

Peer-Counseling Assistance Based on the Love Curriculum to Enhance the Well-Being of Darul Ishlah Students

Tohir Muntoha

Sekolah Tinggi Ilmu Tarbiyah Darul Ishlah Tulang Bawang, Indonesia

e-mail: tohirmuntoha@gmail.com

ARTICLE INFO

Article history:

Received: Aug 10, 2026

Revised: Sep 22, 2026

Accepted: Sep 27, 2026

Keywords: Peer counseling, Love Curriculum, mental well-being, Islamic boarding school students.



Copyright of the article is reserved by the authors. This article is an open-access article under the

Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License.

ABSTRACT

Adolescent students in Islamic boarding schools face psychosocial pressure associated with dual academic demands, Qur'anic memorization, homesickness, and punitive residential supervision, compounded by limited access to professional mental-health services. This community engagement program aimed to formulate and implement Love Curriculum-based peer-counseling assistance at Darul Ishlah Islamic Boarding School to support students' mental well-being. A participatory approach combining demonstration and training was used to reconstruct the role of peer counselors as agents of psychological safety through active-listening skills and Islamic emotional-regulation techniques. The proportion of students categorized as having high mental well-being increased from 28% to 85%, accompanied by improvements in emotional stability and adaptive capacity and decreases in high burnout and acute homesickness. The program also established a practical peer-support and referral mechanism to complement limited professional psychological services. These findings indicate that compassion-oriented, culturally grounded peer counseling may provide a relevant psychosocial-support strategy in pesantren settings.

INTRODUCTION

Islamic boarding schools (pesantren), among Indonesia's oldest indigenous Islamic educational institutions, play a strategic role in shaping young people's moral character, spirituality, and independence (Yasin et al., 2021). Over time, pesantren have evolved into densely populated boarding communities in which students are expected to live on site and follow highly disciplined daily routines around the clock. Although this intensive educational model can foster independence and mastery of Islamic knowledge, it may also expose adolescent students to substantial psychosocial pressures (Yasin et al., 2021). Students are expected to balance the academic demands of formal schooling, Qur'anic memorization, and strict compliance with boarding-school regulations while living apart from direct parental support during a sensitive developmental period (Wulandari et al., 2025). Separation from family may trigger homesickness, difficulties adjusting to a new communal culture, emotional distress, and mental fatigue associated with tightly scheduled activities extending from before dawn until late at night (Shorey et al., 2022; Leng & Dayimu, 2025).

Although pesantren education is ideally intended to foster psychological resilience and spiritual maturity, empirical evidence indicates an important gap between these aims and students'

lived experiences. Previous studies have reported stress, academic anxiety, mild depressive symptoms, interpersonal conflict among students, and disciplinary problems as possible manifestations of poorly managed psychological pressure (Farhan & Shobahiya, 2024). This challenge is compounded by the limited prioritization of mental health in boarding-school management and the scarcity of professional counseling services in many pesantren. Available data indicate that only about 32% of students have direct access to professional psychological services or qualified counselors within their institutions (Irawan et al., 2025). This situation creates a substantial gap between expectations for high academic and spiritual performance and the availability of support for students' psychological well-being.

The absence of a structured professional mental-health support system in pesantren can leave students to manage emotional instability largely on their own. When under pressure, students often seek emotional relief or informal support from peers with whom they interact intensively in the dormitory (Muttaqin et al., 2024). However, peers who receive these disclosures may lack the basic knowledge and counseling skills needed to provide appropriate support. Rather than relieving anxiety, unguided peer interactions may contribute to negative emotional contagion, misunderstanding, interpersonal conflict, and negative perceptions of peer helpers who are viewed as unskilled or unable to maintain confidentiality (Lusiana et al., 2026). Without a standardized peer-counseling framework, the considerable social potential of peer relationships in pesantren may remain underused as a mental-health safety net (Chow et al., 2025).

A review of previous literature on counseling in pesantren also reveals theoretical and methodological gaps that warrant attention. Peer-counseling studies in Islamic boarding-school settings have tended to adopt Western cognitive-behavioral models or focus on pragmatic targets such as compliance with dormitory rules and academic adjustment (Alam et al., 2026). By contrast, relatively few studies have systematically examined the integration of peer support with collective spiritual values and compassion-based affective approaches that align with the indigenous characteristics of pesantren students. This gap is also relevant to the Indonesian Ministry of Religious Affairs' recent promotion of the Love-Based Curriculum, which emphasizes compassion, tolerance, and peace in madrasah and pesantren education. The limited integration of these relational and spiritual dimensions may reduce the contextual relevance of conventional peer-counseling programs.

