



Tranquility of the Soul in Islamic Nurturing: Parental Support and Psychological Well-Being of Santri

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Abstract: Parental support plays a crucial role in shaping the psychological well-being of Santri in Islamic boarding schools (pesantren). Life in Pesantren requires Santri to be independent and face various challenges, making parental support one of the factors that help them achieve inner peace. This article discusses the relationship between parental support and the psychological well-being of Santri from an Islamic perspective. Participants in this study were Santri at Pondok Pesantren Miftahunnajah Yogyakarta, aged 13-15 years (N=67). The results indicate that parental support correlates with psychological well-being in santri at pesantren ($p = 0.000$; $r_{xy} = 0.487$). The study shows that Santri who receive emotional support, appreciation, and guidance from their parents tend to have better psychological well-being. Santri, with good psychological well-being, are better equipped to face various challenges in pesantren due to their mental resilience in handling academic pressure and social life.

Keywords: Islamic parenting, psychological well-being, social support, santri

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INTRODUCTION

Pesantren life presents distinct dynamics, marked by disciplined routines, intensive religious learning, and the integration of spiritual and social values that set it apart from general schooling. Pesantren is an Islamic educational institution that shapes the character and morals of Santri through religious education and disciplined living. Ma'arif and Rofiq, (2018) explains that pesantren instills comprehensive Islamic values, including religious understanding, independence,

social concern, and responsibility in various aspects of life.

Muliadi and Hidayat (2022) describes santri as individuals who study and deepen their knowledge of Islam in pesantren. There are two groups of santri: mukim santri, who come from distant areas and reside in pesantren, and kalong santri, who live in surrounding villages and only attend pesantren during study hours. Santri not only pursues academic education but also undergoes a life of discipline and Islamic values. However, the challenges

faced by santri in pesantren's lives can affect their psychological condition (Taufikurohman & Latipah, 2024).

Santri may experience psychological and emotional stress due to restrictions in expressing themselves under strict regulations, making it difficult for some to explore their identity (Shasra, 2022). Sa'diah et al. (2025) state that santri often struggle with adaptation due to unfamiliarity with pesantren rules and routines, which can impact their psychological well-being. If individuals have difficulty adjusting and feel pressured, this can negatively affect their psychological well-being.

Psychological well-being is generally defined as realizing one's potential, maintaining positive relationships, and functioning effectively. Ryff (1989) conceptualized it through six dimensions: self-acceptance, positive relationships, autonomy, environmental mastery, purpose in life, and personal growth. Similarly, Huppert (2009) emphasized psychological well-being as combining positive feelings and optimal functioning. In the Indonesian context, Nurhidayah et al. (2021) highlight its relevance for adolescents' ability to adapt, develop resilience, and build meaningful social ties.

Psychological well-being influences Santri's quality of life in the pesantren. High psychological well-being enables Santri to navigate Pesantren's life effectively and without distress. However, research by Syahrivar et al. (2022) found that among 65 Santri, 61.5% had low psychological well-being, while 38.5% had high psychological well-being. This indicates that Santri's psychological well-being remains relatively low.

Psychological well-being refers to an individual's ability to feel satisfied with themselves, build positive social relationships, and face life's challenges

with optimism. In the context of Santri, psychological well-being includes adjusting to pesantren life, fostering good relationships with peers, and developing a strong understanding of Islamic values. Islam enriches psychological well-being with faith in Allah, surrender (tawakkul), and steadfastness in facing life's trials. Santri with good psychological well-being tend to be calmer, more confident, and enthusiastic about fulfilling their religious and academic duties.

Ryff (1989) categorizes psychological well-being into six dimensions: 1) Self-acceptance, the ability to accept oneself with all strengths and weaknesses. 2) Positive relationships with others, building and maintaining positive and meaningful relationships. 3) Autonomy, the ability to self-regulate, make decisions, and take responsibility for one's actions. 4) Environmental mastery is managing daily tasks, coping with life demands, and controlling one's environment. 5) Purpose in life, having clear life goals and direction. 6) Personal growth, the ability to grow, learn from experiences, and achieve personal potential.

