

An Exploratory Study of The Resilience On The Education Aspect In Islamic Boarding Schools Dealing With The Covid 19 Pandemics

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Introduction

The only Islamic educational institution or institution that was born from the cultural area of the archipelago is the Islamic Boarding School. The existence of pesantren in the end cannot be separated from the social and intellectual discourse in Indonesia. Pesantren occupies a position as a model of the social system¹ as well as the first and oldest intellectual system in Indonesia.

The existence of pesantren inspired the models and educational systems found today. Uniquely, the existence of pesantren is timeless and obsolete in line with the changing times, including all the consequences of change and its progressiveness. It is not surprising that in the end, Islamic boarding schools became the object of study by researchers and experts from various parts of the world. There are several interesting things that have become the center of attention of Islamic boarding school researchers, among others, are: the model of the pesantren, the Islamic and Indonesian nature that are integrated in the pesantren, the strategies and learning methods.

In addition, the simplicity of its management, the learning system and the manhaj that seem as they are, the relationship between the kiai and the santri as well as the simple physical condition, make the pesantren also about the implementation of the management of the boarding school which is related to educational standards, as well as the social relations of the kiai and santri as well as the circumstances. simple physical structure, making Pesantren a traditional educational institution that has the right to continue to be studied.

This will be even more interesting when you look at the role and progress of Islamic boarding schools for society, the state and mankind, especially in Indonesia. Noting the importance of Islamic boarding schools in the scope of Islamic education in Indonesia, first in this section the researcher will describe the terminology and definitions of Islamic boarding schools.

The presence of PMA Number 30 of 2020 concerning the establishment and implementation of Islamic Boarding Schools Chapter III Article 18 explains that the implementation of Islamic Boarding Schools is carried out with due regard to the

¹ It's said to be a social system, this researcher relies on the assumption that from time to time the role of pesantren is very real in the midst of society, so that it has become a part of the social structure of society that cannot be taken for granted. In addition, in social life, pesantren plays a role and function as an intellectual institution, which teaches Islamic intellectualism and its cultural products and is only owned by this nation..

various peculiarities and uniqueness that reflect the culture, will and ideals, as well as the various types and characters of the pesantren. Distinctiveness and uniqueness here can be exemplified, such as the development of studies, knowledge and skills.²

The existence of Islamic boarding schools in Indonesia will continue to be a concern and will continue to be an interesting topic to discuss. Pesantren as educational institutions, are able to get sympathy and support from the government, this is evidenced by the inclusion of the Pesantren Education system into the National Education System Law no. 20 of 2003 in article 30 and strengthened in government regulation no. 55 of 2007 but there are still gaps, especially in budget allocations.

The birth of the Law. 18 of 2019 provides the flexibility to regulate the implementation of the education function, da'wah function and community empowerment function. Act. 18 of 2019 is the legal basis for the sustainability of Islamic boarding schools in forming, establishing, building and maintaining the integrity of the Unitary State of the Republic of Indonesia, traditions, values, norms, variants, activities, professionalism of educators and education personnel as well as the methodology process for quality assurance of graduates, ease of access for graduates, independence of administration. Pesantren as well as the legal basis for both central and regional governments in providing facilities and developing Islamic boarding schools.³

Law No. 18 of 2019 is an acknowledgment of the services of Islamic Boarding Schools in Indonesia, but on the one hand this is a challenge for Islamic Boarding Schools that is quite difficult in creating opportunities and the quality of Islamic Boarding School graduates. Just like what happened at the Ruqoba Al-Atsary Islamic Boarding School, Banguntapan Bantul Yogyakarta has been able to survive the attacks of modernity caused by the swift currents of globalization which have an impact on almost all lines of people's lives..

In its activities as an Islamic educational institution as well as a social institution, da'wah and struggle, Ruqoba Al-Atsary Islamic Boarding School, Banguntapan Bantul Yogyakarta, actually has the same task as other Islamic Boarding Schools, namely conveying the truth based on the Qur'an and Hadith. However, what differs from the Ruqoba Al-Atsary Islamic Boarding School, Banguntapan Bantul Yogyakarta with other Islamic Boarding Schools in general is the concept and model of its unique education implementation, namely:

First, about the commitment of students. When studying at the Ruqoba Al-Atsary Islamic Boarding School, Banguntapan Bantul, Yogyakarta, it's not just being a student, studying, guiding, then after graduation, it's up to you what you want to do or where you want to do activities. This is done solely as a control and to ensure that the existence of students is truly empowered in the community as agents of social change, especially in Yogyakarta.

