

## The Implementation of *At-Tawazun Counseling* for the “Pesantren Tangguh” Program in the New Normal Era

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### Abstract

In the new normal era, several *pesantren* (Islamic boarding schools) in East Java had the “Pesantren Tangguh” program initiated by Polda (the regional police unit at the provincial level) East Java. The research objective was to describe the application of *At-Tawazun Counseling* (*pesantren*-based counseling) which was implemented by the counseling division of the “Pesantren Tangguh” program at Pondok Pesantren Salafiyah Syafi'iyah Sukorejo Situbondo. This study used a service-learning approach involving the students of Islamic Guidance and Counseling (BPI), the Faculty of Da'wah, Ibrahimy University, and the *ustadz* in the *pesantren*. The results of this study indicate the application of the *At-Tawazun Counseling* technique by balancing (*at-tawazun*) between the *lahiriyah* (visible) and *batiniyah* (invisible) namely: techniques: 1) *uswah hasanah* (social model), (2) *mauidhah hasanah* (psychoeducation), (3) *targhib-ta'zir* (reinforcement-punishment), (4) art, (5) *'uzlah* (self-quarantine), dan (6) *gerbat* (prayer). This research is a development of the course “Islamic Guidance and Counseling”; which integrates counseling, religion, and culture.

Keywords: at-tawazun counseling, pesantren tangguh, new normal

### Introduction

The government's idea of a new normal almost coincided with the time when the students returned to the *pondok pesantren* (Islamic boarding school) after undergoing the Ramadan holiday. To welcome the *santri* back, several *pondok pesantren* in East Java formed the “Pesantren Tangguh” program, a kind of task force for handling COVID-19 initiated by the Polda (the regional police unit at the provincial level) East Java. The idea of “Pesantren Tangguh” has received support from pesantren, including the Pondok Pesantren Salafiyah Syafi'iyah Sukorejo Situbondo. Moreover, with the regulation that states that *pondok pesantren* will hold face-to-face learning, a task force must be formed to accelerate the handling of COVID-19 (Menteri Pendidikan dan Kebudayaan, Menteri Agama & Negeri, 2020). The steps taken by several *pondok pesantren* to reopen face-to-face learning are quite courageous because other educational institutions still use distance learning models.

The Pesantren Tangguh program at Pondok Sukorejo aims to make the pesantren have strong power in education, tough in health, tough in security, tough in food, and tough in the information. One of the divisions of the Pesantren Tangguh in Pondok Sukorejo is the Division of Public Relations and Counseling (Pondok Pesantren Salafiyah Syafi'iyah Sukorejo, 2020e). One of its duties is to provide mental health and psychosocial services to 12,247 students. The division that handles counseling is filled by academics from Study Program of the Islamic Guidance and Counseling (BPI), the Faculty of Da'wah, and the Study Program of Psychology, the Faculty of Social Humanities from Ibrahimy University, pesantren counseling practitioners, and senior *santri* or *ustadz*. The existence of this counseling is very important in the new normal era. From several studies, pressure and mental health needs show an increase in the new normal era (Vostanis & Bell, 2020).

However, in the implementation of counseling among pesantren, the Pesantren Tangguh team often experiences obstacles; especially in integrating counseling and psychology with the pesantren culture in the new normal condition. Some guidebooks related to mental health are deemed not suitable for the socio-cultural conditions of the pesantren community. Therefore, a kind of guidance is needed on pesantren-based counseling that can be implemented in the Pesantren Tangguh program. Psychology and counseling experts are also expected to develop their knowledge by collaborating with cross-disciplines (Vostanis & Bell, 2020)

Several studies on COVID-19, many cover from the health side. For example, regarding the clinical characteristics between children and families infected with COVID-19 (Su et al., 2020), food hygiene is an important means of preventing the spread of infections and viruses (Alfahan, Alhabib, Abdulmajeed, Rahman, & Bamuhair, 2016), and about the prevention of COVID-19 by quarantine (Brooks et al., 2020). From a psychological side, some have conducted research on emotions, risk perception, social norms, and panic buying (Narhetali, 2020; Shadiqi et al., 2020).