In Islam, this psychological well-being is also enriched by belief in Allah, surrender, and determination to face life's trials. Students with good psychological well-being tend to be calmer, more confident, and more enthusiastic about their work and academic obligations (Diener et al., 2014). One factor that can improve students' psychological well-being is social support from parents (Khoerani et al., 2024). In Islam, the family has a significant role in educating and guiding children to achieve peace of mind and happiness. In this process, social support from parents is an essential factor in building students' psychological well-being. The support given by parents can provide peace of mind and strengthen the spirit of living life in the Islamic boarding school.

Parental support in an Islamic Perspective- Parental support is a key factor in enhancing Santri's psychological well-being. Parental support refers to the assistance parents provide to individuals through attention, comfort, and appreciation, which can support them when experiencing difficulties or problems. This support also refers to the individual's perception that the attention, comfort, appreciation, and assistance can be felt and make the individual feel assured of being loved and valued as a part of the family (Sarafino & Smith, 2014). In Islam, the family primarily educates and guides children to achieve inner peace and happiness. Parental support provides tranquility and strengthens Santri's spirit when living in a pesantren.

Islam teaches the importance of parental love and care for their children. The Quran states:

"And lower to them the wing of humility out of mercy and say, 'My Lord, have mercy upon them as they brought me up [when I was] small.'" (QS. Al-Isra: 24)

This verse emphasizes the importance of a harmonious parent-child relationship in fostering a loving and caring environment. Parental support includes emotional support, appreciation, guidance, and practical assistance that help Santri overcome challenges in pesantren. The hadith also states:

"Every child is born in a state of fitra (natural disposition). It is their parents who make them Jewish, Christian, or Magian." (HR. Bukhari & Muslim)

This hadith highlights the significant influence of parental guidance on a child's well-being and development.

A study by Cahyani et al. (2024) found a positive relationship between parental support and the psychological well-being of Santri. Higher parental support correlates with higher

psychological well-being, increasing confidence, motivation, and resilience.

Given the increasing number of students living in Islamic boarding schools, on the other hand, students' psychological well-being is still relatively low (Zahrah & Sukirno, 2022). This indicates the need for further research on the impact of parental support on students' psychological well-being. Therefore, this study is essential to provide empirical evidence regarding parental support on students' psychological well-being in Islamic boarding schools. Thus, this study aims to examine the extent of the relationship between parental support and the psychological well-being of students in Islamic boarding schools.

METHOD

This study employs a multimethod design, combining a quantitative survey using a Likert-scale questionnaire to obtain empirical data with a literature review to strengthen the theoretical foundation and contextualize the findings. The scale used is a psychological well-being scale adapted from Maharani (2023), based on Ryff, (1989), and consists of 50 items. At the same time, the parental support scale uses a scale adopted by Cristo (2022), which is based on Sarafino and Smith (2014) and consists of 29 items.

The population of this study was students living in Islamic boarding schools in the Yogyakarta area. At the same time, the research sample was determined by purposive sampling with the criteria of students in grades 1 to 3 of junior high school or aged 13-15 years. The research sample comprised 67 students from Islamic boarding schools at Pondok Pesantren Miftahunnajah Yogyakarta. The data analysis used in this study was product-moment correlation analysis, developed by Karl Pearson.

RESULT AND DISCUSSION

The categorization results show that all 67 students (100%) had high psychological well-being and parental support, with no participants falling into moderate or low categories. These findings indicate that the respondents' overall psychological well-being and parental support level were consistently high. From these results, it can be concluded that most students have high psychological well-being.

Table 1. Results of the correlation test of psychological well-being and parental support

Variable	Correlation coefficient (r)	Sig
Psychological well-being- Parental support	0.487	0.00

Based on the results of the data analysis conducted, a positive relationship was found between parental support and psychological well-being. This means that the higher the parental support, the higher the psychological well-being; conversely, the lower the parental support, the lower the psychological well-being. This shows that the hypothesis proposed in this study is accepted. Based on the determination coefficient (R^2) results, the results obtained were 0.237, which means that the parental support variable contributed 23.7% to students' psychological well-being. This shows that 76.3% of students' psychological well-being is influenced by other factors not involved in the study.

The literature review Islamic Parenting: Tranquility of the Soul in Islamic Parenting.

The literature supports Islamic parenting, characterized by love, discipline, and spiritual guidance, which is vital in fostering children's emotional tranquility. Parents can nurture emotionally resilient, confident, and spiritually fulfilled children by integrating Islamic values with psychological well-being principles.

