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The Influence of Pesantren Culture and Adversity Quotient on Santri Resilience: The Mediating Role of Self-Efficacy

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Abstract

This research aims to find strategies to increase santri resilience through strengthening pesantren culture, adversity Quotient, and self-efficacy. The method employed is quantitative, with survey methodologies and path analysis used in hypothesis testing. The research population was 5,634 students (santri) at Pesantren of Darunnajah, South Jakarta, Indonesia and a sample of 388 santri was calculated using the Slovin formula as 388 santri and selected through proportionate stratified random sampling. The statistical tests involved in this research are prerequisite, hypothesis

tests with path analysis, correlation tests, and coefficient of determination tests, the results of research show that there is direct positive influence of; pesantren culture on santri resilience, adversity Quotient on santri resilience, and self-efficacy on santri resilience. As well as an indirect positive influence of pesantren culture on santri resilience through self-efficacy. This research concludes that strengthening pesantren culture, adversity Quotient, and self-efficacy can increase santri resilience.

Keywords: Santri Resilience, Pesantren Culture, Adversity Quotient, Self-efficacy

Introduction

In recent decades, resilience has become a prominent topic of discussion within the context of Islamic boarding schools, known as pesantren ^[1, 2]. These institutions, integral to the educational landscape in many Muslim-majority countries, are designed to provide comprehensive religious and academic education ^[3]. As societal dynamics and educational paradigms evolve, the concept of resilience has garnered significant attention as educators and researchers seek to understand and enhance the ability of santri to cope with various challenges ^[4-6]. In the context of life in pesantren, resilience is a key factor that cannot be ignored ^[7, 8]. Resilience refers to an individual's ability to face challenges, stress, and difficulties with a strong mental attitude, as well as the ability to recover and adapt after experiencing stressful situations ^[9, 10]. This ability is not only important in facing life changes but is also an important foundation in the personal development and education of santri ^[3]. Furthermore, Southwick ^[11] explained that resilience is an individual's ability to survive and bounce back from various difficulties. In the context of pesantren, resilience is an important aspect of developing santri ability to face challenges in the learning process and daily life ^[12].

Many meta-analyses explain that many predictors can influence santri resilience, including that pesantren culture has an important role in shaping the character and personality of santri ^[13], adversity Quotient ^[14-16], self-efficacy ^[17, 18] social support ^[19-23] student motivation ^[24] teacher support ^[25-27], school environment ^[28-31], individual skills ^[32, 33], psychological well-being ^[20, 34-36], to life experience ^[37]. Gosselin and Maddux ^[38] and Kleiman ^[39] examined the mediating role of self-efficacy in the relationship between pesantren culture and santri resilience. In particular, it can be explained that high self-efficacy is related to positive emotions and psychological well-being. Santri who believe in their own abilities tend to be more optimistic and enthusiastic in facing difficulties.

Given the preceding context, the issue of santri resilience demands significant attention in the educational environment, particularly in pesantren today, particularly in terms of influencing factors and the formation process. Pesantren has a significant impact on Indonesia's educational environment. Pesantren helps shape a young generation that is not only

academically clever but also noble and eager to contribute to society. Despite encountering numerous problems, pesantren continue to adapt and expand to suit the requirements of the times, cementing their position as an important pillar in Indonesia's education system.

Based on a literature review, this research identifies current research deficiencies and gaps, thereby laying the foundation for further enriching research on the resilience of the santri. This study builds a regression prediction model for pesantren culture, and adversity Quotient and analyzes the mediating mechanism of self-efficacy on the indirect influence of pesantren culture on santri resilience, and the indirect influence of adversity Quotient. Regarding santri resilience. Finally, detailed recommendations based on research findings are directed at the government, academic institutions, scientific management, and future research references.

Literature Review

Pesantren Culture and Santri Resilience

Pesantren culture is an environment that is steeped in religious values and Islamic traditions^[40, 41]. This culture covers all aspects of life, such as education, worship, customs, as well as ethics and morals in interacting with others^[42, 43]. Pesantren culture also creates a close social environment, which facilitates relationships between santri as well as attention and support from ustadz/ustadzah^[44-46]. Meanwhile, resilience is the ability to survive, adapt, and recover from difficult situations^[9-11, 47, 48]. In the context of pesantren, resilience includes emotional, psychological, and spiritual aspects, all of which play an important role in forming strong and resilient santri characters^[2, 6, 10].

