

PSYCHOSOCIAL ADAPTATION OF SANTRI FROM DYSFUNCTIONAL FAMILIES IN ISLAMIC BOARDING SCHOOLS: A HUMANISTIC EDUCATIONAL APPROACH

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Abstract

The psychosocial adaptation of santri in Islamic boarding schools is increasingly challenged, especially for those from dysfunctional families. This condition affects behavioral stability, emotional regulation, and resistance to rules, impacting the effectiveness of character education. This study aims to analyze the psychosocial adaptation problems of santri and formulate adaptive, contextual, and humanistic educational intervention strategies. A descriptive qualitative approach was applied, using observation, in-depth interviews, and documentation. The subjects included santri from dysfunctional families and asatidz involved in their guidance. Results indicate that prior parenting experiences shape insecure attachment patterns (Attachment Theory) and low self-regulation skills (Self-Regulation Theory), influencing adaptation. Effective interventions include personal-emotional approaches, gradual and consistent guidance, reflective practices, and supportive social environments. Islamic boarding schools serve as spaces for psychosocial reconstruction and character development based on Islamic values. This study highlights the necessity of a humanistic, adaptive, and contextual approach to achieve transformative and sustainable character education.

Keywords: Psychosocial Adaptation; Santri; Dysfunctional Families; Educational Intervention; Humanistic

A. Introduction

Character education is a primary focus of the national education system, particularly within the context of Islamic education, which emphasizes moral development as a fundamental goal (Eka Oktavia, Aliyatul Himmah, & Santika, 2024). In the tradition of Islamic education, character development is not only oriented toward knowledge transfer but also toward shaping personality through the processes of *tarbiyah*, *ta'dib*, and *tazkiyatun nafs* (Romansah et al., 2024). Islamic boarding schools (pesantren) hold a strategic position as residential-based educational institutions, emphasizing cognitive development alongside personality formation, discipline, and the internalization of moral values through habituation and exemplary behavior (Syukur Rahmatullah et al., 2025; Khayati & Temanggung, 2025).

In contemporary educational contexts, the effectiveness of character education is increasingly influenced by students' diverse psychosocial backgrounds. One emerging phenomenon is the increasing number of students from dysfunctional family

backgrounds, including family disharmony, inconsistent parenting, and weak emotional attachment between children and parents (Ramadani et al., 2025). These conditions impact the psychological development of individuals, particularly in emotion regulation, attachment patterns, and social interaction skills (Utami & Alwan, 2026).

This condition is also supported by findings in inclusive education contexts, which emphasize the importance of adaptive and context-sensitive approaches in addressing students' diverse socio-cultural and psychological backgrounds (Fahrezi et al., 2025). In addition, contemporary learning approaches highlight the recognition of students' diverse potentials through the integration of Multiple Intelligences in problem-solving learning to enhance engagement and outcomes (Musonif, Anas Romadona, et al., 2026).

Adaptation difficulties among students become apparent when they enter pesantren environments with strict value systems and rules. Some students exhibit resistance to rules, difficulty accepting authority from *asatidz*, and behavioral instability (Na'imah et al., 2025; Darma Sagita, 2025). This phenomenon indicates that the transition from family to pesantren does not always proceed linearly, especially for students with certain psychosocial backgrounds (Sabiq, 2025).

From a theoretical perspective, students' adaptation can be explained through Attachment Theory and Self-Regulation Theory. Attachment Theory explains that early emotional relationships within the family influence individuals' responses to new authority figures (Thompson et al., 2022; Darma Sagita, 2025). while Self-Regulation Theory emphasizes that individuals' ability to control behavior and emotions is shaped by prior parenting experiences (Judijanto, 2025; Khotmah & Masnawati, 2025). These perspectives reinforce that adaptation difficulties are not merely issues of discipline but reflect deeper psychosocial dynamics.

Pesantren generally implement character development through normative practices, such as enforcing rules, giving advice, and behavior habituation (Mina Pahlewi, 2024; Khoir & Kurniawati, 2024). While this approach is important, its effectiveness is often limited for students from dysfunctional families. Behavioral changes tend to be temporary and do not show sustainability, creating a gap between the applied methods and the psychological needs of students (Fadhila et al., 2025).

Several studies have examined character education in pesantren and the influence of family parenting on adolescents. For example, Ramadani and Purnomo (2025) emphasized the relationship between social adaptation, academic stress, and homesickness in students, with the moderating effect of family attachment. Utami and Alwan (2026) highlighted the role of social support in reducing homesickness and improving psychological well-being. Na'imah and Sriyanto (2025) explored how school climate and academic hardiness influence student well-being, and Fadhila, Hairina, and Aliffia (2025) examined Islamic positive psychology interventions based on *husnuzhan* to enhance students' happiness. However, these studies tend to address variables in a fragmented manner and have not fully integrated dysfunctional family background, psychosocial adaptation, and educational intervention strategies within the pesantren context.