In terms of the counseling approach, some offer religious e-counseling (Effendi, Lukman, Eryanti, & Muslimah, 2020), structured letter therapy (Xiao, 2020), and so on. Some research from the side of Islamic counseling about strengthening mental health by building positive emotions (Suud, Gaffar, Rauzi, & Chaer, 2020). In the context of the pesantren world, some have researched "ngaji online" which is starting to be used by some kiai and pesantren, the use of *'uzlah* and prayer techniques and those discussing driving out the plague with *li khamsatun* prayers (Arifin, 2020b; Arifin & Zaini, 2020; Zuhri, 2020).

From these studies, no one has reviewed the application of counseling for the Pesantren Tangguh program. Even though this study is very much needed by the pesantren world and several regulations concerning the task force to accelerate the handling of COVID-19, there are mental health and psychosocial assistance programs (Kesehatan, 2020; Menteri Pendidikan dan Kebudayaan, Menteri Agama & Negeri, 2020; Negara, 2020). This study aims to provide assistance and formulate the application of pesantren-based counseling (at-tawazun counseling) in the new normal era of the Pesantren Tangguh program.

## Methods

This action research uses the service-learning method with a group counseling approach. The rationalization of the use of service-learning is due to several considerations. First, this research is also a community service which is the development of the "Islamic Guidance and Counseling" course. Second, this research and community service involves the participation of lecturers, students from the Study Program of the Islamic Guidance and Counseling (BPI), the Faculty of Da'wah and ustadz. A service-learning method is an approach that originates from the application of psychology and counseling that is studied on campus to be applied to the community, especially in the "Pesantren Tangguh" program, Pondok Pesantren Salafiyah Syafi'iyah in Sukorejo Situbondo.

This service-learning service has a reflection and evaluation stage to provide a structure for sharing knowledge between lecturers, students, and ustadz. Service-learning is a learning activity designed to meet the needs of ustadz at "Pesantren Tangguh" and students play an active role with the community (Arifin, 2020c; Goldzweig, 2013; Maurice, 2010). The stages of service-learning include: First, the investigation stage, namely mapping potential of the Salafiyah Syafi'iyah and identifying problems with the Pesantren Tangguh program. Second, the planning and preparation stages for implementing joint programs. Third, the action stage, namely the provision of material and the preparation of a development plan for the implementation of at-tawazun counseling in the new normal era with students and religious teachers. Fourth, the reflection stage in the form of a reflection task sheet during the service process. Fifth, the demonstration stage in the form of a presentation of research results in a workshop and scientific publications in journals.

## Theoretical Study

In this study, we used Islamic counseling with the At-Tawazun Counseling theory approach (Arifin, 2012, 2020a). At-Tawazun counseling originates from the values of religiosity (fiqh norms and Sufistic life system) as well as local values around the pesantren. This pesantren-based counseling approach uses a balanced approach (at-tawazun) of various elements and potentials within the counselor, counselee, and the environment and refers to the benefit (wisdom-oriented counseling approach). The role of counseling is to help the counselee to correct *nafs amarah*, which always invites evil to become a *khaira ummah*, a person who always invites goodness, prevents badness and has faith in God (Arifin, 2018a, 2020d; Arifin & Munfaridah, 2018; Arifin & Zaini, 2014, 2019).

The term *at-tawazun* comes from the construct of pesantren values which can be absorbed in counseling. The at-tawazun construct in the context of the counselor's personality quality profile is the harmony between the quality of the *shalahiyyah* (scientific proficiency and skills) with the integrity of *shalih* (strength of character). In behavior change techniques, pesantren circles balance aspects of *lahiriyah-bathiniyah*, giving *ta'zir* and *targhib*, reciprocal teacher-student interaction (counselor-counselee) in the application of techniques, and other balance values. This at-tawazun

construct is in accordance with the characteristics of the paradigm of thinking, social attitudes, and the context of the existence of *pondok pesantren* (Arifin, 2014a, 2018b, 2020a; Arifin & Zaini, 2018).

