners potential to be a human being who believes and cautious to God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become a responsible and democratic citizen"

The law shows that the purpose of education is not only regard on students intellectually but also well-performed individually and socially. Based on this mandate, the concept of school well-being seeks to restore the school to its function as stated in the law. Efforts to realize a well-being school require good cooperation between school principals and teachers, parents, and students; teacher and teacher, student, and parent; students and

students, and teachers, students, parents with school attendants. Harmonious interaction between these components is the key to the realization of school well-being.

Referring to the research, Konu et al. (2002), said that the concept of school well-being can be used to assess the condition of students or general school conditions. It means that this concept can be applied to discuss micro-well-being students such as interactions between students and social agents in the case of bullying by one or two students at school and can also be used to discuss macro well-being of all components at the school. This study refers more to the implementation of school well-being on a macro basis to see the well-being level in MTs Al Mubarak Rembang Central Java.

School success is not marked by school rankings in academic achievement but refers to Konu et al. (2002) theories that a good school is a school that develops four things, namely: having, loving, being, and health. Having means a safe and comfortable school condition that motivates sense of belonging and being a part of it; Loving means a well-established social relationship between the academic and social relationships with people outside; Being means students feel valued for their work, abilities, interests and talents, creativity, and getting adequate career guidance; Health means detecting the health status of the people in it and free of cigarette smoke and drugs.

Susetyo (2012) measures the school's success more on how schools meet the four basic needs of these students. This statement is in line with Allard in Konu et al. (2002) that loving, being, health, and having is the student's need to be met by the school. Susetyo (2012) also describes that the development of well-being in schools is divided into four categories, namely: first, school conditions consist of the physical health provision services development, psychological counselling and services, and school security; second, social relationships includes relationships among students, teachers, teachers and students, parents and school; third, self-development relates to students' opportunities to learn according to their ability

and talent through feedback, encouragement, and support; fourth, health status consists of psychosomatic symptoms and youth mental health issues.

In relation to the development of school well-being, the first thing schools need to know is student brings his or her own problems to school so that they are not uncommonly complex and beyond the capacity of students to complete. This condition sometimes disrupts the students' learning concentration and results in incomplete subjects. Therefore, teachers need to understand how to manage good classes, identify signs of mental health disorders, behavioral disorders, detection of human rights violations such as bullying, interaction comfort, and detect indications of declining learning achievement.

This research is conducted in Yogyakarta Special Region. Yogyakarta is famous as a student and cultural city. Therefore, it is appropriate that MA and MTs under the Ministry of Religion be upgraded to a well-being school. Well-being means safe and comfortable for the learning process to enhance the positive image of madrasah along with the slogan "I love Madrasah". This study aims to identify the description of school well-being in MA and MTs throughout Yogyakarta and looking for innovative models to improve well-being.

Methods

This research includes as a field research by taking locations in MA and MTs throughout Yogyakarta. This study involved 16 teachers of Counseling Guidance in MA and MTs throughout Yogyakarta which was selected by purposive sampling. There were from MA Al Ma'had An-Nur Bantul, MA Ummatan Wasathon Imogiri Bantul, MAN Yogyakarta III, MA Muallimat Muhammadiyah Yogyakarta, MTSN Wonokromo Bantul, MTsN Bantul, MTsN Janten, Kulonprogo, MTsN Babadan Baru, MTsN Pakem and MTSN 1 Yogyakarta.

Data collection was conducted through Focused Group Discussion (FGD) in MGBK (*Musyawaharah Guru Bimbingan dan Konseling*) and observation to identify informants'

assessment of having, loving, being, and health. It was done by research assistants. The research data will be analyzed qualitatively based on the integration of data obtained from the assessment. In addition to identify the current school well-being levels, it takes a series of scientific efforts to examine what teachers, students, parents, and administrative personnel need to feel prosperous, comfortable, peaceful and safe in madrasah. Therefore, the assessment is also directed to reveal what potentials can be developed for the advancement of well-being madrasah.

Data collection in this study used the qualitative method by Focused Group Discussion (FGD) and observation around the school. The data analysis used was descriptive analysis (Tae et al., 2019), which described the scope of activities that need to be maintained and changed. As it to achieve the school well-being and everyone feels comfortable and proud to be in this madrasah.

