Student Mental Health Character in Covid-19 Situation

by Jurnal Ahmad Zainuri

Research Article

Student Mental Health Character in Covid-19 Situation

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ABSTRACT

National education is an education system that stands on a foundation and is imbued with the life philosophy of a nation and its purpose is to serve the national interests and ideals of the nation. This research aims to find out muslim student independence guidance model based on Islamic characters. The model used in this research is define-design-develop-disseminate research and development with quantitative and qualitative data analysis technique in a situation of guidance for muslim students. Results of the research show that muslim student character development is based on teaching, habituation and enforcement processes of rules based on curriculum. The guidance model is based on quality management by applying Plan-Do-Check-Action process which is implemented and accustomed by students in a daily manner. The independence guidance is conducted through PDCA cycle which is focused on willingness to learn, responsibility in each learning activity, ability for decision making, self-confidence and bravery. Meanwhile, there are also Islamic characteristics that are accustomed and implemented namely sidiq (being honest), tabligh (delivering), amanah (reliable) and fatonah (smart). Recommendation for this model trial is that it is necessary for strategies to support more willingness to learn and implement fatonah character.

Keywords: national education, character, student, guidance, management model

INTRODUCTION

The Ministry of Education and Culture formulated that national education is an effort to guide Indonesian citizens to become Pancasilais, who have personality based on divinity, public awareness and are able to civilize the natural surroundings [1]. In Indonesian Law No. 20 year 2003 concerning the National Education System, Article 1, paragraph 2, said that: National education is education based on Pancasila and 1945 Constitution of the Republic of Indonesia which is based religious values, Indonesian national culture and is responsive to the demand of era change. According to RI Law No. 20 year 2003 concerning the National Education System, Article 1, paragraph 1 and paragraph 3, stated that: Education is a conscious and planned effort to create an atmosphere of learning and learning process so students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by the student, society, nation and country [2]. As for the next verse it is said; The national education system is an overall component of education that is interrelated in an integrated manner to achieve national education goal. So, it is true that national education is a system. The Indonesian national education system is prepared based on Indonesian culture and based on Pancasila and 1945 Constitution, as a crystallization of the life values of Indonesia nation. The implementation of the national education system is structured in such a way, although in general there are similarities with the national education system of other nations, so it is in accordance with the needs of education in Indonesia which are geographically, demographically, historically, and culturally based on the characteristic of Indonesia. Learning material about the national education system include pathway, level, and type of national education system program, management of school education channels and non-school education channels, as well as efforts to reform the national education system [3]. The national education system is an integrated part of all interrelated educational units and activities to work towards the achievement of national

education objectives. The national education system is run by the government and the private sector under the responsibility of the Minister of Education and Culture and other ministers such as religious education by the Minister of Religion, and other Ministries provide education according to their needs through education and training [4]. The implementation of the national education system is carried out through two channels, namely by school education and non-school education. The level of education is a stage education that is determined based on Law no. 20 year 2003 concerning National Education System. The school education stage is implemented in stages consisting of basic education, secondary education and higher education [5]. As a preparation to enter basic education, a study group is held and it is called preschool education (kindergarten, PAUD, playgroup) aimed at preparing children to adapt their lives in the family and school. Education program and management are adjusted to the type of education program [6]. Education type is education that is grouped according to the nature and specificity of its purpose. Educational programs included in the school education pathway consist of: general education, vocational education, and other education. The details are general education, vocational education, special education, official education, religious education, distance education, and special service education [7]. Furthermore, the concept of the national education system is realized through the curriculum. The curriculum provides provisions such as: knowledge, skills, and attitude to students. The contents of each type of curriculum, path and level of education must contain; Pancasila education, citizenship education, religious education, Indonesia Language, English and earth sciences. Local content curriculum is very important now [8]. In fact, each region in Indonesia has its own characteristics regarding; custom, manner, courteous, association, art, language (oral and written), skills, cultural values that live in each region or province [9]. With the existence of diversity, it is needed an education that encourages to love the cultural values existed in the province, because diversity is not only about culture, but also about the surrounding environmental conditions, namely the physical environment, social environment, and biological environment [10].