1. Concept of Tranquility in Islamic Perspective

In Islamic teachings, tranquility of the soul (sakinah) is a state of inner peace and emotional stability achieved through faith in Allah and adherence to Islamic values. The Quran emphasizes that true tranquility comes from the remembrance of Allah:

"Indeed, in the remembrance of Allah do hearts find rest." (QS. Ar-Ra'd: 28)

Waghid (2001) explains that inner peace results from a strong spiritual connection with Allah, which provides a sense of security, purpose, and fulfillment. A child raised in an environment rich in Islamic values and parental love is more likely to develop emotional stability and a positive self-concept.

2. The Role of Parents in Islamic Nurturing

Islam places great importance on the role of parents in shaping their child's psychological and emotional well-being. Parental love, guidance, and support are fundamental in nurturing a child's tranquility. The Prophet Muhammad (peace be upon him) emphasized the importance of gentle and compassionate parenting:

"The best of you are those who are best to their families." (HR. Tirmidhi)

Nisa (2016) stressed that a child's upbringing should focus on moral and spiritual development and emotional intelligence. The presence of parents as role models and sources of support creates a secure environment for children, reducing anxiety and fostering resilience.

3. Psychological Well-Being and Its Relationship with Parental Support

Psychological well-being refers to an individual's ability to maintain positive emotions, build meaningful relationships, and cope with life challenges. Ryff (1989)

model of psychological well-being highlights six dimensions, including self-acceptance, autonomy, and purpose in life, all of which are influenced by a child's upbringing.

Research by Cahyani et al. (2024) found a significant correlation between parental support and children's psychological well-being. Children who receive emotional support and guidance from their parents demonstrate higher self-confidence, emotional stability, and academic motivation.

4. Parenting Styles in Islam and Their Impact on Children's Emotional Stability

Baumrind (1991) categorized parenting into authoritative, authoritarian, permissive, and neglectful styles. In Islamic parenting, the **authoritative style**—which balances discipline with love—is highly encouraged.

(Waghid (2001) describes Islamic parenting as a holistic approach that integrates tarbiyah (education), ta'dib (discipline), and tazkiyah (spiritual purification). Children raised in such an environment develop strong moral character and emotional balance, which enhances their tranquility and well-being.

5. Challenges and Strategies in Maintaining a Child's Psychological Tranquility

Modern challenges, such as academic pressure, social media influence, and family dynamics, can affect a child's emotional stability. However, Islamic parenting provides solutions through:

Instilling Tawakkul (trust in Allah): Teaching children to rely on Allah in difficult times fosters resilience and optimism.

Creating a Loving and Supportive Environment: Frequent expressions

of love and affirmation strengthen a child's sense of security.

Balancing Discipline with Compassion: Clear boundaries and emotional support promote responsible behavior without fear or anxiety.

The results of this study support several previous research results. Research by Zahrah and Sukirno (2022) shows a positive relationship between parental support and psychological well-being. This study also aligns with research by Khoerani et al. (2024), which shows a positive correlation between parental support and psychological well-being; the higher the parental support, the higher the psychological well-being. Based on the results of this description, it is concluded that parental support is one of the psychological well-being factors in students.

Students who receive parental support tend to demonstrate better self-acceptance and adjustment to the pesantren environment. Such support makes them more likely to show positive attitudes and recognize their strengths and weaknesses (Sarafino & Smith, 2014). Social support from parents given to students can be beneficial for improving their psychological well-being. When parents provide social support to students, students can achieve academic success and success in living their lives. This can happen because students feel safe, connected, and able to develop healthy social relationships at the Islamic Boarding School (Damayanti, 2024).

Parental affection and attention can increase a child's peace of mind, as mentioned "And humble yourself toward them both with affection and say: "O my Lord, have mercy on them both, as they brought me up when I was little" (QS. Al-Isra': 24). This verse shows the importance of a harmonious relationship between

children and parents in building inner peace.

As stated, social support from parents based on Islamic values helps children face life's challenges more calmly because they are taught to be patient and trust Allah. "*Allah does not burden a soul beyond its capacity*" (QS. Al-Baqarah: 286). Parents who familiarize their children with worship, such as prayer and dhikr, help instill calm in the soul from an early age because worship is the primary way to obtain peace, as Allah says: "*O you who believe, ask for help (from Allah) with patience and prayer. Indeed, Allah is with those who are patient*" (QS. Al-Baqarah: 153).

