

**ADVERSITY QUOTIENT: COMPLEMENTARY INTELLIGENCE IN  
ESTABLISHING MENTAL ENDURANCE SANTRI IN PESANTREN**

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**Abstract**

*Intelligence Quotient (IQ) and Emotional Quotient (EQ) are not considered as dominant factors in determining a person's success. Another factor that determines a person's success or failure is strong ability to the difficulty of life, this ability is called Adversity Quotient (AQ). Pesantren becomes an institution that strives to build the mental endurance of students with Adversity Quotient (AQ).. The research method used is qualitative research by using a case study approach. This research was conducted at Islamic boarding school of Nurul Jadid Paiton Probolinggo. The results of the study shows that there are efforts to build the mental endurance of santri such as of 1) zone transformation 2) time management 3) systemic organization 4) resolving multicultural conflict 5) unlimited creativity.*

**Keyword:** *Adversity Quotient, Complementary Intellegence, Pesantren.*

**Abstrak**

Kecerdasan intelektual (IQ) dan kecerdasan emosional (EQ) tidak lagi dianggap sebagai faktor yang dominan dalam menentukan kesuksesan seseorang. faktor lain yang menentukan sukses tidaknya seseorang adalah kemampuan dia untuk bertahan dalam menghadapi kesulitan hidup. kemampuan ini disebut dengan Adversity Quotient. pesantren merupakan institusi yang berupaya membangun ketahanan mental santri dengan Adversity Quotient (AQ). Metode penelitian yang digunakan adalah penelitian kualitatif menggunakan pendekatan studi kasus. Penelitian ini dilakukan di pondok pesantren nurul jadid Paiton Probolinggo. Hasil penelitian menunjukkan bahwa ada upaya membangun ketahanan mental santri dengan cara 1) transformasi zona 2) manajemen waktu 3) organisasi tersistem 4) membenahi konflik multikultural 5) kreativitas tanpa batas.

**Kata Kunci:** *Adversity Quotient, Kecerdasan Komplementer, Pesantren*

**مستخلص**

لم تعد الذكاء الفكري والذكاء الوجداني يعتبران عاملين مهيمين في تحديد نجاح الشخص. العامل الآخر الذي يحدد نجاح أو فشل الشخص هو قدرته على البقاء في مواجهة صعوبات الحياة. هذه القدرة تسمى الذكاء التحمل الذهني. فسنترين هي مؤسسة تسعى إلى بناء

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القدرة الذهنية لدى الطلاب. طريقة البحث المستخدمة هي البحث النوعي باستخدام نهج دراسة الحالة. تم إجراء هذا البحث في المعهد النور الجديد الإسلامي ببيطان برالنجا. تظهر نتائج الدراسة أن هناك جهود لبناء القدرة الذهنية لدى الطلاب عن طريق (1) تحويل المنطقة (2) إدارة الوقت (3) تنظيم النظام (4) إصلاح الصراع متعدد الثقافات (5) الإبداع غير محدود

**الكلمات الرئيسية:** الذكاء التكميلي ، الذكاء التحمل الذهني، المعهد

### INTRODUCTION

The success of life is often to be an even desire the main purpose of humans. In order this manner can be running well, there are many supporting factors also barriers that cause many people, especially students, should prepare themselves since long ago with a good process in science or skills side. Besides, parents often participate in preparing the process that must be done such as choosing a school, a place for a course or some certain communities.

The determinants of success that are often prepared are intellectual intelligence. Therefore education becomes the best protection to face competition between competitive graduates to work,<sup>1</sup> so favorite schools are always in the first reference where students can add the insight, especially in exact sciences. Therefore, parents are competing to put their children in favorite schools to increase the scientific potential of their children.

