

The Existence and Durability of Pesantren During The COVID-19 Pandemic

Moh Ashif Fuadi

Universitas Islam Negeri Raden Mas Said Surakarta, Indonesia

Email : moh.ashiffuadi@iain-surakarta.ac.id

Abstract: *The COVID-19 pandemic affects all elements of life. The impact is not only in the economy and health sector but also in education. Pesantren also get impact from the COVID-19 pandemic. Pesantren is one of place to educate students to learn religious science from teacher that is called kyai. The five basic elements education in pesantren are kyai, santri, dormitory, mosque, and kitab. This research discusses mitigation efforts towards the impact of the COVID-19 pandemic and the durability of continuity about activities in pesantren. By collecting relevant library research and information about handling pandemics in pesantren through online media and associating it with the structural functionalism approach Talcott Parsons AGIL (adaptation, goal attainment, integration, latency) where the social system is always related to the interrelated elements so pesantren will durability in carrying out its functions. The result of this research is the impact of the pandemic in pesantren causes several mitigation measures through health protocol applied to varying levels to prevent pesantren clusters; there are three channels of entry of the COVID-19 virus that has the potential to occur pesantren; and pesantren can be more responsive in dealing with the COVID-19 pandemic thorough the AGIL approach.*

Keywords: *existence, durability, AGIL, COVID-19, pesantren*

Abstrak: *Pandemi COVID-19 berdampak kepada seluruh elemen kehidupan. Dampak yang dirasa bukan hanya pada sektor ekonomi dan kesehatan, namun juga dampak kegiatan pendidikan di pesantren. Tempat tersebut menjadi kawah candradimuka untuk mendidik para santri belajar ilmu agama melalui pendidikan seorang kiai. Lima elemen dasar pesantren yakni kiai, santri, asrama, masjid, dan kitab kuning menjadi pokok kesatuan dalam aktivitas pesantren. Penelitian ini membahas tentang upaya mitigasi dampak pandemi COVID-19 dan daya tahan keberlangsungan kegiatan di pesantren. Dengan mengumpulkan penelitian terdahulu library research yang relevan dan informasi penanganan pandemi di pesantren melalui media online serta mengaitkannya dengan pendekatan fungsionalisme struktural Talcott Parsons AGIL (adaptation, goal attainment, integration, latency) dimana sistem sosial selalu berkaitan dengan elemen-elemen yang saling berkaitan sehingga pesantren akan memiliki daya tahan dalam menjalankan fungsinya. Hasil dari penelitian ini adalah dampak pandemi di pesantren menyebabkan beberapa langkah mitigasi melalui penerapan protokol kesehatan diterapkan dengan level yang berbeda-beda untuk mencegah kluster pesantren. Selain itu terdapat tiga saluran masuknya virus COVID-19 yang*

potensial terjadi pesantren dan melalui pendekatan AGIL, pesantren bisa lebih tanggap dalam menghadapi pandemi COVID-19.

Kata kunci: *Eksistensi, Daya Tahan, AGIL, COVID-19, Pesantren*

INTRODUCTION

At the end of 2019, the world was shocked by the discovery of the virus in Wuhan, China. The virus is called coronavirus, which then on February 11, 2020, WHO put a new name to that virus become Coronavirus disease or COVID-19.¹ The virus can be infected from human to human and has spread widely in China and more than 190 countries, including Indonesia. In March 2020, WHO declared COVID-19 as a global pandemic. The rapid transmission of the virus to date has infected more than 100 million people worldwide.² COVID-19 is a virus that causes diseases ranging from mild to severe symptoms and has common signs and symptoms of infection, including respiratory disorders such as cough, fever, and shortness of breath. Some people only experience mild symptoms. In certain cases, the virus can cause pneumonia and difficulty breathing which can be fatal. Each country is equally trying to prevent and eliminate this virus, including in Indonesia. The public must always adhere to health protocols and comply with regulations or policies that the government has set. COVID-19 has an impact in various areas of life, including in pesantren.

Most of the pesantren in Indonesia are concerned because they are faced with a situation that has never been imagined before, namely pandemic COVID-19. The case required the pesantren to isolate the students from the activities of exiting pesantren that could potentially carry the virus. In addition, the need to put

¹Yuliana, "Corona Virus Diseases (Covid -19); Sebuah Tinjauan Literatur," *Wellness and Healthy Magazine*, Volume 2, No. 1, (2020): 187, <https://doi.org/10.2307/j.ctvzxxb18.12>.