Guidance Model

The guidance must be conducted in the forms which emphasize on quality management. The guidance based on quality management by implementing a Plan-Do-Check-Action (P-D-C-A)

process that continues to take place in harmony in order to create guidance program enabling students to be able to obtain satisfaction in guidance service for students so that student independence can be implemented and accustomed by students in their daily lives [11].

The ideas of autonomy and self-rule can be utilized as terms to show opportunity or freedom. The two terms have a similar significance, in particular opportunity to do one's own exercises. Theoretically, autonomy alludes to singular ability to treat themselves. Muslim understudies who have high freedom can run or do their own life exercises without control of others [12]. Freedom as self-governance is a state of self-guideline. Autonomous is the capacity of an individual to settle on choices on his own eagerness in doing an activity. Autonomy is a condition where an individual can take choices and activities in conquering any confronted issues. Freedom is additionally joined by an awareness of other's expectations for what is done. An autonomous understudy can manage himself, can take activities and choose what he will do to survive and tackle any issues looked in everyday life. An autonomous understudy has the ability to treat oneself, complete his own life exercises, to have the option to take choices and activities in beating issues additionally joined by an awareness of other's expectations [13].

Islamic all inclusive school has various strategic, of which as likewise guardians' desire is its accomplishment in preparing understudies to have free expertise. Islamic all inclusive school has instructed understudies to adjust and be familiar with their own lives. An understudy who is educated to be free can show attributes of autonomy in particular (1) having capacity to think fundamentally, imaginatively, and creatively, (2), not effectively being affected by different sentiments, (3) not run or keeping away from any confronted issues, (4) arranging issues by top to bottom reasoning, (5) if confronting any issues, it tends to be illuminated with no other help, (6) not feeling inadequacy if being distinctive with others, (7) Trying to work with full perseverance and control, (8) Responsible for his own activities. An autonomous understudy has the accompanying attributes of autonomy: (1) Having opportunity to start, (2) Having fearlessness, (3) having capacity to decide, (4) having capacity to be mindful, and (5) having capacity to control themselves. An autonomous understudy isn't just dependable in day by day self-administration however the most significant is to be free in learning. In light of the previously mentioned sentiment, it tends to be seen that the attributes of autonomy include: 1) having activity; 2) having

capacity to control yourself; 3) having capacity to settle on their own choices as the capacity to pick; 4) sure and not subject to other people; 5) having capacity to assume liability for everything done [14].

A muslim understudy having self-governance in learning has the accompanying qualities: (1) Students have a learning procedure, (2) Students need to learn by utilizing many learning assets, (3) Students have what it takes to explore, (4) Students know their preferences and restrictions, (5) Students have the right stuff in tuning in, talking, perusing and composing, (6) Students can settle on choices and take care of issues, (7) Students accumulate data in an assortment of approaches to take care of issue, (8) Students have positive self-assessments (9) Students have their own personality, (10) Students are certain that they can learn (11) Students see the significance of learning, (12) understudies have interesting, cheerful eagerness for learning, (13) Students acknowledge who love learning.

In light of the freedom attributes above, it very well may be demonstrated that autonomy can be appeared by three angles, specifically: Emotional Autonomy, Behavioral Autonomy, and worth self-sufficiency. Passionate autonomy identifies with feelings, individual emotions and how to identify with encompassing individuals. Social freedom is singular ability to settle on decisions and decide. Worth autonomy implies that people have an autonomous disposition and confidence in otherworldliness, governmental issues and ethics. There are likewise the individuals who see it from four angles, to be specific: passionate, financial, scholarly, and social.

Parts of freedom must be constantly evolved through advancement of confidence. Direction is an exertion, activity, and movement completed proficiently and viably so as to acquire better outcomes. Direction is fundamentally a movement completed deliberately, arranged, coordinated, and precise in a mindful way with regards to developing, improving and creating accessible abilities and assets to accomplish objectives.

Direction is an exertion and movement with respect to arranging, sorting out, financing, getting ready coordination programs for the usage and oversight of work proficiently and successfully to accomplish most extreme outcomes [15].