The two Ruqoba Al-Atsary Islamic Boarding Schools, Banguntapan Bantul Yogyakarta in the implementation of education and teaching use an emotional approach that is very close to the teachers and caregivers but remains in the corridor between students and their ustadz while still upholding the norms and ethics that apply in the school. Islamic boarding school. In addition to exploring the academic potential of the Ruqoba Al-Atsary Islamic Boarding School students, Banguntapan Bantul Yogyakarta also focuses on developing students' skills in various ways. believes that academic intelligence which has been pursued by schools in general is not the only goal to be achieved. The results of a survey conducted by The National Association of Colleges and Employers, USA, that academic ability indicated by the size of the Grade Point Average (GPA) occupies the 17th position out of 20 factors that influence a person's

² PMA Nomor 30 Tahun 2020 Tentang Pendirian dan Penyelenggaraan Pesantren, 10

³ UU RI. No. 18 Tahun 2019 Tentang Pesantren

success in building a life (career). This means that success in life and career is not solely determined by academic intelligence which has been glorified by almost all schools. The National Association of Colleges and Employers, USA, released Soft skill competencies such as the ability to communicate, integrity and honesty, the ability to work together, intra-personal skills and ethics in order to rank among the top five factors supporting success.⁴

Third, Ruqoba Al-Atsary Islamic Boarding School, Banguntapan Bantul Yogyakarta designed its students to love reading, with a fairly representative library and a very complete collection of books that allow students to enrich their knowledge. The rest of the students are invited to practice what they get through daily practice. This is done to detect early on the potential possessed by the students, especially in terms of reading the holy book Al-Qur'an and the yellow book.

Fourth, Pondok Pesantren Ruqoba Al-Atsary Banguntapan Bantul Yogyakarta declares itself not only as an educational and teaching institution that only transfers knowledge (transfer of knowledge) in programs to educate, guide, direct and strive to provide knowledge of religion, Arabic, general knowledge, qiraah. and tahfidzul qur'an at this time of them are non-paid (free) students who are enthusiastic in maintaining the kalamullah and want to always study, especially in memorizing the Qur'an, preferably the poor and orphans, but more than that is as a means (wasilah) to ground the majesty of Islamic values in the reality of life in the form of a transfer of value. Therefore, this Islamic Boarding School designed an integrated pesantren education model.⁵

From the explanation that the author has described previously, at least it can be concluded that: the resilience or existence of Islamic boarding schools depends a lot on the figure of the kiai in building interaction and commitment with the community so that the existence of Islamic boarding schools becomes the needs of the community itself. This is in accordance with what was conveyed by Mastuhu that an Educational Institution (Pesantren) will succeed when it is able to integrate itself in the midst of society. To this day, Islamic boarding schools are faced with a very basic problem, namely an indication of the absorption of Islamic boarding schools into patterns of globalization and its contestation with market trends and state regulations that have an impact on a fundamental shift in the function of Islamic boarding schools.⁶

However, in the current era, the COVID-19 pandemic has begun to shift the order of the face-to-face learning process to online learning. using online features that seem to have become a substitute for offline or face-to-face learning such as whatsapp applications, google classroom, zoom meetings and others. This shift has also begun to create challenges for teachers or ustadz in carrying out learning and evaluating the learning development of students, due to changes in education including in Islamic boarding schools.

The COVID-19 pandemic still exists and is not over, but the pesantren has scheduled the students to study at the cottage. This of course must go through careful consideration from the pesantren and are required to implement health protocols so that the Covid-19 virus does not enter the Islamic boarding school environment. They are

⁴ Ust. Anam, wawancara 19 Oktober 2021

⁵ Observasi, 20 Oktober 2021 di PP. Ruqoba Al Atsary Bantul Yogyakarta

⁶ Azyumardi Azra, Islamic Education, 127. See also Abdurrahman Wahid, "How to anticipate changes in Pesantren Magazine", Pesantren and Ulama Hari Tomorrow, edition no. 2, (Jakarta: P3M, 1987), 34-51. See also Munawar Sadzali, "Insightful and Unromantic Ulama in Islamic Boarding School Magazine", Pesantren and Tomorrow's Ulama, 29-33. The traditional functions of Islamic boarding schools are the transmission and transfer of religious knowledge, the maintenance of Islamic traditions, and the reproduction of scholars. These three functions are so basic in the pesantren journey. However, these three things are not always maintained in an orthodox manner, but are very flexible, so that it is possible to distance the pesantren from the original purpose of its establishment.

used to being familiar with and carrying out activities together, eating together, sometimes using items also alternately such as borrowing gloves, caps and others, all of which can trigger the transmission of COVID-19. As happened in this Ruqoba Islamic Boarding School. During the activity, students are required to vaccinate, wear masks, keep a distance, wash their hands, and the visit of the guardians of students will be cancelled. These new things that inevitably have to be implemented so that learning can continue, so that in this case the Islamic Boarding School is collaborating with the Covid task force so that pesantren can handle it.⁷