Pesantren culture has a significant role in shaping the resilience of santri^[42]; Tubadji, 2021). This culture includes religious values, discipline, togetherness, and independence that are embedded in daily life in pesantren^[40, 44, 49]. Spirituality and faith play an important role in facing and overcoming difficulties^[43]. Religious values such as piety, patience, and trust are the main foundation in forming santri self-resilience^[42]. Furthermore, religious values provide a strong spiritual foundation, helping santri face challenges with a calmer and more confident attitude^[40]. Furthermore, self-discipline is an important factor in building resilience^[50, 51]. Discipline teaches santri to organize themselves and develop responsibility, which is important in dealing with difficult situations^[52]. So, the hypothesis in this study:

H1: There is a direct influence of pesantren culture on santri resilience

Adversity Quotient and Santri Resilience

Adversity Quotient has a significant influence on santri resilience^[53, 54]. Through the dimensions of control, ownership, reach, and resilience, adversity Quotient helps santri develop the ability to face and overcome various challenges in their life^[55]. Implementing strategies to increase adversity Quotient in pesantren can help santri become more resilient individuals, able to overcome difficulties more effectively, and ready to face the future with greater self-confidence^[53]. The views of experts such as Twun-Antawi^[30] and Ungar^[56] reinforce the importance of adversity Quotient in building strong resilience. Furthermore, Stoltz (2005) defines adversity Quotient as a person's capacity to face and overcome challenges and

difficulties. Resilience involves the ability to remain calm, overcome stress, and move on even in the face of adversity^[58]. Furthermore, according to Masten^[58] and Ungar & Hadfield^[31] explain that resilience is the result of interactions between individual protective factors and the environment. Adversarial Quotient, as a protective factor, allows students to utilize their internal and external resources in facing difficulties. Meanwhile,^[30], Ungar^[56], and Ungar & Hadfield^[31] emphasize the importance of contextualization in resilience, namely how individuals respond to challenges in their cultural and environmental context. In pesantren, a supportive culture and religious values can strengthen santri adversity Quotient and resilience^[45]. So, the hypothesis in this study:

H2: There is a direct influence of adversity Quotient on santri resilience

Self-Efficacy and Santri Resilience

Self-efficacy has a significant influence on santri resilience^[18]. Confidence in one's ability to overcome challenges helps students become more resilient and able to face various difficult situations^[27]. Through a holistic approach, pesantren can form santri who are not only academically intelligent but also have strong character and high resilience^[2, 6, 7]. Previous research has shown that individuals with high levels of self-efficacy tend to have higher levels of resilience as well^[17, 59]. High self-confidence allows individuals to overcome stressors and strengthens their ability to bounce back from adversity^[60, 61]. Furthermore, Masten & Tellegen^[62] and Masten^[63] reinforce the importance of self-efficacy in building strong resilience. Implementing strategies to increase self-efficacy in pesantren will have a positive impact on the santri ability to overcome challenges and achieve success in various aspects of their lives^[64]. Resilience involves the ability to remain calm, overcome stress, and move forward even in the face of adversity^[65, 66]. So, the hypothesis in this study:

H3: There is a direct influence of self-efficacy on santri resilience.

Pesantren Culture, Santri Resilience and Self-Efficacy.