To address these limitations, the present program developed a compassion-oriented peer-counseling model within the framework of the Love Curriculum. Its distinctive feature was the reconstruction of the student peer counselor's role from a technical problem-solver or dormitory discipline monitor into an agent of psychological safety grounded in rahmah (compassion). Peer counselors were trained to integrate active-listening skills with Islamic approaches to emotional regulation, including sabr (patience), shukr (gratitude), tawakkul (trust in God), and tazkiyatun nafs (purification of the soul). The Love Curriculum was contextualized at Darul Ishlah Islamic Boarding School to explore how counseling inspired by the compassionate example of the Prophet Muhammad could strengthen peer interaction and transform ordinary dormitory friendships into a more empathetic and culturally grounded social-emotional support network.

Addressing students' psychological well-being is important because persistent distress may undermine resilience, contribute to academic burnout, hinder the adjustment of new students, and increase the risk of school dropout. In the context of rapid digitalization and changing patterns of traditional authority, a guided peer-support system grounded in compassion may provide an additional protective layer against maladaptive behavior in dormitory life. Accordingly, the implementation of Love Curriculum-based peer counseling at Darul Ishlah was designed as a strategic effort to promote psychological safety, spiritual well-being, and a learning environment conducive to students' holistic development.

Against this background, the program aimed to formulate, implement, and evaluate Love Curriculum-based peer-counseling assistance at Darul Ishlah Islamic Boarding School as a strategy for improving students' mental well-being. Using a collaborative action-research approach, the program examined the conceptual design, the implementation of training for student peer counselors, and the empirical changes in students' emotional stability and adaptive capacity. Theoretically, the program was expected to contribute to Islamic counseling psychology

and indigenous psychology in traditional Islamic educational settings. Practically, it sought to provide an applicable compassion-based peer-counseling blueprint that could inform similar initiatives in other pesantren.

METHOD

This program used a participatory approach combining demonstration and training to reconstruct the role of peer counselors as agents of psychological safety. The intervention was implemented contextually at Darul Ishlah Islamic Boarding School and emphasized active listening and Islamic emotional-regulation techniques. The collaborative design involved relevant stakeholders in reviewing the conceptual draft of the program, planning the training process for student peer counselors, and evaluating the outcomes of implementation. During the initial action stage, the role of peer counselors was reframed from rigid dormitory discipline monitors into supportive peers grounded in the spiritual-affective value of *rahmah*. Through structured training, peer helpers developed active-listening skills and learned Islamic emotional-regulation practices, including *sabr*, *shukr*, *tawakkul*, and *tazkiyatun nafs*. The implementation process was observed to assess whether counseling interactions reflected the compassionate values promoted by the Love Curriculum.

An empirical evaluation was then conducted to assess changes in students' mental well-being following the intervention. The evaluation focused on emotional stability, adaptive capacity, burnout, and homesickness using a structured psychosocial questionnaire with a four-point Likert scale. Students' psychological conditions before the intervention (pre-test) and after the intervention (post-test) were analyzed using descriptive percentages and the non-parametric Wilcoxon Signed-Rank Test to examine whether the observed changes were statistically significant. The evaluation also considered the program's practical potential to address limited access to professional mental-health services in pesantren and its conceptual contribution to Islamic counseling psychology and indigenous psychology.

RESULTS AND DISCUSSION

Adolescent students at Darul Ishlah experienced multidimensional psychosocial pressures associated with crowded living conditions, dual academic demands, Qur'anic memorization targets, and emotional strain resulting from separation from their parents. These vulnerabilities were compounded by traditional disciplinary practices that were perceived as rigid, punitive, and, in some cases, intimidating. Initial observations of 60 adolescent students indicated crowded rooms accommodating approximately 15-20 students each and highly demanding schedules extending from before dawn until late at night because of combined formal-school, *diniyah*, and memorization activities. The findings suggested that repressive supervision could widen social distance and contribute to anxiety, mild depressive symptoms, and latent interpersonal conflict. Informal emotional disclosure without adequate guidance could also foster negative emotional contagion and distrust because of concerns about confidentiality. Consistent with literature on adaptation in densely populated residential settings, the absence of structured peer support may weaken students' social-emotional protection and intensify interpersonal tensions (Roy et al., 2025).

