



# IMPLEMENTATION OF POSITIVE PSYCHOLOGY IN IMPROVING THE COMPETENCE OF ASATIDZ AT TPA NITIKAN YOGYAKARTA

Eka Meitya Putri Akase<sup>1</sup>

<sup>1</sup>Pascasarjana UIN Sunan Kalijaga Yogyakarta

[123200012029@student.uin-suka.ac.id](mailto:123200012029@student.uin-suka.ac.id)

Received: Mei 2025

Accepted: Mei 2025

Published: Juni 2025

## Abstract :

*In improving teacher competence, there are many challenges, one of the efforts that can be offered is positive psychology. Positive psychology is a branch of science that focuses on strengths, advantages, and positive potential in humans. In its application, this positive psychology can be applied in the world of education. So this study aims to examine the effect of the application of positive psychology in improving the competence of asatidz at TPA Nitikan, Yogyakarta. Through a qualitative approach, this study involved observation, in-depth interviews, and document analysis. The results of the study showed that the application of positive psychology had a significant positive impact on increasing motivation, welfare, and teacher competence. More broadly, asatidz become more confident, creative, able to build good cooperation and can create interesting classroom management. This study concludes that positive psychology is an effective approach to improving the quality of Islamic-based Quran education at TPA Nitikan, Yogyakarta.*

**Keywords:** positive psychology, teacher competence, TPA Nitikan

## INTRODUCTION

Asatidz is a teacher who has a very important role in the process of educating students, from determining the planning to implementing it. After giving the entire lesson, he personally gives verbal advice to his students so that they can apply good things in their daily lives. The role of asatidz in shaping the character of students can be carried out through coaching and guidance in instilling Islamic values so that a pious generation is created (Alghifari et al., 2023).

In the formation of the character of the Islamic generation, the role of asatidz is needed who can help create Islamic education. Islamic education for children begins as early as possible by getting used to goodness in their daily lives. Islamic education can also be accustomed to religious teachings in schools or in the Al-Quran education park (TPA) (Mandaini, 2020). The existence of this education makes it easier for children to form intelligent, pious and independent characters.

Islamic education currently presents new challenges for asatidz. Among them are the rapid development of technology, the diversity of values and cultures in society, and increasingly tight global competition in various fields (Syafi'i, 2022). This has an impact on the declining effectiveness of Islamic education for children. Therefore, positive psychology is needed to be able to offer solutions to these challenges.

Positive psychology as a solution in providing a new approach that focuses on individual strengths and the development of existing potential (Wardani, 2020). In this context, namely religious education in the Al-Quran Education



Park (TPA). The application of positive psychology can be an effective solution to improve the competence of asatidz or teachers by utilizing the principles of positive psychology, asatidz can be better at fostering students and creating a supportive learning environment.

The creation of a pleasant learning environment can also be supported by improving teacher competence. Competence is a unified combination of several aspects, including knowledge, skills, values, and attitudes that are depicted in habits of thinking and acting, so that it is closely related to personal quality (Rohman, 2020) . So a teacher should be able to improve his competence in order to support personal quality in educating.

Based on the explanation above, the researcher will examine how positive psychology can be implemented in improving the competence of asatidz at TPA Nitikan Yogyakarta. And what are the impacts of the application of positive psychology on the competence and performance of asatidz.

## **THEORETICAL BASIS**

### **1. Positive psychology**

Positive Psychology' is a new branch of Psychology that has greatly influenced the development of Psychology today. It has the view that life must have meaning (meaningfulness). This school of thought was born from a sense of dissatisfaction with the study of Psychology which was too immersed in the negative side of humans. Psychology should not just return various negative conditions to normal or return to zero. However, human life must also be able to enjoy and feel positive things such as achievement, happiness and various other human strengths to obtain happiness and positive conditions (Ardani & Istiqomah, 2020) .

Thus Positive Psychology emerged from the dissatisfaction of Psychology practices that are oriented towards recovery actions from negative conditions to normal conditions. In the view of Positive Psychology, Psychology is not enough to only direct its view only on negative conditions to normal conditions, but what is more important is how Psychology directs its view more from normal conditions to more Positive conditions.