Therefore, this study identifies a critical research gap in the limited integration between psychosocial conditions of santri from dysfunctional families and the development of humanistic-based educational intervention strategies in Islamic boarding schools. This study offers novelty by integrating psychosocial analysis with adaptive, contextual, and humanistic educational strategies, while remaining grounded in Islamic educational principles such as *tarbiyah*, *ta'dib*, and *tazkiyatun nafs* (Doly Hanani, 2016; Syafanah et al., 2024)

Based on this background, this study aims to: (1) analyze the psychosocial adaptation of santri from dysfunctional families in pesantren, (2) identify forms of behavioral resistance that emerge during character development, and (3) formulate humanistic-based educational intervention strategies that are adaptive and sustainable.

B. Method

This study employed a qualitative descriptive approach to gain an in-depth understanding of the psychosocial adaptation of santri from dysfunctional family backgrounds in Islamic boarding schools (Nasution, 2023). This approach focuses on meaning, experience, and behavioral dynamics in natural settings, allowing for a comprehensive understanding of the phenomenon under investigation (Fadli, 2021).

The research was conducted in a modern Islamic boarding school (*pesantren*) characterized by a residential education system, structured daily routines, and an emphasis on character development through religious and social activities. The pesantren is located in a semi-urban area, with students coming from diverse socio-economic and family backgrounds, representing a typical context of student diversity.

The research subjects consisted of 8-10 santri aged 12-19 years who were identified as coming from dysfunctional families, as well as 3 teachers/*ustadz* with at least three years of experience in mentoring students. Participants were selected using purposive sampling based on their relevance and involvement in the phenomenon under study. Inclusion criteria for santri included active student status, age range, and a dysfunctional family background based on socio-emotional indicators or institutional information. Teachers were selected based on their teaching experience and direct involvement in student guidance.

In this study, dysfunctional family background is operationally defined as family conditions characterized by disharmony, inconsistent parenting, lack of emotional support, or weak parent, child attachment, identified through preliminary observations, teacher reports, and initial interviews. The sample size of 8-10 santri was considered sufficient to achieve data saturation in qualitative research. Ethical considerations were strictly maintained. Participants were informed about the purpose of the study and provided informed consent prior to data collection. For participants under 18 years old, consent was obtained from guardians or institutional representatives. All data were anonymized using codes such as "Student A" and "Teacher 1" to ensure confidentiality and avoid stigma.

Data collection was conducted using method triangulation, including observation, in-depth interviews, and documentation over approximately 6-8 weeks. Observations focused on patterns of santri behavior, particularly rule compliance, social interaction, emotional regulation, and responses to guidance. Interviews were conducted in a semi-structured manner to explore santri experiences, teachers' perspectives, and the guidance strategies implemented. Documentation, including student records and institutional reports, was used to support and validate the findings (Rusandi & Muhammad Rusli, 2021). Examples of observation indicators included responses to institutional rules, interaction patterns, emotional reactions, and participation in daily activities. Example interview questions included: "How do you feel when adapting to the boarding school environment?", "What challenges do you experience in following the rules?", and "How do teachers usually guide your behavior?".

Data analysis was conducted using thematic analysis based on the Miles and Huberman model, which includes data reduction, data display, and conclusion drawing (Abdussamad, 2021). Data validity was ensured through source and method triangulation, as well as member checking with participants to enhance credibility and reliability (Hasibuan et al., 2022).

To minimize researcher bias, reflexivity was applied through reflective notes to distinguish between participants' perspectives and researcher interpretations. To facilitate understanding of the research flow, the conceptual framework of this study is presented in Figure 1.



Figure 1. Research Conceptual Framework

Conceptually, this study assumes that a dysfunctional family background influences the psychosocial conditions of santri, particularly in terms of emotional regulation, attachment patterns, and social adaptation abilities. Within the frameworks of Attachment Theory and Self-Regulation Theory, these conditions may lead to behavioral resistance and difficulties in accepting guidance within the boarding school environment.

Based on this framework, this study aims to identify the factors influencing psychosocial adaptation and to formulate effective, adaptive, and humanistic educational intervention strategies within the pesantren context.

C. Finding and Discussion

Finding

Psychosocial Adaptation of Boarding School Students in the Boarding School Environment

Based on the results of a study involving 8-10 students and 3 teachers, it was found that most students experienced difficulties adapting to the boarding school system,

particularly in terms of discipline, adherence to rules, and social interaction. This situation was characterized by unstable behavioral patterns, especially in consistently maintaining positive behavioral changes. The behavioral changes that occurred tended to be temporary and did not last in the long term.