²Shulby Yozar Ariadhy et al., "Pelatihan Pembelajaran Jarak Jauh di Era Pandemi Covid-19," *Anoa : Jurnal Pengabdian Masyarakat Sosial, Politik, Budaya, Hukum. Ekonomi*, Volume 1, No. 3, (2020): 221, <https://doi.org/10.52423/anoa.v1i3.13640>.

clean and healthy living behaviors to santri (students at pesantren) is the most effective way to keep santri from transmitting COVID-19.³

A high level of vigilance should be carried out by pesantren managers lately in some areas found cluster transmission COVID-19 in pesantren. The Ministry of Religious Affairs released 1489 santri that infected the COVID-19 virus, the number spread across 28 pesantren in 28 provinces. In the Sleman Special Region of Yogyakarta was founded 48 cases of COVID-19 in three pesantren.⁴

One of pesantren in Blokoagung, Pesantren Tegalsari Banyuwangi District, there were 622 positive cases of COVID-19.⁵ The vice President Kiai Ma'ruf Amin warned about of the potential of this COVID-19 Cluster in July 2020. According to Ma'ruf Amin, pesantren can be the latest clusters if not prevention, especially when new or old santri return to pesantren after go home. Especially in the tradition of pesantren, the santri sleeping in groups of one room can be five people to dozens of santri.⁶

The manager of pesantren must be responsive and swift if pesantren becomes cluster COVID-19 so pesantren is temporarily closed for the safety of students and learning process have to do by online. The government is also required to help more deftly prepare the location for quarantine. All students must carry out health protocols that the government has urged to carry out daily activities in pesantren with adequate rest and take vitamins to increase their immunity.

³Henri Setiawan et al., "Pendidikan Kesehatan Perilaku Hidup Bersih dan Sehat di Pondok Pesantren," *Madaniya*, Volume 1, No. 3, (2020): 124. Lihat juga Mey Susanti AS et al., "Penerapan Program Perilaku Hidup Bersih dan Sehat (PHBS) Sekolah dalam Mengantisipasi Penyebaran Wabah Covid-19 di SDN 3 Rembitan," *TRANSFORMASI: Jurnal Pengabdian Pada Masyarakat*, Volume 1, No. 1, (2021): 2.

⁴Binti Mufarida, "1.489 Santri Terpapar Covid-19, Tersebar Di 28 Pesantren," *sindonews.com*, 2020, <https://nasional.sindonews.com/read/187430/15/1489-santri-terpapar-covid-19-tersebar-di-28-pesantren-1601968204>.

⁵Ardian Fanani, "Total Ada 622 Santri Positif Covid-19 di Klaster Ponpes Darussalam Banyuwangi," *Detik.com*, 2020, <https://news.detik.com/berita-jawa-timur/d-5155615/total-ada-622-santri-positif-covid-19-di-klaster-ponpes-darussalam-banyuwangi>.

⁶Abdul Muhaemin, "Ma'ruf Amin: Pesantren Berpotensi Jadi Klaster Baru Virus Corona, Ini yang Saya Lebih Takutkan," *Pikiran Rakyat*, 2020, <https://www.pikiran-rakyat.com/nasional/pr-01602665/maruf-amin-pesantren-berpotensi-jadi-klaster-baru-virus-corona-ini-yang-saya-lebih-takutkan>.

In pesantren, the students live in one place and it would be impossible to keep santri away from the crowd. The efforts of pesantren are to ensure the cleanliness of the environment, always provide health services for students, prepare isolation facilities when there is a student identified to experience symptoms of the virus, and coordinate with the surrounding Health Service.

Furthermore, the number of santri in Indonesia is as much as 18 million. As many as 5 million *santri mukim* (students who stay in pesantren) and 13 million *santri kalong* (students not stay at pesantren). In addition, the government must care for the health of pesantren with such a large number of about 28,000 pesantren which actually also Indonesian citizens.⁷ The presence of government is important to prepare safe the pesantren from COVID-19. In terms of the readiness of facilities in pesantren sanitary conditions and health, facilities are still minimal. At the same time, santri from various cities of the country that came from Sabang to Merauke, even those from abroad, such as Pesantren Temboro Magetan East Java which had become a COVID-19 cluster at the beginning of the pandemic in Indonesia.