FGDs have conducted at district level called MGBK (*Musyawarah Guru Bimbingan dan Konseling*) forums in 5 districts. Then observation was done to some Madrasah Aliyah (MA) and Madrasah Tsanawiyah (MTs) in each district. In addition, data collection was obtained through observation of school environment and surrounding areas. Research data were also obtained from madrasah documents such as student data, accreditation documents and photographs of school documentation.

Results

Result of FGD was in terms of loving. The average relationship between parent, teacher and student has been running positively. Even though, the beginning of new students admission, there were often problems between students due to mutual adjustment. Bullying still exist but is still in the verbal stage, and can be overcome with ongoing anti-bullying guidance.

Besides, it can be concluded that in terms of being, recognition of student achievement has been formed. There were schools already in international stage. In terms of health, some

schools have maximalized the school health efforts, but indeed there were still some students who have certain diseases. In terms of having and loving, it was good. Only, it needs to be optimized.

From the observation, it was seen that the school environment is clean, but the garbage has not been separated even though the trash has separated. In the classroom, it was still hot (no Air Conditioning). For a prayer facilities, wudlu/water is still lacking. The tasks assigned by the teachers are burdensome because students who live in dormitories also got problems. and the punishment given by the teacher does not work on it. Lunch is provided only for students live in boarding while others need to buy at cafeteria. Schools have provided health center (UKS) and medicine. The school had provided counselling services includes counselling services.

The school well-being profile at MA Muallimat Yogyakarta is described as follows. Based on the four components, loving, and the relationship between teacher and student is good. However, sometimes it still needs coaching. Regarding to extracurricular activities or self-development in schools, they have not met the needs of students. Thus, for health component, there were still many students who are sick with infectious diseases such as fish eyes.

Improvement efforts that have been done by school such as the extracurricular activities, although it does not meet the needs of students' yet. The temporary results obtained that students' development do not maximally develop. The recommendations solution is in determining extracurricular activities. It needs special attention on students' interests and talents. School already provides trash bin in front of the class, install the fan but not AC (Air Conditioning). The wudlu facilities was repaired, but the water and faucet were not sufficient for the students' needs. Teachers' tasks have been adapted to the circumstances of female students living in dormitories with various activities they have. Enforcing student discipline under school rules by teacher's advice will provide another touch of the student. Schools provide lunch for children whose

dormitory is far from Madrasah, so they do not go very far. Schools also provide canteens and encourage non-boarders students to bring lunch. For the sick students, it can be handled in the UKS, but if they have to see the doctor, then the school will refer to a doctor or hospital with DSM cooperation. Counselling services are carried out with more interesting methods.

In MA Al Ma'had An-Nur Bantul, love is a feeling of satisfaction of living conditions and the environment of madrasah such as madrasah climate, group dynamics, teacher-student relationships, peer relationships, no bullying and madrasah relationships with parental support. In reality, students' judgments on madrasah climate situations vary influenced by situational and individual factors. Situational factors of physical and psychological exhaustion due to many activities and the burden of student tasks both in madrasah and boarding schools. It makes students exhausted, bored, and lazy to learn. Then, students were coming late, sleeping in the classroom, and lazy to do task. In addition to individual factors in the form of personality characteristics, is the locus of control (Amrullah et al., 2018).

Discussions

Based on the component of having, ideally, the Madrasah conditions cover some components including the surrounding area and Madrasah, subjects, organization, lesson schedule, punishment, security, health services, public services, and canteen that all of those can be seen from relationships with others and the feeling of happiness. The reality is that the condition of Madrasah regarding comfortable space is good enough, but some facilities such as bathrooms and mosques are not clean enough. Awareness of the cleanliness of students is still lacking; there are still many students who throw garbage carelessly even though it has been provided with the trash can. Subsequently, there are still many traders around the Madrasah who peddle less healthy food.

Regarding subjects in Madrasah, the number of lessons often makes the students

difficult to follow the lesson and to manage time. Meanwhile, the student organizations are quite good especially OSIS (School Organization) and Madrasah Magazine. In addition, the punishment for students is much influenced by the guidance system style of Pesantren (Islamic Boarding School) that sometimes contradict students' psychological reviews. Then, the security at the Madrasah is good enough where the Madrasah have a security unit. But, because there are many classes and two locals branch of the Madrasah in which one local branch is already fenced while another is not yet, so the potential of students who skip the Madrasah is bigger and the supervision is more difficult. Moreover, for the case of ghosop at Pesantren is large enough. This Madrasah has Puskestren (Pesantren Health Center) which is open every afternoon until night. For the morning, the sick students are usually referred to the Sewon 1 Community Health Center who has worked together. Furthermore, the Madrasah cafeteria has already existed, but the management is still less than the maximum standard.