Observation results indicate that students from dysfunctional family backgrounds exhibit low emotional regulation, leading to easily frustrated behavior, resistance to rules, and difficulty accepting authority. This is further supported by the following interview findings:

"Sometimes, even after being advised and given guidance, they understand, but the next day they do it again. The change doesn't last long." (Teacher 1)

"When reprimanded, they stay quiet, but they don't really change." (Teacher 2)

"The approach has to be gradual; it can't be done all at once." (Teacher 3)

"If they were free at home before, being here feels restrictive." (Student A)

"Sometimes I want to obey, but it's hard." (Student B)

"If I'm constantly reminded, I can change a little." (Student D)

These findings indicate that difficulties in adaptation are influenced not only by the pesantren environment but also by prior caregiving experiences that shape the students' psychological state. In general, this pattern was consistently observed among most of the informants, though the intensity varied.

Forms of Behavioral Resistance Among Islamic Boarding School Students in the Guidance Process

The psychosocial adjustment difficulties experienced by students lead to various forms of behavioral resistance during the mentoring process. This resistance manifests not only as overt violations but also in latent forms that significantly impact the effectiveness of mentoring.

The forms of resistance identified include: (1) repeated violations of boarding school rules, (2) indifference toward guidance from the kyai and asatidz, (3) inconsistent commitment to character development, and (4) a tendency to seek freedom outside the boarding school system.

These findings are supported by the following interview results:

"When reprimanded, they often avoid it rather than accept it." (Teacher 2)

"Sometimes they break their promises, but it doesn't take long before they do it again." (Teacher 1)

"They actually know it's wrong, but they do it anyway." (Student C)

"Sometimes they follow the rules, but if they aren't supervised, they go back to their old ways." (Student E)

"It's easier to look for an opportunity to be free for a little while." (Student F)

These findings indicate that behavioral resistance is a fairly dominant pattern that manifests in various forms, both explicitly and implicitly.

Educational Intervention Strategies for Addressing Adaptation Issues Among Boarding School Students

The results of the study indicate that educational intervention strategies are needed that focus not only on enforcing rules but also on restoring and strengthening the psychosocial well-being of the students.

The strategies identified in this study include:

- a. A personal and emotional approach
- b. Gradual and consistent guidance
- c. A reflective approach
- d. Strengthening a supportive social environment

This is reinforced by the following interview results:

"If you talk to them nicely, they're more open." (Teacher 3)

"It has to be more consistent; you can't just do it once or twice." (Teacher 1)

"It's better to talk to them rather than scold them right away." (Student G)

"If they feel cared for, they become more motivated to change." (Student H)

These findings indicate that humanistic and relational approaches are more effective in helping students adapt than normative approaches alone.

Discussion

The findings of this study demonstrate that psychosocial adaptation among santri from dysfunctional family backgrounds is complex and multidimensional, involving emotional instability, relational patterns, and behavioral control. Importantly, these findings are grounded not only in theoretical assumptions but also in participants' lived experiences, such as students' expressions of difficulty in maintaining behavioral change and their sense of restriction within the pesantren environment (Ramadani et al., 2025; Guntoro & Al Qadri, 2024).

From the perspective of Attachment Theory, early family relationships influence how students respond to new authority figures (Thompson et al., 2022). Students from dysfunctional families tend to exhibit insecure attachment patterns, reflected in distrust toward teachers and difficulty forming stable social relationships. This is evident in statements such as "When reprimanded, they stay quiet, but they don't really change" (Teacher 2), indicating superficial compliance without internal acceptance. These findings are consistent with previous studies (Na'imah, 2025; Darma, & Sagita, 2025).

Self-Regulation Theory further explains that weak emotional control is linked to prior parenting experiences (Purnaningtyas, A, 2022). The findings show that students struggle with sustaining behavioral change, as reflected in statements such as "Sometimes I want to obey, but it's hard" (Student B), indicating internal conflict rather than mere disobedience. This supports Anam (2024), who emphasizes the role of family and social environments in shaping self-regulation.

However, unlike some previous studies that emphasize external factors such as school climate or academic stress (Ramadani et al., 2025; Guntoro & Al Qadri, 2024), this study highlights that internal psychosocial conditions rooted in dysfunctional family

experiences play a more dominant role in shaping maladaptive behavior. This finding provides a more nuanced understanding of student adaptation in pesantren contexts.

Behavioral resistance should not be interpreted merely as rule violation but as a manifestation of psychological unpreparedness. The tendency of students to repeat violations despite understanding the rules suggests that cognitive awareness alone is insufficient without emotional readiness (Na'imah et al., 2025). This aligns with Sabiq (2025), who emphasizes the importance of emotional readiness in adaptation processes.