In this development, intellectual intelligence or Intelligence Quotient (IQ) do not determine a person's success entirely.<sup>2</sup> This matter is proven by people who have high IQ cannot achieve the potential and the success completely. Therefore, in its development, there is a concept emerged that humans do not just need IQ but also Emotional Quotient (EQ) or emotional intelligence to achieve perfect success.<sup>3</sup> In addition to these intelligences, another concept of intelligence is also stated to be complement that presented by Paul G. Stolz namely the concept of Adversity Quotient as the result of continuous research for about many years by a group of

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<sup>1</sup> Mohd-Effendi@Ewan-Mohd-Matore and Ahmad-Zamri-Khairani, "Correlation between Adversity Quotient (AQ) with IQ, EQ and SQ Among Polytechnic Students Using Rasch Model," *Indian Journal of Science and Technology* 9, no. 47 (2016): 1–8, <https://doi.org/10.17485/IJST/2016/V9I47/108695>.

<sup>2</sup> Solfema, "Adversity Intelligence as a Contributing Factor of Tutors Performance," *European Journal of Education Studies* 3, no. 11 (2017): 840–47, <https://doi.org/10.5281/zenodo.1134472>.

<sup>3</sup> Ani Muttaqiyathun, "Hubungan Emotional Quotient, Intelectual Quotient Dan Spiritual Quatient Dengan Entrepreneur's Performance," *Jurnal Manajemen Bisnis* 2, no. 3 (2010): 221–34.

researchers who are experts in this side. Adversity Quotient is related to other intelligences such as IQ, EQ and SQ.<sup>4</sup> The Adversity Quotient is a concept of intelligence that allows a person to turn obstacles into opportunities<sup>5</sup> by Adversity Quotient existence can measure how far he is in surviving the difficulty of life and how creative he is to change some obstacles into opportunities with his potential. In achieving success is not only IQ (Intelligence Quotient) or EQ (Emotional Quotient) which plays a major role in a person, but also required AQ (Adversity Quotient).<sup>6</sup> Besides being a determinant of someone's success, AQ is also becoming an indicator of a person's mental health. Among the important indicators of the creation of mental health in a person is the ability to bear the burden of life, to face a crisis, and to endure various trials. He is never weakened or hopeless in facing all the problems of life and discouraged. People who are able to deal with difficult trials and situations are people who have superior personality and have a good level of mental health.<sup>7</sup>

Institutions that combine four intelligences in their educational patterns, one of those is a pesantren which is a subculture (sub-culture) in the sense of being a unique, autonomous phenomenon, and separating from the outside world. The labeling of pesantren as a subculture cannot be separated from the three basic elements in pesantren's life inherently, namely the way of life adopted, the outlook on life and the values that are followed, and the internal power hierarchy that is fully obeyed.<sup>8</sup>

In this case, the research site was the Nurul Jadid Paiton Probolinggo Islamic boarding school in East Java, where there is an effort to increase the potential of santri through the Adversity Quotient. Adversity Quotient is sharpened in students self who are in Nurul Jadid Paiton Islamic boarding school. Being far from parents and family makes the students have to do everything independently, solve the problems, and turn obstacles into opportunities independently. Therefore, today not only favorite schools which are loved but also education in pesantren. Students who study at pesantren do not only study about religion as in ancient times. Inclusive

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<sup>4</sup> Mohd-Effendi@Ewan-Mohd-Matore and Ahmad-Zamri-Khairani, "Correlation between Adversity Quotient (AQ) with IQ, EQ and SQ Among Polytechnic Students Using Rasch Model."

<sup>5</sup> Hamdani Bakran Adz-Dzakiey, "Prophetic Intelligence, Kecerdasan Kenabian : Menumbuhkan Potensi Hakiki Insani Melalui Pengembangan Kesehatan Ruhani" (Yogyakarta: Islamika, 2005).

<sup>6</sup> Hairina Novilita and Suharnan, "Konsep Diri AQ Dan Kemandirian Belajar Siswa," *Jurnal Psikologi* 8, no. 1 (2015): 619–32, <https://yanihsani.wordpress.com/2015/01/06/konsep-diri/>.