A. Theory Study

A. Islamic boarding school

1. Definition of boarding school

Among the Indonesian people, many people mention the term Islamic boarding school as well as the term pesantren. And the two terms essentially have the same meaning, namely a place where students recite the Koran or gain religious knowledge from a kyai and live in that place. The term pesantren according to Dhofier (1990), it is explained that pesantren comes from the sentence santri with the addition of the initial pe and the suffix an which means the residence of the santri.⁸ Portrait Pesantren is basically a traditional Islamic education dormitory where students live together and study religious sciences under the guidance of a teacher who is better known as a kyai. The dormitories for these students are located in the pesantren complex where the kyai reside. Besides that, there are also worship facilities in the form of a mosque.⁹

Therefore Pondok, Mosque, santri, kyai and teaching of classical books are five basic elements that can explain in simple terms what the true nature of pesantren is. So that it can be said that the meaning of pesantren in terms of that, pesantren is an Islamic educational institution that accommodates a number of santri and female students in the context of studying religious sciences under the guidance of a kyai.¹⁰

2. Islamic Boarding School Education Goals

According to HM Arifin the formation of pesantren can be seen in two objectives, namely:¹¹

a. General purpose

Guiding students to become human beings with Islamic personality. Students with their religious knowledge are able to become preachers in the surrounding community through their knowledge and religion.

b. Special purpose

Preparing students to become pious people in religious knowledge recommended by the kiai concerned and to practice them in society¹²

Meanwhile, according to Mastuhu, the aims of pesantren education are:¹³

⁷ Observasi, 20 Oktober 2021 di PP. Ruqoba Al-Atsary Bantul Yogyakarta

⁸ Kompri, *Manajemen Dan Kepemimpinan Pondok Pesantren*, 1st edn (Jakarta: Prenadamedia Group, 2018) 1

⁹ Herman, 'Sejarah Pesantren Di Indonesia', *Jurnal Al-Ta'dib*, 6.2 (2013), 147

¹⁰ Herman. 148

¹¹ Kompri, 3

¹² Kompri, 4

¹³ Kompri, 4

- 1) Have wisdom according to Islamic teachings
- 2) Have guided freedom
- 3) Ability to self-regulate
- 4) Have a high sense of togetherness
- 5) Respect parents and teachers; love of science
- 6) independent
- 7) Love the simplicity.

3. Characteristics of Islamic boarding schools

The existence (existence) of Islamic boarding schools and their equipment as Islamic institutions, of course have distinctive values that distinguish them from other educational institutions. In reality, the values of Islamic boarding schools developed by Islamic boarding schools are based on divine values and human values.

The emergence and development of Islamic boarding schools as Islamic educational institutions is not in a vacuum, but is always dynamic. The presence of Islamic educational institutions has opened the insight and intellectual dynamics of Muslims. Sociologically, the dynamics of Islamic boarding schools as institutions providing Islamic education can be understood from the following aspects:¹⁴

- a. Orientation
- b. Strategy
- c. Learning Resources
- d. Study method
- e. Institutional conditions
- f. Achievement
- g. Socio-cultural
- h. Challenges and opportunities for Islamic boarding schools in the future

The system displayed in Islamic boarding schools is unique compared to the system applied in educational institutions in general, namely:¹⁵

- 1) Using a traditional system that has complete freedom compared to modern schools, there is a two-way relationship between the kiai and the santri
- 2) Life in pesantren shows the spirit of democracy, because they practically work together to solve their own non-curricular problems
- 3) The santri do not suffer from symbolic diseases, namely the acquisition of degrees and diplomas, because most pesantren do not issue an Ijazah, while students with sincerity enter pesantren without the certificate. That's because their main goal is only to seek the pleasure of Allah SWT
- 4) The boarding school system prioritizes simplicity, idealism, brotherhood, equality, self-confidence and courage to live
- 5) Alumni of Islamic boarding schools do not want to occupy government positions, so they can hardly be controlled by the government

According to Mukti Ali, the characteristics of pesantren are:¹⁶

- a) Relationship between santri and kiai
- b) The submission of the santri to the kiai
- c) The simple Life
- d) Passion to help yourself

¹⁴ Kompri, 29

¹⁵ Kompri, 30

¹⁶ Kompri, 32

- e) Brotherhood
- f) Discipline
- g) Dare to suffer

Meanwhile, the elements of Islamic boarding schools, as stated by Zamarkhsyari Dhofier (1990), consist of 5 elements, namely, cottages, mosques, teaching of classical books, santri and kiai.¹⁷

4. Islamic boarding school typology

Based on the various levels of consistency with the old system and the influence of the modern system, in general, Islamic boarding schools according to the Ministry of Religion of the Republic of Indonesia can be categorized into three forms, namely:¹⁸:

a. Salafiyah Islamic Boarding School

Salaf means "old", "old", or "traditional". Salafiyah Islamic boarding schools are Islamic boarding schools that organize learning with a traditional approach, as has been going on since the beginning of its growth. Islamic religious learning is carried out individually or in groups with a concentration on classical books, in Arabic

b. Khalafiyah Islamic Boarding School ('ashriyah)

Khalaf means "later" or "later", while Ashri means "now" or "modern". Khalafiyah Islamic Boarding School is a boarding school that organizes educational activities with a modern approach through formal education units, both madrasas and schools.

c. Mixed/combined boarding school

This type of Islamic boarding school is a mixture or combination of the above types of Islamic boarding schools, namely Salafiyah and Khalafiyah Islamic Boarding Schools.

