

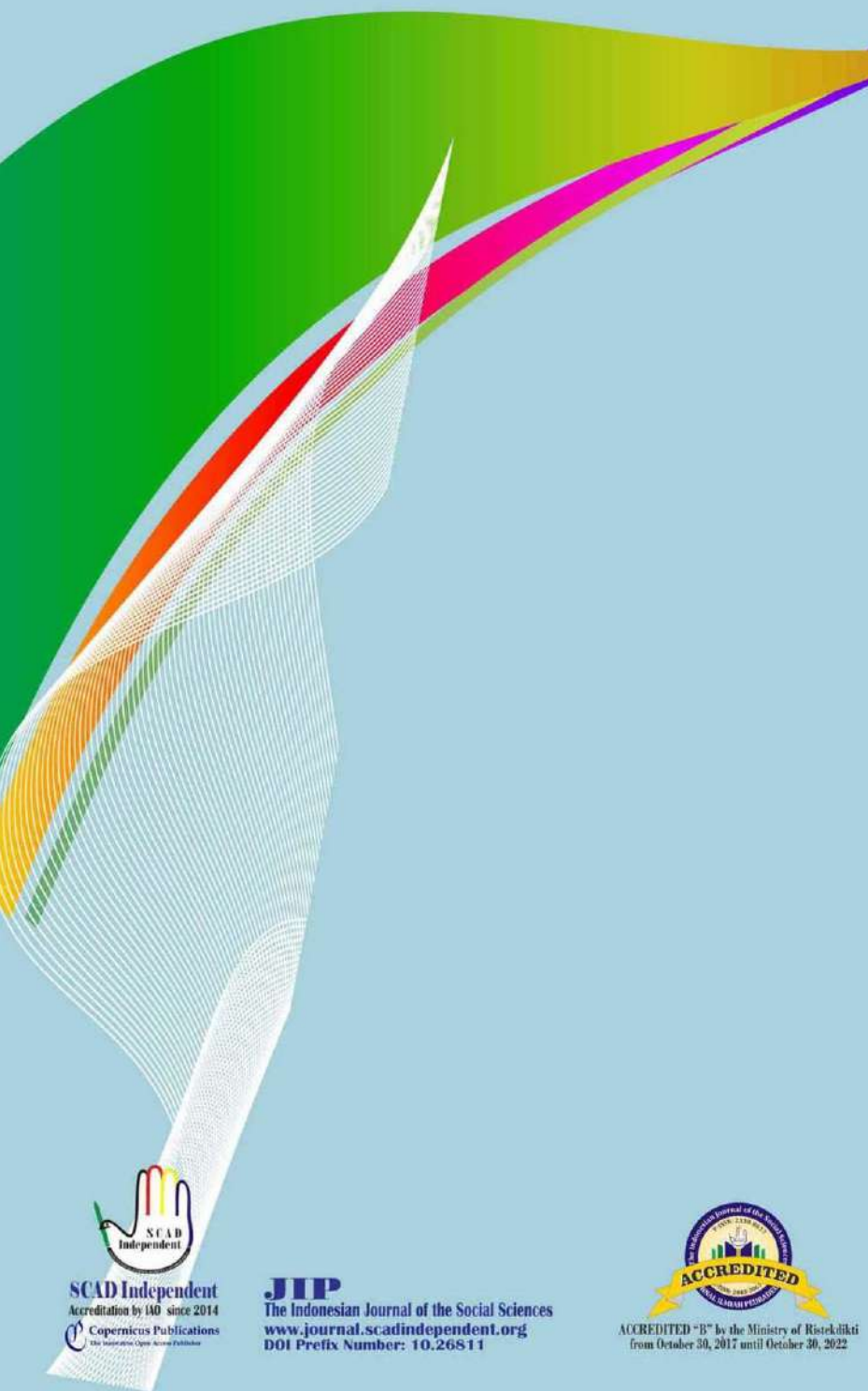
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A Campaign to Wear Masks in the Pesantren Community With a Counseling Approach

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A CAMPAIGN TO WEAR MASKS IN THE PESANTREN COMMUNITY WITH A COUNSELING APPROACH

