Transpersonal Creative Writing Assistance as a Solution to Improve the Psychological Independence Among Santriwati in Indonesia

Nada Shobah, Maulana Malik Ibrahim State Islamic University, Indonesia
Mohammad Mahpur, Maulana Malik Ibrahim State Islamic University, Indonesia
Rahmat Aziz, Maulana Malik Ibrahim State Islamic University, Indonesia

Abstract
One of the crucial criteria for Islamic boarding schools in understanding the dynamics of psychological independence among *santriwati* (female students) is the presence of companions who can help them recognize their abilities and self-awareness in every moment they experience, and thus making them master the transpersonal field. This study focuses on achieving the quality of independence among *santriwati* as a result of transpersonal assistance using creative writing media so that each *santriwati* will be able to independently overcome the problems they face while living at Islamic boarding schools. The research method is a qualitative method with a Participatory Action Research design. There are five stages of PAR used in this study based on Gerald Susman's PAR Model, comprising diagnosis, action planning, taking action, evaluation, and specifying learning. The data were obtained from preliminary study data (open questionnaires), interviews, and documentation in the form of creative writing in the Mentoring Module which became the main data source. The transpersonal techniques used in the assistance consist of simple meditation, interactive reflection, and creative writing. The data analysis techniques are composed of data reduction, data display, and conclusion drawing. The results of this study confirm a conceptual finding of the dynamics of psychological independence of *santriwati*, comprising the increase in their knowledge on the cognitive aspect, sensitivity sharpening on the emotional aspect, and strength building on the conational aspect.

Keywords: Psychological Independence, Santriwati, Transpersonal Creative Writing Assistance

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Introduction

It had been admittedly accepted that the independence of *santriwati* was obviously reflected in their daily activities at Islamic boarding school. There were some depictions which can be comprehend as the specimens, such as *santriwati* are doing laundry on their own, cleaning their own cupboards and beds, preparing their own school needs, managing their own pocket money or finances, making their own foods and drinks, and the other physical activities. It could be assumed that *santriwati* had done those daily activities independently without needing and asking help from others. The independence of *santriwati* in carrying out the personal responsibility for some physical activities had been being inversely proportional to the psychological independence of those *santriwati*, which was limited by the "dawuh" statement and order of the caregivers at Islamic boarding school. This one-way relationship between the *santriwati* and the Islamic boarding school administrators had left a space for psychological independence that was not yet completely free. The psychological independence in question had become the autonomous ability of *santriwati* in carrying out those activities at Islamic boarding schools, which related to their psychological aspects. Problems were become ordinary thing which are encountered every day for each *santriwati* at Islamic boarding school.

The ability of *santriwati* to solve any problems they had been faced independently and creatively emersely determined the comfort of *santriwati* both in learning process, and in their staying process on viability at Islamic boarding schools. Islamic boarding school data even showed that during the past 6 months (October 2021-March 2022), there were found as much as 57 numbers of *santriwati* who had been transferred or left the Islamic boarding school for some reasons, such as they could not find the comfortable living anymore at the Islamic boarding school. This inconvenience was not caused by demands which require those *santriwati* to be physically independent, however, the inconvenience of *santriwati* was triggered by psychological issues which had not been handled properly. Every issue which had not been handled properly, later could become a trigger of the students' inconvenience at Islamic boarding schools, and the inconvenience will interfere the students' learning process.

As the results of the open questionnaire which had been conducted before, it was explained that among the things which made the *santriwati* facing the inconvenience due to the conflicts with friends, lose some things, face the difficulty in adjusting to the Islamic boarding school activities, being remembered with the parents and family at home, Islamic boarding school facilities which are not distributed equally among all students, certain friends, have to be in queue habit, the density of Islamic boarding school activities, arbitrary seniors, being thought about their parents' burden, and the difficulty of memorizing the Quran. Those answers had been obtained by the authors from 40 numbers of *santriwati* as the participants which have selected randomly. As a result, some of the *santriwati* who did not recognize their abilities, Hotifah & Setyowati (2015), then argued that most of the problems which had been experienced by the *santriwati* were a mismatch between the factors of the teenager *santriwati*' progress tasks and the rules which applied at the Islamic boarding school. Adolescence period was a period when all the individuals begin to understand and develop their social lives. The findings of Oda (2021), believe that coaching-based support from significant others can effectively help adolescents build their self-esteem and can promote their psychological independence. In the same line, Hirano (2022), suggest that older adults can maintain psychological independence using their existing characteristics, such as hobbies and life skills that are useful to others in the community.