5. Islamic boarding schools in the national education system

The beginning of government policies related to education in Islamic boarding schools was the issuance of a joint decree (SKB) of 3 ministers signed by:

- a. Minister of Religion (Prof Dr. Mukti Ali)
- b. Minister of Education and Culture (Lt. Gen. TNI Dr. Teuku Syarif Thayeb)
- c. Minister of Home Affairs (Gen. TNI Retired Amir Machmud)

This SKB is an acknowledgment of the existence of madrasas whose dictums include, among others, the 3 Ministerial Decree that strengthens the position of madrasas, namely madrasah covering three levels:

- 1) MI is at the level of SD, MTs is at the level of SMP, and MA is at the level of SMA
- 2) Madrasah diplomas are considered the same as equivalent public school diplomas
- 3) Madrasa graduates can continue on to higher-level public schools
- 4) Madrasah students can transfer to public schools of the same level¹⁹

Although this decree does not touch the madrasah diniyah, at least there is hope that it will lead to Madin. The 3 ministerial decree was later strengthened by the 2 ministerial decree, between the minister of education and culture and the minister of religion no. 0299/U/1984 (DIKBUD);

¹⁷ Kompri, 33

¹⁸ Kompri, 38

¹⁹ Kompri, 53

045/1984 (Religion) of 1984 concerning the regulation of standardization of the general school curriculum and madrasa curriculum. Its contents include:

Equalization of the quality of madrasa graduates who can continue their education to higher public schools

The enactment of Law Number 20 of 2003 concerning the National Education System is due to the desire to improve the quality of education, so that it can reach a level that is equal to or even exceeds the quality of education found in other countries. The law does not only cover formal education, but also includes religious education, namely:²⁰

- a) Madrasah diniyah
- b) Boarding school
- c) Non-formal early education, namely:
 - i. recitation of the taklim assembly book,
 - ii. Al-qur'an education
 - iii. Diniyah takmiliyah,
 - iv. Other similar forms

6. Islamic boarding school curriculum development

The current educational curriculum in Islamic boarding schools is not only focused on classical books (read: religious knowledge) but also includes more and more general subjects and skills in pesantren. At this time, the dichotomy is starting to become unpopular, some pesantren have even established general education institutions under the ministry of education. national RI

The development of a pesantren education curriculum that continuously involves all components is something that is absolutely necessary to do so that it is not relevant to the real needs faced by the Islamic education community which tends to continue to experience a process of transformative dynamics.

Therefore, the transformation of the curriculum in the pesantren education system is also carried out in its development, with an estimate of:²¹

- a. Islamic basic material with Islamic knowledge; a series of trio components of Islamic teachings in the form of faith, Islam and ihsan or doctrine, rituals, and mysticism have become the attention of the pioneering kiai of pesantren as a curriculum taught to their students.
- b. Basic material additions and details; The pesantren curriculum has developed to become wider again with the addition of knowledge which is still an element of the subject matter taught in the early days of its growth.
- c. Curriculum orientation narrowing; In general, the division of expertise in the pesantren environment has given birth to pesantren products which range from: nahwu-sharaf, fiqh, aqa'id, tasawuf, hadith, tafsir, Arabic and so on.

Method

1. Approach and Type of Research

²⁰ Kompri, 54

²¹ Kompri, 121

The approach used in this research is qualitative research. In qualitative research it is more naturalistic because to get the meaning behind the subject under study, both thoughts, behavior and attitudes holistically by describing them in the form of words and language, in a special natural context and utilizing various scientific methods.

The researcher uses a descriptive qualitative approach with the aim of, firstly describing and revealing, secondly describing and explaining research data. In this way, it is hoped that the research carried out can describe the condition of the object objectively and be able to reveal it to the surface and be able to explain it objectively as well.

The research approach used in this research is a case study. Case study research focuses attention on one particular object that is raised as a case to be studied in depth. Case study model research emphasizes the depth of understanding of the problem under study.

This research approach is qualitative research (qualitative research). This qualitative research as proposed by Bogdan and Biklen²² also Lincoln and Guba²³ is research that is identified based on its form that produces descriptive data in the form of written or spoken words of people and observed behavior. Qualitative research is a method for exploring and understanding the meaning that a number of individuals or groups of people derive from social or humanitarian problems.