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Abstract

The Ministry of Health of the Republic of Indonesia held a national campaign movement to wear masks to prevent transmission of COVID-19. The movement was welcomed by the pesantren. The purpose of this study was to describe the movement of wearing masks with the at-tawazun counseling approach (pesantren-based counseling) in Pondok Pesantren Salafiyah Syafi'iyah Situbondo, East Java. This research used a service-learning approach. The results of this study revealed the campaign to wear masks by balancing (at-tawazun) between physical and spiritual efforts, namely: a counseling approach with (1) *uswah hasanah* techniques, namely giving concrete examples of wearing good masks, (2) *megha' kalemmar aéngnga sé ta' lekkoa*, namely modeling using masks from students figures so that they are imitated by other students, (3) *mauidhah hasanah*, namely educational speech using masks, (4) balance between *targhib* and *ta'zir* which is giving reinforcement or punishment, and (5) art, namely campaigns using masks through the students' art performance. This research should be adopted in several other pesantren or Islamic-based educational institutions for the campaign to wear masks. This research contributes to the development of "Islamic Guidance and Counseling", "Islamic Psychology", and several other counseling theories.

Keywords: Campaign Wearing Masks; At-Tawazun Counseling; New Normal Adaptation.



A. Introduction

The Ministry of Health of the Republic of Indonesia in August - November 2020 held a campaign for healthy living habits to prevent transmission of COVID-19. The healthy lifestyle campaign includes wearing a mask, washing your hands with soap, and keeping your distance. The campaign with the three themes was carried out in stages; namely, a campaign using masks (10 August - 6 September 2020), a campaign for washing hands with soap (7 September - 6 October 2020), and a campaign to keep distance (7 October - 6 November 2020) (Margarini, 2020).

The Ministry of Health's idea of a healthy behavior campaign to prevent COVID-19 has received a good response from several Pondok pesantren (Islamic boarding schools). The board of the pesantren, through the "Pesantren Tangguh" team, also organized a movement to wear masks and wash hands with soap for the students.

Pesantren Tangguh is a task force for handling COVID-19 initiated by the East Java Regional Police. The idea of "Pesantren Tangguh" has received support from pondok 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, they must form a task force to accelerate the handling of COVID-19 (Menteri Pendidikan dan Kebudayaan, Menteri Agama & Negeri, 2020).

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 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, 2020c). 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 the Islamic Guidance and Counseling Study Program, the Faculty of Da'wah and the Psychology Study Program, the Faculty of Social Humanities from Ibrahimy University, Islamic boarding school counseling practitioners, and senior santri or ustadz. The existence of this counseling is very important during the new normal adaptation period. From several studies, mental

health stresses and needs show an increase in the era of new normal adaptation (Vostanis & Bell, 2020).

The campaign to wear masks and wash hands with soap is carried out by the public relations and counseling division, Pesantren Tangguh. They held a campaign movement with a counseling approach.

To see the healthy behavior campaign movement through counseling, the researcher used Islamic counseling with the At-Tawazun Counseling theory approach (Arifin, 2012). At-Tawazun counseling refers to Islamic values (fiqh and tasawuf) as well as the local wisdom of the pesantren. The counseling approach of this pesantren has the characteristics of harmony and balance (at-tawazun) of various elements and potential 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 *nafsu amarah*, which always invites evil to become a *khaira ummah*, a person who always invites goodness, prevents badness, and has faith in God (Arifin, 2018b; Arifin & Munfaridah, 2018; Arifin & Zaini, 2014, 2019).

Several studies on health campaigns, including some characteristics of an effective campaign message (Basri & Darmajaya, 2016); campaign communication design (Wahyudin, 2016); media use of social media health campaigns (Novita, Jamil, & Safitri, 2020; Permatasari, Bernadette, & Kusumawardhana, 2019; Rina, 2014); and campaign management (Pratiwi, 2019). Meanwhile, health research related to COVID-19 includes clinical characteristics between children and families infected with COVID-19 (Su et al., 2020), food hygiene which is an important means of preventing the spread of infections and viruses, and on prevention of COVID-19 with 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 is about strengthening mental health through building positive emotions (Suud, Gaffar, Rauzi, & Chaer, 2020). In the context of the pesantren



world, some research the "*ngaji online*" which is starting to be lively used by some Kiai and pesantren, the use of 'uzlah and prayer techniques as well as those that discuss drive out the plague with the prayers of lyrics *li khamsatun* (Arifin, 2020b; Arifin & Zaini, 2020; Zuhri, 2020).