One of the efforts that have been done to improve the Madrasah is holding massive work every three months and holding daily classroom cleaning schedule of students for cleaning classes. Students who were late were told to clean up garbage in the yard. Then, the mosque is always cleaned and worship equipment (mukena and prayer rugs) is always washed in a laundry service once a week. Another effort is that subjects are scheduled in the afternoon at the Madrasah Diniyah. The Madrasah also classify students in the classroom based on their abilities to anticipate students who have difficulty or students who are left behind than their friends.

In this study, results reveal that some classes are often dirty even though those classes have been cleaned by students. This happens because at the evening, the class is used for Islamic Boarding School agenda called "*ngaji wetonan*". There are many food wastes or cigarette wastes from those who use the space, and not from students. Also, the mosque is often used to sleep, so the carpet is often smelly. However, after being given guidance and

counselling service, the numbers of truant students and late students reduce. A recommendation for Integrated Islamic Boarding School and Madrasah is to socialize the importance of hygienic and healthy environment. In addition, in determining standards and criteria of the subject's mastery, teachers should measure the ability of students and should provide services in accordance with the needs of students such as special guidance for students who are left behind or under academic ability or for high ability students to reach the maximal goals. As a result, they will feel motivated because each child gets what she or he needs. The stakeholder needs to reaffirm the teacher-student learning contract so that the truancy and delay issues can be addressed and identified more quickly. Next, the stakeholder needs to conduct socialization regarding how to be a good mentor so that she or he meets the criteria as a mentor that always pays attention to the psychological and the development of students. It is important also to hold health training in Islamic Boarding School to activate the activity in the dormitory and to help sick students during learning activities.

Based on the components of being, ideally the means of self-fulfilment are in the form of appreciation for students' work such as the ability of students to do something or self-efficacy, the encouragement or support from the Madrasah (teacher's support) or self-esteem, and the development of creativity (Amrullah et al., 2018; Ramdani & Prakoso, 2019). The reality is that the outstanding students are awarded rewards such as award certificates, money for students who get high score in doing TPM (Try Out Test) and UN (National Examination) based on the agreement, books and stationery for students who get academic achievement and follow various championships such as AKSIOMA (Art and Sport Competition of the Madrasah) Olympiad, and other championships from the level of Madrasah to National. Students in this Madrasah have enormous potential but they cannot maximize their abilities due to the some problems such as minimal facilities and minimal supports. Students are also required to

follow various activities that drain energy and mind but it is not balanced with the need of adequate foods as the source of energy.

Efforts done by the Madrasah is providing rewards including providing guidance and assistance specifically to students who follow the championships, providing support, and providing facilities. Then, it is important also to provide counselling and guidance services concerning the importance of healthy lifestyle and time management. The schools also need to work closely with public health centers for early detection of students' health and the provision of vitamins for preventing anaemia so that students can learn with the healthy condition.

The results proof that the school are winning several national championships. Students' achievements also increase. Therefore, it is very recommended for the school to meet the needs of students both physical and psychological needs such as improving the quality of food as a source of students' energy. Pesantren and parents need to cooperate to add students meal costs, add facilities that support activities, provide opportunities that give chances for the students to work creatively, and add the coaching cost for students who will follow the championship.

Based on the component of health, ideally health status is related to the mental health, physical health, and the absence of psychosomatic views of individual that relate to the society and nature. The reality is that students' mental health is influenced by the condition and mindset of students. Students often complain of pain. Efforts that have been done by the Madrasah are providing socialization to new students about the picture of life in boarding schools and the obligations in the Islamic Boarding School and Madrasah so that students are more stable, and explaining how to be happy especially in the Boarding Schools and in the Madrasah. It is important for both Islamic Boarding School and Madrasah to cooperate with various parties such as Public Health Offices to campaign regarding the importance of health and clean life and to examine sick students.

