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Mindfulness, Resilience, Perceived Social Support, and Emotional Well-being for Santri During the Covid-19 Pandemic

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Abstract

The purpose of this study was to determine whether there is a relationship between mindfulness, resilience, and perceived social support with emotional well-being in santri during the COVID-19 pandemic. This study is quantitative. Data collection tools in this study used a mindfulness scale, resilience scale, perceived social support scale and emotional well-being scale. Subjects in this study amounted to 363 of the total population of 965 santri through the purposive accidental sampling technique. The method used in this study is a quantitative method with Structural Equation Modeling (SEM) techniques. The results of this study show the R Square value of 0,166 which means that the variables of mindfulness, resilience, and perceived social support have an effect of 16,6% on emotional well-being, while 83.4% is influenced by other variables. So that the proposed hypothesis is accepted, meaning that the higher the mindfulness, resilience, and perceived social support, the higher the perceived emotional well-being.

Keywords: Emotional Well-Being, Mindfulness, Perceived Social Support, Resilience

1. Introduction

One of the educational institutions that have carried out face-to-face learning during the current pandemic is Islamic boarding schools (Pranata & Nur, 2021). The organization of a boarding school educational institution in the form of a dormitory which is a separate community under the leadership of a kyai or ulama assisted by one or several ulama, and or ustadz who live together in the santri and education that runs for twenty-four hours is a typical characteristic of the pesantren. Islamic boarding school education (Hayati & Hayati, 2011; Mar'ati, 2014). Living in Islamic boarding schools poses a high risk of Covid-19 transmission because of the intensive interaction between students and teachers in the same isolated environment when doing joint activities (Syaiful, 2020). In addition, the large number of visitors such as parents, family, or relatives will increase the risk of Covid-19 transmission (Pranata et al., 2021). There is no guarantee that they will not be infected with Covid-19 because not everyone is following current health protocols correctly. In addition, supporting facilities and infrastructure for

Islamic boarding schools that have implemented face-to-face learning are still inadequate (Pranata et al., 2021). Some pesantren only provide handwashing facilities in special places, near the bathroom, but some do not. In addition, adequate medical equipment for students who may feel symptoms of infectious diseases is also not yet available in the cottage environment. Completing health facilities or equipment at the inn such as thermometers, sphygmomanometers, oxygen, masks and first aid kits is very necessary (Syaiful, 2020).

On the other hand, the impact of this pandemic shows an increase in anxiety, depression and a much higher decline in well-being (Ahmed et al., 2020). This higher rate of mental health problems may be due to the ambiguity and little information about Covid-19 (Ahmed et al., 2020). This condition supports a decreased quality of life and causes some difficulty in doing daily work or getting along with other people (Salman et al., 2020).

Maintaining emotional well-being in students is very important because individuals with positive emotional well-being will have an active, alert, calm nature and experience feelings of peace in carrying out daily activities, while individuals with negative emotional well-being involve feelings of sadness and lethargy, easily causing emotional distress. hostility due to feelings of anger and fear (Hollander & Mckenley, 2002). Positive emotions can expand individual plans of action and thoughts, build long-lasting social resources, and individuals who produce positive emotions are more likely to be sociable and friendly and lead to the development of a full and healthy life (Fredrickson & Cohn, 2008). Feeling positive emotions can expand interactions among group members through the development of other people's ideas and communication that encourage and build lasting group social resources, such as friendship, a sense of membership, feelings of closeness, social support, and social bonds (Peñalver et al., 2019).

Emmons & Diener (1985) explain that emotional well-being as a construct is related to two effective indicators, both positive and negative indicators of mental health. According to Diener & Lucas (1999), emotional well-being refers to general life satisfaction and positive feelings such as happiness, interest in life and enjoyment in life. The group of emotional well-being symptoms reflects the presence and absence of positive feelings about life which is operationalized as an evaluation of happiness and satisfaction with life and the balance of experiences of positive to negative influences over a certain period (Keyes, 2007).