Likewise, with *santriwati* at Nurul Quran Islamic Boarding School, East Java, Indonesia, each of them had had various hobbies. In the following, the author had presented various kinds of hobbies from 50 numbers of *santriwati* who were recorded during the distribution of questionnaires II; 62% in literacy (writing and reading), 12% in memorizing the Quran, 8% in culinary, 6% in swimming, 4% in praying, 4% in cooking, and 4% in day dreaming. The limitations of movement and facilities, as well as the density of activities in Islamic boarding school, had make most of those hobbies were impossible to be done. However, there was one hobby which almost all *santriwati* had so far, namely the literacy hobby which consists of reading and writing activities. Writing, drawing, or any other expressive activities could be one of the creative mediators for those *santriwati* to express their emotions or whatever which are inside the hearts of *santriwati*. So that, those *santriwati* could make their favorite activities or hobbies as a shade for them to express their inner energy expressively. Writing was also a therapeutic technique in transpersonal psychology which could help the clients feel better or express his feelings and complaints when he was facing the problems in writing (Firman, 2011). This was in line with the statement of the *santriwati* which said that writing had become a medium of expression which recognized by the *santriwati* as a problem solver to make them feel better, so that writing became a creative medium in assisting those *santriwati* and the transpersonal psychology had become a technique for assisting those *santriwati*.

The author had been assumed that the series of activities in this Participatory Action Research study could increase the achievement of those *santriwati*' psychological independence at Nurul Quran Islamic Boarding School, so that they could give the positive impact on the findings of research problems which the authors had conducted. If the previously problems were disturbing things, then by the recognition of the transpersonal side which those *santriwati* have, problems are no longer identified as something that is suppressing, but problems had become one of the ways of God and the universe to communicate with them. Likewise with the potential literacy which had been possessed by *santriwati*, the literacy results were not only limited to write some short stories, outpourings, poetry, or other prose. However, writing was a potential literacy which had the opportunity to be developed as an expressive, creative, and solutive. In the end, this series of research finally could become a reference or model of solutive assistance for Islamic boarding school in helping and accompanying the growth and development of the psychological independence of their students. The study was guided by the following research questions, as follow:

1. How could the Transpersonal Creative Writing Assistances' Model become a solution for mentoring those *santriwati*?
2. What kind of changes in the psychological independence of *santriwati* which have become the results of the Transpersonal Creative Writing assistance?

Theoretical Framework

Psychological Independence of *Santriwati*

Psychologically, independence according to Kartono (2007), could have been seen when someone had faced some prolems. If the problems which had been occured before could be solved alone without asking for help from others and would be responsible for all decisions which have been taken, then this showed that the person was capable of being independent. Independence was a situation where a person has a willingness and capability to realize his will/desire which is seen in concrete actions/deeds in order to produce something

(goods/services) for the fulfillment of his life needs and the others (Antonius in Wulandari & Nyoman Dantes, 2018). According to Kartono (2007), the process of human psychic life had always been followed by three psychological aspects, there were namely cognitive aspects, emotional or feeling aspects, and willingness or interpersonal relationship aspects. This cognitive aspects had been related to the perception, memory, learning, thinking, and problem solving, whereas some affective aspects had been related to the emotions or feelings, and motives. It was also being considered that the conative aspects are related to the person's behavior which includes interpersonal and intrapersonal relationships (Walgito, 2010). So, the dynamics of the psychological independence of *santriwati* which had been studied in this study was every attitude, characters, behaviors, and the knowledge of *santriwati* who can solve the problems they have been faced before, were able to make their own decisions, have the initiative and creativity, without neglecting the surrounding environment. Where the independence had had some psychological aspects in the form of cognitive, affective, and conative aspects. Psychological independence in this study was full of Islamic boarding school educational values as a social environment for *santriwati*.