At-tawazun comes from *fi'il madzi*, "tawazana" the root word, *wazana*. In the Al-Qur'an the word pattern *wazana*, there are 23 times; three verbs (*fi'il*) and 20 nouns (*isim*). The term at-tawazun comes from "*al-wazn*" (balanced) or "*al-mizan*" (balancing instrument). "Al-mizan" in the Al-Qur'an can mean "balancing instrument" - for example, God created the universe with the principle of balance (QS. Ar-Rahman: 7) - or means "justice" - for example, QS. Al-Hadid: 25 - because the results of the scales can bring justice (Arifin, 2014a, 2020c, 2020a).

"Tangguh" literally means strong, steadfast, resilient, steadfast, and enduring. Pesantren Tangguh can mean a pesantren that is strong, resilient, resilient, resilient, and resilient when facing the COVID-19 pandemic. The idea for the Pesantren Tangguh originated from the existence of Kampung Tangguh, which is a village that is able to take advantage of the measured and systemized potential and capabilities of its citizens to deal with security and regional defense disturbances from outside disturbances, including disaster. The tough village is a local movement of the village community in helping the government deal with the COVID-19 pandemic (Nagara, Prawestiningtyas, Putri, & Dkk, 2020).. Meanwhile, Pesantren Tangguh is a movement for pesantren to overcome various challenges and obstacles in the midst of the COVID-19 pandemic; so that the pesantren is tough in providing education, tough in maintaining cleanliness and health, tough in overcoming food problems, tough in issues of order and security, and always alert in **providing information**. "**Pesantren Tangguh**" is a pesantren that is capable of dealing with all matters related to the prevention and spread of COVID-19, so that the basic activities of pesantren as *tafaqquh fiddin* institutions can be carried out properly. In other words, Pesantren Tangguh is a condition for a pesantren that can carry out *tafaqquh fiddin* missions during the COVID-19 pandemic and any situation by following the related provisions or protocols.

**The term "new normal" is often used during the COVID-19 pandemic**, namely carrying out daily activities side by side with COVID-19 using strict health protocols. New normal is an effort taken by the government to accelerate the handling of COVID-19 in the health, economy and social sectors by taking into account regional readiness and the results of epidemiological research. The term new normal is then changed to "**adaptasi kebiasaan baru (new habit adaptation)**" (Kesehatan, 2020).

The government's move to implement the new normal was welcomed by the pesantren. Several pesantren plan to reopen face-to-face education after undergoing the Ramadan holidays. Pesantren administrators coordinate with local governments. The desire of this pesantren to get a good response from the government through a joint decree between the Minister of Education, Minister of Religion, Minister of Health, and Minister of Home Affairs to issue guidelines for implementing learning during the COVID-19 pandemic. Among its contents, Islamic boarding schools that will provide face-to-face education must form a task force to accelerate the handling of COVID-19, have facilities that meet health protocols, are safe for COVID-19, and all pesantren

circles (leaders, managers, educators, and students) are in this condition. healthy. The health protocols in the pesantren include: cleaning the room and environment regularly with disinfectants; provide handwashing with soap; post health messages; a culture of wearing masks, keeping your distance, washing your hands with soap, sneezing etiquette; sports, and restrictions on guest admission and others (Menteri Pendidikan dan Kebudayaan, Menteri Agama & Negeri, 2020). The regulation from the government, at the Pondok Pesantren Sukorejo, is spelled out in a notice for the pesantren caretaker and a circular from the pesantren board (Pondok Pesantren Salafiyah Syafi'iyah Sukorejo, 2020c, 2020d, 2020b).