<sup>7</sup> M. U. Najati, *Al-Hadiitsun-Nabawiy Wa 'Ilmun Nafs. Psikologi Dalam Tinjauan Hadis Nabi SAW*. Wawan Djunaedi Soffandi (Jakarta: Mustaqim, 2003).

<sup>8</sup> Abdurrahman Wahid, *Menggerakkan Tradisi: Esai-Esai Pesantren* (Yogyakarta: LKiS, 2001).

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Islamic boarding schools also provide learning opportunities beyond religious knowledge as widespread as possible. Since before independence period, pesantren had become an education system in almost archipelago, especially in the centers of the Islamic kingdom.<sup>9</sup>

Islamic boarding schools that always move dynamically sharpen the mental resilience of santri as early as possible with the aim that during the process at the pesantren, the santri does not feel pressured and can process as well as possible to become superior and resilient santri. Furthermore, later when the santri had returned to the community or began a career outside of the boarding school, santri's mentality had been resilient from the outside and inside. Thus any obstacles that hinder will be resolved into an opportunity, resistance to attacks of radicalism, terrorism and so on are no doubt, as well as the ability to overcome problems and build networking will be easier. The students in various Islamic boarding schools especially in the Nurul Jadid Islamic Boarding School have been formed to be competitive and resilient.

### A. Adversity Quotient: The Complexity of Human Intelligence

A matter that determines person's success in all sides is the intelligence. This concept of intelligence was originally conceived by William Stern. Basically, Intelligence Quotient (IQ) is a person's ability to solve logical problems because IQ is believed to be a determinate factor for person's success. Unfortunately over time many phenomenas of people who have a high IQ but cannot survive well.

Daniel Goleman explained the answer to about some people who have a high IQ often experience failure while some people who have an IQ can be developed rapidly and increase their potential.<sup>10</sup> The concept which is popularized by him is Emotional Quotient.<sup>11</sup> which reflects the intelligence for empathizing each others, controlling impulses, managing emotions both pleasant or sad based on experiences that have been passed until he can display the behavior that is appropriate to the situation and conditions that occur in accordance based on his decision.

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<sup>9</sup> Mahmud, *Model-Model Pembelajaran Di Pesantren* (Tangerang: Media Nusantara, 2006).

<sup>10</sup> A.Ramaraju, "A Study on Emotional Quotient Vs Intelligence Quotient of Management," *Tional Journal of Management (IJM)*, ISSN 0976 – 6502(Print), ISSN 0976 - 6510(O 6502 (2015): 59–62.

<sup>11</sup> Jean Marie D. Cando and Luni N. Villacastin, "The Relationship between Adversity Quotient (AQ) and Emotional Quotient (EQ) and Teaching Performance of College PE Faculty Members of CIT University," *International Journal of Sciences: Basic and Applied Research* 18, no. 2 (2014): 354–67.

In its development EQ is more important than IQ. But not everyone can use his emotional intelligence well. People who have good IQ and EQ can not survive or get out from their comfort zones when they are afflicted with enough problems and obstacles which complicate the way to be success. Although practically these intelligences have a role which are not enough to explain the complexity of human intelligence to be a successful person both in education, career or family and socio-anthropological life.

In this Millennium era, the balance of a good IQ and EQ must be accompanied by Adversity Quotient to face Globalization and competition in all sectors of life that commonly become problem to achieve successful life perfectly. The term of Adversity Quotient is taken from the concept developed by Paul G. Stoltz, president of PEAK Learning, Inc. who considers that the concepts of IQ and EQ intelligence are not enough to be a person's capital toward success. Based on English dictionary adversity means misery and misfortune, while quotient is defined as ability or intelligence. Meanwhile, according to Stoltz, Adversity Quotient is ability of a person in observing difficulties and processing these difficulties with the intelligence possessed until becomes a challenge must be solved.<sup>12</sup> Adversity Quotient (AQ) is a factor that can determine why people are able to survive, but other people fail or even resign. AQ has three forms. First, AQ is a conceptual framework for understanding and improving all aspects of success. Second, AQ is a measure of knowing your response to difficulties. Third, AQ is a set of tools that have a scientific basis to improve your response toward difficulties that impacts to prepare personal effectiveness. The concept of AQ comes from theories in cognitive psychology, neurofiosiology, and psychoneuroimmunology.<sup>13</sup>