Transpersonal Psychological Approach

Transpersonal psychology could have been interpreted as a branch of psychology which had given a concern to the study in deeper and broader conditions, also the processes of human experiences, or a bigger sensation of connectivity to other people and the universe, or being a spiritual dimension, (Jaenudin, 2012). Transpersonal could have been interpreted as an experience of self-identity which related through the individual or personal, and encompass the bigger aspects of humanity, life, soul, and cosmos. Additionally, the transpersonal psychology had given the particular attention to the empirical and responsible scientific study of the relevant findings for the self-actualization, self-transcendence, *cosmic* consciousness, and transcendental phenomena. Transpersonal Psychology had emerged as the fourth school of psychology. To sum up, transpersonal psychology had become a link between psychology and spirituality.

Creative Writing as a Media in Transpersonal Assistance

As a consequence of the thought which had showed that transpersonal psychology was a strategical approach in psychological assistance for *santriwati*, then writing was a medium which could accommodate all forms of *santriwati*' awareness, unconsciousness, abilities, and disabilities expression. As well as being a track record of appreciation in experience which could be learned more. In particular, writing had become a form of expressing something by using the written language, in Karsana (Yarmi, 2014). The writing method had become a method in Participatory Action Research in Mahpur & Subandi (2021), which stated that writing had been a medium for channeling the aspirations of participants and had become an option, so that those participants have the access to create speech (voice). The writing method had become a way of demonstrating the learning process, so that the participants were able to express their opinions and become a facility of communication to surmount the speech impediments.

Method

Research Design

In conducting all of the Participatory Action Research (PAR) activities, it was provided by those five stages, as Gerald Susman's PAR model in (Hasan, 2009) included diagnosis, action planning, taking Action, evaluation, and specifying learning. Rory O'Brien in (Hasan, 2009) described, first, the problem was identified and the data was collected for a more detailed diagnosis. This had been followed by a postulation set of possible solutions, where an action plan emerged and being implemented. The data had become as a result of the intervention which were being collected and analyzed, and the findings were being interpreted in terms of the success of the actions which have been implemented. Finally, the problem was re-measured and this process started the next cycle. This process had been continued until the problem was solved. In the following, the author would have presented the characteristics of Gerald's PAR model (Gerald, n.d.):
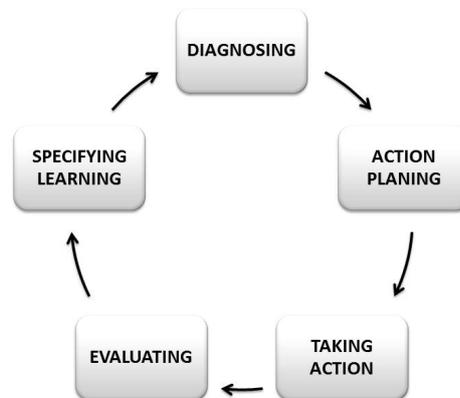

Figure 1. *Characteristics of Participatory Action Research (PAR)*

PAR was being a benchmark for the efforts of the research which has been conducted, so that there were some changes and benefits for the *santriwati* at Nurul Quran Islamic Boarding School. In this research, the authors had to study the ongoing transpersonal assistance actively to bring out about the better change and improvement. Authors had to find some data and describe the events or activities which were closely related to transpersonal mentoring activities for *santriwati* by using the creative writing media. The involvement of authors as the companions in PAR research must had an impact on the changing of research participants in a better direction. By accompanying the writing and observing activities in the process of interactive reflection, authors must had ensured that each research participants were able to participate in every activity in this PAR research stage.

Participants

The participants in this research were *santriwati* at Nurul Quran Kraksaan Islamic Boarding School, Probolinggo Regency, East Java, Indonesia. There were five females' students which had become the number of participants in this research. In general, the authors had wished to add quite a lot of research participants, so that the data which being obtained could bring a lot of information. However, the author's wishes would have not been always fulfilled. The participants in this research had been selected by using the purposive sampling technique. Moreover, the *santriwati* who had been participated in this research have several criteria which are in accordance with the objectives of the research, namely (1) the participant was an

active female student at Nurul Quran Islamic Boarding School; (2) the participant had an interest in the field of writing; (3) the participant was having a willingness to work together and taking part in a series of assistance until the end which have given by the author.