Mindfulness has become a widespread approach to dealing with psychological problems and maintaining emotional well-being (Geiger et al., 2016). Langer (1989) defines mindfulness as a mindset of openness to novelty in which individuals actively construct new categories and distinctions. The socio-cognitive process in mindfulness is an active thought pattern characterized by the novelty that makes individuals in the present, sensitive to context and perspective, and directed (but not regulated) by rules and routines (Langer et al., 2014). Individuals with good mindfulness will experience low emotional reactivity and lability and have high emotional awareness (Hill & Updegraff, 2012).

Another factor that becomes a psychological strength that can improve individual welfare is resilience (Zubair et al., 2018). Resilience is most often defined as positive adaptation despite adversity (Kirmani Sharma et al., 2015). Wagnild & Young (1990) describe resilience as connotes emotional stamina and has been used to describe people who show courage and adaptability after experiencing life's adversities. Resilience is a conscious effort to move forward in a positive and integrated manner as a result of lessons learned from adverse experiences and takes place dynamically to successfully adapt to disruptions that threaten survival and processes to utilize resources to maintain well-being (Southwick et al., 2014).

The next factor that can affect emotional well-being is social support. Social support refers to the support received (e.g. informative, emotional, or instrumental) from a support source (e.g. family or friends) that increases the recipient's self-esteem or provides stress-related interpersonal assistance (Kim et al., 2010). Shumaker & Brownell (1984) define social support as an exchange of resources between at least two individuals that are perceived by the provider or recipient as intended to enhance the well-being of the recipient. On the other hand, Lin et al. (2013) define social support as perceived or actual instrumental and/or expressive support provided by communities and social networks. A significant interaction effect was found that Perceived Social Support from family and friends can protect individuals from stress which then leads to increased well-being (N. Glozah, 2013). Perceived Social

Support leads to better well-being by encouraging increased regulation of emotions and positive affect, increased self-efficacy and self-esteem, and the assessment of events as positive and meaningful (Wilson et al., 2020).

Under the description of the problem above, the purpose of this study is to find out whether there is a relationship between mindfulness, resilience, and perceived social support with emotional well-being in students during the COVID-19 pandemic and the past evidence, gives the reader a firm sense of What was done and why (Beck & Sales 2001).

2. Method

This study is a research with a quantitative approach to examine the relationship between mindfulness, resilience, and perceived social support with emotional well-being in students during the covid-19 pandemic. The population in this study were students who studied at the Bustanul Muta'allimat Islamic Boarding School and the Bustanul Mutallimin Islamic Boarding School in Blitar City, amounting to 443 and 522 people, respectively. In this study, researchers used a purposive accidental sampling technique. This sampling technique was chosen due to the limitations of the researcher being unable to perform randomization. The sample criteria in this study were students who studied at the Bustanulmuta'allimat Islamic Boarding School and the Bustanul Muta'allimin Islamic Boarding School from grade seven to grade twelve. The samples used in this study were 177 students from the Bustanul Muta'allimat Islamic Boarding School and 186 students from the Bustanul Muta'allimin Islamic Boarding School. So that the total sample in this research is 363 students. The analysis in this study uses the Structural Equation Modeling (SEM) technique with the help of the SmartPLS v 3.3.3 application.

The instrument used in this study was to measure the relationship between mindfulness, resilience and Perceived Social Support with well-being using a Likert-type scale. The instrument used to measure the variable of emotional well-being is a scale prepared by the researcher regarding the theory of Diener & Emmons (1984) with a total of 16 items with reliability (α . 829). The instrument used to measure the variable of mindfulness is a scale compiled by researchers referring to the theory of mindfulness by Langer (1989) with a total of 13 items with reliability (α . 702). Furthermore, the resilience instrument is a scale based on the theory of Wagnild & Young (1993) with a total of 21 items with reliability (α . 904). Perceived Social Support instrument is a modification of the scale of perceived social support from Procidano & Heller (1983) with 11 items with reliability (α . 876).