In terminology, experts such as Mihalyi Csikszentmihalyi say that 'Positive Psychology' is a scientific study of optimal human functioning, it aims to find and promote factors that enable individuals, communities, and societies to grow and develop (Ardani & Istiqomah, 2020) . Meanwhile, Noeng Muhajir said that Positive Psychology is a science of Psychology that carries a *nurturant high mission. talented, nurturing human strength potential and honing character strength potential* (Hadini, 2022) . This definition explains that 'Positive Psychology' orients itself towards the development and optimization of the strengths that humans have such as character, talent and other dimensions of strength. As for Imam Setiadi Arif who quoted from the Positive Psychology Center of the University of Pennsylvania said ' Psychology Positive ' with the *scientific study of the strengths and virtues that enable individuals and communities to thrive. The field is founded on the belief that people want to lead meaningful and fulfilling*

*lives to cultivate what is the best within themselves, and the enhance their experiences of love, work, and play* (Munib & Qomar, 2022) . From the definition put forward the seen There are 3 elements that become keywords in ' Psychology Positive ' that is First , ' Psychology' Positive make science as foundation mainly , it means that what is conveyed ' Psychology Positive ' move on from studies scientific as his identity , secondly , makes focus ' Psychology Positive ' lies in the strength and virtues to revitalize character in Psychology , and third , the word *thrive* , namely reach happiness as target end ' Psychology Positive ' . In Psychology Positive draft happiness also termed as *Authentic Happiness* or *flourishing* ( Rosadi , 2021) . Authentic happiness is a crucial term , because according to the underlying philosophy , happiness is objective end existence humans (Ardani & Istiqomah, 2020) . From various the definition above seen that even though the experts have different definitions the editorial , however in a way substance have similarities , where Psychology Positive direct works on positive mental aspects and dimensions from human . From the definition mentioned so Can concluded that ' Psychology approach Positive ' is studies scientific Psychology that is oriented towards how optimize dimensions potential mental strength possessed man For become a developed and characterful person , he look at man as Positive figure . From this definition, it can be seen the difference with Psychology that has developed so far which focuses on Abnormal Psychology and healing symptoms of mental disorders. 'Positive Psychology' does not start from people who experience stress and frustration, but it starts from normal conditions towards humans with character, living meaningfully and happily. Thus 'Positive Psychology ' is another pole of the pole of Pathological Psychology, 'Positive Psychology' does not start from mental disorders to normal, but it starts from normal conditions to a healthy mind.

Positive psychology is heavily influenced by the humanistic approach, the figure in this school is known as Maslow, he explained that so far psychology has been more successful in explaining the negative side than the positive side of humans. So that in the development of this positive psychology Seligman and Csikszentmihalyi redefined this positive psychology about positive human functions that develop at several levels that include biology, personal, relational, cultural institutions, and global dimensions of life. Positive psychology aims to initiate changes that cause reorientation and shift from being exclusively busy only to improve sick conditions to developing the best quality of life. Positive psychology has three main pillars, namely first, positive life experiences in individuals by exploring positive emotions. The second pillar is the positive physical properties of individuals, exploring positive personality traits, talents and individual strengths. The third pillar is a positive society, such as democracy, strong families and education that encourage positive development. Positive psychology is well-being , hope , optimism, life satisfaction, engagement , prosocial behavior, positive self-concept, gratitude , self-efficacy and others.

Ryff said that *psychological well-being* is a state where individuals can accept their strengths and weaknesses as they are, have positive relationships with others, are able to direct their own behavior, are able to develop their potential

sustainably, are able to manage the environment, and have a purpose in their life.