Procedures

Stage of PAR	Activities	Execution Time
1st Diagnosis	The authors had tried to explore the Islamic boarding school environment, which aimed to explore the facts and problems of *santriwati*.	September 2021 - February 2022 [pre-eliminary study]
2nd Action Planning	The authors together with several *santriwati* had conducted the discussions about planning, goals, and activities that were carried out in transpersonal assistance for *santriwati*	Wednesday, March 23rd, 2022, with 5 *santriwati* were having a willingness
3rd Taking Action	1. Creative writing: Authors accompanied the *santriwati* who had become the research participants to write creatively and freely during the implementation of psychological assistance. 2. Exploration of independence experience: The author together with each research participant had explored the experiences of *santriwati*' independence and had put them into the *santriwati*' handouts. 3. Interactive reflection: The author had conducted the interactive reflection by inviting each participant to reflect on the events which have been written in the *santriwati*' handouts, both in individual and groups.	August, 25th 2022 – October, 1st 2022
4th Evaluation	This stage had become a process of the authors who evaluated a series of creative writing in transpersonal assistance.	October 4th-10th, 2022
5th Specifiying Learning	The data which had been presented, were aimed to explain the extent to which transpersonal-creative writing assistance could improve the quality of student independence.	October 20th-28th, 2022

Table 1. *Procedures of Participatory Action Research*

Data Analysis

Multidimensional analysis had become an analytical knife to sharpen the findings in this PAR. In the process of presenting the research data by using the data analysis techniques of Miles and Huberman models (Arikunto, 2011), which had been conducted interactively by the three steps including (1) Data Reduction; was summarizing the data, focusing on the main things, selecting important things, and separating the irrelevant data. The data reduction process was being carried out by selecting data that is relevant to the research focus. Data collected from a series of transpersonal assistance for *santriwati* in the form of interviews,

observations, and documentation. (2) Data Displays; The data in this study were presented in the form of brief exposures, charts and schematics as visualizations. In this study, the author had presented the data by describing the results of the data which were appropriate from the results of the previous data selection, namely data related to transpersonal-creative writing assistance. (3) Conclusion Drawing, also known as the conclusion of the selected data which will be presented in the form of a description of the research process and results. Thus, the conclusion drawing had become the authors' attempt to describe the focus of the research which was presented by involving the authors' understanding.

Findings

The authors then described the theoretical findings into two sub-sections. The first sub-section presents how transpersonal psychology is used as a technique in assisting *santriwati* and how writing becomes a creative medium in accompanying *santriwati*. The second one describes the increase in the results of achieving psychological independence as a result of mentoring *santriwati*.

Creative Writing Transpersonal Assistance Model

The first step to realizing this agreement was to develop a Transpersonal Assistance Module for Creative Writing (April-July 2022). The authors examined the transpersonal approach in psychotherapy and adjusted the transpersonal techniques according to the needs of *santriwati*' mentoring. Simple meditation was conducted to start each activity and mentoring. The meditation in this module was designed by the authors as a simple meditation to be used by *santriwati*. The simple points in this meditation are intentional setting, breathing exercises, specific goal focus, and praying. The companion plays a vital role in guiding the *santriwati* so that they can experience how simple meditation can build self-worth within themselves that has not been actualized to date. The transpersonal atmosphere presented in transpersonal assistance began with meditation performed by each *santriwati*. All instructions in meditation had been systematically described by the authors in the Mentoring Module. This Mentoring Module is a reference and guide for companions in accompanying the journey of achieving student independence. The module contains a series of activities with a transpersonal nuance using transpersonal techniques in the form of creative writing, exploration of independence experience, and interactive reflection.

Creative Writing

The root of the female students' problem is the existence of psychological independence that has not been recognized yet. On the other hand, there was the potential for literacy in the form of a penchant for writing which can become a creative media for *santriwati* in expressing their psychological dynamics. Therefore, the authors and the *santriwati* had a plan on what things to do to assist the students in solving their problems independently. The results of the mutually agreed planning led to a transpersonal mentoring model using creative writing as a mentoring medium. In fact, the results of the writings could be used as raw materials to better recognize themselves. Even the writings are part of creativity and field of expression that can be explored broadly. Creative writing activities will become one of the solutive media that can accommodate *santriwati* in expressing their complaints while facing various problems. It is created and contemplated to accommodate every story and become a track record as well as a struggle for *santriwati* to increasingly recognize their potentials. Creative writing is one medium for *santriwati* to gather unmanaged energy into an

independent decision-making power to overcome any problem while staying at Islamic boarding school.