Damayanti (2024) said that being a santri requires significant self-adjustment, differences in activities between home and at the Islamic boarding school, and differences in culture and habits between individuals at the Islamic boarding school can cause psychological turmoil in students at the Islamic boarding school whose self-adjustment is low; it can affect the psychological well-being of the students. With the social support of parents received by students, students' learning and adjustment process can make them successful in facing their social life at the Islamic boarding school.

From an Islamic perspective, peace of mind (*sakinah*) is a stable and peaceful psychological condition that can be achieved through faith, worship, and harmonious social relationships. One of the main factors contributing to peace of mind is social support from parents, which is directly related to psychological well-being.

According to Ryff (1989), psychological well-being consists of six main dimensions: 1) *self-acceptance*. In Islam, self-acceptance can be strengthened through gratitude and resignation. Parental support teaches children to accept fate with an open heart, as Allah says: "*It may be that*

you hate something, though it is good for you, and it may be that you love something, though it is bad for you. Allah knows, but you do not know" (QS. Al-Baqarah: 216). Children raised with these values will have stronger mental resilience and will not be easily stressed (Santrock, 2021).

2) *positive relationships with others*. Islam emphasizes the importance of harmonious relationships between individuals and their parents and social environment. Parents who provide affection and attention will help children develop healthy social skills, as the hadith of the Prophet Muhammad SAW: "*The best of you are those who are best to their families*" (HR. Tirmidhi). With good relationships, children will have higher emotional intelligence and better manage social conflicts.

3) *autonomy*. In Islam, parents are encouraged to guide their children without limiting the development of their independence. This concept is based on the hadith: "*Educate your children according to their time because they will live in a different time from you*" (HR. Muslim). With a balance between guidance and freedom, children will grow into independent, responsible individuals with peace of mind in making decisions.

4) *environmental mastery*. Parents play a role in teaching children to face various situations wisely and patiently. In Islam, facing life's challenges with effort and trust is the primary key to managing the surrounding environment. Allah says: "*Whoever puts his trust in Allah, Allah will suffice him*" (QS. At-Talaq: 3). With proper guidance, children will grow into individuals who do not easily give up in facing changes and life's challenges.

5) *purpose in life*. Islam provides clear guidelines for life so that individuals have a strong purpose in their lives. Parental support in instilling religious and moral values helps children understand the

meaning of their lives, as Allah says: "*And I did not create the jinn and mankind except that they should worship Me*" (QS. Adz-Dzariyat: 56). By having a clear purpose in life, individuals are more likely to have stable psychological well-being.

6) *personal growth*. Islam encourages its people to continue learning and developing, both intellectually and spiritually. Social support from parents who instill the habit of learning, critical thinking, and introspection will help children develop optimally. The Prophet Muhammad SAW said: "*Whoever takes the path to seek knowledge, Allah will make it easy for him the path to heaven*" (HR. Muslim). With continuous personal growth, a person will have a healthier and more stable mentality.

Social support from parents in Islamic upbringing provides peace of mind and positively impacts the child's psychological well-being. By giving affection, attention, and sound religious education, parents help children develop psychological well-being, including self-acceptance, good social relationships, independence, ability to manage the environment, clear life goals, and continuous personal growth. Thus, Islamic upbringing emphasizing spiritual and social balance becomes the foundation for creating calm, happy individuals with a healthy mentality.

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CONCLUSION AND RECOMMENDATION

Based on the results of research and discussions, it can be concluded that there is a significant positive relationship between parental support and students' psychological well-being. The higher the level of parental support, the higher the psychological well-being felt. Conversely, the lower the level of parental support, the lower the psychological well-being felt by students. Parental support is critical in building students' psychological well-being in Islamic boarding schools. In Islam, peace of mind comes from psychological well-being, strong faith, and a close relationship with Allah. Therefore, combining social support from parents with Islamic values can help students achieve peace of mind and optimal psychological well-being.

The implications for students' lives are that they will be better able to face various challenges in Islamic boarding schools because they have 1) mental resilience, so they are better prepared to face academic and social pressures 2) self-confidence, so that they are more confident in performing their religious duties and tasks as students, 3) healthy social relationships so that they can easily establish relationships with friends and teachers in the Islamic boarding school environment, and 4) independence that makes students more capable of managing their time, completing tasks, and determining their life goals.

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