This research is said to be a qualitative research because it has several characteristics including: (1) Natural Setting (natural environment). Researchers collect field data in locations where participants experience the problem under study. Researchers did not bring individuals into the laboratory or places and situations that had been previously set, nor did they distribute instruments to them, but did face-to-face interactions throughout the study. (2) Researcher as key instrument. (3) Multiple sources of data. (4) Inductive and deductive data analysis (5) Participants meaning (6) Emergent design (7) Reflexivity (8) Holistic account (overall view).²⁴

In addition, as explained by Suprayogo and Tobroni²⁵ This research is categorized as qualitative research because it is understanding (understanding) the phenomenon, not explanation (explaining, explaining). The researcher wants to understand (how to understand) the problem under study, not explain (how to explain) the causal relationship as in quantitative research. Therefore, the researcher treats society as a subject, not as an object of research.

While this type of research is a phenomenological approach. Phenomenological studies describe the general meaning of a number of individuals to their various life experiences related to concepts or phenomena.²⁶ The researcher aims to reduce the individual experience of the phenomenon to a description of the universal essence or essence.

The main characteristics of phenomenology include: (1) Emphasis on the phenomenon to be explored from the point of view of a single concept or idea.

²²R.C Bogdan and SK Biklen, *Qualitative Research For Education an Introduction to Theori and Methods* (London: Allyn and Bacon. Inc, 1998), 4.

²³Yona S Lincoln and Egon G Guba, *Naturalistic Inquiry* (London: Sage Publication, 1985), 5.

²⁴Jhon W Creswell, *Research Design, Qualitative, Quantitative, and Mixed Methods Approaches*, 4th ed. (Yogyakarta: Pustaka Pelajar, 2016), 247.

²⁵Imam Suprayogo and Tobroni, *Metodologi Penelitian Sosial-Agama* (Bandung: PT Remaja Rosdakarya, 2003), 163.

²⁶Jhon W Creswell, *Qualitative Inquiry & Resaearch Design : Choosing Among Five Approach*, 3rd ed. (Yogyakarta: Pustaka Pelajar, 2014), 105.

(2) Exploration of the phenomenon in groups of individuals who have all experienced the phenomenon. Hence a heterogeneous group was identified from 3 to 15 individuals. (3) A philosophical discussion of the basic idea is involved in this study. (4) The data collection procedure uses interviews with individuals who experience the phenomenon, while also using various sources, namely observations and documents. (5) Data analysis follows a systematic procedure that moves from a narrow unit (important statement) to a wider unit (a unit of meaning) then to a description that summarizes two elements, namely "what they have experienced and "how" they experienced it. (6) This research ends with a descriptive section that discusses the essence or essence of the individual's experience.

The research design used in this research is a case study design. The case studied is the survival factors of the Ruqoba Al-Atsary Banguntapan Pesantren, Bantul, Yogyakarta.

2. Research location

This research was conducted at Ruqoba Al-Atsary Islamic Boarding School, Banguntapan Bantul Yogyakarta. This location was chosen based on the following considerations:

First, the resilience or existence of Islamic boarding schools during the pandemic still uses offline learning. So far, a lot has depended on the figure of the kiai in building interaction and commitment with the community so that the existence of Islamic boarding schools becomes the needs of the community itself. This is in accordance with what was conveyed by Mastuhu that Educational Institutions (Pesantren) will succeed when they are able to integrate themselves in the midst of society.

Second, this Islamic boarding school has been proven to be able to carry Islamic boarding schools through various challenges in their development so that they are able to survive and become a reference for the people of Banguntapan Bantul Yogyakarta and surrounding areas in terms of the quality of their education. This is evidenced by the many achievements both academic and non-academic he has achieved.²⁷

Third, the creation of a harmonious relationship between the community and the Islamic boarding school not only in terms of education, but also in terms of community empowerment both economically, socially and politically. In terms of economic empowerment, the kiai have been able to establish cooperatives and various business units by involving a number of community leaders. From a social perspective, the kiai have been trusted by the community as people who are listened to for advice and become teachers for the surrounding community, while from a political perspective, the kiai also have a role in determine the direction of regional development policies.²⁸

3. Researcher Presence (Key Intrumen)

The presence of researchers in this study is as a key instrument to conduct observations in the field, namely in the context of planning, reviewing and participating in observations. As explained by Moleong, the position of a qualitative researcher is complicated, he is a planner, implementer of data collection, analyst and interpreter of data and finally becomes a reporter for the results of his research.²⁹

4. Research Subject

²⁷ Observasi, 20 Oktober 2021

²⁸ Observasi, 20 Oktober 2021

²⁹ Ilexy J Moleong, *Metodologi penelitian kualitatif* (Bandung: PT Remaja Rosdakarya, 2008), 168.