Previous studies that related to resilience and pesantren policy in the COVID-19 pandemic are quite a lot. But it has not been explained in detail the level of handling in pandemic mitigation in pesantren. Erpin Harahap stated the resilience of pesantren strengthened by the ability of santri to keep learning and staying in pesantren and support from parents, as well as good cooperation with the local community health team and regional government.⁸ According to Dian Uswatun, the implementation of new habit adaptation and the implementation of health

⁷Beni Dwi Komara, Heri Cahyo Bagus Setiawan, and Aries Kurniawan, "Pemberdayaan Santri Melalui Kewirausahaan dan Kemampuan Penguatan Keunggulan Produk Berbasis Pada Kearifan Lokal," *JRE: Jurnal Riset Entrepreneurship*, Volume 3, No. 2, (2020): 15.

⁸Erpin Harahap and Nur Halimah, "Studi Eksploratif Ketahanan Pondok Pesantren Dalam Menghadapi Pandemi Covid-19," *Rausyan Fikr: Jurnal Pemikiran Dan Pencerahan*, Volume 17, No. 2, (2021): 102, <https://doi.org/10.31000/rf.v17i2.4900>.

protocols in education policy in Pondok Pesantren Al Muayyad Surakarta Central Java during the COVID-19 pandemic, in general, has followed and referred to the government policy on the implementation of education in pesantren. The challenge in implementing education policies in the COVID-19 pandemic is the strategy of pesantren to remain continuous, so the discipline in behaving clean and healthy lives is maintained, even though the COVID-19 pandemic has ended.⁹ Based on the two previous studies, there are not discuss the level of handling the COVID-19 pandemic in pesantren, especially in sociological approaches.

Based on this background, this research focused on (1) how the existence of pesantren amid the impact of the COVID-19 pandemic and its preventive mitigation efforts; (2) The durability of pesantren in response to the COVID-19 pandemic through Talcott Parsons structural functionalism approach with the formulation of AGIL (adaptation, goal attainment, integration, latency).

METHODS

This research used library research from article journal, proceedings, books which are relevant to the theme of pesantren in the midst of COVID-19. But researcher also observed directly at some nearby boarding schools to corroborate data analysis. In addition, researcher also searched the information from internet sources or websites that are faster or up to date, such as national online news and mainstream online media that reporting the COVID-19 pandemic, especially in pesantren.

Researcher did the observation at Pesantren Darul Huda Mayak Ponorogo. That pesantren has applied a high level of health protocols so that the flow in and out of santri is so tight. The second observation was done at Pesantren Al-Barokah Mangunsuman Ponorogo, with hundreds of students and many activities outside, this pesantren is not so tight in implementing health protocols

Furthermore, to analyze the durability of pesantren during the COVID-19 pandemic, Talcott Parsons' functional theory of structuralism approach was used

⁹Dian Uswatun Hasanah, Ahmad Alfi, and Dwi Kurniasih, "Kebijakan Pendidikan Di Pondok Pesantren Al Muayyad Surakarta Selama Pandemi Covid-19," *Jurnal Pendidikan Islam Al-Ilmi*, Volume 4, No. 1, (2021): 73, <https://doi.org/10.32529/al-ilmi.v4i1.780>.

with the AGIL model (adaptation, goal attainment, integration, latency) to look the durability of pesantren during the COVID-19 pandemic. American sociologist Talcott Parsons and his students in the 1950s initiated the functionalist structural theory because it could be applied to understand any system. Starting from Marx Weber's sociological pattern, Parsons developed structural-functionalism based on his framework and belief that shared norms and values in systems are the key to systemic survival. Parsons provided four conditions for social systems to achieve system stability: adaptation, goal attainment, integration latency, or AGIL.¹⁰