Adversity Quotient consists of four dimensions. CO2RE is an acronym for all four dimensions. Those dimensions determine the level of one's Adversity Quotient. The overall value of AQ cannot determine the weakness of a person's response toward difficulties. Those dimensions should be studied and understood individually to show weak points or strong personalities.<sup>14</sup>

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<sup>12</sup> P. G. Stoltz, *Adversity Quotient : Turning Obstacles into Opportunities. Adversity Quotient: Mengubah Hambatan Menjadi Peluang* (Grasindo, 2001).

<sup>13</sup> S Efnita and Z Uyun, "Adversity Quotient Pada Pedagang Etnis Cina," 2007, 54–68, <https://publikasiilmiah.ums.ac.id/handle/11617/1416>.

<sup>14</sup> Shivinder Phoolka and Navjot Kaur, "Adversity Quotient: A New Paradigm to Explore," *International Journal of Contemporary Business Studies* 3, no. 4 (2012): 67–78.

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### 1. **C = Control**

Control dimensions relate to perceived control toward some events that becomes the causes of difficulty. This control is directly related to empowerment and influence. It can affect to other dimensions of CO2RE. This control is began by understanding that something can be done. People who have high AQ feel greater control toward some events that occur in life than people with lower AQ. Meanwhile, the lower a person's AQ, the more likely the bad feeling out of control and just a few actions that can be taken to prevent or limit the losses suffered.<sup>15</sup>

### 2. **O<sub>2</sub> = Origin dan Ownership**

O<sub>2</sub> stands for origin and ownership (recognition). O<sub>2</sub> relates to two things: who or what that becomes an origin of difficulty that happens until someone can recognize the consequences of the difficulties.<sup>16</sup>

The origin is related to guilt. A fair and appropriate level of guilt is necessary to create critical learning or feedback needed to make regular and continuous improvements. However, big guilt can weaken morale, and create paralysis. The lower score of origin, the tendency will be greater to blame yourself. Conversely, the higher score of someone's origin, the tendency will be greater to consider the source of difficulties which come from other people or from outside and place themselves in a reasonable place. The most important matter is a person readiness to acknowledge the consequences of difficulties. A higher score on this dimension reflects the ability to avoid self-blame behavior and place responsibility in the right place. The lower score in this dimension is a person considers difficulty to be his fault and rejects recognition by avoiding the responsibility to bear the error.

### 3. **R = Reach (Jangkauan)**

Dimension R wonders how far difficulty can reach other parts of life.<sup>17</sup> The lower the R score of a person, the more likely it is considered bad events as disasters by allowing them to enter other areas of life and eliminate happiness and peace of mind. A thing that doesn't run smoothly causes panic. Mistakes

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<sup>15</sup> G Hema and Sanjay M Gupta, "Adversity Quotient for Prospective Higher Education," *The International Journal Of India Psychology* 2, no. 3 (2015): 49–64.

<sup>16</sup> Maya Devi Amalia and Mahargyantari Purwani Dewi, "Relationship Between Optimism And Adversity Quotient ( Aq ) On Insurance Agent" 4, no. 7 (2018): 82–87.

<sup>17</sup> Hema and Gupta, "Adversity Quotient for Prospective Higher Education."

make him keep a distance with others and make bad decisions. Conversely, the higher a person's R score must respond to difficulties as something specific limited and more effective that resist and limit the range of problems. Limiting the range of difficulties allow them to think clearly and take an action.