The collaborative action process reconstructed the role of student peer counselors at Darul Ishlah from rigid dormitory discipline monitors into agents of psychological safety grounded in *rahmah*. Field observations during the training and mentoring process indicated a shift in counselors' communication style from instructional, punitive, and sanction-oriented interactions toward more dialogical and empathetic communication characterized by active listening and confidentiality. This shift was accompanied by greater openness among students when discussing psychological concerns without fear of judgment. The reconstructed role therefore reflected a broader transition from punitive behavioral control toward affective-spiritual support that prioritizes psychological safety. The change is conceptually consistent with the Love-Based Curriculum promoted by the Directorate General of Islamic Education of the Indonesian Ministry

of Religious Affairs (2025) and with literature emphasizing spiritually grounded, compassionate peer support in residential education (Susila, 2025).

To illustrate this transformation, Table 1 compares the traditional counseling paradigm with the Love Curriculum approach. The comparison was developed from multiple sources of primary field data. The traditional paradigm (before the intervention) was synthesized from participatory observations of dormitory supervision, in-depth interviews with 10 new students and five senior dormitory administrators, and students' psychosocial pre-test data. The Love Curriculum paradigm (after the intervention) was derived from observations of the training process, reflective journals completed by peer counselors, post-assistance interviews, post-test data, and intervention evaluations.

Table 1. Comparison of the Traditional Counseling Paradigm and the Love Curriculum at Darul Ishlah Islamic Boarding School

Comparison Dimension	Traditional Counseling Paradigm (Before the Intervention)	Love Curriculum Paradigm (After the Intervention)
Primary Role	Discipline enforcement, violation reporting, and rigid supervision of dormitory rules.	Promoting psychological safety, empathetic support, and compassionate care (rahmah).
Communication Style	Instructional, one-way, punitive, and prone to generating fear or confrontation.	Dialogical and two-way, with active listening and confidentiality.
Conceptual Foundation	A pragmatic Western cognitive-behavioral model focused on observable compliance.	Integration of modern psychology with Islamic spiritual values (sabr, shukr, tawakkul, and tazkiyatun nafs).
Psychological Outcomes	Greater anxiety, emotional isolation, and negative emotional contagion among students.	Improved mental well-being, emotional stability, and healthy adaptive capacity.

The intervention produced a structured training model that integrated active-listening skills with Islamic emotional-regulation practices, including sabr, shukr, tawakkul, and tazkiyatun nafs. This formulation combined applied communication skills with Islamic spirituality in a peer-support model rooted in the sociocultural context of Darul Ishlah students. Rather than treating counseling solely as functional problem solving, the model positioned peer support as both a relational and spiritual practice (Muslikah et al., 2026).

Training observations showed a marked improvement in peer counselors' active-listening skills. Micro-skills included listening without interruption, validating emotional experiences, and reducing judgmental responses. The performance-observation rubric showed an increase in the mean micro-skill score from 45.2 (poor category) before training to 88.5 (very good category) after training. These changes were accompanied by greater willingness among students to share concerns and by stronger perceptions of acceptance and confidentiality. The pattern is consistent with literature emphasizing the value of active listening and compassion-oriented peer support in reducing interpersonal distress (Elizabeth et al., 2023).

The integration of sabr and shukr into Islamic counseling sessions provided a culturally relevant framework for emotional regulation. Sabr was introduced as an active coping process through which fatigue, memorization pressure, and demanding routines could be reframed as part of a meaningful educational and spiritual effort. Shukr was used as a cognitive-spiritual reframing strategy that encouraged students to shift attention from complaints and homesickness toward appreciation of opportunities for independence and personal growth. Following the intervention, high burnout decreased from 74% to 22%, while acute homesickness decreased from 68% to 19%. These findings suggest that spiritual reframing may support students in interpreting demanding residential routines more constructively. The relevance of sabr and shukr as internal protective resources is also discussed by Rohman et al. (2025).

The advanced spiritual-training phase also incorporated tawakkul and tazkiyatun nafs. Tawakkul was presented as a way to reduce excessive academic-performance anxiety by

encouraging students to combine effort with acceptance of outcomes beyond their control. Tazkiyatun nafs was practiced through collective dhikr, Qur'anic recitation, and reflection on the intention to support fellow students. These practices were intended to help peer counselors maintain emotional balance while assisting others. This orientation is consistent with indigenous Islamic approaches that position spiritual purification as an important component of psychosocial support (Nadirah & Ariff, 2025).

