RESILIENSI KULTURAL REMAJA PUTRI DI PONDOK PESANTREN AL-MUJTAHADAH PEKANBARU

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Abstract: This study aims to describe the cultural resilience of adolescent girls in Islamic boarding schools (pesantren). The scope of this study includes 1) General overview of culture resilience, and 2) implications on guidance and counseling. The method used in this study is descriptive quantitative with the following steps determine the respondent's research, determine the model of the instrument, and distribute the instrument to the respondent. This research is expected to produce a concept of culture-based resilience counseling as the basis for thinking in further research.

Keywords: Adolescent, Cultural Resilience, Pesantren.

INTRODUCTION

Ethnic, racial and cultural problems that occur in society are of particular concern to psychological organizations. Around the decade of the 1960s and 1970s, researchers saw a phenomenon that raises a question of how a group of children who are in a disadvantaged or traumatic situation that can lead to high-risk conditions, instead of experiencing it (Masten, 2001; Graber, 2015; Luthar, 2016).

Then at the beginning of the mid-20th century until the late 20th century, then research provides a brief understanding of resilience. At the beginning of the study, resilience was conceptualized as a construct of positive personality traits, where there were two areas of resilience research at the time, namely: 1) traumatology, whose focus was on identifying the causes of individuals avoiding traumatic stress; 2) psychological development, the focus of his research is identifying personal qualities (Graber, 2015).

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When starting a study it is important for researchers to clarify the constructs of the key components of resilience, namely: 1) the risks involved in an individual's life, 2) the presence of protective factors, and 3) the response to risk experiences based on recognition of a multidimensional continuum (Graber, 2015). The American Psychological Association (2008) in his book entitled 'Resilience in African American Children and Adolescents: A Vision for Optimal Development' says that psychology in discussing resilience is always associated with disparities in economic conditions, mothers as single parents, underachievement, and involvement in action criminal. Most research at the moment focuses on the definition and clarification of resilience, the potential that can hamper development and explore the factors that can increase and develop resilience (Stuntzer & Hartley, 2014).

A research conducted by Ungar in 2007 showed the results that the support of cultural understanding had a more positive impact and could develop youth resilience. Previously revealed by Ungar (2004 in Runswick-Cole & Goodley, 2013) resilience is an ability that can be internalized in a set of normal cultural behaviors. This shows that the cultural integrity and uniqueness of experience as ethnic minorities who experience discrimination and oppression also need to be taken into account in resilience (APA, 2008).

Whether we realize it or not, according to Kluckhon (Syamsu Yusuf & Juntika Nurihsan, 2012), culture regulates human life from birth to death. Not only that, but a cultural change also affects individual development, this is due to the adaptation to the idealism of cultural standards (Juntika Nurihsan & Mubiar Agustin, 2011). In nature, individuals in their development carry out ways to adapt to various environments (Wiramihardja, 2014). The influence of culture has to do with an individual ways of thinking, behaving and behaving (Syamsu Yusuf & Juntika Nurihsan, 2012).

It was also mentioned earlier by Triandis and Suh (2002) that human personality is influenced by culture because human personality is not only influenced by genetic factors but also by environmental factors. There will be differences between individuals with other individuals who differ in culture in terms of concepts about themselves, concepts about other people and also in terms of interdependence (Markus & Kitayama, 1991).

In other words, culture influences an individual's social area, whether it is how individuals interact, how they view and work (Matsumoto et al, 2013). Seeing the importance of culture and resilience in human life, this study tries to explore cultural resilience in a community that is expected to be able to assist

individuals in overcoming problems that may have a risk that impacts on high-risk behavior.

Cultural Resilience

Before discussing further cultural resilience, it is necessary to first explain what resilience is. The term resilience is widely used in technical fields such as engineering, biology, environment, social and cultural adaptation. In a panel discussion in 2013, Southwick said that resilience is often seen as a trait, process and outcome as a consideration of whether individuals have resilience or not (Southwick et al, 2013).

Resilience is interpreted by Graber et al (2015) as a dynamic development process that facilitates a positive adaptation process. In other words, when individuals can display positive adaptations when experiencing a difficult or traumatic experience, then there has been a process of resilience in the individual because resilience is a dynamic process (Luthar & Cicchetti, 2000). Thus it is known that resilience is a process in individuals who are always moving to continue to grow and develop as a result of the challenges that occur in individuals, where the individual can adjust positively in overcoming existing challenges or problems.

In the concept of resilience according to Rakhmawati (2016), it does not discuss intelligence or personality, because resilience is different from the concepts of ego strength and adversity quotient. According to him, resilience is more on the ability to face or respond positively and productively to difficulties, vulnerabilities, and several risk factors. According to Action Aids (2016) resilience is "the ability of people to recognize, challenge and transform the unjust and unequal power relations that dictate their vulnerability, to adapt positively to changing circumstances, and to mitigate, prepare for quickly recover from shocks and stresses such that wellbeing and enjoyment of human rights is safeguard ".