Exploration of Independence Experience

The companions accompanied the *santriwati* in meditation practice that let the *santriwati* to explore their inner self as well as guiding the availability of space for the *santriwati* to access any experience regarding their independence while living at the Islamic Boarding School. Therefore, the presence of transpersonal assistance for *santriwati* will ignite and process their transpersonal awareness by using creative writing media. The transpersonal assistance performed by the *santriwati* helped presenting a spiritual field in the creative-narrative essays through their writings. The role of the companions in transpersonal assistance for *santriwati* is to fully present themselves as a companion (authors) to help, listen to, and provide feedback on complaints or anything experienced by the *santriwati* without judging. The responses given by the companions were provided in verbal responses that guided each *santriwati* to recognize and find the answers to their respective problem independently. Transpersonal assistance for *santriwati* aims at reconnecting themselves personally with the source of virtue within the transpersonal self among *santriwati*. While the transpersonal techniques used by the authors in this assistance consist of simple meditation, writing, and interactive reflection. Simple meditation and interactive reflection as a transpersonal technique and writing as a medium accommodating creativity are combinations that can evoke the transpersonal side in *santriwati*.

Interactive Reflection

The next transpersonal technique is interactive reflection during mentoring which was divided into two sessions consisting of individual interactive reflection and group interactive reflection. Reflection is a thought, interpretation, or comments about what is observed, and thus, the results of writing became the main material in individual reflection activities. The goal of the companions is to guide the *santriwati* to express what they have written. This assistance provides an opportunity for *santriwati* to convey what is written and recapture it as a new transpersonal energy within the individual reflection activity. This activity also has multidimensional analysis techniques intended to make the *santriwati* recognize and actualize the three dimensions of independence. Multidimensional analysis was carried out after the *santriwati* finished writing about their experiences of independence. This analysis technique was performed during individual reflection activities that focused on the results of joint analysis (between the chaperone and each *santriwati*) in terms of thought, feeling, and conation in the experience of the independence among *santriwati* written on Writing Sheet. Figure 2 shows a theoritical findings of psychological independence among *santriwati*.
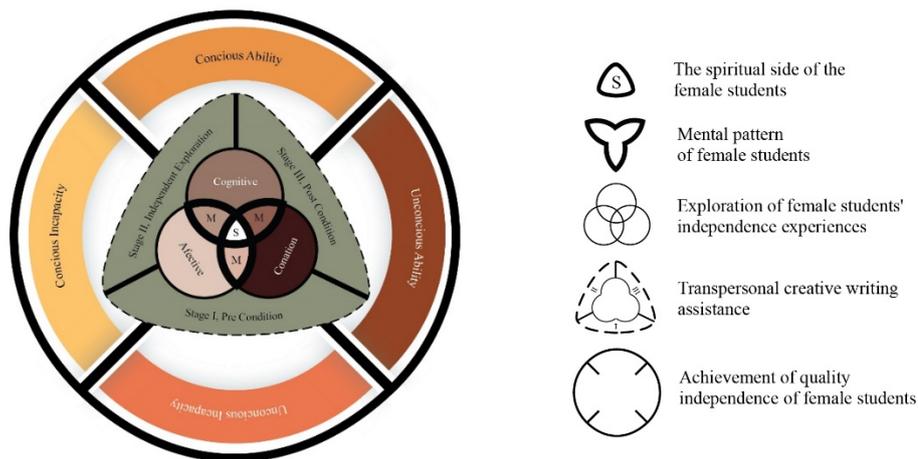
Figure 2. Theoretical Findings of Psychological Independence among Santriwati (female students)

Field of Thoughts, Feelings, and Conations in the Psychological Independence among *Santriwati*

The exploration on the experiences of independence among *Santriwati* conducted in transpersonal assistance presents three areas or dimensions. The dimensions consist of thoughts, feelings, and conations. Each dimension has a psychological function that drives the daily behavior of *santriwati*, either as a person or as part of social and cultural actors at the Islamic boarding school. The narrative of the results of experience exploration on psychological independence has created a field of independence among *santriwati* with mutual access in interactive reflections both individually and in groups. The psychological functions initially found in this study overlapped with one another. The companions and *santriwati* collect every psychological function to be identified and categorized based on its similarity. Therefore, they would be able to understand each psychological function which is divided into three areas or dimensions. These areas include cognitive area, affective area, and conation area. Therefore, the discovery of psychological functions in the post-condition stage was more easily recognized and disclosed. This confirms that the independence route taken together becomes a space for *santriwati* to recognize and manage their psychological functions so that they can grow and develop into independent individuals.