Direction by a quality administration approach is enormously anticipated. In applying direction, there are a few ways to deal with be considered by an administrator, in particular 1) instructive methodology, in particular an approach to actualize a program by conveying data to understudies. Understudies in this methodology are considered to have no information and experience; 2) participative methodology, in this methodology, understudies are used more to be in a circumstance of learning together; 3) experiential methodology, in this methodology, understudies are legitimately associated with the direction procedure, this is called as a genuine learning, since there are close to home and straightforwardly experience engaged with the circumstance [16].

In actualizing quality administration exercises, there are a few efficient action steps that must be completed. Deming, one of the figures in quality administration, built up the idea of Plan-Do-Check-Action (PDCA), which is a consistent pattern of procedure improvement. PLAN stage is the phase for setting Targets to be accomplished in improving the procedure or issue to be tackled, at that point decide the technique that will be set. DO arrange is the phase of actualizing or completing everything that has been arranged in the PLAN stage, including doing the procedure, creating and leading information assortment which will at that point be utilized for the CHECK and ACT organizes in particular the phase to discover or assess the outcomes in executing the DO organize [17]. Activity stage intends to do an all out assessment on the objective outcomes and follow-up process by upgrades. On the off chance that for reasons unknown, what have been done is as yet missing or defective, at that point it promptly makes a move to improve it.
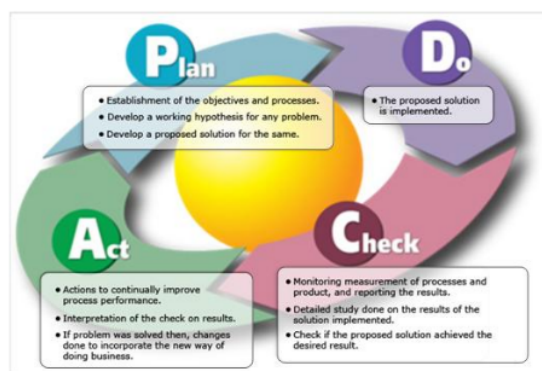
Fig.1: PDCA cycle

METHOD

This research is conducted using a qualitative approach with the Design Based Research (DRB) method. The type of qualitative research that will be used is a case study, which is trying to learn a phenomenon (in a case) in a real context. This Design Based Research (DBR) method is chosen with a reason to describe muslim student quality management model that is implemented in the islamic boarding school with the main study of fostering independent characteristic for the students which so far there are still many studies that have not learned it. The focus will be illustrated in the development of students' Islamic character [18]. So, the Design Based Research (DBR) method is considered as a suitable method to express this phenomenon, not to develop existing models but to make new models based on research results that can be used as reference materials for similar educational units in order to be able to apply them [19].
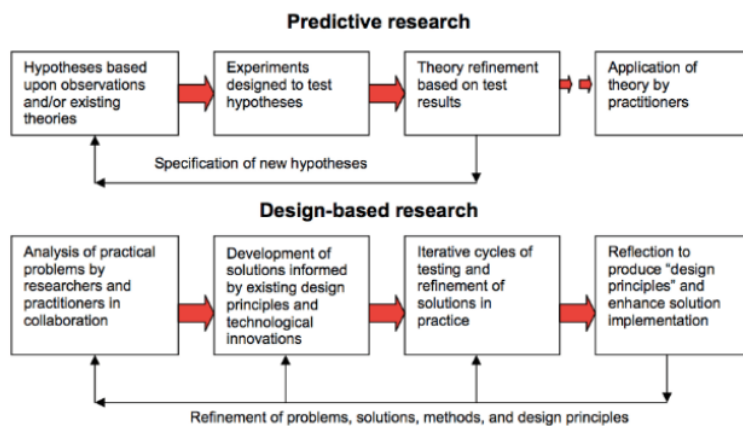

Fig.2: Design-Based Research and Predictive Research

The research subjects in this study are leaders of the Islamic boarding school or managers, head of the madrasa, teachers (religious teacher and religious teacher). Whereas the research object is the management of Guidance in forming Independent Muslim Students in the Islamic boarding school.