Pesantren culture has a significant influence on the santri resilience (Sudikan *et al.*, 2021). Religious values, discipline, togetherness, independence, moral education, and a supportive environment all contribute to the development of resilience^[45]. Self-efficacy acts as an important mediator in this relationship, strengthening santri belief in their ability to overcome challenges^[17]. Through this holistic approach, pesantren can form santri who are not only academically intelligent but also tough and have strong character^[5, 6]. Pesantren culture has a significant influence on santri resilience, and this influence is mediated by self-efficacy^[3]. A supportive pesantren environment, full of discipline, togetherness, and religious values increases the self-efficacy of santri^[67, 68]. High self-efficacy, in turn, strengthens santri ability to overcome challenges and become more resilient^[60]. Masten^[58] view strengthens the importance of self-efficacy as a mediator in the relationship between pesantren culture and santri resilience. By implementing the right strategy, pesantren can form santri who are not only academically intelligent but also have strong character and high resilience^[69]. Based on this research, this research

makes a hypothesis:

H4: There is an indirect influence of pesantren culture on santri resilience through self-efficacy

Methodology

Research Framework

This study takes pesantren culture and adversity Quotient, as the independent variable, santri resilience as the dependent variable, and self-efficacy as the mediating variable. Based on these research hypotheses, the research structure shown in Fig 1 is proposed.

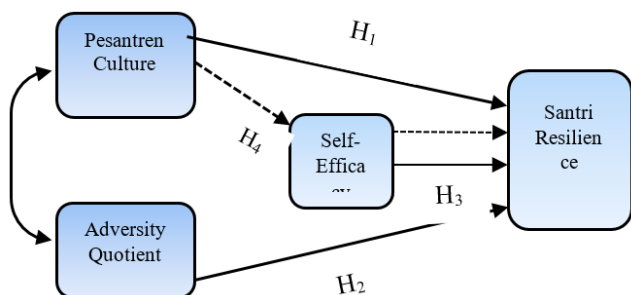


Fig 1: Research Framework

Research Participants

This study was conducted from December 2023 to May 2024. The participants were santri from the Pesantren of Darunnajah in the Special Capital Region of Jakarta and West Java Province. The total population in this study was 5,634 santri consisting of 3,481 who were in Junior High School (grades 1, 2, and 3), 239 santri who were in takhashus classes, and 1,914 santri in Senior High School (grades 4, 5 and 6). Referring to the Yamane formula [70], if the population is 5,634; So the research sample was 374 santri with a probability of 5 percent, with the following calculation:

$$n = \frac{N}{1 + Ne^2}$$

Information:

n = 374 santri (sample)

N = 5.634 santri (population)

e = 0,05 desired critical value (accuracy limit) (percent allowance for inaccuracy due to sampling error).

Based on this formula, the number of samples obtained is as follows:

$$n = \frac{N}{1 + Ne^2} = \frac{5.634}{1 + 5.634(0.05)^2} = \frac{5.634}{1 + 14,09} = \frac{5.634}{15,09} = 373,35$$

rounded up to 374

Research Instruments

Data Collection Technique

Researchers collected data directly using questionnaire techniques. This questionnaire consists of a series of written questions given to respondents to be answered with guidance from the researcher. Each santri was asked to fill out a questionnaire via the Google Form application, assisted by researchers and accompanying teachers. Some santri were able to fill out the questionnaire themselves by

reading the questions, while others needed help from researchers and accompanying teachers because they did not fully understand it.

Data Analysis

Data management in this study involved the use of descriptive statistical techniques and inferential statistics. In this data analysis, steps including descriptive statistical tests, normality tests, homogeneity tests, regression tests, and correlations were carried out sequentially.

The initial process is quantitative data analysis which includes; (a) a description of descriptive statistics used to analyze data to describe or explain the data that has been collected according to the circumstances, without the intention of making conclusions that can be generalized in general. This descriptive analysis was carried out to identify standard deviation values, frequency distribution, mode, mean, and median, and create a histogram from the scores collected on the variables of santri resilience, pesantren culture, adversity Quotient, and self-efficacy; (b) inferential statistics, inferential statistics are used in this research with the aim that conclusions can be drawn from the research results to be generalized through testing the hypotheses that have been formulated. Before carrying out correlation analysis, the prerequisites for hypothesis analysis are first tested using normality tests, homogeneity tests, and regression analysis.