The ability to map the psychological functions became a new skill learned by *santriwati* during the transpersonal creative writing assistance, and thus, they were not confused about what to do or whom to tell when they were faced with some problems. As a result, the *santriwati* had finally had self-awareness that had been activated by their transpersonal awareness. Having provided with an identified route and self-reliance map, the companions and *santriwati* could perform a multidimensional analysis together. The results of the multidimensional analysis had led the authors to the important point that the combination of transpersonal self-esteem of *santriwati*, consisting of psychological functions, the independent travel route in assistance, and the agreement on the categorization of the area of independence, can form a reflective theoritical finding scheme. Therefore, it depicts the results of the transpersonal awareness of the *santriwati* in experiencing the field of independence while staying at the Islamic boarding school. The following figure shows a map of the psychological independence among *Santriwati* that had been found and analyzed accordingly.

Figure 3. Map of the Psychological Independence among Santriwati (Santriwati)

The achievement of the quality of independence among *santriwati* was found, as it could be seen from the progress of psychological function in the dimensions of cognition, affection, and conation the *santriwati* had. The encounter of the three psychological functions had shaped the mental and spiritual patterns of *santriwati* through interactive reflection activities, such as transpersonal techniques in mentoring, which indicated an achievement in the experience of self-reliance that had been well actualized. The achievement of independence among *santriwati* was not at the peak because what had been achieved was always recognized, trained, and processed in order to sharpen the quality of their independence. The ability to capture the knowledge possessed by *santriwati* had encouraged the advancement of self-awareness, which was initially unable to become capable, from "not realize" to "realized." The development of the abilities and self-awareness among *santriwati* was obtained after the transpersonal creative writing assistance was performed. Therefore, the findings on the achievement of the quality of independence among *santriwati* who had participated in transpersonal assistance could be captured from the progress in psychological functions through the experience dimensions of their independence.

Discussion

Islamic boarding schools, commonly called *Pondok Pesantren*, are a big place for *santriwati* to study sciences and explore experiences with some opportunities to achieve quality selfhood. It is a social, cultural, and religious environment that plays a vital role in shaping the pattern of interpersonal and intrapersonal life of *santriwati*. A study conducted by Setyawan (2018) showed that Islamic counseling services are able to increase the learning independence among students at Ngunut Tulungagung Islamic boarding school, East Java. Hence, Islamic counseling services need to be carried out regularly so that the students can adjust to and recognize how to learn formal education based on Islamic boarding schools' provisions. If the question is "What kind of counseling model can really benefit even though the counseling session is over?" then the answers is the Transpersonal Creative Writing Assistance Model. Transpersonal techniques can be trained to overcome problems in Islamic boarding schools and creative writing can become a voice record and trace of the experiences they can use as self-reflection at any time. Supposedly, every *santriwati* has the same opportunity to seize it and explore the field of Islamic boarding schools in accordance with their respective potentials. Islamic boarding schools are obliged to assist *santriwati* in

identifying opportunities for their psychological life, and the Islamic boarding schools do not have any power to unilaterally determine the direction of their life.

Several thematic studies on Islamic boarding schools had begun to attract the attention of many authors. An overview of various aspects of Islamic boarding schools, such as management development, was conducted by Rinawati (2021); Hassan (2015); and (Mustafa, 2015), showing an application of learning methods. Also, Afif (2019) mentioned an implementation of digital-based information systems. Whereas Setiawan & Sulaksono (2019) conducted a quantitative study using a scale as a measuring tool that has been performed by Thahir & Hidriyanti (2014) and Sabiq & Djalali (2012). Several scientific studies related to the independence of *santriwati* have also been conducted by Arianti (2022); Hairani et al. (2020); Maria (2012); Mustafida (2021); Saefuddin (2015); Tagela (2021); and Haikal (2019). One of them is a study on gender-based independence at Islamic boarding schools conducted by Maria (2012). The gap between educational institutions and the surrounding community is shown in a study conducted by Maria (2012). The results of her study further support the facts found by the authors, indicating that the growth and development of independence among *santriwati* is supported by the collaboration of teaching staff at Islamic boarding schools who play the key role of companions.