## Discussion

After going through the investigation stage, the planning and preparation stage, the implementation stage, the reflection stage, we describe several developments in the at-tawazun counseling technique that can be implemented in the “Pesantren Tangguh” program in the new normal era, including:

### *Uswah Hasanah (Social Model)*

Uswah hasanah is a good example to become a model for others. For example, ustadz gave an example of wearing a mask. Likewise, room leaders provide examples of healthy pattern behavior for dormitory members. Modeling in the context of pesantren leads to a "social model" in terms of behavioral counseling (Arifin, 2020a; Gerald Corey, 2009). In the tradition of pesantren, the Uswah Hasanah, this is a technique of changing behavior which is quite important. The kiai always try to show that they are a model for their followers in the ideal behavior and way of life according to Islam. In this way, they managed to attract the hearts of students and the public (Dhofier, 2011)

In the literature studied by pesantren, it is explained that a teacher must be able to adjust actions with speech. When the teacher will explain the practices that the student will do, he must know that the student can understand it. Examples of actions are easier to understand than instructions in the form of words (Arifin, 2018a, 2020a; Arifin & Zaini, 2018; Suhrawardi, 1998).

In the history of the Pondok Sukorejo community, giving this model has always been the main emphasis. Kiai As'ad immediately gave an example of non-speech actions in educating students. Kiai As'ad immediately practiced his issues that were considered important in front of his students. For example, Kiai As'ad practiced the correct Hajj rituals in front of thousands of students. Likewise, how to perform ablution 'properly. According to Kiai As'ad, this practice and example include the requirements of the *murabbi* (educator) so that the student does what the teacher does. The teacher must also provide opportunities for his students to practice the knowledge he has gained with other *santri* friends (Arifin, 2014a, 2014b; Hasan, 2003; Ibrahimy & Arifin, 2018, 2019).

Thus, the pesantren's uswah hasanah technique is a social capital to be implemented by Pesantren Tangguh in preventing COVID-19. This good role model is one of the most important behavior-changing techniques in pesantren. Because from the perspective of the students, they

come from a paternalistic society that needs models and role models. The students are on average in their teens who also need a model for their behavior. A good teacher must be a murabbi whose criteria are to provide a model for his students. He must also test his students to become murabbi, for example by allowing his students to practice their knowledge and become a model in front of their friends.

### *Mauidhah Hasanah (Psychoeducation)*

The hasanah mauidhah technique can be implemented in the Pesantren Tangguh program, for example in the delivery of healthy lifestyles and health protocols during the COVID-19 pandemic. There is a forum that has traditionally delivered this material. For example, room meetings are held every Tuesday and Friday night after the Isha prayer. The meeting is chaired by the head of the room or the vice-chairman of the room (Each dormitory is chaired by the head of the room. The chairperson of the room is led by the head of the region — some dormitories consist of several “regions” —and the regional head is responsible to the head of the dormitory subdivision). The head of the room delivered some materials for the pesantren meeting. Usually, the material for pesantren is delivered through a written sheet from the head of the dormitory subdivision or the pesantren board. So that all dormitories have the same meeting material. The meeting also discussed something related to the problems of room children. If a room student submits a complaint related to the pesantren and the head of the room is unable to resolve it, then the problem is brought to the regional meeting. Then it is brought to the monthly meeting level which is attended by all components of the institutions in the pesantren.



Figure 1 Pamphlets from Pesantren Tangguh on health

The hasanah mauidhah technique can be in the form of speech or writing. The Pesantren Tangguh team collaborates with room leaders, “santri pengawal” (a kind of peer-counseling), and several other parties. The Mauidhah hasanah in the form of a greeting can be conveyed in several meeting forums with the santri who have traditionally been in the pesantren. Meanwhile, the hasanah in writing can be in the form of pamphlets or posters which are affixed in strategic places.

To support the mauidhah hasanah technique, Pesantren Tangguh formulates strategies to influence students with therapeutic "qaul" abilities. among others: First, *qaulan baligha*, namely good and sufficient speech; short and dense so that an impression on the heart (Surah An-Nisa ': 63). Second, *qaulan ma'rufa* is a good, respectable speech by the politeness of society (Surah Al-Baqarah: 235 and 263, Surah Al-Ahzab: 32, Surah An-Nisa: 5 and 8). Third, *qaulan sadidan*, namely correct, precise, and enlightening speech (Surah An-Nisa: 9 and Surah Al-Ahzab verses 70-71). Fourth, *qaulan kariman*, namely noble speech (Surah Al-Isra ': 23). Fifth, *qaulan layyinan*, which is gentle speech (Surah Thaha: 44). Sixth, *qaulan maysuran*, namely easy speech; which does not offend and which gives rise to hope and optimism (Surah Al-Isra ': 28). (Arifin & Wisri, 2019; Arifin & Zaini, 2018; Quraish Shihab, 2012; Samsul & Risma, 2020).