RESULTS

The improvement of autonomy dependence depends on ten measurements, to be specific: confidence and have faith in God the Almighty, having great or strict conduct, greatness character, national view, and nation safeguard, scholastic accomplishment, culture, and additionally sports dependent on intrigue and ability, equitable, human rights, political training, condition, sensitivity and social resilience with

regards to plural network, innovativeness, aptitudes and entrepreneurship, nature of material science wellbeing and sustenance dependent on enhanced wholesome assets, advancement of Literature and culture, cultivating Information and correspondence innovation, just as correspondence direction in English. At that point, it tends to be seen that mean of pattern accomplishment of understudy autonomy is arranged to be high by accomplishing pattern estimation. Taking a gander at the polls, the respondents give choice in understudy direction with consistent movement pattern so it is choosen sizes of never, now and again, regularly, and consistently. So by getting an estimation, the direction movement is arranged high implying that the direction action is constantly led consistently and routinely. Out of tenth measurements in understudy direction, the most noteworthy worth is gotten for the factor of creating confidence and believed in the God the Almighty. This is demonstrated by the presence of a school plan that guides the understudies to consistently have confidence and accept. In Islam, the confidence and have faith in God can be cultivated through adoration the Qur'an. Though to get a delineation of free understudy in inclusive school in this exploration, the analysts use perception surveys by gathering 4 measurements to be specific understudies with eagerness to get the hang of, assuming liability in the learning action, having capacity to take choices, and having certainty. Out of the four components of free understudies, it tends to be seen that Islamic life experience school will in general get the most noteworthy accomplishment to be specific for understudies with decision-production aptitude in every day existence with the size in high class. On the off chance that, the measurement is investigated, it will be more prevailing than understudies going to regular schools, for example, state or non-public schools. The understudies are living without their folks so in dynamic, they truly do it without anyone else's help. Additionally, however there are overseers with proportion, every one of them won't center around one understudy in subtleties so the understudies are requested to be autonomous in dynamic.

In light of aftereffects of pattern count, it very well may be seen that the most minimal accomplishment in outlining understudies in term of autonomy is for understudies with readiness to realize which it is in the least position contrasted with other free understudy measurements with accomplishment scale. It is the most reduced contrasted with capable understudy in every movement with mean of pattern and the

understudies with certainty with pattern. In view of the outcome investigation on absence of ability to learn in this examination, it is brought about by effectively bustling understudy plan beginning in the first part of the day until night, so it lessens understudies' readiness to learn past the timetable given by the school. Understudy Islamic qualities in Islamic Boarding School are gathered dependent on perceptions disseminated by the analysts in MI, MTs, and MA understudies in particular the measurements demonstrating Islamic characteristic delineated by the Prophet Muhammad SAW in the characters of sidiq (being straightforward), tabligh (conveying), amanah (solid) and fatonah (brilliant). There are likewise extra pictures demonstrating Islamic attributes to be specific courage, so the specialists include one measurement specifically dauntlessness. In light of the computation of patterns in the elements of Islamic characters, it very well may be seen that there is one character with most noteworthy incessant to be found in Islamic Boarding School specifically tabligh. The accompanying character is amanah, sidiq and fearless. Though for the least Islamic character is fatonah. The tabligh character accomplishing the most noteworthy score show that a muslim must have the trademark, specifically fatonah, as exemplified by the prophet Muhammad, to be specific having elevated level of care for the earth, social which can be seen from understudy care in keeping up condition neatness, both at class and live-in school, not tossing trash in any spots, continually taking an interest in social exercises, helping any companions in needs. Though the absence of accomplishment in fatonah marker can be found in low degree of understudy interest, absence of understudy energy to understand books, just as absence of innovativeness in each movement; which are all still moderately low. This can be seen from the absence of culture of asking to instructors and cohorts, absence of activity in utilizing save time to trade perusing references with companions and educators, absence of new thoughts in learning. This model is applied in Islamic live-in schools. Thus, the angles that must be introduced incorporate Quality Management, Student Guidance, Independent Students, Islamic Characteristics.