The profile of school well-being of Madrasah Aliyah Ummatan Wasathon Imogiri, as it is seen from the component of being is as follows. The relationship among the stakeholders in the school is not harmonious, enough such as among the principals, teachers, employees, students, the foundation, parents or guardians. The principal is often unwise enough when solving a problem so that it makes the bad relationship among the stakeholders in the school. The headmaster who sometimes instantly solves the problems by himself make teachers, employees and students indifferent. The bad attitudes of the headmaster make teachers, employees or students dislike them in which if they make a mistake, they will be immediately reprimanded at that time without seeing the surrounding conditions. The relationship among civil servant teachers, fixed teachers, and non-permanent teachers (GTT) are not harmonious because there is no justice among them especially related to the teaching hours in which civil servant teachers add their teaching hours due to the certification program. That case happens because there are no school rules for each teacher. Thus, the headmaster is unfair to the permanent teacher and the non-permanent teacher.

Beside teachers and employees, there are also some groups that often dispute. The headmaster, teachers, and employees do not have a sense of responsibility, togetherness, and cooperation so they often do something individually. The one who has high position becomes a ruler.

The relationship between teachers and students are sometimes not harmonious also. There are some teachers who exclude students because they dislike them. Teachers also have few consequences on what should be decided so that students' beliefs in teachers lessen. Then,, the relationship of employees with the other are less compact. They are also lack of communication. Ultimately, there is no harmonious relationship at all.

Another case is that many teachers rarely provide homework for students. Seniority is still a terrible case between employees. It has been

happening that there is no responsibility among one teacher and others and there is no action whatsoever from the headmaster toward the seniority of a civil servant that has longer experience in the Madrasah. Counseling teachers often discuss with the homeroom teacher in relation to student issues, especially those which are related to relationships among teachers, employees, principals and parents or guardians. But, the discussion is not sustainable. It happens because the ages of many students' fathers or mothers are far above the teachers so that sometimes they do not want to know what happened to the students. Only a few teachers concern with the students and cooperate with some parties whole-heartedly. When there is a task distribution meeting, there are some teachers who are absent so that they do not know the information of the meeting result. Therefore, they use their own decision in teaching that makes uncooperativeness. This case reduces students' trust toward teachers. To improve the communication system among students, teachers, and parents, the headmaster holds a meeting to re-assign the tasks so that the problem regarding lack of communication with students and parents can be solved and the principal also determines the person that will be responsible with each policy.

In addition, school representatives have been communicating with the foundation, but it has not been done. Their heart feelings need to be expressed in a forum so it can be discussed openly. Meanwhile, when holding an agenda, the Madrasah always gives information and invites the parents or guardians by giving letter to them, but, in reality, only a few parents are present that make the communication becomes substandard. In addition, when there are student problems that cannot be solved by themselves, then the BK teacher will help to solve the problems, and sometimes the teacher needs to cooperate with the homeroom teacher (depending on the problems encountered). Dealing with those problems, every year the Madrasah must conduct performing art festival activities for students with the hope that the Madrasah can create a harmonious relationship so that there is no

bullying at all. At the beginning of entering the Madrasah, the Madrasah always records the data, the phone number of parents or guardians. But, the problem is that sometimes the students write it themselves and sometime they do not write parent's phone numbers or they write the numbers but the numbers is unreachable. As a result, the Madrasah gets difficulty in communicating with parents, especially the students who are living in the Islamic Boarding School. Meanwhile, the keeper's age or the one who will be responsible for every room member of the boarding school is not much different from the students, so their responsibility are still lacking.

Ideally, health (health status) component is seen in a simple form, namely the absence of disease sources and students who are sick. The reality is that almost every day, one to three students visit UKS (School Health Clinic) because of the illness but there are no medical health officers (nurses) in the UKS room. The profile of school well-being in Madrasah Aliyah Negeri Yogyakarta III is as follows. Regarding loving component, the reality is that the teacher relationship with the student has not been so good. However, the relationship of students with peers is pretty good. The cooperation between schools and parents is still not well programmed. Efforts that have been done are holding extracurricular activities to create a close relationship between teachers and students, and conducting learning outside the classroom such as study tours, camp activities as well as parents meeting with the school to build cooperation. Meanwhile, regarding having component, the school environment is pretty clean and neat. The classroom environment is clean and tidy. Toilets for teachers and students are clean. The mosque is very adequate. The subjects provided by the teacher are based on the applicable curriculum. Student Organization (OSIS) is not run maximally. The punishment provided by the teacher is done properly so that the student can understand the purpose of the rules. Teachers have been given the school attendant lists well, the school's services including lunch service (canteen), health services, and counseling. The

results are supported by Hidayah (2016) who says that the psychological well-being of the school in Yogyakarta is very good.