1	<i>Qaulan baligha</i>	good and sufficient speech; short and dense so that an impression on the heart	وَعِظْهُمْ وَقُلْ لَهُمْ ذِكْرًا أَنفُسِهِمْ قَوْلًا بَلِيغًا
2	<i>Qaulan ma'rufa</i>	a good, respectable speech by the politeness of society	وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا
3	<i>Qaulan sadidan</i>	correct, precise, and enlightening speech	يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا
4	<i>Qaulan kariman</i>	noble speech	وَقُلْ لَهُمَا قَوْلًا كَرِيمًا
5	<i>Qaulan layyinan</i>	gentle speech	فَقُولَا لَهُ قَوْلًا لَيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ
6	<i>Qaulan maysuran</i>	easy speech; which does not offend and which gives rise to hope and optimism	فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا

Figure 2 Therapeutic speech strategies

### *Tarhib-Ta'zir (Reinforcement-Punishment)*

The pesantren circles in changing the behavior of students to balance the attitude of arousing interest and enthusiasm (*tarhib*) and the provision of educational sanctions for violating commitments (*ta'zir*) (Arifin, 2017). *Tarhib* is similar to suggestion technique, which is a common technique in every therapy. *Tarhib* is also similar to the concept of reinforcement in behavioral counseling. Reinforcement is the process of providing reinforcers or fun consequences to reinforce the appearance of behavior. Meanwhile, *ta'zir* is similar to the concept of punishment in behavioral counseling. Punishment is the process of using a punisher that is unpleasant and weakens or reduces the appearance of behavior (Arifin, 2020a; Gerald Corey, 2009; McLeod, 2003).

The use of this *targhib* technique is very important to arouse desire in obedience. Imam Al-Ghazali described thus:

*In general matters of worship revolve around two things: first, doing obedience, second, avoiding immorality. Neither will prosper as long as the lust that drives evil remains. And the solution is by way of targhib and tarhib, which is full of hope and fear ... if lust is brought to worship and piety, he must be given hope of heaven and reward and fear of hell and torment ... This is why the Qur'an is so numerous. mention verses about promises and threats. Promises of beauty to those who obey and threats of grievous torment for those who disobey. If the feeling of khauf and kings' is already owned, then we will be able to do worship smoothly, far from feeling bad and suffering in picking up divine grace (Al-Ghazali, 2006)*

*Ta'zir* is an effort to educate (*ta'dib*) because it violates a common rule (*nizham*). The principles of *ta'zir* refer to the nature of education (*ta'dib*), pay attention to the social situation and conditions of the perpetrator (*i'tibar ahwal an-nas*), and are carried out in stages (*at-tadrij*). The principle of *ta'dib* is the main reference in *ta'zir*. In some small pesantren, this *ta'zir* is done by the kiai themselves. The naughty santri were summoned and sanctioned. For example, by being asked to copy several textbooks, flushing the toilet, or other physical work. Some of them were even asked to massage the kiai. It was in between the massages that the santri were often given advice and stories by the kiai. Because of the close relationship between the kiai-santri, many stories developed among the pesantren, the naughty students finally realized and later became great kiai.

## Art

Pesantren very familiar with art; especially *syair* (poem). During this pandemic, the poem often read by santri was Qosidah "Li khamsatun", which came from K.H. Hasyim Asy'ari Jombang. Besides, the students also read Qosidah Burdah and Qosidah Munfarizah; the two qosidahs are known to reject plague and a troubled heart.

To deal with the saturated santri, Pesantren Tangguh shows films about education, healthy lifestyles, and struggles. This film is scheduled every half month for all students. Meanwhile, students who have special problems, Pesantren Tangguh, conduct group counseling, one of which uses a film screening approach. This technique in counseling is known as the cinema therapy approach (Arifin & Zaini, 2014, 2019).