According to Martin Seligman, happiness or flourishing is the ultimate goal of all Positive Psychology concepts. Where in the concept of happiness is taken from the term used by Aristotle, namely *eudaimonia* (Seligman, 2004), to obtain *eudaimonia* or flourish, character is needed to realize it, the concept is taken from the concept that comes from the teachings of major religions such as the Qur'an, Old Testament, Talmud, Confucius, Buddha, Lao Tse, Bushido, also and great philosophers such as Aristotle, Plato, Socrates, Aquinas and Augustine, the work of Benjamin Franklin and the Upanishat, which are formulated with 6 virtues and 24 strengths as a route to these virtues. (Husaini, 2020) To obtain virtues, he needs a way to get to them. The paths needed are also called strengths, where they are the embodiment of the virtues themselves. *Virtue* is the main character that individuals have universally. *Virtue* is said to be universal because *virtue* is a good character that exists in humans and is used in completing tasks and problems that are faced. In his research, Martin Seligman found 24 strengths and 6 virtues (Dieser, 2005) that is *wisdom and knowledge, courage, humanity, justice, temperance, and transcendence*.

Virtues that originate from the character indicate the existence of morality that distinguishes between good and bad, where the character crystallizes a person's self that describes his/her identity (true self). The identity that is owned can ultimately give birth to happiness in a person.

According to Seligman and Csikszentmihalyi, positive psychology focuses on three dimensions to determine the scope and orientation of the positive psychology perspective.

1. Subjective level
2. Individual level
3. Group or social level

Positive psychology focuses on developing, creating, and maintaining positive institutions. Positive psychology addresses issues such as developing civic policies, creating healthy families, studying healthy work environments, and positive psychology is also involved in examining how institutions can work better to support and nurture all their citizens.

## **2. Teacher competence**

competence is a fundamental characteristic of a person that is related to an effective criterion or a person's best ability that is related to an effective criterion or a person's best ability in a lesson or situation. Competence can also be interpreted as knowledge, skills, and basic values that are reflected in habits of thinking and acting (Rahmah & Yuliawati, 2013). Basic competencies that must be possessed by teachers are: personality, social, pedagogical and professional competence.

The teacher or *asatidz* himself is interpreted as someone who has the ability and experience that can facilitate him in carrying out his role in guiding his students (ADE, 2022). In another opinion, a teacher or educator is an adult who is responsible for providing guidance or assistance to students in their physical and spiritual development so that they reach maturity, are able to carry out their

duties as creatures of Allah, caliphs on earth, as social beings and individuals who are able to stand alone (Nurqomah, 2021) .

The progress of a quality educational institution must have a leader who is the foundation for producing human resources that are in accordance with the needs and development of society. In addition, work ethic is also one of the factors that determines the success of students because with a good work ethic of teachers from attitudes, behavior, dedication, and a high sense of responsibility, students are expected to be able to obtain knowledge and teaching well. Another factor is the need for professional teaching staff who work with high enthusiasm and motivation. With the competence they have, it is hoped that teachers can carry out their duties well, as the function of teachers is as teachers and educators, so that it is expected to improve (Efendi, 2024) .

In the Law on Teachers and Lecturers, Law No. 14 of 2005, it is explained about the competencies that must be possessed by asatidz, including professional teachers must have several competencies, namely, pedagogical, personality, social and professional competencies (Arifin, 2014) . The first competency is:

#### **Pedagogical Competence**

Pedagogical competence related to the ability of an asatidz in managing a learning process well, starting from planning, implementation to the learning evaluation system. This pedagogical competence includes: 1) Understanding students with indicators, understanding students by utilizing the principles of cognitive and personality development and identifying students' learning provisions. 2) Designing learning with indicators, understanding the foundations of education, applying learning and learning theories and learning strategy methods based on the characteristics of students, the competencies to be achieved, teaching materials and compiling learning plans based on the chosen strategy. 3) Implementing learning with indicators of arranging the learning background, implementing conducive learning. 4) Designing and implementing evaluation of learning outcomes with indicators of designing and implementing evaluation (assessment) of the learning process and outcomes to determine the level of learning completion, and utilizing the results of learning assessments to improve the quality of learning programs in general, developing students to actualize themselves according to their potential.