From some of these studies, no one has reviewed the campaign wearing masks with a counseling approach for the Pesantren Tangguh program. Even though this study is very important for the world of pesantren and several regulations regarding 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 describe the campaign of wearing masks and washing hands with soap using the pesantren-based counseling approach (*at-tawazun counseling*) in the Pesantren Tangguh program in the era of new normal adaptation.

B. Method

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 course "Islamic Guidance and Counseling". Second, this research and community service involves the participation of lecturers, students from the Bimbingan dan Penyuluhan Islam (BPI) study program, the Da'wah Faculty, and ustadz (teachers) for Pondok pesantren. 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 Sukorejo Situbondo. The number of participants who participated in this action research was 65 people consisting of lecturers, college students, *ustadz*, and students of the Pondok Pesantren Salafiyah Syafi'iyah.

This service-learning service has a reflection and evaluation stage to provide a structure for sharing knowledge between lecturers, college students, and ustadz. Service-learning is a learning activity designed to meet



the needs of the 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 Pondok Pesantren 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 design for the implementation of at-tawazun counseling in the era of new normal adaptation with students and ustadz. Fourth, the reflection stage in the form of a reflection task sheet during the service process. Fifth, the demonstration stage is in the form of a presentation of research results in a workshop and scientific publications in journals.

C. Result and Discussion

The movement of wearing masks and washing hands with soap is a means of healthy behavior to prevent transmission of COVID-19. 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, health is not a material-worldly matter but also contains a spiritual-*ukhrawi* dimension. According to Kiai Afifuddin, representative of the Pondok Pesantren Salafiyah Syafi'iyah influence, Islamic law aims at realizing human benefit known as the five universal principles or what is known as *al-kulliyât al-khams* (interview, 7 Maret 2021). For example, spiritual health based on the principles of *hifzh al-dîn*, the 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* (keep honor) (Arifin, 2019; Arifin & Zaini, 2020).

The Pondok Pesantren Salafiyah Syafi'iyah to stop the transmission of COVID-19, during the pandemic period, it took a policy to implement *uzlah*. *Uzlah* is a technique used by Pondok pesantren by quarantining students, which is to limits the interaction of students with outsiders. Students 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 is a difference 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. If isolation is an effort to separate individuals who have symptoms or have been confirmed with COVID-19 (Kesehatan, 2020; Muhyiddin, 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 the Sufistic concept. In the view of the Sufis, not associating too often with other people is the biggest factor of salvation, because of that, they do *uzlah* (Al-Muhasibi, 2001). *Uzlah* is an attempt to isolate oneself from the world's hustle and bustle to loneliness to revive the soul and purify the mind from destructive influences (Ar-Rindy, 2019).

The concept of *uzlah* in the era of new normal adaptation at Pesantren Sukorejo, among others: first, before the arrival of the students at the pesantren, they are required to carry out independent isolation for 14 days 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 students. Even the guardian of the students 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* (parents of

students) were prohibited from meeting their children at Pondok pesantren. The guardian of the santri sends their children's supplies through the bank account service provided by the board of the pesantren. They are sufficient to make contact via telephone service.

Fourth, students who come from neighboring pesantren and who are not boarding are required to do a rapid test. Likewise, pesantren administrators, clerics, and pesantren neighbors who interact with students are required to 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 who makes the decision, whether the students can stay in isolation dormitories, clinics, be referred to the hospital or take them home (Pondok Pesantren Salafiyah Syafi'iyah Sukorejo, 2020a, 2020b).

As for the development of at-tawazun counseling techniques that can be implemented in the "Pesantren Tangguh" program for a campaign to wear masks and wash hands with soap in the era of new normal adaptation, including:

1. Uswah Hasanah

Uswah hasanah is a good role model so that it becomes a model for others. In the tradition of the *uswah hasanah*, this is a technique of changing behavior that 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 succeeded in attracting the hearts of the students and the public (Arifin, 2018b, 2020d; Arifin & Zaini, 2018; 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 is going to explain the practices that the student will do, he must know that the student can understand them. Examples of actions are easier to understand than verbal instructions kata (Arifin, 2018b, 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 the 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 do ablution the right way. 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, 2018a, 2020a; Hasan, 2003; Ibrahimy & Arifin, 2019).

For the campaign to wear masks and wash hands with soap, the Pesantren Tangguh team collaborates with several parties. Among other things, PBNU's Rabithah Ma'had al-Islamiyah (RMI) and the Wear Mask Movement to hold a Mask, Counseling for Extension on 16 October 2020. 300 participants consisting of room heads and ustadz / ustadzah. The participants are expected to provide *uswah hasanah* to the students in their respective dormitories.