The Pesantren Tangguh uses an artistic approach to change the behavior of the students about life patterns. Pesantren Tangguh holds poetry, *syair*, short story, drama competitions. The theme of the competition is about clean behavior, health, and learning experiences during the COVID-19 pandemic. This art competition serves as a means of education; because the knowledge of students about healthy lifestyles is not only in the cognitive process but also becomes effective. It also functions to overcome boredom in the pesantren complex so that the mental health of the



student increases. This artistic technique through drama in community counseling is known as sociodrama technique.

The arts at Pondok Sukorejo are quite lively. Every student organization and the school has an art group. There are drama arts, poetry, hadrah arts, and the like. Every event commemorating Islamic and pesantren, Pondok Pesantren Sukorejo holds an art competition. Pondok Sukorejo also has an art group namely Gambus Al-Badar, the Shalawat Bhenning Group, and several Hadrah Groups (Arifin & Wisri, 2019; Ibrahimy & Arifin, 2018). In 2018, Pondok Sukorejo held a Literary Conference for Islamic Boarding Schools throughout the archipelago (Muktamar Sastra Pesantren se-Nusantara), which was attended by the Minister of Religion and hundreds of Indonesian writers.

Historical history, Pondok Sukorejo has kiai who compose poetry and art. For example, Syair Aqid Saeket, Syair Madura, and others. Some of these verses are recited before the fardhu prayer. One ustadz wrote thus:

*... the prohibition of music in Islam is none other than because it has the potential to cause immorality and anger, such as inter-type ikhtilat, drunkenness, wasting time or wasting valuable time, and the like. Of course, there are certain music and songs that are not included in the prohibited category. Because music is an art of beauty, and God upholds the values of beauty. So, while the music and songs do not have the potential to lead to immorality and corruption, they are okay to enjoy. Especially if the music and songs are enjoyed and lived in their spare time and there is no element of wasting time. In this condition, music with lyrics containing messages of virtue can increase work enthusiasm more productively for the future (Yasid, 2007).*

Thus, art techniques that aim to change the behavior of students for the better and at the same time improve mental health become the Pesantren Tangguh program. Pesantren Tangguh exploits the potential of these students to improve mental health and students' understanding of health in the new normal era.

### *Uzlah (Self-Quarantine)*

*Uzlah* is a technique used by the Pondok Pesantren Sukorejo by way of quarantining the santri, namely limiting the interaction of the santri with outsiders. Santri are prohibited from leaving the pesantren complex and outsiders are prohibited from entering the pesantren complex. This technique is similar to lockdown, quarantine, or isolation. However, there are differences with regional quarantine, which is an area prone to COVID-19. Likewise, quarantine is the separation of individuals who do not have COVID-19 symptoms or are healthy but have a history of contact with COVID-19 patients or have traveled to areas where local transmission has occurred. Isolation is an effort to separate individuals who have symptoms or have been confirmed with COVID-19 (Bodas & Peleg, 2020; Brooks et al., 2020; Kesehatan, 2020; Muhyiddin, 2020; Organization, 2020). However, if *uzlah* is a separation of students from the wider community to prevent the risk of transmission of COVID-19 (Arifin & Zaini, 2020).

The concept of *uzlah* was adopted from a sufistic concept. In the view of the Sufis, not hanging out with other people too often is the biggest safety factor, because of that, they do *uzlah* (Al-Muhasibi, 2001). *Uzlah* is an effort to isolate oneself from the hustle and bustle of the world towards solitude to revive the soul and purify the mind from destructive influences (Ar-Rindy, 2019)

The concept of *uzlah* in the new normal era at Pesantren Sukorejo, among others: first, before the arrival of the santri at the pesantren, they are required to carry out independent isolation for 14 in their respective homes and carry out a rapid test. They wear masks and go to the pesantren in the congregation using separate vehicles from other people. This provision also applies to new santri. Even the guardian of the santri who take their children to the pesantren must also carry out independent isolation and a rapid test. When it comes to pesantren they follow strict health protocols.