Then, the component of being has been good, for example, the teacher always gives appreciation to the students' work. Teachers always motivate students to continue to learn in reaching the goals. Morse et al. (2019) explain that school well-being provide opportunities for students to develop effective and creative thinking skill and problem solving. It is just means of self-fulfilment in the form of extracurricular activities that can support self-development of students in which their interests are not the same with the interests of children. In addition, based on the health component, the program has not been implemented in health education program in the Madrasah by counselling teachers. Ill students are usually handled in the UKS. No students suffer from severe psychiatric disorders. Students who cannot be handled in the UKS will be referred to the health centre or hospital. Subsequently, concerning component of loving, the relationship between teacher and student is relatively good. Meanwhile, regarding the having component, there are many garbage in the class especially in the student's drawer. Also, there are still many students who throw the garbage not according to its separation (papers, bottles and organic garbage). Moreover, there is a new dormitory and classroom construction project that can disturb the learning process due to the noise. Then, in some classrooms, students still feel hot because there are some fans which are in damaged condition. Subsequently, there is a new schoolyard in which there is a tree. Then, regarding lighting, some classes are still lacking of windows so it needs lighting from the lamps. Furthermore, some facilities in the school are equipped with refrigerator, including the library, meeting room, and laboratory. Astolfi et al. (2019) say that the school environment is a vehicle for health promotion. The environment, in which there is a positive conversation, will make easier for students to catch the lesson. It is better than the environment in which there is a lot of negative talk because this case will inhibit

students in capturing the lesson (Brännstöröm et al., 2017).

School well-being profile at MTsN Wonokromo Bantul and MTsN Pakem is as follows. Based on the component of having, the social relationships or friendships in the school are harmonious. The communication among teachers and students, teachers and principals, schools and parents, schools and community leaders are well established. The employees understand each other. There is no bullying with ridicule or coercion. The relation between school and parents are harmonious. In reality disputes are rarely found. The communication between classes and groups of student are good but the Madrasah need to improve school relationships with community leaders. Also, there is a small case of misunderstanding among peers and there are small cases of bullying in the Madrasah. Therefore, school and parents meetings are held once a semester now. Innovations need to be developed in which the innovations are some interventions and regulations that have been made by schools. This is supported by Tobia et al. (2018) that explain that the school makes the policies and interventions to improve student's well-being.

There are some efforts that have been done by BK teachers such as conducting mediation among students who dispute by reconciling the class or group who dispute so that the problem is solved. In addition, the stakeholders of the Madrasah also greet and gather with the community leaders every Syawalan (Eid Al-Fitr). There is a recitation followed by the stakeholders of the Madrasah and parents also. As a result, the numbers of students or groups who dispute or misunderstand about something reduce. The recommendation for the Madrasah is that holding intimate events for students that are held more than once a year and allocating budget for recitation agenda. The guidances regarding the importance of friendship and negative effects of bullying are also needed in the schools. Based on the component of being, ideally, means of self-fulfilment are in the form of awards of the students' work by giving rewards to students who get academic and non-

academic achievement and to students who have abilities to do something which is useful and meaningful for the Madrasah. It can also be done by encouraging or supporting the Madrasah to develop the creativity. The reality is that rewards are given to students who have academic achievements and those who become the winner in a class meeting competition. Some students follow OSIS and extracurricular activities, but there are still a few students that do not follow extracurricular activities. Some of them also follow the outside-of-school competitions so that rewards are also given to the students who have non-academic achievements. The Madrasah also monitor students' presences. Moreover, the Madrasah facilitate the students to follow competitions. The results obtained are the schools are already good. Students are already active. Competitions can be followed by students. Thus, the recommendations for the Madrasah is to establish national championships and establish fingerprint activity that can be implemented at schools for the students who follow the championships.