Thus, the pesantren's *uswah hasanah* technique is a social capital to be applied by Pesantren Tangguh in preventing COVID-19. This good example 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 be *murabbi*, for example by allowing his students to practice their knowledge and become a model in front of their friends.

2. Megha' Kalemmar Aéngnga Sé Ta' Lekkoa

The adage "*megha' kalemmar aéngnga sé ta' lekkoa* (catch wader fish, don't let the water get cloudy)" means, a strategy to analyze who is a very

influential figure in an area. Once it is known, the board of the pesantren "catches it" –by making an approach and inviting the character. If the character is captured, the surrounding community will follow suit; so that the environment remains "clear" and does not cause chaos (Arifin, 2014a, 2020a, 2020d; Arifin & Zaini, 2014, 2018, 2019; Hasan, 2003).

The adage "*megha' kalemmar aéngnga sé ta' lekkoo*" is often applied by the board of pesantren tangguh teams to subdue students who are considered "naughty". the board looks for who the character is. Then the influential santri was conquered by being given the responsibility of being the chairman of the extracurricular group. They were also given an understanding of the correct use of masks. Then they can give examples of wearing masks to their friends

In the context of changing behavior, especially in a community or group, the saying *megha megha' kalemmar aéngnga sé ta'* is important to ponder and practice. If the character in a community is conquered, all of his subordinates will participate without causing a commotion. Reaching goals without causing social unrest (Arifin, 2020d).

3. Maudhah Hasanah

Maudhah hasanah is a technique implemented in the Pesantren Tangguh program. 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 chairman 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 boarding school problem meeting. Usually, the problem material for pesantren is delivered through a written sheet from the head of the dormitory subdivision or the pesantren administrator. 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 a problem with the pesantren and the head of



the room is unable to solve 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.

The *mauidhah hasanah* technique can be in the form of speech or writing. The Pesantren Tangguh team collaborates with room heads, "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 forums for meetings with 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 (QS.An-Nisa ': 63). Second, *qaulan ma'rufa* is a kind, respectable speech following the politeness of society (QS Al-Baqarah: 235 and 263, QS Al-Ahzab: 32, QS An-Nisa: 5 and 8). Third, *qaulan sadidan*, namely correct, precise, and enlightening speech (QS. An-Nisa: 9 and QS. Al-Ahzab verses 70-71). Fourth, *qaulan kariman* is a noble speech (QS 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 (QS Al-Isra ': 28) (Arifin & Wisri, 2019; Arifin & Zaini, 2018; Quraish Shihab, 2012; Samsul & Risma, 2020).



Figure 1 Mauidhah Hasanah Pamphlet in Wearing a Mask

4. The balance between *Targhib* and *Ta'zir*

The pesantren circles in changing the behavior of students to balance the attitude of arousing interest and enthusiasm (*targhib*) with the provision of educational sanctions for violating commitment (*ta'zir*) (Arifin, 2017).

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 do other physical work. Some of them were even asked to give the kiai a massage. It was in between the massages that the students were often given advice and stories by the kiai. Due to the close relationship between these kiai-santri, many stories developed in the pesantren, this naughty santri finally realized and later became great kiai (Arifin, 2012, 2017, 2020a).

The pesantren tangguh team is tough in implementing *ta'zir* in collaboration with several institutions in the pesantren. For example, students who do not wear masks when going shopping, they will not be served and are told to return with masks. Likewise in educational institutions, students who do not wear masks will be greeted by BK teachers (counselors). For example, they were told to sweep the school grounds.

5. Art

Pondok pesantren very familiar with art; especially *syair*. During the COVID-19 pandemic, the *syair* that the students often read was *Qosidah "Li khamsatun"*, which came from KH. 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.

Pesantren Tangguh uses an artistic approach to the campaign using masks and washing hands with soap. The Pesantren Tangguh holds poetry, poetry, short stories, drama competitions. The theme of the competition is about clean living habits, especially wearing a mask and washing hands with



soap. This art competition serves as an effective educational tool; because the knowledge of students about wearing masks and washing hands is not only a cognitive process but also becomes effective. Besides, it also functions to overcome boredom in the pesantren complex so that the mental health of the students' increases. This artistic technique through drama in community counseling is known as the sociodrama technique.