The program also provided a practical mechanism for addressing limited access to professional mental-health services at Darul Ishlah. Trained peer counselors served as an initial source of support for everyday stress and as a bridge to senior dormitory administrators or school counseling teachers when more serious concerns required referral. This arrangement may reduce barriers such as embarrassment, reluctance, or fear of seeking formal help. Given reports that only about 32% of pesantren students have direct access to professional psychological services, contextually grounded peer-support systems may offer a useful complementary layer of support (Muslikah et al., 2026).

Reflection at the end of the action cycle indicated that the conceptual formulation and implementation of Love Curriculum-based peer counseling contributed to a more emotionally supportive and spiritually oriented dormitory environment. The integration of communication skills with Islamic spiritual values appeared to strengthen supportive peer interactions beyond ordinary friendship. These findings suggest that students' social resources can be organized into a more structured support network when guided by compassion and appropriate counseling skills. Continued supervision and longer-term evaluation, however, are needed to determine whether these changes are sustained over time.

The second action cycle showed a substantial increase in the proportion of students categorized as having high mental well-being after receiving structured support from Love Curriculum-based peer counselors. The availability of an empathetic and compassionate space for disclosure may have reduced students' psychological burden by increasing their sense of acceptance and psychological safety. The proportion of students in the high well-being category increased from 28% before the intervention to 85% afterward. This pattern is consistent with the humanistic orientation of the Love-Based Curriculum and with literature emphasizing compassionate peer support as a component of psychosocial well-being in residential education (Setiyowati et al., 2026).

Emotional stability also improved by 44 percentage points, from 35% before the intervention to 79% after the intervention. Islamic emotional-regulation strategies introduced by peer counselors, including dhikr and mindful breathing, were used to help students manage negative emotional impulses in response to dense dormitory schedules and dual academic demands. These practices may have provided students with additional coping strategies for managing study and memorization pressures. The finding is broadly consistent with studies highlighting the potential role of spiritual awareness and peer support in emotional regulation (Armayani & Daulay, 2025; DuPont et al., 2023).

Homesickness among new students also decreased following the peer-counseling intervention. Supportive peers who actively listened, initiated contact, and involved new students in communal activities appeared to provide an additional source of emotional support in the absence of parents. Such interactions may help transform an unfamiliar dormitory environment into a more socially supportive setting. This interpretation is consistent with research indicating that peer support can be particularly important for adolescents adjusting to separation from family and residential-school environments (Endi et al., 2026; Scheling & Richter, 2021).

A further finding was the reduction in high academic burnout following continued peer-counseling sessions. The *sabr* and *shukr* components were used as cognitive-spiritual reframing strategies: students were encouraged to interpret fatigue as part of a meaningful learning process while also recognizing positive aspects of independence and life in the pesantren. High burnout declined from 74% to 22% after the intervention. This result is consistent with literature emphasizing spiritual resilience in coping with demanding residential routines (Jalal, 2025; Jager et al., 2015).

To strengthen the empirical analysis, Table 2 presents quantitative data on changes in students' psychosocial conditions after the intervention at Darul Ishlah Islamic Boarding School.

Table 2. Changes in Students' Psychosocial Conditions and Wilcoxon Test Results at Darul Ishlah Islamic Boarding School

Student Psychosocial Indicator	Before Intervention (%)	After Intervention (%)	Difference / Change	Z Value (Wilcoxon)	Sig. (p-value)	Interpretation
High Mental Well-Being	28%	85%	Increase +57%	-5.124	0.000	Significant (p < 0.05)
Strong Emotional Stability (Low Stress)	35%	79%	Increase +44%	-4.812	0.000	Significant (p < 0.05)
Very Good Dormitory Adaptation	42%	88%	Increase +46%	-4.935	0.000	Significant (p < 0.05)
High Academic Burnout	74%	22%	Decrease - 52%	-5.018	0.000	Significant (p < 0.05)
Acute Homesickness	68%	19%	Decrease - 49%	-4.789	0.000	Significant (p < 0.05)

Source: Processed Primary Data (2026); Wilcoxon Signed-Rank Test (N = 60 students, $\alpha = 0.05$).

