ISLAMIC EDUCATION AND SCHOOL WELL-BEING FOR ADOLESCENTS DURING THE COVID-19 PANDEMIC

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Abstract

This article aims to explore the impact of Islamic education on the well-being of adolescents amidst the Covid-19 pandemic. The main focus is to shed light on how Islamic education can enhance school well-being for adolescents during these challenging times. The methodology employed in this article involves a comprehensive literature review. The findings highlight the positive effect of Islamic education in boosting the well-being of adolescents in the midst of the Covid-19 pandemic. It is crucial to emphasize the importance of implementing Islamic education to elevate students' school well-being. The implications of this study are anticipated to offer valuable insights for the advancement of Islamic education, particularly in the realm of Islamic psychology, as a viable solution to enhance school well-being among adolescents during the Covid-19 pandemic.

Keywords: *Adolescent, Covid-19 Pandemic, Islamic Education, School Well-Being*

INTRODUCTION

School as a means of formal education is an important element in the development process of an individual during adolescence. School according to Sukmadinata (2019) has a strong influence in the development of all positive potentials, as well as personal characteristics of individuals in a better direction for the individual and the environment. the influence of schools as one of the student learning environments in the health, welfare and development of students makes WHO (World Health Organization) pay special attention to health promotion in schools. This school health promotion program as an environment according to WHO (1998) has the aim of increasing the number of schools that can improve health with the characteristics of schools that are able to strengthen their capacity as a healthy environment in life, learning and the workplace. With this program, WHO hopes to make schools a learning environment that is able to contribute to students as the next generation of educated and healthy nations.

This health-promotion schools program from WHO (2007) is the background for Konu and Rimpela (2002) to develop a theoretical model concept, namely school well-being

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which is based on the sociological concept of welfare. The school well-being model developed by Konu and Rimpela (2002) sees welfare from the student's point of view which consists of four aspects, namely having (school conditions), loving (social relationships), being (self-fulfillment), and health (health status).

The concept of school well-being has the hope that the welfare of students' schools is more important, namely the assessment of students in assessing the feasibility of their school as a learning environment that is able to provide support, a sense of security, and comfort. Meanwhile, Syah (2007) said that the success or failure of achieving educational goals really depends on the learning process experienced at school. Therefore, schools need to create school conditions that are comfortable, fun and not boring. This condition affects students' assessment of their school.

The results of research conducted by Hjern et al (2008) on 2588 students aged 10-18 years who tend to experience stress at school, where psychological complaints seem to function as mediators of stress at school for symptoms of psychosomatic pain/pain. Apart from that, according to Shoshani & Slone (2012) adolescents who are still in early adolescent development are experiencing a transitional period, both developmentally transition from childhood to adulthood, as well as the school transition from elementary to junior high school which also affects the welfare of adolescents as students in school.

Islamic education is present as a solution to improve school well-being in adolescents. Islamic education is very important in the lives of teenagers. Through Islamic education, adolescents can apply the teachings of Islam, and adolescents can find out how to deal with problems in life in accordance with the teachings of Islam. In Islamic education, it is also taught about patient behavior, sincerity and trust in living life at school. This can help adolescents to improve school well-being so that the learning process at school becomes effective, smooth and contributes to students in their development towards mature, healthy, skilled, and useful individuals for the community. Based on the description above, the authors are encouraged to conduct a literature review related to Islamic education and school well-being in adolescents.

RESEARCH METHOD

The research method used in this article is to use a literature review study. Okoli & Schabram (2015) said that literature review is a systematic, explicit and reproducible method for identifying, evaluating and synthesizing research works and ideas that have been produced by previous researchers and practitioners. Amin (2014) explain that there are four

stages in making a literature review, namely (1) selecting topics to be reviewed, (2) tracking and selecting suitable/relevant articles, (3) analyzing and synthesizing literature and (4) organize the writing of the review. The analysis used in this study is descriptive analysis, which is a regular breakdown of the data that has been obtained, then understanding and explanation are given so that it can be understood well by the reader.