The second data analysis step is a normality test using the Lilliefors test method which aims to evaluate the distribution of the estimated error (residual) for each variable. The three homogeneity tests use the Barlett test to assess whether the data has a uniform distribution from the population studied. The fourth step is the regression linearity test, regression analysis is carried out to explore the relationship between observed variables, including data distribution, data linearity, and significance. The final one is the path analysis model, the influence model between variables consists of 2 substructures, namely substructure-1 consisting of one santri resilience variable (Y) as an endogenous variable and three exogenous variables which are causal, namely pesantren culture (X₁), adversity Quotient (X₂), and self-efficacy (X₃). Substructural-2 consists of exogenous variables, namely pesantren culture (X₁), and adversity Quotient (X₂), as well as the endogenous variable self-efficacy (X₃).

Findings/Results

The reliability test was carried out using the SPSS program, where if the Cronbach's Alpha value was >0.70 then the data was declared reliable. The results of reliability testing for all variables are as follows:

Table 1: Reliability test

Variable	Cronbachs Alpha	Finding
Pesantren Culture	0,734	Reliable
Adversarial Quotient	0,721	Reliable
Self-Efficacy	0,724	Reliable
Santri Resilience	0,725	Reliable

Normality test

The results of normality test for all variable based on the Kolmogorov-Smirnov test are as follows:

Table 2: Summary of normality test

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Pesantren Culture	.087	388	.075	.984	388	.711
Adversity Quotient	.043	388	.081	.997	388	.745
Self-Efficacy	.055	388	.074	.976	388	.721
Santri Resilience	.044	388	.068	.997	388	.723
a. Lilliefors Significance Correction						

From the table above it can be explained that, in the Kolmogorov-Smirnov test, the basis for decision-making is proposed as follows: If Sig. > 0.05 then H₀ is accepted, meaning the data is normally distributed. If Sig. <0.05 then H₀ is rejected, meaning the data is not normally distributed then Sig. = 0.075>0.05, based on the Sig value.

Accordingly, the pesantren culture variable data is stated to be normally distributed. Next, the adversity Quotient variable with a Sig value. = 0.081>0.05, based on the Sig value. Accordingly, the adversity Quotient variable data is stated to be normally distributed. Sig value. The self-efficacy variable is 0.074 > 0.05, based on the Sig value. Accordingly, the self-efficacy variable data is stated to be normally distributed. Meanwhile, the Sig value. The santri resilience variable is 0.068 > 0.05, based on the Sig value. Accordingly, the santri resilience variable data is stated to be.

Correlation Analysis

Based on all the correlation tests and significance tests carried out, the results of the correlation analysis between variables can be summarized as follows:

Table 3: Summary of Correlation Analysis Results

Relationship Between	Correlation	Nature of Relationship
Pesantren Culture with Self-Efficacy	0,653	Strong, Positive, and Significant
Adversity Quotient with Self-Efficacy	0,646	Strong, Positive, and Significant
Pesantren Culture with Santri Resilience	0,523	Quite Strong, Positive, and Significant
Adversity Quotient with Santri Resilience	0,483	Quite Strong, Positive, and Significant
Self-Efficacy with Santri Resilience	0,525	Quite Strong, Positive, and Significant

Table 4: Summary of Path Coefficient Results

Influence Between	Path Coefficient (Beta)	Sig. Value	Test Results	Coefficient of Determination	Variable Coefficients Others
Pesantren Culture on Santri Resilience	0,255	0,000	Contribution Significant	0,340 = 34%	0,660
Adversity Quotient on Santri Resilience	0,127	0,041	Contribution Significant		
Self-Efficacy on Santri Resilience	0,277	0,000	Contribution Significant		

Based on the structural equation of sub-structure 2, it can be interpreted that; Santri resilience is influenced by pesantren culture, adversity Quotient, and self-efficacy simultaneously and significantly by 34 percent and the remaining 66 percent is influenced by other variables outside this research. The better the pesantren culture is accepted and implemented by the santri, the higher the level of resilience of santri will be. Vice versa, the worse the pesantren culture that the santri accept and work with, the lower the santri level of resilience will be. The better the adversity Quotient that santri receives

and carry out, the higher santri level of resilience will be. Vice versa, the worse the adversity Quotient received and carried out by santri, the lower the santri level of resilience will also be. The higher the level of self-efficacy, the greater the level of santri resilience feel when working. Vice versa, the lower the level of self-efficacy, the level of santri resilience will also decrease. Conversely, the lower the level of self-efficacy, the level of santri resilience will also decrease.