To determine whether the changes in students' psychosocial conditions before and after the intervention were statistically significant, the Wilcoxon Signed-Rank Test was conducted at a 95% confidence level ($\alpha = 0.05$). As shown in Table 2, all psychosocial indicators yielded Asymp. Sig. values reported as 0.000 ($p < 0.05$), with Z values ranging from -4.789 to -5.124. These results indicate statistically significant pre-post differences in mental well-being, emotional stability, adaptive capacity, burnout, and homesickness.

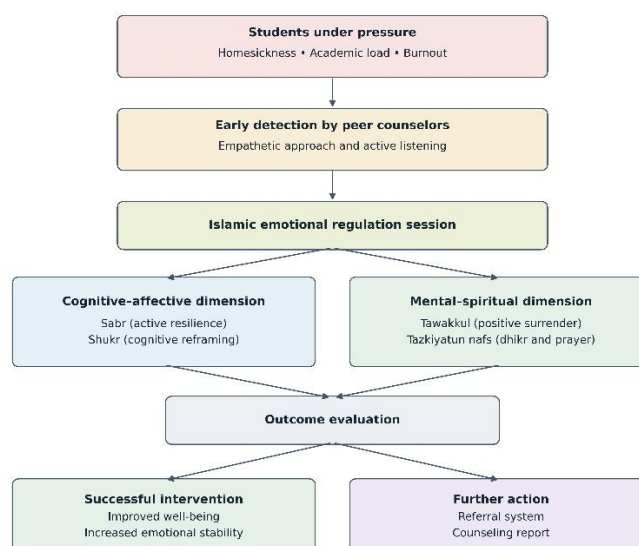


Figure 2. Islamic Emotional-Regulation Model for Addressing Psychological Pressure among Students at Darul Ishlah Islamic Boarding School, Tulang Bawang

Post-intervention data also showed improvement in students' adaptive capacity in responding to crowded living conditions and the communal culture of the pesantren. Peer counselors functioned as social guides who helped new students navigate peer relationships, resolve everyday conflicts, and understand dormitory rules. The proportion of students categorized as having very good dormitory adaptation increased from 42% to 88%. This finding supports the value of structured peer guidance in preventing routine residential interactions from developing into persistent interpersonal conflict (Wahono et al., 2026).

Relational observations further suggested a reduction in negative emotional contagion and distrust among students. Training in active listening and confidentiality appeared to strengthen social trust by making students more willing to discuss sensitive concerns without fear that personal information would become gossip. In this sense, structured empathetic communication may help replace uncontrolled circulation of negative complaints with more supportive peer interaction. This interpretation is consistent with literature on the risks of unguided peer interaction and the potential value of compassionate communication (Wahono et al., 2026; Julia et al., 2024; Feizi et al., 2024).

The structural analysis also indicated that the peer-support program could help narrow the gap in access to professional mental-health services. The Love Curriculum-based peer-counselor unit functioned as a first-line support and referral mechanism: trained peer counselors could identify early signs of distress, assist with everyday stress, and refer more serious cases to senior dormitory administrators or school counseling teachers. This mechanism offers a practical response to limited access to professional counselors while potentially reducing stigma around help-seeking. Given the reported limitations in students' direct access to professional psychological services, adaptive and culturally grounded peer-support systems may provide a valuable complementary resource (Muslikah et al., 2026).

Across the action-research cycle, the program generated a practical blueprint for Love Curriculum-based peer counseling. The model integrated modern communication skills with Islamic spiritual values in a contextually grounded approach to students' psychosocial support. The findings support further development and testing of student-friendly Islamic spiritual-guidance models as part of contemporary pesantren support systems. Broader replication should be accompanied by appropriate supervision, referral protocols, and longer-term evaluation to assess sustainability and transferability across different institutional contexts.

CONCLUSION

The community engagement program at Darul Ishlah Islamic Boarding School formulated and implemented Love Curriculum-based peer-counseling assistance to support students' mental well-being. The program reconstructed peer counselors' roles from rigid dormitory discipline monitors into supportive agents of psychological safety equipped with active-listening skills and compassion-based Islamic emotional-regulation techniques. The proportion of students categorized as having high mental well-being increased from 28% to 85%, alongside improvements in emotional stability and adaptive capacity and decreases in high burnout and acute homesickness. These findings indicate that a structured, compassion-oriented peer-support model may provide a useful complementary mechanism for psychosocial support in pesantren, particularly where access to professional mental-health services is limited. Continued supervision and further evaluation are recommended before broader replication.