#### **Personality Competence**

Personality competency concerns the ideal traits or characters that an asatidz must have, in the form of a steady, mature, wise, and noble personality. In detail, the personality competencies of an asatidz include: 1) A steady and stable personality, which can act in accordance with legal norms, religious norms, social norms, and has consistency in acting with existing norms. 2) A mature personality, showing independence in acting as an educator and having a work ethic. 3) A wise personality, showing actions based on the benefits of students, boarding schools and their communities and showing openness in thinking and acting.

#### **Social Competence**

Social competence is the ability of an asatidz to interact and communicate

with his social environment. Social competence as well as personality competence has several main indicators that are possessed by asatidz, including:

- 1) Able to communicate and socialize effectively with students
- 2) Able to communicate and socialize effectively with fellow teachers
- 3) Able to communicate and interact effectively with parents of students
- 4) Able to communicate and socialize well with the surrounding community.

### **Professional competence**

Professional competence is the ability of asatidz to deeply master the material that will be taught broadly and deeply. In this professional competence, asatidz in carrying out their duties must have the ability with the following indicators: 1) Mastering the substance of science related to their field, namely understanding the teaching materials in the Islamic boarding school curriculum, understanding the structure, concepts and methods of science that cover, understanding the relationship between concepts between related materials, and applying scientific concepts in everyday life. 2) Mastering the structure and methods of science including mastering the steps of research and critical studies to deepen knowledge or material in their field.

## **RESEARCH METHODS**

This study uses a qualitative method with the type of field *research*. As expressed by Lexy J. Moleong, field research is a qualitative descriptive study which aims to describe the situation and conditions, meaning that it can understand the phenomena experienced by research subjects such as behavior, perception and motivation so that indicators are known through speech and behavior (Sari et al., 2022). The researcher chose this type of approach based on several reasons. First, because the data needed is information about efforts to improve teacher competence at TPA Nitikan Yogyakarta. Second, the researcher describes the object being studied, while the third researcher explains what happened by developing concepts and collecting facts in the field.

The collection methods used by researchers are interviews, observations, and documentation. Interviews are conducted face-to-face using several lists of questions. Then the documentation stage. Documentation is secondary data as a complement to primary data in the form of notes, minutes or agendas and others. This study as its documentation is a summary of teacher achievement assessments, a summary of training needs, and others.

Data analysis techniques are carried out by organizing data, then sorting it into manageable units, then synchronizing it, then searching for and finding patterns that are considered important to study, then deciding what can be included in this research.

## **FINDINGS AND DISCUSSION**

### **Implementation of Positive Psychology by Asatidz at TPA Nitikan, Yogyakarta**

Positive psychology can be an effective approach in fostering morals of teachers at TPA Nitikan Yogyakarta. By focusing on developing positive potential and well-being, positive psychology helps teachers not only teach

moral values to students but also apply them in daily interactions. Islamic education at TPA Nitikan Yogyakarta taught by teachers will be easier to do through the implementation of positive psychology. The following are the results of an interview with the director of TPA Nitikan Yogyakarta, providing the following explanation.

"Taman Pendidikan Al quran Nitikan, Yogyakarta merupakan salah satu pendidikan al quran yang berbasis islami di bawah naungan muhamadiyah. Dalam pengembangan pendidikan al quran ini sudah sejak lama dilakukan. Salah satunya melalui perekrutan serta pelatihan pengajar di TPA Nitikan. Pelatihan yang diberikan kepada asatidz atau pengajar dilakukan melalui workshop ataupun pembinaan oleh para pengajar senior. Adanya pelatihan ini untuk meningkatkan kompetensi asatidz, sehingga upaya pendidikan al quran berbasis islami bisa terwujud."

Another opinion by one of the teachers added.

"Dalam penerapan pengajaran al quran di TPA Nitikan ini selalu berupaya mewujudkan pendidikan al quran yang menyenangkan dengan tujuan untuk mempermudah pembelajaran kepada santri. sehingga asatidz atau pengajar perlu adanya psikologi positif dalam kegiatan belajar mengajar. Diantara strategi penerapan psikologi positif oleh asatidz seperti memberikan contoh kepada santri, ataupun memberikan pembelajaran berbasis pengalaman."