Second, when at the pesantren they follow the established protocol. For example, wearing a mask, washing your hands frequently, doing sports, and the like. Third, the students are prohibited from leaving the pesantren complex and there are restrictions on interacting with other people. When Friday, the students pray at two mushallas in the pesantren complex that are separated from the others. When the mosque is full, the students pray at the mosque (which is also in the pesantren complex) but the place is separate from the community. During the COVID-19 pandemic, walisantri were prohibited from meeting their children at Islamic boarding schools. The guardian of the santri sends their children's supplies through a bank account service provided by the board of the pesantren. They are sufficient to make contact via telephone service.

Fourth, the santri who come from neighboring pesantren and who are not boarding are required to do a rapid test. Likewise, pesantren administrators, ustadz, and pesantren neighbors who interact with students must undergo a rapid test and undergo strict health protocols.

Fifth, the students who were "mild" ill; flu-like symptoms; placed into isolation dormitories. They undergo routine checks by the pesantren health team and the As'adiyah clinic (belonging to the pesantren). If the illness is "moderate" they occupy the As'adiyah clinic. If the illness is "severe" they will be referred to the hospital or taken home to their homes. The doctor from the As'adiyah clinic made the decision whether the students could stay in isolation dormitories, clinics, be referred to the hospital, or brought home (Pondok Pesantren Salafiyah Syafi'iyah Sukorejo, 2020c, 2020d).

The "Pesantren Tangguh" program has a health division consisting of the pesantren health team and the As'adiyah clinic. They are in charge of monitoring and checking the health of the santri. Likewise, the transportation division in charge of providing pesantren ambulances for students. In the logistic division, they distributed vitamins and masks to the students. Also in collaboration with the pesantren Business Sector to provide and ensure the availability of goods for the pesantren residents.

*Gerbat (Prayer)*

The technique of *gerak batin (gerbat)* is a spiritual riyadhah that contains prayers to Allah. Among the prayers read on the gerbat: Surah Saba ': 23; Surah Yasin: 58; Shalawat Thibil qulub, qunut nazilah, qosidah li khamsatun, rotibul haddad, hizib and so on (Pondok Pesantren Salafiyah Syafi'iyah Sukorejo, 2020a).

The choice of this technique was because Pondok Sukorejo did not fully follow the health protocols prepared by health experts due to conditions, situations, and limited abilities. For example, the question of maintaining a distance that cannot be applied in pesantren. So to overcome this weakness, one solution is to multiply the *gerbat*.

Pesantren believe that one of the lessons of *gerbat* is for the healing process of an upset heart and mental health. Ibrahim Al-Khawwas offers five prescription liver lightening drugs. First, read the Al-Qur'an while contemplating its meaning. Second, empty the stomach. Third, worship at midnight (*qiyam al-lail*). Fourth, dhikr at sahur time. Fifth, be friends with pious people (Yasid, 2007).

The *gerbat* also functions to maintain spiritual health. According to Kiai As'ad, health is classified as an individual obligation (*fardhu 'ain*) as well as maintaining body health. Even the first duty of knowledge prosecutors is to maintain health. Kiai As'ad also requires us to provide medicine and know health science. Because piety and worship require a strong and healthy body (Arifin, 2014a, 2014b; Hasan, 2003).

In the view of the pesantren, health is a human means to carry out its function as servant and caliph on earth. In this perspective, real health is not a material-worldly problem but also contains a spiritual-ukhrawi dimension. According to Kiai Afifuddin, Islamic law aims at realizing the benefit of humans which are known as the five universal principles (*al-kulliyât al-khams*). For example, spiritual health is based on the principles of *hifzh al-dîn*, health of the mind based on the principles of *hifzh al-'aql*, body health based on the principles of *hifzh al-nafs*, economic health based on *hifzh al-mâl*, and social health based on *hifzh al-nasl* and *hifzh al-'irdh* (maintaining honor) (Arifin, 2019; Arifin & Zaini, 2020).