The arts at Pondok Sukorejo are quite lively. Every student organization and school has an art group. There are drama arts, poetry, *hadrah* arts, and the like. Every event commemorating Islamic and Pondok pesantren, the Pondok 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 Mukhtamar Sastra Pesantren se-Nusantara, which was attended by the Minister of Religion and hundreds of Indonesian writers.

Thus, the art technique that aims to change behavior to always wear masks at the same time to improve mental health has become the Pesantren Tangguh program. The Pesantren Tangguh exploits the potential of these students to improve mental health and the understanding of students about wearing masks and washing their hands with soap in an era of new normal adaptation.

The five at-tawazun counseling techniques for the campaign of wearing masks and washing hands with soap are more directed at educating students who are easy to apply in everyday life at the pesantren. In the context of counseling, *uswah hasanah* is similar to behavioral modeling techniques. This technique is widely used in the learning process.

Modeling is a process that involves the act of modeling the desired behavior. This behavior is exemplified by the model, while students observe the behavior that is being exemplified. The act of mimicking the desired behavior of students is done through practice. Models can be people, video, and audio. Model is the most effective technique in learning, especially in character education. *Uswah hasanah*, which is a model giving to students, then the student gives a model to students or peers, in counseling it is called

peer counseling or more accurately called peer educator/tutor (Arifin, 2020a; Gerald Corey, 2009; Ibrahimy & Arifin, 2018, 2019).

The adage of *megha' kalemmar aéngnga sé ta' lekkoa* (catching wader fish, don't let the water become cloudy) in counseling is similar to social modeling techniques and live peer models (in behavioral counseling). Social modeling techniques are carried out so that the counselee can live in an expected social model by imitating (imitating), observing, and adapting himself, and internalizing the norms in the social model system with certain problems that have been prepared by the counselor (Arifin, 2020d, 2020b; Fang et al., 2018; Gerald Corey, 2009).

Targhib is similar to the suggestion technique, which is a common technique in every therapy. *Targhib* is also similar to the concept of reinforcement in behavioral counseling. Reinforcement is the process of providing reinforcers or fun consequences to reinforce the emergence 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 decreases the appearance of the behavior (Arifin, 2020a; Gerald Corey, 2009; McLeod, 2003).

Meanwhile, art can be a symbolic model or a mediation process (behavioral technique). To produce a response under similar stimulus conditions it is necessary to have a mediation system to store and reexpress stimulus-response associations. Bandura argues that there are four aspects of the mediation process: attention, retention, motor reproduction, and incentive. The requirements for using the model in group counseling are (1) need to identify problems and detail the expected counseling results in a specific form so that they can be evaluated; (2) there needs to be an example of interesting behavior. For example, movies (Arifin & Zaini, 2019; Bandura, 2002; Gerald Corey, 2009)

The five techniques in *at-tawazun* counseling that can be implemented for the campaign using masks and washing hands with soap in the Pesantren Tangguh program above contain an element of balance (*at-tawazun*) between the *lahiriyah* (visible) and the *batiniyah* (hidden). 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 artistic techniques must balance the physical form (*shurah zhahirah*) and the innermost nature (*haqiqah bathinah*). 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, 2021; Arifin, Zaini, & Wibawa, 2021; Gerald Corey, 2006; Ibrahim & Dykeman, 2011).

D. Conclusion

Pondok pesantren responds very well to existing developments, including in responding to COVID-19 and government regulations that require Pondok pesantren to form a task force to accelerate the handling of COVID-19. The Pondok Pesantren Sukorejo formed the "Tanggung Pesantren", one of which is the public relations and counseling division. This section of counseling deals with the mental and psychosocial health of students during the new normal adaptation at the pesantren.

The results of this study indicate the application of at-tawazun counseling for campaigns wearing masks and washing hands using sabung by balancing (*at-tawazun*) aspects of the *lahiriyah* and *batiniyah* aspects. These two aspects can be seen in the technique (1) *uswah hasanah* (social model), (2) the "*megha' kalemman aéngnga sé ta' lekkoo* (catching wader fish, don't let the water become cloudy) (3) *mauidhah hasanah* (psychoeducation), (4) *targhib-ta'zir* (*reinforcement-punishment*), and (5) art techniques. The five techniques were applied to the Pesantren Tangguh program for a healthy pattern behavior campaign at the Pondok Pesantren Salafiyah Syafi'iyah Sukorejo in the era of new normal adaptation during the COVID-19 pandemic.

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 adaptation. 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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