DISCUSSION

There are various exercises which ought to be oblige in understudy direction so as to accomplish capacities in confronting the 21th century. There are a few exercises in the direction to be specific 1) in the direction procedure, there must be skill without anyone else applied strategy by the understudies to accomplish last objectives, 2)

there must be a learning procedure with self-application by the understudies, 3) there must learn inputs decided and looked by the understudies, with or without educator help, 4) there is a self-assessment process led by the understudies, 5) there is a reflection action on the learning procedure taken by the understudies, 6) there must be past experience audit or a survey on the encounters by the understudies, 7) there are endeavors to develop understudies' learning inspiration and 8) there must be dynamic learning exercises.

The advancement of understudies in building Islamic character in the 21st century was made in a coordinated action through the exercises of understudies in encouraging the improvement of understudies to get individual with the abilities, aptitude, mental and profound required in the 21st century. When all is said in done, the capacity of the development is in accordance with the capacities and National Education objectives. The reason for encouraging understudies (counting santri) in Permendiknas no 39 of 2008 article 1 include:

a)   Developing understudies' possibilities in an ideal and coordinated manner which incorporates ability, intrigue, and inventiveness;

b)   Strengthening understudy character to acknowledge school versatility as an instructive situation so as to stay away from negative endeavors and impacts just as strife with instructive objectives;

c)   Actualizing understudies' potential in accomplishing better execution agreeing than their abilities and interests;

d)   Preparing understudies to become honorable and popularity based residents who regard human rights with regards to acknowledging common society.

The point of understudy direction is to build up understudies' possibilities, reinforce understudies' character, and plan santri to become honorable and just residents who regard human rights and furnish understudies with an assortment of skills just as sound and flawless characters which in the 21st century [20], all of which are viewed as incredible difficulties. In spite of the fact that direction isn't the most remarkable intends to improve understudy quality by and by as far as information, mentality, aptitudes and capability, however meeting all of direction necessities prompts understudies' capacity to have incredible uses. On the off chance that the direction can be led suitably, it can help the understudies to take a gander at themselves and their lives just as their works, examine life circumstance from all positive and negative perspectives, discover issues throughout their life, discover any life viewpoints

with requirements for development or changes and plan targets or projects in life fields in the wake of joining the direction.

CONCLUSION

The understanding of students having competence is contained in: (1) knowledge (including cognitive); (2) skills - including the psychomotor domain; and (3) work attitude or behavior (including attitude), including the affective domain. These three domains of competency obtained in school have not been obtained all in family education (more affective families). In order to gain maximum competence, it is necessary to have expert teachers or competent teachers in their fields. A competent teacher is a teacher who has a skill in the field of study, and at the same time has attitudes and behaviors that should be emulated by their students. Thus, a teacher every day at school is not only good at teaching materials in class, but also behaves sweetly, making students as young people who are learning, honest and fair in evaluating their students, the word makes the students comfortable in learning, it is the student's expectation nowadays and in the future.

The executives of understudy autonomy is directed utilizing incorporated administration idea with Islamic characters. The coordinated quality administration experiences PDCA cycle to create freedom with the attribute of having readiness to get the hang of, having duty, having dynamic ability and self-assurance. Independent understudies are instructed by Islamic characters by cultivating attributes of sidiq, tabligh, amanah, fatonah which are supported by bravey nature in settling on choices and acknowledging demands.

The arrangement of understudies' direction in Islamic all inclusive schools is fundamentally observed as a solidarity of the entire entirety of a progression of direction exercises in life experience schools having related and incorporated components in a framework that is aimed at accomplishing instructive objectives to be specific shaping Islamic understudy characters and having capacity to confront 21st century challenges. The direction incorporates confidence and believe in God the Almighty, honorable characters, unrivaled character, national view, and national safeguard, scholarly accomplishment, workmanship, and/or sports as indicated by ability and intrigue, Democracy, human rights, political training, condition, social affectability and resistance with regards to plural society, inventiveness, aptitudes and business enterprise, physical quality, wellbeing, and nourishment dependent on expanded healthful assets, writing and culture, data and

correspondence innovation, correspondence in English. The entire direction exercises are shrouded in 3 exercises, in particular curricular, co-curricular and extracurricular.

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