3. Results

Based on the SEM analysis, the results of the measurement model and structural model are as follows:

3.1 Measurement Model Evaluation

The evaluation stage of the measurement model (outer model) in PLS-SEM aims to determine the validity and reliability of the constructed variable under study. Evaluation of the measurement model includes convergent validity, discriminant validity and internal consistency reliability.

Table 1: Table of Convergent Validity Test Results

Construct	Aspect	Loading Factor
Emotional Wellbeing	Positive Affect (A1)	0,931
	Negative Affect (A2)	0,928
Mindfulness	Novelty Seeking Behaviors (B1)	0,861
	Novelty Producing Behaviors (B2)	0,748
	Engagement (B3)	0,609
Resilience	Tranquillity (C1)	0,779
	Perseverance (C2)	0,852
	Independence (C3)	0,788
	Significance (C4)	0,776
	Existential Loneliness (C5)	0,673

Perceived Social Support	Informational support (D1)	0,906
	Emotional Support (D2)	0,852
	Esteem Support (D3)	0,880

From table 1 above, it can be seen that aspects of the emotional well-being construct have a value of more than 0.7 so that it can be said that all aspects of these two constructs are reliable. While the constructs of mindfulness and resilience each get one aspect with a loading factor value below 0.7, which means this aspect is less reliable.

Table 2: Table of Discriminant Validity Test Results

CCode	Emotional Wellbeing	Mindfulness	Perceived Social Support	Resilience
A1	0,931	0,296	0,297	0,341
A2	0,928	0,291	0,263	0,349
B1	0,283	0,861	0,404	0,596
B2	0,200	0,748	0,299	0,451
B3	0,212	0,609	0,179	0,172
C1	0,205	0,429	0,452	0,779
C2	0,358	0,558	0,468	0,852
C3	0,281	0,472	0,335	0,788
C4	0,349	0,361	0,410	0,776
C5	0,125	0,339	0,309	0,673
D1	0,295	0,361	0,906	0,463
D2	0,251	0,337	0,852	0,442
D3	0,245	0,374	0,880	0,454

From table 2 above, it can be seen that by looking at the row, it can be seen that each aspect has a higher load on each construction than on the other constructs. So it can be concluded that each aspect is categorized as valid.

Table 3: Internal Consistency Reliability Test Results

Construct	Composite Reliability	Average Variance Extracted
Emotional Wellbeing	0,927	0,863
Mindfulness	0,787	0,557
Resilience	0,911	0,773
Perceived Social Support	0,883	0,602

From the table above, it can be seen that all variables have an AVE value above 0.5, this shows that each of the constructs can explain at least more than 50% of the variance. So it can be concluded that all four constructs above are categorized as valid. Then from the table above, it can be seen that all constructs have a composite reliability value above 0.7, so all constructs can be said to be reliable.

3.2 Structural Model Evaluation

The structural model includes the relationship between constructs and hypotheses. Several components become criteria in the assessment of the structural model (inner model), namely the R-Square value and Significance.

Table 4: R-Square

Variable	R Square	R Square Adjusted
Emotional Wellbeing	0,166	0,159

The table above shows the R-Square of 0.166, this value means that the variables of mindfulness, resilience and perceived social support influence the emotional welfare variable of 16.6%. And the remaining 83.4% is influenced by other variables outside of the exogenous variables mentioned in this study.