#### 4. E = Endurance

This dimension questions are divided into two things: how long is the difficulty and how long the cause of the difficulty will take place. The lower of person's E score will consider the difficulties and the causes will last longer and regard positive events as temporary. This can lead some feelings of helplessness or lossing of hope because they perceive difficulties as permanent. Whereas the higher the E score, the more likely to be success as long process considers the difficulties and causes as temporary, fleeting and less likely to occur again. This will increase energy, optimism, and the possibility to act.<sup>18</sup>

According to Stoltz there are three groups that have different responses to climbing, namely:

##### 1. Quitters

Quitters are people who choose to go out, avoid obligations, retreat, and stop. They reject the opportunity that is given by the mountain. They ignore, cover up, or leave a core human drive to climb and leave behind many things that life offers. Even so, quitters lead a life which is not too pleasant. They leave their dreams and choose the way which is flater and easier. They cannot use time effectively. Ironically, during this time, quitters feel more painful than they do not climb. And the most heartbreaking moment was when they looked back and saw that the life lived was unpleasant. As a result, quitters often become cynical, depressed, die of feelings, being angry, frustrated, blame everyone around them, and hate people who continue to climb. Quitters have little ability or don't even have it at all. That is what causes of them to stop. However, with help, their core drive to climb can be turned on again.

##### 2. Campers

Campers did not go far away and said, "so far I have been able to climb (or want to climb)". Then they end their ascent and look for a comfortable flat as a hiding place from an unfriendly situation. They spend the rest of their life to sit there.

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<sup>18</sup> Stoltz, *Adversity Quotient: Turning Obstacles into Opportunities. Adversity Quotient: Mengubah Hambatan Menjadi Peluang.*

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Usually, Campers will not feel harm in stopping climb, so they can enjoy the results of their labor or enjoy the scenery which have been gained during the unfinished ascent. While installing tents, campers will focus on their energies in filling tents with comfortable. Campers give the opportunity up to advance, which actually can be achieved if energy and resources are properly directed. Campers are satisfied easily with self-sufficiency and do not want to develop themselves. Based on Maslow's hierarchy of needs, campers succeed in fulfilling their basic needs of food, water, security, shelter, and something what they have. By camping, they sacrifice the top part of Maslow's hierarchy of needs, namely self-actualization and sticking to what they already have. As a result, campers become high motivated by comfort and fear. They are afraid of losing a foothold and looking for security from their comfortable camp. However, campers began to realize that their dreams had passed without ever materializing and change threatened campsites continuously.

### 3. Para pendaki (*Climbers*)

Regardless of background, profit or loss, good or bad luck, climbers continue to climb. Climbers are thinkers who always think of possibilities and never allow age, gender, race, physical or mental disability, or other obstacles to block their ascent. Climbers really understand the purpose and passion of everything they do. They know how to feel happy and recognize it as a gift and reward for the ascent that has been done. Knowing and reaching the summit is not easy, climbers never forget the power of the journey which had been taken. Climbers know that rewards come in the form of long-term benefits and small steps that will bring them to future advances. Climbers are very persistent and resilient. They continue to work hard when climbing. Climbers go through difficulties with true courage and discipline. Even so, climbers are also ordinary people. Sometimes they feel bored with climbing. They may experience hesitation, loneliness, and heartache. Sometimes they gather at campers to restore strength and gather energy for the next ascent while campers settle at camp.<sup>19</sup>

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<sup>19</sup> Stoltz.

## B. Pesantren and Santri Education Pattern in the Era of Disruption

In this millennium era, Pesantren shows a very rapid development in educating students. If in the past pesantren just taught religious knowledge cognitively affective and psychomotor, currently pesantren is more inclusive of accepting knowledge out of religion science to be taught without losing the character that has been guarded since its inception.