According to Coley and Goodley (2013), individuals are said to be tough when they can overcome all obstacles by showing maturity, self-confidence, and independence, excelling at work, achieving all obstacles (Coley & Goodley, 2013). Resilience is interpreted by Siebert (2005) as a revival of the development of life that at first felt very extraordinary. When people who have resilience experience a disruption in life, they can handle their feelings in a healthy way.

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As quoted by Raphael in a book titled Resilience and Disaster Adaptation in 2012, that one of the results of the realm of resilience according to Australian Unity Corporate is well being, which is considered relevant to individuals, communities, organizations and so forth as a process or outcome the positive. According to Olsson et al (2003) that psychosocial functioning is positive and effective during adolescence, where researchers also define resilience outcomes in mental health, functional capacity, and good social competence.

According to Grotberg as quoted by Rakhmawati (2016) that "Resilience is a universal capacity by allowing a person, group or community to prevent, minimize or overcome the damaging effect of adversity". A disturbance must be absorbed and still maintain the basic functions and structures so that it can be said as resilience (Sterling, 2010). According to Wang (2015), resilience can be defined as a process to overcome the negative effects of risk exposure, successfully overcome traumatic experiences to avoid the negative effects of the risks that occur. According to Southwick et al., 2013) that there are determinants of resilience, namely biological, psychological, social and cultural factors, where all of these factors interact with one another to determine how a person responds to his tense experiences.

Individuals and the environment carry out a complex interaction using external and internal protective factors so as to be able to become a quality person with positive results while experiencing a high-risk experience (Stuntzer & Hartley, 2014). According to Bernard as quoted by Parker and Folkman (2015) resilience is ".... a universal, developmental capacity of every human being that is developed from the environmental factors of caring relationships, high expectations, and opportunities for participation and contribution".

Broadly speaking, the definition of resilience is a positive adaptation in the context of overcoming problems or difficulties (Dvorsky & Langberg, 2016). Where this adaptation is one element of resilience, as previously written by APA in 2008, that there are three elements that build resilience, namely 1) a process of ongoing adaptation as a result of challenges, 2) as a reflection (bounce back) and recovery from challenges and 3) as a process of learning and widespread growth of understanding, new knowledge and new skills.

Graber (2015) also revealed that resilience in psychology involves several aspects, namely: the level of protection, support and family relationships, problem-solving skills, culture and neurobiology. There are four principles that can operationalize resilience, namely decentralization, complexity, atypical,

and cultural relativity (Ungar, 2011), and that means one that can promote resilience is culture (Grotberg, 2004). Psychology of resilience involves the level of protection, support and family relationships, problem-solving skills, culture and neurobiology (Graber et al., 2015).

Cultural resilience is understood as a strategy in a culture in responding to and responding to changes (Ismadi, 2014). Citing Kartawinata's thought, that through learning culture, such as enculturation, socialization, and internalization based on the same historical experience into a process to realize the collective consciousness of the community to affirm, absorb and adapt various influences from other cultures, is a form of cultural resilience (prosperous K in Ismadi, 2014).

This opinion is in line with Bell's (2015) view that cultural resilience is built based on a collective sense of history that they have, which with history can bind the community and sometimes make a change. Cultural resilience assumes that individuals and communities can overcome difficulties through cultural backgrounds such as culture, cultural values, habits, and norms (Ehlers, 2010). Although resilience is an internal factor, in fact, many studies have revealed that explicit education (external factors) are also able to make a meaningful contribution to building adaptive capacity and contributing to social-ecological system resilience (Fazey et al 2007, Pelling et al. 2008, Diduck 2010) in the face of future threats, uncertainties and surprises (Sterling, 2010). The intended educational environment such as formal schools, organizations and communities (Lundholm et al, 2010).

From social epistemology and community construction, a boarding school was built so that its presence manifests social cohesion. With a strong passion for social care, kinship and simplicity. Social adherence born from the concept of social behavior is difficult to find in educational institutions other than Islamic boarding schools (Nawawi, 2006; Kusdiana, 2014). Three unique characters in terms of culture, become a role in the pesantren, namely: 1) traditionalism, where the teaching of classical books as the core of education is still maintained. 2) cultural defense, which is based on the basic teachings of Islam. 3) the basics of the life values of Islamic teachings become a reference for religious education (Kusdiana, 2014).

However, external cultures that sometimes have a bad influence on adolescents in public education institutions also affect adolescents in boarding schools and of course contradict the principles in boarding schools. Negative

behaviors that often occur in Islamic boarding schools that lead to outside cultures such as watching music concerts, carrying out physical acts of violence, committing acts of theft, dating, not tawadlu, low attitudes of respect and so forth.