The research subject is the source from which the data is obtained. Source of data according to Suharsimi³⁰ can be classified into 3, namely person, place and paper. Person is a source of data in the form of people who can provide data in the form of oral answers through interviews. In addition to verbal answers, gestures and behavior³¹ can also be included in person. The person in this case is the informant who in this study was determined using purposive sampling technique.³² The purposive sampling size is determined on the basis of the theory of saturation (the point in data collection when new data does not bring additional insight to the research problem). However, the next informant or key person will be determined along with the development of the review and analysis of research results during data collection.³³ The informants in this study include: Kiai, boarding school administrators, dormitory leaders, ustadz, students, the surrounding community, and stakeholders who are actors in the development of Ruqoba Al-Atsary. The data to be obtained are in the form of visual and audio experiences related to the toughness of the pesantren being studied.

5. Data Sources

The data in this study are all data in the form of sentences, words or images obtained through observation, interviews, documentation, and audio-visual materials. In this study the data in question are in the form of: a) Pesantren's routine activities during the pandemic, b) What are the factors that make this pesantren tough.

These data can be obtained through documents, notes, and visual materials (photography) coupled with the results of observations and interviews.

The source of data in this study is data related to research variables taken from respondents, namely primary data, namely data sources that directly provide data to data collectors. In this case, it is the result of observation and in-depth interviews with research subjects. Researchers have determined data sources, namely: kiai, several ustadz, students and community leaders. Secondary data, namely the results of studies through documentation, and audio-visual materials (photography and others) regarding the resilience of Islamic boarding schools during the pandemic.

For the purposes of data triangulation, the researchers also took data from several alumni and guardians of students. Meanwhile, as supporting data, the researcher took data from the library, archive books, and reports on the educational activities of the Ruqoba Al-Atsary Banguntapan Islamic Boarding School, Bantul, Yogyakarta.

The data and data sources in this study are all data related to the research theme taken from respondents, the results of observations and in-depth interviews with research subjects.

B. Result and Discussion

The purpose of this study was to obtain information and describe it regarding the readiness of the Ruqoba Al-Atsary Islamic boarding school in

³⁰Arikunto Suharsimi, *Prosedur Penelitian suatu pendekatan prraktif* (Jakarta: PT Rineka Cipta, 2010), 172.

³¹R.C Bogdan and Steven J Taylor, *Pengantar Metode Kualitatif, Pendekatan Fenomenologi Pada Ilmu-Ilmu Sosial* (Surabaya: Usaha Nasional, n.d.), 19.

³²Sugiyono, *Metode Penelitian Pendidikan : Pendekatan Kuantitatif, Kualitatif dan R&D*, (Bandung : Alfabeta, 2010), 300-301.

³³Burhan Bungin, *Penelitian Kualitatif, Komunikasi, Ekonomi, Kebijakan Publik dan Ilmu Sosial Lainnya*, Kedua (Jakarta: Prenada Media Group, 2007), 108.

carrying out teaching and learning activities in the pandemic era welcoming the New Normal. all information provider responses are original citations, and they have been quoted as stated by the respondents.

One from and the other respondent (6R) gave a statement; The readiness of the Ruqoba Al-Atsary Islamic boarding school in carrying out teaching and learning activities in the pesantren complex, first emphasizes the appeal of the Ministry of Religion regarding adherence to the application of health protocols, the statement of the respondent (R1)

“kegiatan belajar mengajar yang dilakukan di pondok pesantren Ruqoba Al-Atsary dengan mengikuti protokol kesehatan Seperti menggunakan masker, membudayan cuci tangan memakai sabun yang disediakan di area asrama, kelas, halaman sekolah, pintu masuk kelas, dan tempat-tempat yang menjadi jangkauan intraksi siswa. jaga jarak minimal 1m. memberikan anjuran kepada siswa untuk konsumsi air /hari 8 gelas, dan mengkonsumsi sayur dan buah untuk menjaga stamina imunitas tubuh. sebelum para santri memasuki komplek pesantren terlebih dahulu pesantren menyediakan alat rapid tes untuk memastikan kondisi sehat para santri”

For Islamic boarding schools that have carried out face-to-face learning during the pandemic, the guidelines from Victory stipulate that the leadership of the pesantren must coordinate with the task force officers for the acceleration of the handling of Covid-19 in the area, and health service facilities, or the local health office. According to the Minister of Religion Fachrul Razi, this coordination needs to be carried out for the purpose of ensuring the health conditions of students are safe from Covid-19. "If someone is unwell, immediately take security steps according to the instructions of the health service facility or the local health office."³⁴ This coordination is also important to check the condition of the boarding school dorms, checks are carried out to ensure that the health protocols have been implemented. Islamic boarding schools and religious educations that have held face-to-face learning must also comply with health protocols as well as possible.