Table 5: Summary of Influence Results Based on Path Coefficient

Influence of Variables	Path Coefficient	Causal Influence		
		Direct	Indirect	Shared Influence
Pesantren Culture on Self-Efficacy	0,395	0,395	-	-
Adversity Quotient on Self-Efficacy	0,371	0,371	-	-
Pesantren Culture on Santri Resilience	0,255	0,255	0,395 x 0,277 = 0,1094	-

From the table above, it can be explained that the direct influence of the pesantren culture variable on self-efficacy is 0.395 (total influence), the direct influence of the pesantren culture variable on santri resilience is 0.255, the indirect influence of the pesantren culture variable on santri resilience is (0.395 x 0.277) =0.1094, then the total influence of the pesantren culture variable on santri resilience (direct influence+ indirect influence) is 0.3644. While the direct influence of the adversity Quotient variable on self-efficacy is 0.371, and the direct influence of the adversity Quotient variable on santri resilience is 0.127, the indirect effect of the adversity Quotient variable on santri resilience is (0.371 x 0.277) = 0.1028.

Discussion

The research results show that there is a direct positive influence between pesantren culture and santri resilience. Kyai who become role models will increase the santri resilience and will contribute to organizational goals in the educational unit. Based on the results of hypothesis testing, it shows that pesantren culture has a positive effect on santri resilience. This can be seen from the value of the path coefficient (β_{y1}) = 0.255 with t_{count} = 4.093 while t_{table} at the real level α =0.05, the result is t_{table} =1.96, so t_{count} > t_{table} means H₀ is rejected and H₁ is accepted. Thus it has been tested through research. This means that pesantren culture has a direct positive influence on the santri resilience,

meaning that the stronger the pesantren culture in individual santri will increase the santri resilience at Pesantren of Darunnajah. This finding is confirmed by research by Azizah [71] which found that the influence of pesantren culture on santri resilience is very significant. Pesantren culture that integrates the values of religiosity, social support, and strict rules can help build the character and mental resilience of the santri. In line with the research results of Zheng, *et al.* [72] Close social interaction in pesantren helps santri feel supported and able to overcome the pressure or problems they face.

The results of the research show that there is a direct positive influence between adversity Quotient and santri resilience. Santri who are empowered in pesantren activities will have high knowledge and skills in overcoming every challenge so that they will show increased resilience of santri so that they continue to develop the organization. This can be seen from the results of hypothesis testing that there is a direct positive influence of adversity Quotient on santri resilience with a path coefficient value (β_{y2})=0.127 with $t_{count} = 2.050$ while t_{table} at the real level $\alpha = 0.05$, $t_{table} = 1.96$, so $t_{count} > t_{table}$ means H_0 is rejected and H_1 is accepted. Thus, there is a direct positive influence of the adversity Quotient variable on the resilience of santri, meaning that the stronger the adversity Quotient in individual santri, the greater the resilience of santri at the Pesantren of Darunnajah South Jakarta, Indonesia. This finding is confirmed by research by Ainiyah *et al.* [53] and Suhendri [54] who found that high adversity Quotient helps santri develop better resilience, enabling them to face and overcome challenges more effectively.

The research results show that there is a direct positive influence between self-efficacy and santri resilience. Santri who have high self-efficacy will have a strong enthusiasm in carrying out their main tasks. High santri self-efficacy will increase their activities which will have an impact on developing pesantren quality. Based on the hypothesis test, there is a direct positive influence between self-efficacy and santri resilience with a path coefficient value (β_{y3}) = 0.277 with $t_{count} = 4.730$ while t_{table} at the real level $\alpha = 0.05$ obtained $t_{table} = 1.96$, so $t_{count} > t_{table}$ means H_0 is rejected and H_1 is accepted. Thus, there is a direct positive influence of the self-efficacy variable on santri resilience, meaning that the stronger the self-efficacy of individual santri, the higher it will be. This finding is confirmed by research by Abror *et al.* (2020) who found that self-efficacy has a significant positive influence on santri resilience with a coefficient of 0.36. Furthermore, Rochmatika *et al.* (2021) indicate that increasing self-efficacy in santri through supportive environments, encouragement, and skill-building activities can dramatically improve their resilience, allowing them to survive in the demanding yet fulfilling environment of pesantren life. This reinforces the researchers' belief that self-efficacy has a positive impact on santri resilience. Santri with a high level of self-efficacy will be more resilient. This means that the more the santri self-efficacy in carrying out their tasks and activities at school, the greater their resilience; conversely, the lower the santri self-efficacy, the lower their resilience.