The purpose of writing is to convey a message to the readers, as in Karsana's study (Yarmi, 2014) which defined writing as media for expressing ideas using written language. Expressing something in question is declaring, conveying, describing, telling, explaining, incarnating, convincing, and so on for the reader to understand what happened in an activity or an event. Conversely, in the transpersonal mentoring model used in creative writing, the writer and the reader are the same person since the results of the creative writing are not only intended to other people but also themselves as the writer as well as the reader who must put much attention to the quality of the narrative in every stroke of their creativities. Finally, the benefit of creative writing media in transpersonal assistance has been and is being felt by each *santriwati* since her first letter. Studies conducted by Mumtaazah (2021), Dewojati (2018), and Mostofa (2015) confirmed that the presence of transpersonal creative writing media breaks the boundaries of *santriwati* writing forms. Hence, the function of writing turns into a creative and solutive medium of expression.

The atmosphere established after the transpersonal assistance was performed had strengthened the relationship between fellow *santriwati* as the participants. For them, transpersonal assistance is an experience that leads them to a new form of transpersonal self-esteem and self-awareness. Recognizing the abilities, they just realized had increased their gratitude and hopes for further transpersonal assistance. The increase in knowledge after individual and group reflection led to a broadening of the perspectives of *santriwati* when carrying out their roles as *santriwati* and when solving a problem at Islamic boarding schools. The feeling of such achievement had sharpened their self-sensitivity to learning and seizing potential opportunities at Islamic boarding schools. The growth of inner strength became a provision for the *santriwati* when they were struggling to play their role and carrying out their obligations. The depth and breadth of self-identity among *santriwati* that had been recognized is a form of transpersonal self-esteem of *santriwati*, as stated by Assagioli in Rueffler (1995), that the "Transpersonal Self" is a deeper and broader source of identity, one that stretches through and beyond the soul of each individual. Problem is neither an obstacle nor a complaint for *santriwati*, but rather an opportunity, even a gift from God to grow into better and wiser individuals and to be able to spread goodness to those around them.

Conclusion

In fact, when the administrators had become more responsive through the process of accompanying the *santriwati* in recognizing their own potential to solve the problems they have faced, then in fact, the presence of space and time for *santriwati* have become the foundation for the growth of *santriwati*' psychological independence. The psychological function which had accompanied the development in the *santriwati*' independence map was being categorized into three aspects or dimensions, namely the Mind Dimension, the Feeling Dimension, and the Conation Dimension. There had been a progress in quality achievement in the dynamics of *santriwati*' independence at Nurul Quran Islamic Boarding School after the implementation of Transpersonal Creative Writing Assistance, supports the researchers' statement, which currently Islamic Boarding Schools needed a mentoring technique that really contributed to the long-term goodness of each *santriwati*. Among the results of the research, it was the quality improvement in independence of *santriwati* after the transpersonal creative writing assistance was being conducted in the form of knowledge improvement through the dimension of thought, was being honed the sensitivity on the dimension of feeling, and was being grown some strength in the dimension of conation.

Recommendations

This research could not slip without those limitations, namely the research participants only focused on *santriwati*. This deficiency could have become a great suggestion for further researchers to focus on the same scope, but the participants should have expanded, so that the results of the research can be compared across the subjects or even across the Islamic boarding school. The mentoring theme could have also been adapted to the needs of Islamic boarding school, so that, the words of *santriwati* independence can be changed into psychological themes, such as wishing to know the mental health of *santriwati*, the learning styles of *santriwati*, the subjective well-being of *santriwati*, and several other psychological themes. Thus, the scientific studies which have been related to Islamic boarding school would be richer with the practical studies, which could have a real positive impact on every individual at Islamic boarding school.

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Contact email: nadashobah11@gmail.com