Table 5: Significance Table

Construct	Original Sample (O)	Sampel Average (M)	Standart Devitiation (STDEV)	T (O/STDEV)	Statistik	P Values
Mindfulness ->Emotional Well-being	0,134	0,137	0,066	2,017		0,044
Percieved Social Support -> Emotional Well-being	0,129	0,133	0,058	2,233		0,026
Resiliensi -> Emotional Well-being	0,229	0,232	0,055	4,146		0,000

From the table above, it can be seen that the variables of mindfulness, perceived social support and resilience have a statistical T value of more than 1.96 and a significance value of less than 0.05. So it can be interpreted that the three variables are positively and significantly correlated with emotional well-being

4. Discussion

The research subjects were Islamic boarding school students. The research was during the Covid-19 pandemic. The psychological conditions of the students were different from before the pandemic. The feeling of worry and anxiety felt by the students was higher.

Based on the results of statistical testing, it shows that this study proves that mindfulness, resilience and perceived social support are significant variables on emotional well-being. This research partially shows that there is a significant positive relationship between the three variables on emotional well-being. Simultaneously, the results of this study indicate that there is a significant positive relationship between mindfulness, resilience, and perceived social support with emotional well-being. This means that the more positive mindfulness, resilience and perceived social support the students have, the higher the emotional well-being felt by the students.

The results of this study are in line with the study by Nyklíček et al. (2014) who concluded that mindfulness can encourage increased emotional well-being. Furthermore, Nyklíček et al. (2014) explained that mindfulness can reduce stress and anxiety felt by individuals so that it leads to positive emotional well-being. This is similar to the statement by Bluth & Eisenlohr-Moul (2017) where mindfulness emphasizes an empty mind and returns one's awareness and attention to the present moment by diverting attention to physical sensations. When the mind is focused on worries about the future, then by returning one's attention to the present by paying attention to the current state, it can release feelings of worry and result in a decrease in stress and anxiety. Through this process, increased awareness will be associated with decreased perceptions of stress, anxiety, and depression.

Another study from Galla (2016) showed that mindfulness is beneficial for emotional well-being in adolescents. Changes in individuals associated with mindfulness independently predict a decrease in ruminative thought patterns. Mindfulness can also be a predictor of decreasing perceived stress and increasing positive affect. Individuals with good mindfulness can exercise control over their choices, encourage them to see and respond to situations more clearly, and can bring up new, more positive perspectives in seeing alternative problem solving (Savitri & Listiyandini, 2017). The individual's ability to know what he is feeling right now is an important contribution to making individuals comfortable in making their own choices.

Supporting the results of this study Sabir et al. (2018), showed that resilience is a factor that is positively related to positive affect on emotional well-being and negatively related to the negative effect of emotional well-being. As a psychological factor, resilience can play a role in an individual's ability to maintain a positive sense of well-being even during times of stress. Individuals with good resilience tend to give positive meaning to the situation at hand so that they can increase their self-assessment (Septiani et al., 2021). This positive assessment is a form of individual evaluation that can support emotional well-being.

Individuals with resilience have a habitual tendency to effectively overcome adversity in a way that provides them with a buffer against negative influences (Yildirim & Belen, 2019). Resilience can help individuals control and regulate emotions even in stressful conditions (Septiani et al., 2021). Emotional control can be an individual's strength that can support his or her well-being. In addition, resilience skills help individuals manage negative effects thereby leading to positive well-being outcomes (Eldeleklioğlu & Yıldız, 2020). This result is important in Yıldırım & Belen (2019) research showing that the inability to "bounce back" from stressful situations may explain the relationship between happiness and well-being. Therefore, belief in happiness can be considered as an important psychological factor in stimulating dysfunctional beliefs that happiness is shaped by external factors, which in turn leads to an inability to cope with stress, resulting in poor well-being.

Research by Kim et al. (2010) stated that individuals' perceptions of how much social support they receive from others can influence their choice of specific coping strategies between active (i.e. positive reframing) and passive (i.e. self-blame) coping, which in turn can affect emotional well-being. Further Kim et al. (2010) explained that when individuals do not feel a high level of social support from others, individuals can blame themselves, this plays an important role in reducing the individual's emotional well-being. The quality of social support can be a predictor of emotional well-being, considering two possibilities where individuals with satisfying relationships can get support when they need it, while individuals who do not have satisfying relationships cannot, and the other is the expectation of being able to rely on someone when needed is something comforting, and thus make a good contribution to emotional well-being (Brajša-Žganec et al., 2018).