RESULT AND DISCUSSION

A. Adolescent

Adolescence according to Santrock (2012) is a transition from childhood development to adulthood which is characterized by physical, cognitive and socio-emotional changes. Meanwhile, according to Hurlock (1997) adolescence is a period of transition from childhood to adulthood. Various changes occur in adolescents, both physical and psychological changes, requiring adolescents to be able to adapt. In adolescence there is a developmental process that includes changes related to psychological development, and also changes in relationships with parents and their ideals and environment, where the formation of ideals is a process of forming future orientations.

Adolescence according to Patrick & Draken (2009) has a relationship with transition experiences at school, namely the change from elementary to junior high school students who are confident in their abilities and the learning process will perceive their school transition experience as more positive, while students who perceive school transition experiences with tasks that are challenging. students are more at risk of having academic and behavioral problems at school.

Adolescents according to Hurlock (2003) are divided into three age groups of developmental stages, namely:

1)   Early adolescence, being in the age range of 12-15 years, is a negative period, because at this time there are negative attitudes and traits that have not been seen in childhood, individuals feel confused, anxious, afraid and restless.

2)   Middle adolescence, with an age range of 15-18 years, at this time the individual wants or signifies something and is looking for something, feels lonely and feels incomprehensible to others.

3)   Late adolescence (late adolescence) Ranges between the ages of 18-21 years. At this time the individual begins to stabilize and begins to understand the direction of life and realize the purpose of his life. Having a certain position based on a clear pattern.

Based on the description above, it can be concluded that adolescence is a transitional age, an individual has left a weak and dependent childhood age, but has not been able to become a strong and responsible age, both to himself and to society. Adolescents are divided into three age groups; early adolescents aged 12-15 years, middle adolescents aged 15-18 years, and late adolescents aged 18-21 years.

B.   School Well-being

Konu and Rimpela (2002) then define school well-being as a school condition that allows individuals to satisfy their basic needs which include material and non-material needs. Meanwhile, Khatimah (2015) said that school well-being is an assessment of students in assessing the feasibility of their school as a learning environment that is able to provide support, a sense of security, and comfort.

In contrast to the two opinions above, the term well-being in school by Soutter et al (2014) is called student well-being. Student well-being according to Soutter, Gilmore and O'Steen (2012) is a multi-dimensional concept that arises when individuals interact with other people with other people, with their environment, and the conditions and circumstances in which their lives develop (especially through and in the context of education). Soutter, Gilmore and O'Steen (2012) say that students' perceptions of the school environment and their behavior at school are closely related to the well-being experienced by students.

Based on the explanation of several theories above, it can be concluded that school well-being is an individual assessment in assessing the feasibility of a school as a learning environment to fulfill basic needs including material and non-material needs.

Konu & Rimpelä (2002) have developed a model of school well-being by dividing four dimensions, including the following:

1)   Having (school conditions)

School conditions are the physical environment around the school. The areas to be discussed are a safe working environment, biological and chemical substances that interfere with health, comfort, noise, ventilation, temperature, and so on. Other aspects of school conditions include the learning environment, curriculum, group size, study schedule and punishments.

2)   Loving (social relations)

Social relations refers to the social learning environment, teacher and student relations, peer relations, group dynamics, bullying, cooperation between school and home,

decision making in schools, the atmosphere of the whole organization in schools, school climate, learning climate in schools and student satisfaction at school.

3) Being (self-fulfillment)

opportunities for students to get self-fulfillment. Every student must have the same opportunity to be part of the school community, students can make decisions related to their presence in school, as well as the opportunity to develop knowledge and skills based on student interests.

4) Health (health status)

Health (health status) is the absence of sources of disease and sick students. The health status of these students includes physical and mental aspects in the form of psychosomatic symptoms, chronic diseases, minor illnesses (such as flu), and appreciation of self (illness)

Based on the explanation above regarding the aspects of school well-being above, in this study researchers will use aspects of school well-being developed by Konu & Rimpela (2002) which consist of having (school conditions), loving (relationships between social), being (self-fulfillment) and health (health). This is because the aspects proposed by Konu & Rimpela (2002) as a whole have described and represented the aspects proposed by other theories.