Pesantren is definitively derived from santri-an which means a student. So, pesantren is a place for students, dormitories where students study, or where students stay. In the context of the Javanese community, the understanding of pesantren is similar to that of a hermitage, in which there is a housing complex in which the students live (students).<sup>20</sup> Out of Java island this pesantren educational institution is called as Surau in West Sumatra. Dayah in Aceh, and the Pondok in other regions. In responding to the outside world, pesantren tend to go their own way (in its own way).<sup>21</sup>

From the historical point of view the pesantren was well known before Indonesia's independence even before Islam came and entered to Indonesia because similar institutions had existed since Hinduism and Buddhism.<sup>22</sup> The function of pesantren was originally covering three aspects, namely the function of religion (*diniyyah*), social function (*ijtimaiyyah*), and the function of education (*tarbawiyyah*). Those functions still continue until now, since its establishment in the same century as the entry of Islam until now, the pesantren has struggled with the wider community, the pesantren has experience dealing with various objects of society in that time span. Islamic boarding schools grew up with their support even pesantren stood driven by the demands and needs of the community, so the pesantren had a clear function.<sup>23</sup> Furthermore, Pesantren has function as cultural brokers and cultural filters that filter various external elements that appear to be more dominant in order can guarantee the integrity of Islam.<sup>24</sup> The santri who study in one cottage

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<sup>20</sup> Umar Faruq, *Ayo Mondok Biar Keren!* (Lamongan: Combi Prima Grafika, 2015).

<sup>21</sup> Rayhani, *Curriculum Construction in the Indonesian Pesantren: A Study of Curriculum Development in Two Different Pesantrens in South Kalimantan* (Saarbrücken: LAP Lambert Academic Publishing, 2009).

<sup>22</sup> Samsul Nizar, *Sejarah Sosial & Dinamika Intelektual: Pendidikan Islam Di Nusantara* (Jakarta: Kencana Prenada Media Grup, 2013).

<sup>23</sup> Mujammil Qomar, "Pesantren Dari Transformasi Metodologi Menuju Demokratisasi Institusi" (Jakarta: Erlangga, 2005).

<sup>24</sup> Said Aqil Siraj, *Tasawuf Sebagai Kritik Sosial: Mengedepankan Islam Sebagai Inspirasi, Bukan Aspirasi* (Bandung: Mizan, 2006).

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usually have a good sense of solidarity and kinship among students and kiai. The social situation that develops among students who learn about how to live in society, negotiate, lead, and be led. Besides, santri were forged to be good character and excel in their sides.

In the scientific side, students are allowed to choose the scientific branch that they will do as long as it is not prohibited by religion. Gradually students will be educated in a balanced manner between religious knowledge and their daily application which has been chosen to be scientific branch. Since the first semester either the junior or senior high school level, the students will be fostered specifically by *asatidz* (teachers) in pesantren every day in an ongoing basis and under close supervision by all boarding school administrators. Likewise in school or formal madrasa the students will be fostered specially by qualified teachers in their respective sides both in exact side, social side, linguistic side, especially religious side. By this education, the students at Islamic boarding school are fostered to be independent, dynamic, superior in their sides and able to compete healthily in the arena of global competition in all sectors.

Global competition in all sectors which is from entrepreneurs to education that occurred in this disruption era requires someone to change or become extinct. Pesantren as a dynamic institute toward the civilization era does not rule the possibility that students must always be dynamic and owns strong mentality, in order they can competitive until they can adjust to the demands of the disruption era. Therefore pesantren in educating students is always patterned to preserve what has been done as long as it is good and make new breakthroughs that are better. The basic potential of santri is always strived out of a prioritized spiritual attitude such as honing the intellectual, emotional and ability to survive and seek opportunities.