The results of further research show that there is an indirect positive influence between pesantren Culture on santri resilience through self-efficacy. Pesantren culture that can strengthen santri self-efficacy will increase santri resilience. Based on the results of hypothesis testing, it shows that

pesantren culture has a direct positive effect on the santri resilience. This can be seen from the value of the path coefficient (β_{y1})=0.255 with $t_{count}=4.093$ while t_{table} at the real level $\alpha =0.05$ obtained $t_{table} =1.96$, then $t_{count} > t_{table}$ means that H_0 is rejected and H_1 is accepted that the path coefficient (β_{y1}) = 0.255 is significant at the significance level $\alpha = 0.05$. Pesantren culture has a direct positive effect on self-efficacy. This can be seen from the value of the path coefficient (β_{y1}) = 0.395 with $t_{count}=14.322$ while t_{table} at the real level $\alpha = 0.05$ obtained $t_{table} = 1.96$ so $t_{count} > t_{table}$ means H_0 is rejected and H_1 is accepted that the path coefficient (β_{y3}) = 0.653 is significant at the significance level $\alpha = 0.05$. Self-efficacy has a direct effect on santri resilience. This can be seen from the value of the path coefficient obtained by the path coefficient (β_{y3}) =0.277 with $t_{count} = 4.730$ while t_{table} at the real level $\alpha = 0.05$ obtained $t_{table} =1.96$, then $t_{count} > t_{table}$ means H_0 is rejected and H_1 is accepted that the path coefficient (β_{y3}) = 0.187 is significant at the significance level $\alpha =0.05$. The indirect influence of pesantren culture on the santri resilience variable through self-efficacy obtained a path coefficient value (β_{x4y})=0.162, so H_0 was rejected and H_1 was accepted. Thus, there is an indirect positive influence of pesantren culture on santri resilience through self-efficacy, which means that as pesantren culture develops in individual santri resilience, santri resilience increases by increasing the individual self-efficacy of santri of Pesantren of Darunnajah, South Jakarta, Indonesia. Based on the calculation results above, it shows that the direct influence of self-efficacy on santri resilience is greater than the indirect influence of pesantren culture on santri resilience through self-efficacy as an intervening variable. The direct influence of pesantren culture is 24 percent, while the indirect influence of pesantren culture through self-efficacy is 16.2 percent.

Thus, it can be said that in this study the intervening variables were not very effective in increasing santri resilience. The total influence concluded that santri resilience was influenced by pesantren culture and self-efficacy by 40.2 percent, which means 59.8 percent was influenced by other factors. This finding is confirmed by research by Bashori *et al.* (2022) who explain that pesantren culture has an indirect influence on santri resilience through increasing self-efficacy in santri. Furthermore, Imron and Syukur (2021), explained that pesantren culture on santri resilience is fully mediated by self-efficacy; pesantren culture has a significant positive direct effect on self-efficacy and an indirect effect on santri resilience. Thus, it can be concluded that pesantren culture plays an important role in building santri self-efficacy, which in turn increases their resilience. A culture that emphasizes religious values, social support, discipline, and self-development creates an environment that is conducive to santri growth and resilience.

Limitations

The current study is limited by two aspects. The first is the demographic, which is limited to one pesantren and hence does not reflect the diversity of characteristics found at numerous pesantren. As a result, it is planned that future studies will encompass a broader range of pesantren, representing all pesantren in Indonesia. Second, the sample for this study is broad, including both male and female santri; however, experts recommend that for future research,

only female santri be employed because female santri have different resilience than male santri.

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Conflict of Interest

The authors declare that there is no conflict of interest.

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