Based on the health component, ideally, health status is in the form of mental health that can be helped by BK teachers, psychological guardians in the class and teachers so that there are no students with the psychosomatic symptoms by cooperating with all stakeholders. Then, physical health can be seen from the availability of equipment, medicines, and UKS rooms which are based on the standards. Therefore, the Madrasah carry out AMT (Achievement Motivation Training) activities coached well by BK teachers. In addition, there is already a separate UKS room for the boys and the girls, but the cleanliness of the UKS for the boys is lacking. The tools and medicines in UKS are available also. There are socialization activities regarding reproduction and drug abuse. The Madrasah also cooperate with local Puskesmas (Public Health Center) to undergo health screening for students and to give treatment to sick students. Meanwhile, psychosomatic symptoms are not found. Therefore, efforts that have been done by the Madrasah are holding AMT by cooperating

with outside institutions, holding socialization which is done by cooperating with the public health center, making cleaning schedule of OSIS. Then, BK teachers, homeroom teachers, and teachers motivate students continuously. As a result, students can be categorized as physically and mentally healthy. This condition is very important to create an academic atmosphere that is able to support students to be creative. Moreover, in the era of industrial revolution, creativity needs to be developed early (Shahroom & Husin, 2018). Thus, there are some recommendations for the Madrasah such as holding socialization, doing routine health check-up, and holding a refreshing agenda such as study tour regularly.

Psychological health is the elaboration of the meaning of well-being. Meanwhile, prosperous means the fulfillment of the needs of

the birth and the mind. Life will be meaningful if people are physically and, psychologically healthy including feeling unfettered and feeling free to be creative. The Madrasah need to motivate and to support students optimally so that they will be accepted and received in the social environment that make them feel appreciated, and acknowledged of their existence so that life feels meaningful. Well-being in school or school well-being is efforts done by the schools to have high awareness in understanding the development of mental health and emotional management in schools, through a variety of extracurricular activities, religious activities, and community service (Kumara, 2012). In positive psychology, the well-being is not simply the lack of mental illness but more than it. Well-being is positive emotions including life satisfaction, hope, gratitude,