### **RESEARCH METHODS**

This study uses a case study-based qualitative research conducted at Nurul Jadid Islamic Boarding School Paiton Probolinggo. The pesantren is one of the inclusive pesantren in East Java province so it is in accordance with this research. Data collection methods use active participation of researchers, question and answer to key informants and other informants as well as documentation. Data analysis was

carried continuously by using the Miles and Huberman analysis model consisting of data reduction, data display, and conclusion drawing / verification.<sup>25</sup>

### **Building Santri Mental Endurance Through Adversity Quotient**

Nurul Jadid Paiton Islamic Boarding School Probolinggo is an educational institution engaged in education and learning both from early childhood education to tertiary education. As an educational institution that is oriented towards the formation of students' character, Nurul Jadid has a unique pattern of character development, namely; moral modeling, moral habituation, moral learning, moral feeling and moral action, otherwise known as Total Moral Quality (TMQ). Of course, as an institution should have a mechanism and system that must be implemented / realized.<sup>26</sup>

Santri Nurul Jadid, who has appointed herself as a pesantren student since she volunteered, should live in a pesantren and do everything from waking up to sleeping again independently. In addition the students are required to manage the time in order it will be accordance with the schedule that is determined by the pesantren. The intellectual intelligence of santri is honed by learning atmosphere created in the pesantren and school environment or madrasah throughout the day. The learning orientation that was emphasized since the introduction of the gradual pesantren passed by their own awareness. Comprehensive insights offered without the dichotomy of science by pesantren also answer the desire of students to actualize themselves and increase the potential for thinking what they have. By that emotional intelligence also awakens through social interaction in the boarding school rooms which are a room filled by students from various regions with different backgrounds. Two well-honed intelligences in pesantren are not enough to make students able to survive for years living in boarding schools with all the problems that occur and become a reference for the community when it stops.

Essentially, the students need intelligence to endure the difficulties or Adversity Quotient. The intelligence that determines the students can be long time to study at the pesantren and increase their potential, turning the barriers into challenges so when they return to the community the santri has already interrelated complexities

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<sup>25</sup> Sugiyono, "Memahami Penelitian Kualitatif" (Bandung: Alfabeta, 2014).

<sup>26</sup> Hasan Baharun, "Total Moral Quality: A New Approach for Character Education in Pesantren," *Ulumuna* 21, no. 1 (2017): 57–80.

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of intelligence to make militant identity in the soul of the santri. Nurul Jadid Islamic Boarding School with entire system seeks to build the mental resilience of santri in several ways.

### **a. Zone Transformation**

Pledging to be a santri is not much different from letting all forms of comfort at home such as sleeping in a room alone, take a shower without standing in line, eating can be appetite, doing anything based on your will without schedule, rules and logical consequences. In the opposite situation the santri must have a control in interpreting the change that occur in their life. That control will make santri be comfortable with the changes that occur and strive for themselves to be as comfortable as possible in adapting to new environments and new status that requires them to carry all santri obligations and do not commit violations. In doing the work, each santri was very happy and like just playing around. The mind and body are always in good shape. Creativity will be increased continuously. This is one of the keys to success.<sup>27</sup>

The first month of New Santri Admissions and Orientation period will be found by students who still cannot get their comfort zone. By using a persuasive approach the carer will help the santri process get the comfort zone until he can control himself from discomfort. If hit flat, after one month the santri process can be able to adapt and get the comfort zone with parents to be independent individuals who are not easy to complain and understand that is being a santri is an educational adventure

### **b. Time Management**

The schedule of santri activities that have been made and escorted by pesantren administrators must be obeyed by all students. Disobeying regulation means accepting the logical consequences that have been set. Santri are trained to manage their time as they can. Sorting out priority activities and personal pleasures. Using time efficiently in order pesantren activities and personal activities do not collide. The students are also trained to manage the time during the scheduled schedule, they can still channel their talents and interests. Self-development activities from boarding schools are scheduled on Tuesday afternoon and Friday. In pesantren holiday, the santri are usually free to channel their talents and interests. A santri may

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<sup>27</sup> Fred Gratzon, *Malas Tapi Sukses* (Jakarta: Gemilang, 2010).

takes a part of extracurricular activities and certain communities based on their wishes, with the note that other activities are still well implemented. Being able to manage time well is the main key so that activities can be followed well without breaking.