Provisions for the implementation of teaching and learning activities in religious schools with dormitories and non-boarding houses are regulated in the guidelines of the Indonesian Ministry of Religion and the Indonesian Ministry of Education and Culture. The goal is to sterilize the movement for healthy living for educators and students, as an effort to break the chain of spread and transmission of Covid-19. Religious education such as Islamic boarding schools that have carried out face-to-face teaching and learning activities are emphasized to follow the guidelines that have been compiled and regulated by the Ministry of Religion, including "if someone is unwell, immediately take security steps according to the instructions of the health service facility or the local health office".³⁵

1. Education Implementation System and Efforts to Prevent Covid-19 Transmission at Ruqoba Al-Atsary Islamic Boarding School in the Pandemic Era

The government has announced a scheme of teaching and learning activities during the implementation of the New Normal. According to Minister of Education and Culture Nadiem Makarim, only schools in the green zone are allowed to hold face-to-face teaching and learning activities

³⁴ Disampaikan oleh Menteri Agama pada tanggal 18 bulan 6 tahun 2020.

³⁵ Disampaikan oleh Menteri Agama pada tanggal 18 bulan 6 tahun 2020

and even then with strict health protocols. Currently, only about 6 percent of students are in the green zone area. While the other 94 percent are spread in the red, orange, and yellow zones. In addition, the school will be opened gradually. Starting from the junior-high school level and the equivalent and followed by the SD/MI equivalent two months later, and the PAUD-equivalent level four months later.

If, then the rotation of the area changes its status to a yellow, orange, or red zone, face-to-face teaching and learning activities must be stopped. After the area was green again, the school's opening scheme was repeated from scratch. Meanwhile, at the University level, online learning will still be carried out, except for practical activities related to student graduation requirements. For example, activities in laboratories, workshops, studios, practicums to graduation. The reason is that Universities have the potential to adopt distance learning more easily than secondary and primary education. All colleges are still online.

In addition to the school opening schedule starting from SMA/SMK/MA, the Ministry of Education and Culture also regulates the maximum number of students in a class. For middle school and elementary school, it is limited to a maximum of 18 students per class, while for SLB and PAUD a maximum of 5 people per class. The distance between students at the elementary / junior high / high school level is set at least 1.5 meters. Meanwhile for PAUD level, students must be at least 3 meters apart while in class” so automatically schools that go through this transition period must carry out a shifting process. Must shift. And we give freedom for educators to be what the shifting looks like. daily, weekly or batch. Although schools have reopened, only teaching and learning activities are allowed in the classroom. As for other activities such as extracurricular activities, sports, and the canteen is not allowed to open yet.³⁶

The implementation of teaching and learning activities at the Ruqoba Al-Atsary Islamic Boarding School is systematized by complying with the recommendations of health protocols to expedite the process of learning activities, and the implementation of teaching and learning at the school and Madrasa education levels, which requires/requires stakeholders of the education component and students to implement the pesantren's appeal, such as discipline. use, masks, maintain distance, diligently wash hands and maintain environmental cleanliness in order to break the chain of spread of covid-19. The provisions are regulated as follows a). The health protocol provisions that apply to non-boarding religious education also apply to Islamic boarding schools and boarding religious education. b). Clean the room and the environment on a scale c). Provide a means of washing hands using soap with running water in the classroom, teaching room, gate, every room/dormitory, dining room and other frequently accessed places and hand sanitizer. d). Installing health messages on how to wash hands properly, how to prevent transmission of Covid-19, cough/sneeze etiquette, and how to use masks. pasted in strategic places such as doors and others. e). Cultivate the use of masks, keep your distance, wash your hands with soap, and apply proper coughing and sneezing etiquette. f). For those who are not healthy or have a history of visiting countries or areas affected by Covid-19 in the last 14 days, they must immediately report themselves to the pesantren and

³⁶ Nadiem Makarim, Kementerian Pendidikan dan kebudayaan, *Persiapan Pembelajaran Era New Normal* (KumparanNEWS; konten Redaksi Kumparan. PT Dynamo Media Network), 2020.

education administrators.

It urges the use of holy books and personal teaching materials, as well as using personal worship equipment that is washed regularly. perform physical activities, such as exercise every morning, exercise, and community service on a regular basis while maintaining a distance, and recommend eating healthy, safe and nutritionally balanced foods. conduct an examination of the health condition of the residents of the education unit at least once a week and observe the general condition on a regular basis. people with temperatures over 37.3 degrees Celsius are not allowed to enter the classroom and/or dormitory room, and the pesantren immediately contact the health officer at the local health service facility.

Respondent (R2) gave a statement:

“ada dua sistem pembelajaran yang diterapkan pondok Ruqoba Al-atsary untuk sekolah Paud RA dan SD menerapkan pembelajaran Online belajar di rumah gurunya memberikan pembelajaran yang dikerjakan di rumah berbasis online. sementara Sekolah menengah pertama, (Mu’adalah), madrasah Aliyah melaksanakan kegiatan belajar mengajar secara Tatap muka”

The learning system at Ruqoba Al-Atsary Islamic Boarding School has 2 dimensions of multi-technique application. The first; for the PAUD, RA, and SD levels, the learning system uses online-based learning techniques, how each teacher provides learning materials to students directly to be done at home. This policy is a concrete step for pesantren to align government policies with pesantren policies in an effort to activate face-to-face learning activities and carry out teaching and learning activities in stages.