Pesantren circles to change someone's behavior, including by gerbat. The pesantren believes, one of the pearls of wisdom of *gerbat* which is done *ikhlas, khusyu'*, and *khudhu'* before God is as a medicine for the heart, so that the heart is calm and calm and our behavior becomes righteous (both ritual and social). To achieve this, in performing gerbat we must balance aspects of visible format (*shurah zahirah*) and aspects of invisible (*haqiqah bathinah*).

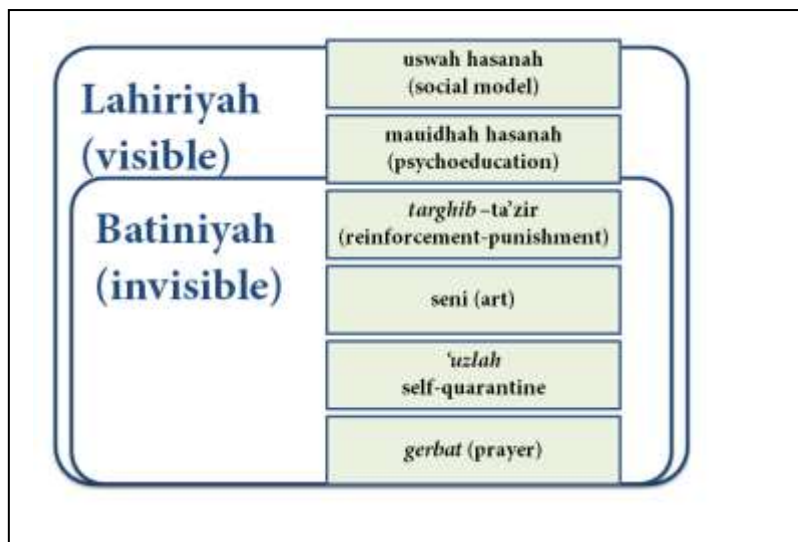


Figure 3 The balance between physical and spiritual in the application of counseling

The six techniques in at-tawazun counseling that can be implemented in the Pesantren Tangguh program above contain an element of balance (at-tawazun) between the lahiriyah (visible) and the batiniyah (invisible). For example, in implementing *uswah hasanah* and *mauidhah hasanah*, the pesantren balances these words and actions with a sincere heart or soul. The use of the gerbat technique must balance the birth format (*shurah zhahirah*) and the innermost nature (*haqiqah bathinah*). In carrying out *uzlah*, you must harmonize the physical and mental sides. This research strengthens several counseling studies that integrate counseling with spirituality and religion which will produce harmony between aspects of body, mind and spirit (Arifin, 2020a; Arifin & Zaini, 2020; Gerald Corey, 2006; Ibrahim & Dykeman, 2011).

## Conclusion

Pondok pesantren respond very well to existing developments, including in responding to COVID-19 and government regulations that require pesantren to form a task force to accelerate the handling of COVID-19. The Pesantren Sukorejo formed the “Pesantren Tangguh”, one of which is the Public Relations and Counseling division. This counseling section deals with the mental and psychosocial health of students during the normal news period at pesantren.

The results of this study indicate the application of at-tawazun counseling by balancing (*at-tawazun*) aspects of the lahiriyah (visible) and batiniyah (invisible) aspects. These two aspects can be seen in the techniques (1) *uswah hasanah* (social model), (2) *mauidhah hasanah* (psychoeducation), (3) *targhib-ta'zir* (reinforcement-punishment), (4) art techniques, (5) *'uzlah* (self-quarantine), and (6) *gerbat* technique (prayer). The six techniques were applied to the Pesantren Tangguh program at the Pondok Pesantren Salafiyah Syafi'iyah Sukorejo during the new normal pandemic COVID-19.

This study uses a service-learning method that is to provide assistance and to extract local wisdom from the pesantren. In the future, research with other approaches is necessary. For example,

using experiments to test the effectiveness of several at-tawazun counseling techniques in the new normal era. Or piloted in a different pesantren location. So that the results will be comprehensive and perfect the theory of at-tawazun counseling.

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