After completing their studies in Islamic boarding schools, they do not carry out religious orders as taught in Islamic boarding schools. However, not all students are exposed to the negative culture, there are still students who have cultural resilience and after completing studies at Islamic boarding schools the alumni are still carrying out religious orders and values that have been instilled in everyday life. In this study, it will not discuss the problems that occur in students, but rather how cultural resilience in adolescents in Islamic boarding schools.

Domain or scope in cultural resilience research conducted by Ungar (2006) aims to uncover the understanding of resilience that is embedded, both contextually and culturally, namely: 1) Culture; 2) Community; 3) Relationships and 4) individuals. Ehlers in his research in 2004 developed an assessment to reveal cultural resilience to reveal that cultural factors are related to the resilience of adolescents and adults who have different cultural or ethnic backgrounds, which are then named Cultural Resilience Measurement (CRM). The assessment offered by Ehlers consists of five scales, namely childhood stressors, global coping, adaptive coping, maladaptive coping, and sociocultural support.

METHOD

Subjects in this study were young women aged 15 to 17 years. Sampling was incidental, because at that time the boarding school had begun to dismiss students, so there were only 28 students in the boarding dormitory. However, after filling out and analyzing the data, only 26 people were eligible to be sampled.

This study has one variable, namely the cultural resilience variable. Data collection methods in this study using a questionnaire that is a cultural resilience questionnaire designed based on the theory developed by Clauss-Ehlers which consists of five dimensions, namely childhood stressors, global coping, adaptive coping, maladaptive coping, and sociocultural support. The questionnaire was prepared using the Guttman scale, statements using the

answer choices "yes" and "no". Statements with "yes" answers are given a score of 1 (one), while statements with "no" answers are given a score of 0 (zero).

The procedure of this research begins with the stage of preparing a research questionnaire, finding locations and relevant research subjects. Questionnaires were given to respondents by explaining the usefulness of the study and explaining the instructions for their filling. The data analysis method used in this research is quantitative descriptive.

RESULTS AND DISCUSSION

Seen from table 1 the frequency distribution of the five indicators of cultural resilience above, it is known that young women in Al Mujtahadah Islamic boarding schools have a high average of resilience. There are 2 (two) young women who are seen from the average of the five indicators above having low resilience, so it is concluded that the teenager needs help to increase his cultural resilience.

Table 1
Frequency Distribution of Cultural Resilience

Indicator	High (%)	Low (%)	Total
Childhood Stressor	22 (84,6%)	4 (15,4%)	26 (100%)
Global Coping	25 (96%)	1 (4%)	26 (100%)
Adaptif Coping	23 (88%)	3 (12%)	26 (100%)
Maladaptif Coping	21 (80%)	5 (20%)	26 (100%)
Sociocultural Support	24 (92%)	2 (8%)	26 (100%)

Stress processes that interact in psychological characteristics exert influence on resilience (Fletcher & Sarkar, 2013). Likewise, socio-ecological factors, according to Luthar (Ungar, 2012) personal development, one of the sources comes from the social and physical environment. Individual and ecology are a process associated with resilience.

Being a positive development of an individual in suppressing stress capacity depends on the individual's physical capacity and social ecology (Schoon in Ungar, 2012). Studies to understand ecology broadly with regard to resilience, produce an interpretive model of which things can harm the environment (Schoon in Ungar, 2012). A study conducted ds | (2016) also show

that the domains of technical, ecological, and adaptation capacity are compatible with cultural invariants. Of the three domains namely technical capacity, ecology and adaptation have replication with cross-cultural structures.

Hollings (Maltby et al (2016) also said that ecological resilience is a system to maintain stability and help absorb perturbation in terms of identity, function, and purpose as well as the structure that can help a change that is needed. Pesantren exists as an educational institution that the authors consider capable forming a spiritual community, where according to Herman et al (2011) that resilience is influenced by the spirituality that exists in the individual has an impact on feelings of attachment, hope, transcendent beliefs that increase meaning, and social support is strengthened through spirituality.

SIMPULAN

The results of the 26 respondents concluded that the boarding school environment has a major impact on the development of adolescent resilience. The possibility of spirituality factors in Islamic boarding schools exerts influence on the five indicators of cultural resilience. Inevitably this proves that human needs in the transcendent bring to a strength that is resilience to overcome all the difficulties that occur. Because when viewed from the stressor childhood experienced by young women in boarding schools, most are high but still produce high resilience.

Although the sample is less representative, it is at least a thought for researchers to make an in-depth study of how the results of this mini-research can be used as a rationale for conceptualizing cultural resilience-based counseling to become an effort to improve the personal character of adolescents.

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