Second. at the first level school (Mu'a), Madrasah Aliyah. teaching and learning activities are carried out face-to-face while still paying attention to the health protocol recommendations. the criteria for implementing learning in the RQ Islamic boarding school there is no reduction in the learning system including theoretical completeness compiled through the RPE Prota, Promis RPP according to the Education calendar, such as simplification of the curriculum that must be carried out in student teaching and learning activities. which emphasizes the Simple learning method. This is only done during this pandemic. The government recommends that learning activities be reduced even though they do not meet the standards of theoretical completeness, teachers are required to take strategic steps in presenting learning to achieve student learning competencies, even though without being passed by presenting theoretical completeness as a demand. The advantage of students who carry out teaching and learning activities in Islamic boarding schools is that there is no reduction in the learning system according to curriculum standards. because of the configuration of the students living. The implementation of learning activities at the cottage is the same as carrying out learning at home with family.

But at the Ruqoba Al-Atsary Islamic boarding school there is no need to apply simple learning by only presenting the essence of learning to achieve competence. why is that, because the atmosphere of teaching and learning in Islamic boarding schools and schools outside the boarding school is not the same, the condition of education in Islamic boarding schools is the same as the atmosphere of family gatherings. the santri and kiai, are in the pesantren complex, the santri are not allowed to leave the pesantren without being

accompanied by urgent interests and syar'i Udzur. while teachers from outside teach. must first do a Rapid Health Test and not be given space to make physical contact with students such as shaking hands, and lingering in the pesantren complex. guardians of students are not allowed to meet their children directly at the boarding school as long as the pandemic has not ended, if there are guardians of students who want to send their children, they can only be entrusted to the boarding school officer on duty at the gate. The Islamic boarding school issued a ma'lumat about the prohibition for general guests, alumni sympathizers not to visit the Islamic boarding school until the Covid-19 pandemic ended. This policy is carried out as an effort to prevent the spread of Covid-19.

2. Efforts to Prevent Transmission of Exposure To Covid-19 Ruqoba Al-Atsary Islamic Boarding School

We have been living in the Corona Virus Disease 2019 (Covid-19) pandemic for several months which requires us to take anticipatory measures as a preventive measure against exposure to Covid-19 transmission. Likewise, the central and regional governments synergize to take preventive steps by implementing a physical distancing and social distancing system, using masks, washing hands regularly with soap, consuming enough vegetables, consuming eight glasses of water a day, and not going out of the house without any need. urgent, it can also be actualized in the world of boarding schools.

Respondent (R3) gives statement

"Untuk menghindari sebaran Covid-19. pesantren Ruqoba Al-Atsary mengikuti protokol kesehatan yang sudah ditetapkan oleh pemerintah"
Disamping mengikuti sesuai yang dianjurkan protokol kesehatan, wali santri tidak boleh masuk pesantren, melakukan kontak fisik secara langsung kepada anaknya. santri baru yang diantar oleh walinya hanya dibatasi 2 orang untuk wali santri yang mengantarkan anak-anaknya. dengan terlebih dahulu melakukan Rapat Tes kesehatan untuk memastikan kondisi kesehatannya. santri tidak diperbolehkan berbelanja ke pasar umum."

The learning at home movement is a solution that is a solution to break the chain of the spread of the Corona Virus as the policies of the central and regional governments that have been integrated through village and hamlet level leaders to be accelerated to all people in the country. the actualization of the movement at home can only be applied in the world of Islamic boarding schools. because Islamic boarding schools carry out all teaching and learning activities only in the pesantren complex. students are not allowed to leave the fence. and make direct physical contact with the community.

C. Kesimpulan

Teaching and learning activities carried out at the Ruqoba Al-Atsary Islamic boarding school were carried out by following the health protocol. Such as using masks, cultivating hand washing with soap provided in dormitories, classrooms, school grounds, entrances, classrooms, and places that are within the reach of student interaction. keep a minimum distance of 1m. give advice to students to consume 8 glasses of water / day, and consume vegetables and fruit to maintain immune stamina. before the students enter the pesantren complex, the pesantren first provides a rapid test kit to ensure the healthy condition of the students, after

that students are prohibited from leaving the boarding school unless there is Udzur Syar'i. The habit of tahajjud prayer and the culture of clean living also support the resilience of the pesantren to face the COVID-19 pandemic.

The advantage of students who carry out teaching and learning activities in Islamic boarding schools is that there is no reduction in the learning system (simplification of the curriculum with a simple learning system without having to be tied to theoretical completeness). the implementation of teaching and learning activities for students in the pesantren remains in accordance with curriculum standards. because of the configuration of the students living.

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