REFERENCES

- Armayani, E., & Daulay, N. (2025). Peran Bimbingan dan Konseling Islam dalam Pembentukan Akhlakul Karimah Peserta Didik. *Kamaya: Jurnal Ilmu Agama*, 8(3), 541–549. <https://doi.org/10.37329/kamaya.v8i3.4807>
- Atiqur Rohman, Willi Holis, & Ahmad Zaini Arif. (2025). Faktor-Faktor yang Mempengaruhi Resiliensi pada Remaja di Pondok Pesantren: Scoping Review. *Indonesian Health Science Journal*, 5(1), 76–88. <https://doi.org/10.52298/ihsj.v5i1.72>
- Chow, D., Matungwa, D. J., Blackwood, E. R., Pronyk, P., & Dow, D. (2025). A scoping review on peer-led interventions to improve youth mental health in low- and middle-income countries. *Global Mental Health (Cambridge, England)*, 12, e1. <https://doi.org/10.1017/gmh.2024.149>
- DuPont, C. M., Pressman, S. D., Reed, R. G., Manuck, S. B., Marsland, A. L., & Gianaros, P. J. (2023). Does an Online Positive Psychological Intervention Improve Positive Affect in Young Adults During the COVID-19 Pandemic? *Affective Science*, 4(1), 101–117. <https://doi.org/10.1007/s42761-022-00148-z>

- Elizabeth, B. R., Julia, W., & Ruth, B. (2023). The Effects of Low-Fidelity Simulation on Students' Perceived Abilities to Build Therapeutic Relationships. *Journal of Nursing Education*, 62(10), 575–579. <https://doi.org/10.3928/01484834-20230815-09>
- Endi, E., Utami, F. S., & 'Alwan, F. F. (2026). Far From Home: Adjustment and Social Support Related to Homesickness among Islamic Boarding School Students. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 18(1), 155–168. <https://doi.org/10.37680/qalamuna.v18i1.8290>
- Farhan, M., & Shobahiya, M. (2024). The Dynamics of Student Mental Health in perspective Psychology of Islamic Education: Factor Analysis and Psychological Spiritual Development Strategy. *Al-Fikru: Jurnal Ilmiah*, 18(2), 192–205. <https://doi.org/10.51672/alfikru.v18i2.531>
- Feizi, M., Pour Seyyed Aghaei, Z. S., Sarani Yaztappeh, J., Karbalaie Tarkeshdooz, S., Kianimoghadam, A. S., Bakhtiyari, M., & Ghasemi Niaei, F. (2024). Effect of Positive Psychology Online Group Therapy on Spiritual Well-Being, Positive and Negative Affect of Working Women in COVID-19 Pandemic. *IJ Psychiatry and Behavioral Sciences*, 18(2), e138380. <https://doi.org/10.5812/ijpbs-138380>
- Hengky Irawan, Yuni Asri, Dian Pitaloka Priasmoro, & Erik Irham Lutfi. (2025). Prevalence of Mental Health Stress among Indonesian Islamic Boarding Schools Students in the Early Post-COVID-19: A Cross-Sectional Study. *Journal Of Nursing Practice*, 8(4), 782–794. <https://doi.org/10.30994/jnp.v8i4.854>
- Jager, Justin, Yuen, Cynthia X, Putnick, Diane L, Hendricks, Charlene, & Bornstein, Marc H. (2015). Adolescent-Peer Relationships, Separation and Detachment From Parents, and Internalizing and Externalizing Behaviors: Linkages and Interactions. *The Journal of Early Adolescence*, 35(4), 511–537. <https://doi.org/10.1177/0272431614537116>
- Jalal, N. M. (2025). Resiliensi Akademik Siswa Pondok Pesantren. *Indonesian Journal of Social Science and Education (IJOSSE)*, 1(3), 1107–1116. <https://doi.org/10.62567/ijosse.v1i3.1643>
- Julia, G. J., Romate, J., Allen, J. G., & Rajkumar, E. (2024). Compassionate communication: A scoping review. *Frontiers in Communication*, 8, Article 1294586. <https://doi.org/10.3389/fcomm.2023.1294586>
- Leng, L. L., & Dayimu, N. (2025). Longitudinal effects of school boarding on adolescent depression: examining the mediating role of parent-child closeness and school connectedness. *BMC Psychology*, 13(1), 1281. <https://doi.org/10.1186/s40359-025-03620-0>
- Lukis Alam, Failasufah, & Mohamad Hilmi Bin Mat Said. (2026). Islamic Counseling Communication Addressing Bullying and Academic Anxiety among Madrasah School Students. *Journal of Islamic Communication and Counseling*, 5(1), 80–92. <https://doi.org/10.18196/jicc.v5i1.138>
- Lusiana, L., Hatta, A., & Purnama, M. (2026). Menjaga Keseimbangan Emosional Santri: Tantangan Kesehatan Mental di Lingkungan Pondok Pesantren. *SENTRI: Jurnal Riset Ilmiah*, 5(2), 2199–2211. <https://doi.org/10.55681/sentri.v5i2.5787>
- Muslikah, M., Sugiharto, D., Mahfud, A., Sofyan, A., Endalan, L., & Prabawa, A. (2026). The Effectiveness of Character Strengths-Based Peer Counseling in Fostering Psychological Well-Being in Islamic Boarding Schools. *Islamic Guidance and Counseling Journal*, 9(1). <https://doi.org/10.25217/0020258725000>
- Muttaqin, M. I., Hambali, M., Ismail, A. B., Mulyadi, M., & Hady, M. S. (2024). Optimizing Mental Health in Islamic Boarding School Students: Balancing Physical and Mental Endurance for Effective Qur'an Memorization. *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*, 8(2), 675–688. <https://doi.org/10.33650/al-tanzim.v8i2.8470>
- Nadirah, S., & Ariff, Z. (2025). Integrating Cognitive Behavioral Therapy with Islamic Principles to Foster Psychological and Spiritual Well-Being. *Jurnal Psikologi*, 52(2), 118–125. <https://doi.org/10.22146/jpsi.102133>
- Roy, S., Biswas, A. K., & Sharma, M. (2025). Stress, Anxiety, and Depression as Psychological Distress Among College and Undergraduate Students: A Scoping Review of Reviews Guided by the Socio-Ecological Model. In *Healthcare* (Vol. 13, Issue 16, p. 1948). <https://doi.org/10.3390/healthcare13161948>