In addition, the results of Li et al. (2021) show that social support is indirectly associated with well-being through prosocial behaviour. When individuals perceive high levels of social support, they may pay more attention to the needs of others, thereby encouraging helpful behaviour. This will make individuals feel the more positive influence and happiness so that they experience higher well-being (Yang et al., 2017). In addition, when experiencing negative emotions, individuals who use cognitive reassessment strategies to regulate their emotions can quickly change their negative emotional state to adapt to the environment. This change in emotional state encourages concern for the needs or distress of others, facilitating helpful or caring behaviour (Li et al., 2021). In this way, social support can be indirectly linked to well-being through a variety of pathways from cognitive reassessment to prosocial behaviour.

High and positive mindfulness, resilience and perceived social support are needed by students during the COVID-19 pandemic to feel emotional well-being during the learning process at Islamic boarding schools. This needs to be given great attention because it has high self-regulated learning, self-esteem, and social support for students who live in Islamic boarding schools during the COVID-19 pandemic, experiencing various pressures, learning burdens, boarding school activities, and different workloads from children who live in Islamic boarding schools. Don't live in a cottage environment. The existence of various pressures that are owned by students if they do not have good and maximum mindfulness, resilience and perceived social support, these students will have difficulty feeling emotional well-being in the learning process because students are required to be able to study for a much longer duration than school students in general. To reduce negative feelings in learning and activities to create feelings of comfort, pleasure, and joy in the learning process for students, it is necessary to have positive mindfulness, resilience and perceived social support.

This study has limitations where the researcher does not conduct a trial scale test first to determine the validity of each item before the data collection process and the distribution of questionnaires to the subject. A tryout test needs to be carried out to determine the number of items that fall and are eligible to be used. Furthermore, there is a limitation in data collection where the researcher is not able to perform randomization in determining the research sample. This is because field conditions are not conducive for researchers to be able to meet directly with research subjects, so researchers must ask for cooperation from relevant agencies for the process of distributing questionnaires to subjects. Another limitation in collecting data for students, initially the researcher will conduct this research at four Islamic boarding schools, but, due to the COVID-19 pandemic which has plagued all regions of Indonesia, researchers cannot reach and obtain larger and varied samples according to the objectives. At the beginning of the study, the researcher finally decided to research two Islamic boarding schools, namely the

Bustanul Muta'allimin Islamic Boarding School and the Bustanul Muta'allimat Islamic Boarding School to be the subject of this study.

5. Conclusion

Based on the explanation above, it can be concluded that there is a positive relationship between mindfulness, resilience and perceived social support with emotional well-being in Islamic boarding school students. Thus, it can be suggested to several parties, such as the boarding school, caregivers, and further researchers.

Caregivers should always motivate and provide support for students to always be able to improve mindfulness, resilience and perceived social support so that students can feel good emotional well-being during the COVID-19 pandemic.

Islamic boarding schools are expected to continue to develop and motivate students to increase mindfulness, resilience and perceived social support, to be able to maintain the emotional well-being of students in Islamic boarding schools and to pay more attention to aspects of the basic needs of each student. The results of this study are expected to be input for preventive and evaluation programs in improving the quality of the emotional well-being of students living in Islamic boarding schools during the COVID-19 pandemic. This research still needs better development, so that the results of this research can be developed even better.

Future researchers are expected to be able to develop wider and varied variables related to emotional well-being. It is recommended to test the research instrument by trying out the instrument to have the opportunity to revise the instrument for the items that are declared invalid. It is recommended for further researchers to develop research techniques extensively so that they can obtain a larger number of subject populations and data.

Conflicts of Interest

The authors declare that they have no conflicts of interest.

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