Based on the explanation above, the Al Quran Education Park Nitikan Yogyakarta has attempted to implement positive psychology. The implementation of positive psychology can be seen from the various programs implemented, including teaching training for teachers. In addition, in teaching practice, teachers are accustomed to implementing positive things that can be examples for their students.

The application of positive psychology in teaching the Quran by asatidz is an important effort to increase the effectiveness of learning the Quran. This effort is expected to be a solution to the challenges in teaching. This is as explained by one of the TPA 3 class teachers on December 20, 2024.

"Pendidikan al quran berbasis islami harus dapat dipahami dan diterapkan oleh santri, sehingga dapat terciptanya generasi islami yang berakhlaqul karima. Dalam pelaksanaan pengajaran di TPA Nitikan disadari adanya rintangan dan tantangan. Namun dalam hal upaya menyelesaikan tantangan, para asatidz mencoba menerapkan hal-hal positif dalam pengajaran. Diantaranya seperti sikap sopan, sabar, syukur."

The explanation by several teachers above, the researcher concluded that in the implementation of positive psychology by teachers, it has been applied. This can be reflected from direct observation and interviews. In addition, TPA Nitikan has also implemented a program that supports teacher competence so that teachers find it easier to apply positive psychology in teaching the Qur'an in class.

## **The Impact of Implementing Positive Psychology in Improving Asatidz Competence**

In its application, positive psychology has a significant impact, including increasing motivation and well-being, increasing leadership, building a positive culture and increasing competence or quality as a teacher. This is because positive psychology offers an approach that is considered very appropriate to current developments. In an interview conducted by the researcher with a teacher on December 23, it was revealed.

"Psikologi positif sangat berdampak dalam peningkatan kualitas mengajar saat ini. Dengan melihat realitas anak santri ini pendekatan psikologi positif sangat membantu dalam pelaksanaan pengajaran al quran kepada santri. Salah satu dampaknya yaitu santri dapat dengan begitu muda saat diajak mengaji dan menghafal. Lain dari pada itu psikologi positif juga dapat membangkitkan semangat dari para pengajar".

Other teachers also added.

"Dampak yang diperoleh setelah menerapkan psikologi positif ini sangatlah beragam. Dalam praktik mengajar psikologi positif ini membantu asatidz dalam penyampaian materi. Melalui pendekatan psikologi positif juga para asatidz dapat membentuk motivasi dan kebahagiaan saat mengajar".

The application of positive psychology has implications for improving teacher competence. By improving emotional well-being, building healthy social relationships, and encouraging innovation in learning, positive psychology helps create a better educational environment. This is not only beneficial for teachers but also has a positive impact on the academic development and character of students.

The visible impacts of this positive psychology can be described in several things. Among them; 1) Asatidz who are aware of their abilities. Asatidz or teachers who are aware of themselves and know their abilities can explore and develop their potential in certain scientific fields. 2) Enthusiasm in creativity. This is very much needed by teachers. Therefore, through positive activities, asatidz can be more enthusiastic and creative in innovating. 3) Good teamwork. In the concept of work involving various people, good teamwork is created through good relationships with colleagues. 4) Professionalism in teaching. The existence of self-control through positive psychology can realize skills in teaching.

Positive psychology works by shifting the focus from the shortcomings and problems to the strengths and potential of the teacher. More broadly, the application of positive psychology can also have an impact on the well-being and happiness of teachers when teaching. Teachers can also increase their self-confidence, build resilience, and find meaning in their teaching work.

## **CONCLUSION**

The implementation of positive psychology at TPA Nitikan Yogyakarta has shown very positive results. In addition, positive psychology can also be



interpreted as the right step in improving the competence of asatidz in Islamic-based Al-Quran education at TPA Nitikan Yogyakarta. The positive psychology approach does not only focus on cognitive aspects, but also on emotional and social aspects. So that it can create a more positive and conducive learning environment for the growth and development of students.

The impacts of implementing positive psychology include increased motivation and welfare of teachers, development of teacher competence, changes in attitudes and behavior, and changes in the learning atmosphere and behavior of students while studying.