This study also identifies a gap between normative guidance approaches and students' psychological needs. While rule enforcement and habituation are important, they often fail to produce sustainable behavioral change (Fadhila et al., 2025). This is evident from recurring patterns of temporary compliance reported by both teachers and students, indicating that traditional approaches may lack depth in addressing emotional dimensions (Fahrezi et al., 2026).

In this context, humanistic-based educational interventions emerge as a more effective alternative. Personal-emotional approaches foster psychological safety, which is essential for behavioral transformation. Gradual and consistent guidance reflects the processual nature of self-regulation development. Reflective approaches enhance self-awareness, while supportive social environments strengthen emotional stability (Sabiq, 2025).

The novelty of this study lies in its integrative framework, which connects dysfunctional family background, psychosocial adaptation, behavioral resistance, and humanistic intervention strategies within a single analytical model. Unlike previous studies that tend to examine these variables separately, this study offers a more holistic and context-sensitive understanding, particularly within the pesantren environment.

More specifically, this study demonstrates that maladaptive behavior among santri is not merely a disciplinary issue, but a manifestation of unresolved psychosocial conditions shaped by prior family experiences. This finding shifts the perspective from rule-based interpretation toward a more psychologically grounded understanding of student behavior.

Furthermore, this study positions pesantren not only as an educational institution but also as a space for psychosocial reconstruction, where students' emotional experiences are gradually reshaped through relational and value-based interactions. This perspective extends existing literature by emphasizing the transformative role of pesantren beyond formal education (Fadhila et al., 2025).

Additionally, a supportive social environment within the pesantren is a key factor in the success of interventions. Support from teachers, peers, and a conducive pesantren climate contributes to strengthening students' emotional stability and facilitating their adaptation process. This reinforces previous findings emphasizing the importance of school climate and social support in enhancing students' well-being and engagement (Na'imah et al., 2025; Sabiq, 2025). However, this study further highlights that social support alone is insufficient without being accompanied by emotionally responsive and

humanistic guidance approaches. This finding adds nuance to previous research that primarily emphasizes structural or environmental factors (Musonif, Nur Baeti, et al., 2026).

Conceptually, students from dysfunctional families enter the pesantren environment carrying unresolved emotional experiences, such as lack of affection, inconsistent parenting, and weak early character formation. In this context, the pesantren plays a role in gradually rebuilding students' sense of security, behavioral patterns, and character. In line with the sociological perspective on habitus formation, this reconstruction occurs through continuous interaction between individuals and their environment, where repeated religious practices and social norms contribute to the internalization of stable behavioral dispositions (Musonif, Nur Baeti, et al., 2026).

However, this role does not replace the function of the family but rather reinforces the character education process. The success of this reconstruction depends on educators' ability to implement empathetic, adaptive, and context-sensitive approaches aligned with students' psychosocial conditions.

Finally, this study contributes to the development of Islamic education by offering an integrated and practice-oriented framework that links psychosocial diagnosis with humanistic educational interventions. Unlike previous studies that focus on single variables such as well-being, attachment, or social support, this study provides a comprehensive model that integrates background factors, psychological dynamics, and intervention strategies. This integrative contribution represents a key novelty that can serve as a foundation for developing more transformative and sustainable character education models in pesantren contexts.

D. Conclusion

This study concludes that the psychosocial adaptation of santri from dysfunctional family backgrounds is shaped by a complex interaction of emotional, relational, and behavioral factors. The findings answer the research questions by showing that: (1) adaptation difficulties are rooted in insecure attachment, low emotional regulation, and weak self-control; (2) behavioral resistance emerges as a psychological response rather than mere non-compliance; and (3) humanistic-based educational interventions provide a more effective and sustainable approach to supporting students' adaptation. These findings indicate that adaptation challenges are not merely issues of discipline but reflect deeper psychosocial conditions shaped by prior caregiving experiences. Thus, the transition to the pesantren environment requires not only behavioral adjustment but also psychological readiness. Furthermore, the study highlights that normative guidance approaches, which focus primarily on rule enforcement, tend to produce temporary behavioral changes when not accompanied by emotional and relational support.

The originality of this study lies in its integrative framework, which links dysfunctional family background, psychosocial adaptation, behavioral resistance, and humanistic intervention strategies within a unified model. This framework contributes to the development of Islamic education by offering a more holistic and context-sensitive perspective on character formation in pesantren.

Practically, these findings emphasize the importance of implementing empathetic, adaptive, and student-centered mentoring approaches. For pesantren management, this implies the need to develop structured guidance programs that prioritize emotional support, reflective practices, and a supportive social environment as part of character education policies. In this context, pesantren function not only as educational institutions but also as spaces for psychosocial reconstruction.

For future research, it is recommended to examine the implementation of humanistic intervention models across diverse pesantren contexts and to evaluate their long-term effectiveness in improving students' well-being and adaptive capacities. Further studies may also explore policy-level integration of psychosocial-based approaches within Islamic educational systems.

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