**c. Systematic Organization**

Nurul Jadid Islamic Boarding School is known in creating organizers. Being an organizer in a particular organization is not rare. Formal and non-formal organizations are well systemized using endless cadre system continuously. Organizations have been introduced as early as possible. Evidently the internal organization and external organizations are also interested by and a year ago, the Panji Pelopor organization was initiated by the Head of the pesantren directly as an protocol container for pesantren managed by santri independently. By becoming an organizer santri will work with their respective teams with the specified job descriptions. Internal or external conflicts must occur within the organization's management. Thus students are trained to be intelligent, deft, and resilient leaders. In addition, the conflict will be resolved through consensus deliberations except for conflicts that are urged and immediately given a policy. Being an organizer is a pride for students because not all students can occupy strategic positions with coordination patterns that are formed in a way. The trust given to students automatically will make students should do the mandate with full responsibility. Even so many santri were active in several organizations at the same time because they always felt the need to learn and the process to become militant organizers with the spirit of santri.

**d. Resolving Multicultural Conflicts**

The social-multicultural life at the pesantren santri will meet some various human characters, diverse cultures, a combination of ethnicities and languages. Their quasi-status that will bridge those differences into brotherhood, a form of the Unitary Republic of Indonesia and Unity in Diversity. Interactions that happens among students can also invite some conflicts among the friends, disputes between rooms, or even continuing misunderstandings. Those things can complicate subsequent interactions. Therefore, students will analyze who and what are the origins of difficulties and how to end the consequences of those difficulties even they have to feel guilty and make that guilt a turning point to improve everything. Both in terms of intellectual or emotional difficulties experienced by students will be resolved

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properly. The problem are only about how long the problem lasts. Good endurance will make students optimistic that any problems that occur will be resolved in a long time. That optimism will make santri act based on the size of the problem.

Periodic room movements make students must always be dynamic towards students. Moving rooms to another room is a thrilling moment for students. Besides having to part with friends in the old room they also have to start getting to know the character of friends in the new room and start adjusting to a different atmosphere without reducing the feeling of brotherhood with old friends. Feelings of mutual relationships and affinity make them never reluctant to share, understand each other, solve many things collectively, empathize with others and within a certain time they are able to feel what other students feel so that they can do things that are in accordance with the current situation and conditions take place.

### **e. Unlimited Creativity**

Nurul Jadid Islamic boarding school students do not just have to adapt to the pesantren environment and all the uniqueness of life in the midst of a multicultural santri but also adapt to the pattern of education in pesantren that is unique and indiscriminate. Cognitive transfer of knowledge is always enhanced by affective and psychomotor. Facilities that students can use are not complete enough and must share with other students. The books are also limited to libraries. The internet is only limited to googling important tasks with very limited time. These limitations allow santri to limit the range of problems only to facilities rather than creativity. Therefore the creativity of the students is not to be questioned anymore. No wonder the santri can use simple materials to make facilities that are not inferior to favorite school facilities in general. In plain view, there were many Nurul Jadid students who made achievements in the regional and national levels. By using makeshift facilities, students turn their brains to channel unlimited creativity that is supported by pesantren administrators both in terms of knowledge and skills.

## **CONCLUSION**

Adversity Quotient students of Nurul Jadid Islamic Boarding School were trained since the beginning of their entry into the Pesantren while vowing to become santri. Some efforts that train this intelligence are always encouraged by the management in order the mentality of students are endurance in facing various problems and conflicts that occur during the learning process at the pesantren and

when they have entered to the community. Besides the management, the santri actually strengthened each other. True santri have an Adversity Quotient level Climbers that is like climbers who never despair of climbing a mountain that is heavy-duty to get the top of the mountain and enjoy the results of their labor. Such santri will study seriously, undergo the process of becoming a santri happily and prepare to serve the community later and turn difficulties into opportunities. Not being campers, santri who only seek safety from problems and are easily satisfied with the achievements. Especially just being a loser who avoided difficulties by releasing the status of santri for the pragmatic comfort of quitters.

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