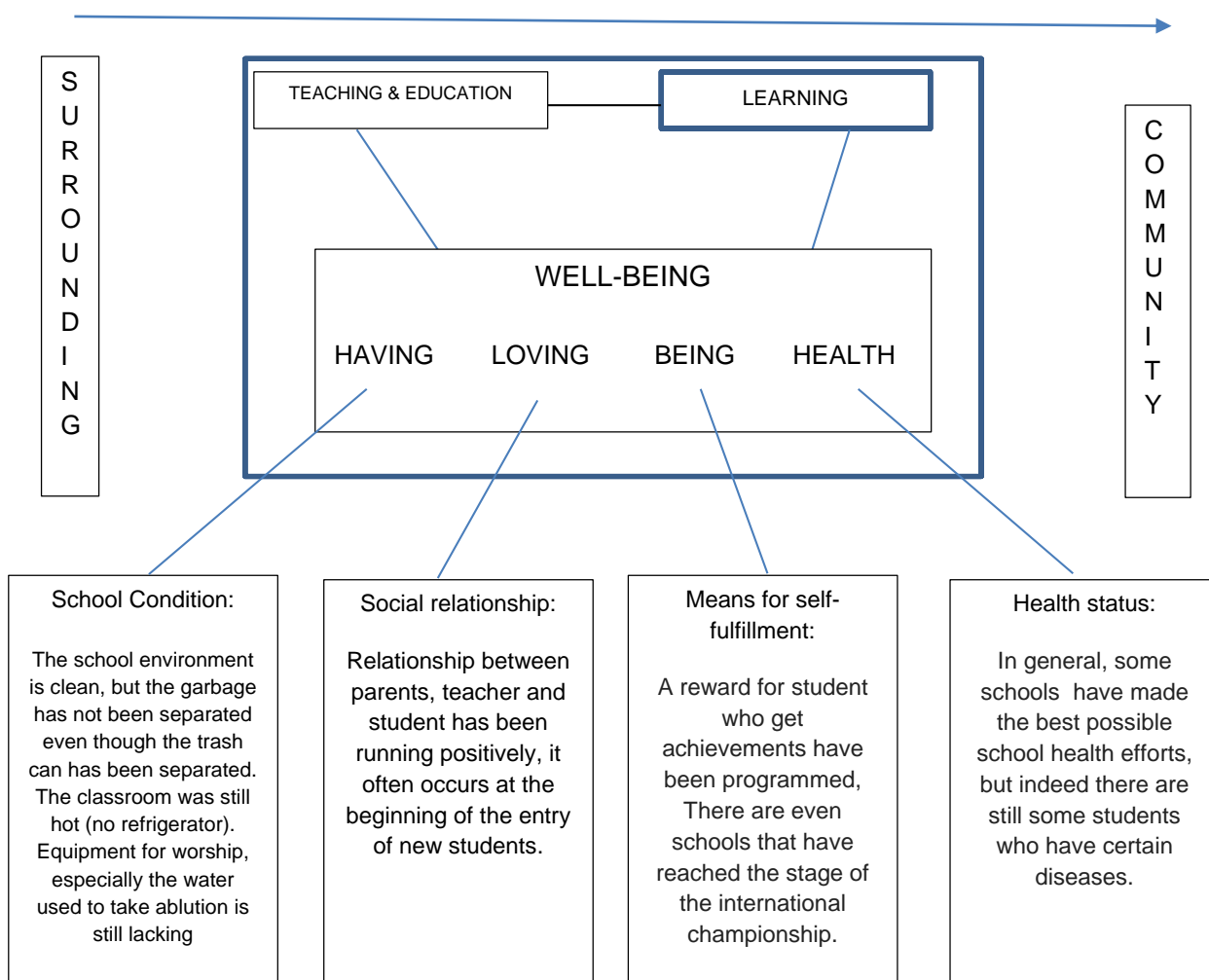


Figure 1. Well-being model modified by Konu et al. (2000)

school engagement, physical vitality, and physical activity (Kern et al., 2015; Bharara et al., 2019). This is important for the students' early experiences of social and emotional well-being (Gleason & Narvaez, 2019).

School well-being researches begin to be conducted by the researchers in the world of education. Regarding school well-being dimensions, as it has been reviewed by the researcher, school well-being studies refer to the theories of Konu et al. (2002). Ahmad (2010), Kumara (2012), Misero & Hawadi (2012), and Puspitaningrum (2015) use the four dimensions. Similarly, Zahra (2012) examines the relationship of the four dimensions of school well-being with the academic achievement. The results of Zahra's research indicate that school well-being has a significant positive relationship with the academic achievement in academically talented students.

The dimension of having has a significant positive relationship with the academic achievement in academically talented students (Ramdani & Prakoso, 2019). Also, this study revealed a significant difference in student achievement based on the maternal educational background. There were also significant differences between school well-being and gender, school well-being with a parental educational background, academic achievement with sex, and academic achievement based on father's educational background.

School success is not marked by school rankings in academic achievement. Konu et al. (2002) state that a good school is a school that develops four things: having, loving, being, and health. Having means a safe and a comfortable school condition that motivates the people so that they will feel a sense of belonging and they will feel that they are part of it; loving means a well-established social relationship between the academic community in the school and social relationships with people outside the school; Being means students feel valued for their work, abilities, interests and talents, creativity, and get adequate career guidance; health means detecting the health status of the people in it and ensuring that students free from cigarettes,

smokes, and drugs. This condition is called positive institutions (Seligman et al. in Waters & White, 2015).

Conclusion

Both Madrasah Tsanawiyah (MTs) and Madrasah Aliyah (MA) have started to recognize the term of school well-being, especially some of BK teachers. Some schools have already been performing their school functions. MTs and MA involved in this research have been able to describe the school well-being components including having, being, loving, and health. They are not perfect in describing those components because the real cases are indeed in the MTs and MA. In addition, some research results obtained through interviews, FGDs, or observations are in accordance with the picture of Konu et al. (2002).

Innovations that have been done for the school by the stakeholders are the schools realize about the term loving, apply rolling classes to reduce the saturation of students so that they know many friends, as well as apply rolling seating to reduce bullying cases. Also, to stay healthy, some schools cooperate with health centres, health clinics, and the Faculty of Medicine, UGM. Moreover, the schools also appreciate achievers and activate the activities of parents and schools through regular meetings. This research is fascinating because to get the real picture requires seriousness and excellent personal approaches. Researchers have sought to approach that and have educated the schools involved in this research. It would be better to develop similar research involving more schools under the Ministry of Religious Affairs to be able to realize the slogan "Love Madrasah."

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