According to Khatimah (2015), there are two factors that can affect school well-being, namely external factors and internal factors.

1) External factors

External factors include good infrastructure, school management, good interaction between teachers and peers and support from parents.

2) Internal factors

Internal factors include personal students such as high learning motivation, high discipline, good cooperation and students have the initiative to learn well.

Khatimah (2015) said that the external and internal factors that influence school well-being above are in line with the theory of several factors that can affect students' school well-being according to Keyes and Waterman (Bornstein et al., 2003), namely social relations , friends and free time, volunteering, social roles, personality characteristics, self-control and optimism, and goals and aspirations.

Based on the description above which refers to school well being as a psychological construct of students related to internal factors and external factors within the individual.

C. Islamic Education

Islamic education according to Mappasiara (2018) can be defined as a process of providing guidance and teaching to students in order to improve the quality of the faith, intellectual potential, personality and skills of students as a form of preparation for future life based on Islamic teachings. Meanwhile, according to Drs. Achmadi (2005) Islamic education is all efforts to maintain and develop human nature and existing human resources towards the formation of a complete human being (insan kamil) in accordance with Islamic morals, namely to form humans who believe and are pious and have actualized abilities. in relationship with Allah SWT, with fellow humans and the natural surroundings.

Derajat (1995) explains that Islamic education is an effort in the form of care and guidance for students so that later after completing their education they can understand and practice Islamic teachings and make it a view of life as a conscious effort, namely an activity of guidance, teaching and or training carried out in a planned manner. and aware of the goals to be achieved.

Based on the description above, it can be concluded that Islamic education is an effort to optimally foster and develop human potential in accordance with human nature to form human beings, carried out in a planned and conscious manner with the goal to be achieved, namely happiness in the world and the hereafter.

Islamic education according to Mahfud (2011) has a dual role and function, namely:

1) First, its role and function as an instrument for preparing a quality generation of the nation.

   The first function implies that education has an articulate role in equipping a person or group of people with the required knowledge and skills, which serve as a tool to live a life full of dynamics, competence and change, the second function implies the role and function of education as an instrument of transformation of values. noble from one generation to the next.

2) Second, the role and function as an instrument of value transfer

   The second function implies the role and function of education as an instrument of transforming noble values from one generation to the next.

The two functions of Islamic education explicitly indicate that education has meaning for the development of science and technology as well as the development of ethics, morals, and spiritual values for the community to grow and develop into citizens who have a complete personality in accordance with their nature, civilized citizens. and dignified, skilled, democratic and have a competitive advantage and comparative advantage (Mahfud, 2011).

D. Covid-19 Pandemic Period

Wu et al (2020) say that the coronavirus is a tremendous challenge to the well-being of every human being in the world. Although a number of people in the world have demonstrated their ability to deal with the fears caused by Covid-19, this virus has the opportunity to cause various problems that cause stress for each individual (Horesh & Brown, 2020).

In general, Saladino et al (2020) said that the Covid-19 pandemic caused individuals infected with this virus to experience post-traumatic stress disorder or often referred to as PTSD, anxiety and depression disorders, and experience distress. It is widely known that adolescents also experience stress which results in anxiety disorders, changes in eating patterns and dynamics at school, experiencing fear and uncertainty in life and failure to face a problem (De Figueiredo et al (2021); Dragun et al (2020); Imran et al (2020)).

This situation by de Figueiredo, et al (2021) is called mental health damage due to the Covid-19 pandemic. The same situation is also experienced by teenagers in Indonesia. Wiguna et al (2020) said that teenagers in Indonesia were physically, socially and mentally affected by the Covid-19 pandemic. Mental well-being has gotten worse since the Covid-19 pandemic. Ifdil et al (2020) said that teenagers tend not to do much physical activity so that there is a change in behavior or daily activities. Then Fitria & Ifdil (2020) also said that Indonesian teenagers experience anxiety which is in the high category.