## REFERENCES

- Ade, B. S. (2022). *Pendidikan Akhlak Dengan Pendekatan Tasawuf Di Pondok Pesantren Al-Munawwirusholeh*. Uin Raden Intan Lampung.
- Alghifari, M. F., Nasrulloh, M. E., & Hidayatullah, M. F. (2023). Peran Asatidz Dalam Mengembangkan Akhlak Santri Di Pondok Pesantren Salafiyah Al-Fattah Putra Singosari Malang. *Vicratina: Jurnal Ilmiah Keagamaan*, 8(1), 56–67.
- Ardani, T. A., & Istiqomah, D. (2020). Psikologi Positif Perspektif Kesehatan Mental Islam. *Bandung: Pt Remaja Rosdakarya*.
- Arifin, H. M. (2014). *Filsafat Pendidikan Islam*.
- Dieser, R. B. (2005). Authentic Happiness: Using The New Positive Psychology To Realize Your Potential For Lasting Fulfillment. *Therapeutic Recreation Journal*, 39(3), 241.
- Efendi, A. R. (2024). *Peran Asatidz Dalam Pembentukan Karakter Santri Di Pondok Pesantren Darul A'mal Kota Metro*. Iain Metro.
- Hadini, H. (2022). Teori Psikologi Positif Dalam Peta Aliran-Aliran Psikologi Pendidikan Serta Implikasinya Dalam Pendidikan Islam. *Jurnal Azkia: Jurnal Aktualisasi Pendidikan Islam*, 17(2).
- Husaini, A. (2020). *Filsafat Ilmu: Perspektif Barat & Islam*. Gema Insani.
- Mandaini, S. (2020). *Penerapan Bi'ah Islamiyyah Dalam Pembentukan Generasi Qur'ani Siswa Di Sdit Khoiro Ummah Pasirmuncang Kecamatan Purwokerto Barat Kabupaten Banyumas*. Iain Purwokerto.
- Munib, A., & Qomar, S. (2022). Korelasi Sistem Linguistik Dengan Psikologi Intuitif Dalam Membangun Karkter Anak. *Jurnal Ilmiah Wahana Pendidikan*, 8(1), 279–285.
- Nurqomah, R. (2021). *Kompetensi Profesionalisme Guru*.
- Rahmah, R., & Yuliawati, R. (2013). Hubungan Kompetensi Guru Terhadap Pengelolaan Lingkungan Belajar Di Ra Kecamatan Tampan Pekanbaru. *Ta'lim Journal: Journal Of Educational Sciences And Teacher Training*, 1(1), 111–129.
- Rohman, H. (2020). Pengaruh Kompetensi Guru Terhadap Kinerja Guru. *Jurnal Madinasika Manajemen Pendidikan Dan Keguruan*, 1(2), 92–102.
- Rosadi, K. M. R. (2021). *Hubungan Antara Dukungan Sosial Dengan Flourishing Pada Mahasiswa Yang Sedang Mengerjakan Skripsi Fakultas Kedokteran Dan Ilmu Kesehatan Universitas Jambi*. Universitas Jambi.

- Sari, I. N., Lestari, L. P., Kusuma, D. W., Mafulah, S., Brata, D. P. N., Iffah, J. D. N., Widiatsih, A., Utomo, E. S., Maghfur, I., & Sofiyana, M. S. (2022). *Metode Penelitian Kualitatif*. Unisma Press.
- Seligman, M. E. P. (2004). *Authentic Happiness: Using The New Positive Psychology To Realize Your Potential For Lasting Fulfillment*. Simon And Schuster.
- Syafi'i, M. P. (2022). *Integrasi Ilmu Agama Dan Ilmu Umum Pada Lembaga Pendidikan Islam (Studi Kasus Di Pondok Pesantren Al-Muhajirin Purwakarta)*. Sekolah Pascasarjana Uin Syarif Hidayatullah Jakarta.
- Wardani, L. M. I. (2020). *Aplikasi Psikologi Positif: Pendidikan, Industri, Dan Sosial*. Penerbit Nem.