- Scheling, L., & Richter, D. (2021). Generation Y: Do millennials need a partner to be happy? *Journal of Adolescence*, 90(1), 23–31. <https://doi.org/10.1016/j.adolescence.2021.05.006>
- Setiyowati, A. J., Multisari, W., Pratiwi, A. S., & Hidayatullah, H. T. (2026). Implementasi Konselor Sebaya Tersupervisi untuk Penguatan Dukungan Psikososial di Pesantren. *Yumary: Jurnal Pengabdian Kepada Masyarakat*, 6(3), 175–183. <https://doi.org/10.35912/yumary.v6i3.5715>
- Shorey, S., Ng, E. D., & Wong, C. H. J. (2022). Global prevalence of depression and elevated depressive symptoms among adolescents: A systematic review and meta-analysis. *British Journal of Clinical Psychology*, 61(2), 287–305. <https://doi.org/10.1111/bjc.12333>
- Susila, E. E. (2025). The Effectiveness Of Peer Counseling In The Prevention Of Senior Bullying Against Students In The Dormitory: A Literature Review. *Compass: Journal of Education and Counselling*, 3(1), 22–29. <https://doi.org/10.58738/compass.v3i1.894>
- Wahono, W., Hidayah, N., Zulkarnain, Z., & Sri Radjeki, E. (2026). Integrating Character Education through Peer Interactions: Challenges and Opportunities in a Modern Islamic Boarding School in Indonesia. *AL-ISHLAH: Jurnal Pendidikan*, 17(4), 8263–8274. <https://doi.org/10.35445/alishlah.v17i4.7331>
- Wulandari, N., Hermatasiyah, N., & Setiyadi, D. (2025). Konseling Kelompok Teknik Cognitive Behavior Therapy Dalam Mengelola Stres Akademik Santri Beasiswa di Pesantren. *Al-Ittizaan: Jurnal Bimbingan Konseling Islam*, 8(1), 23. <https://doi.org/10.24014/ittizaan.v8i1.36197>
- Yasin, A., Syukur, B. D. R., Wulandari, C. E., & Zafirah, A. F. A. (2021). Principal of KMI (Kulliyatul Mu'allimin Al-Islamiyah) efforts to upgrade teacher's professionalism. *AL-ASASIYYA: Journal of Basic Education*, 6(1), 32–42. <https://doi.org/10.24269/ajbe.v6i1.4918>