Based on the description above, it can be concluded that during the COVID-19 pandemic, many teenagers experienced physical, social and mental disorders as a result of the Covid-19 pandemic.

E. Islamic Education and School Well-being for Adolescents during the Covid-19 Pandemic

Adolescence is a period of transition or transition from children to adults. The psychological condition of adolescents is experiencing shocks and conflicts that they themselves do not understand. Especially during this COVID-19 pandemic, several studies

have shown that adolescents experience mental and behavioral disorders as a result of the Covid-19 pandemic. School-from-home policies, restrictions on social interaction with friends and information about Covid-19 can have a negative impact on mental health, emotional problems and behavioral problems in adolescents. Some of the consequences of the COVID-19 pandemic have also decreased the school well-being of teenagers. When the school well-being of adolescents decreases, it is the duty of an educator, both teachers and parents to increase it again. So that teenagers feel happy when they go to school online from their respective homes and make the learning atmosphere of teenagers effective and fun.

The concept of school well-being from Konu and Rimpela (2002) can be adapted or adapted to the Covid-19 pandemic. The author makes an operational definition of school well-being in terms of its aspects. The following is the result of an operational definition that is adjusted to the civid-19 pandemic period, obtained from several research findings that have been described above.

1) Having (school conditions)

   School conditions are the physical environment around the school. In this case, it is the condition of the home and facilities at home for online learning such as laptops, cellphones, and internet networks.

2) Loving (social relations)

   Social relations refer to the online social learning environment, teacher and student relationships, peer relations, group dynamics, bullying, cooperation between school and home, decision making at school.

3) Being (self-fulfillment)

   Being is defined as the way schools provide opportunities for students to get self-fulfillment. Students can make decisions related to online school policies, as well as the opportunity to develop knowledge and skills based on student interests through online.

4) Health (health status)

   Health (health status) is the absence of sources of disease and sick students. The health status of these students includes physical and mental aspects.

Some of the aspects above are still the same as the old aspects, and some have been adapted to the COVID-19 pandemic situation. The description above explains that it is necessary to improve the school well-being of teenagers during the covid-19 pandemic so that teenagers feel happy in school, even though it is an online school.

Islamic education is here to be one of the solutions to improve the school well-being of teenagers during online schools during the COVID-19 pandemic. Islamic education needs to be implemented intensively in all aspects, be it in the family, school, and community, this is done to shape and guide humans to become pious servants of God, steadfast in their faith, obedient to worship, have commendable character and form perfect humans (insan kamil). The literature review also explains that Islamic education seen from several variables can improve well-being, such as research from Tajab et al (2019) which shows that patience in Tafsir al-Misbāh brings a personality model to the thought that the value of life depends on patience as religiosity, ethics, and a meaningful life. The personality model fosters the involvement of psychological well-being on the basis of the ideal human ethics in the Qur'an, which is the highest outcome of the patient. Research from Mustakim et al (2021) shows that parents have a big role in the education of their children in the midst of the COVID-19 pandemic as the leading educators in the family. Spiritualization of children's education in the perspective of Al-Qur'an Sufism integrates three theologies in religion as proposed by the theology of revelation, theology of nature, and religious experience. Therefore, the spiritualization of children's education is a necessity. Islamic education in this case is the spiritualization of education during the COVID-19 pandemic carried out by parents as important as what is done by teachers, so that it can improve the well-being of adolescents during the COVID-19 pandemic in online learning.

CONCLUSION

Based on the descriptions of various sources that have been studied above, the authors conclude that Islamic education has an important role for adolescents, especially students to improve adolescent well-being in this case is school well-being in adolescents. Islamic education has a positive influence on the well-being of adolescents who are lacking, so that adolescents can understand, understand, and practice in everyday life. Islamic education can be a shield for teenagers to always feel happy and have high well-being, so that teenagers feel good physically, mentally and socially in online learning during the covid-19 pandemic.

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