RESULT AND DISCUSSION

Maintaining the Existence of Pesantren in Indonesia in the COVID-19 Pandemic

In March 2020, the Indonesian President, through Presidential Decree No. 12 of 2020, designated the COVID-19 outbreak as a national disaster.¹¹ To resolve the impact of COVID-19 so the government applied Large-Scale Social Restrictions or *PSBB*. In accordance with the *PSBB* law is set by the health minister who coordinates with the head of task force COVID-19 and regional authorities. Based on the decision, the government began implementing *lockdowns* to suppress the spread of the COVID-19 virus.¹²

The government has set restrictions on society activities or the third-period emergency *PPKM* in Java-Bali to July 20, 2021, and will be extended to adjust the situation. A year earlier, the government imposed large-scale social restrictions or

¹⁰Anthony Ebonyi and Anne Abok, "Sociological Assessment of the Perception of Nigerians on the Coronavirus Disease (Covid-19) Pandemic," *International Journal of Research and Scientific Innovation (IJRSI)*, Volume 7, No. 5, (2020): 193.

¹¹M. Reza Baihaki and Siti Nurhalimah, "Proportionality Principles on the Policy of Inmates Assimilation and Integration amid the Covid-19 Pandemic," *National Law Magazine*, Volume 50, No. 2, (2020): 226.

¹²Humas, "Presiden Putuskan Pembatasan Sosial Berskala Besar Opsi Atasi Dampak Covid-19," setkab.go.id, 2020, <https://setkab.go.id/presiden-putuskan-pembatasan-sosial-berskala-besar-opsi-atasi-dampak-covid-19/>.

PSBB at first glance, it looks the same, but there is a difference between the two. The term Social Restriction changes over time. At first, *PSBB* changed to *PPKM* (enacting restrictions on community activities) ranging from micro, emergency, and levels 1-4. Regarding emergency, *PPKM* rules are not much different from *PSBB*; for an emergency, *PPKM* office activities apply for 100% *work from home* or *WFH* for the non-essential sector. For the essential sector, 50% and the critical sector can operate 100% of the workplace. While *PSBB* last year only the essential sector can operate 100%. There is a difference in the categorization of the office sector in the period of *PSBB* and emergency *PPKM*.¹³

In education policy, learning during emergency *PPKM* and *PSBB* is carried out 100% online. As for sector economics, malls or other shopping centers are all closed except for fulfilling basic needs. Restaurants and cafes, including those inside the mall, both emergency *PPKM* and *PSBB*, are limited to serving delivery massages and wraps related to places of worship when the emergency *PPKM* and *PSBB* are closed. There is a slight difference in the emergency *PPKM* transportation permit allowing public transportation to carry passengers a maximum of 70% capacity. While when *PSBB* private and public transportation is allowed a maximum of 50% of passengers.¹⁴

In an emergency *PPKM*, the wedding reception is limited to a maximum of 30 people, as for when *PSBB* can only be married. Both rules prohibit eating at event venues and food only to be taken home. Socio-cultural and religious activities involving crowds are also temporarily banned. For mobility licensing in and out of the city, *PPKM* emergency requires travelers to pocket a COVID-19 vaccination certificate and the results of antigen swab test or PCR H-2 departure test. Meanwhile, when *PSBB* mobility between regions is limited by mandatory pocketing permits in and out of *surat izin perjalanan* (SIKM). Emergency *PPKM* policies, markets, and supermarkets or grocery stores are also limited to 50%

¹³Vincentius Gitiyarko, "PSBB Hingga PPKM, Pemerintah Menekan Laju Penularan Covid-19," Kompas pedia, 2021, <https://kompaspedia.kompas.id/baca/paparan-topik/psbb-hingga-ppkm-kebijakan-pemerintah-menekan-laju-penularan-covid-19>.

¹⁴Dewi Nurita, "Gonta-Ganti Istilah Dari PSBB, PPKM Mikro, PPKM Darurat, Apa Bedanya?," Tempo, 2021, <https://nasional.tempo.co/read/1478808/gonta-ganti-istilah-dari-psbb-ppkm-mikro-ppkm-darurat-apa-bedanya>.

capacity and must close at 20.00 WIB.¹⁵ Of course, the COVID-19 pandemic has had an impact on various areas of life. All activities should not be done face-to-face; both work and study. Daily activities are usually done directly but now only be done virtually from home or by online. Students are usually study at school but now they have to take lessons by online.¹⁶

The COVID-19 pandemic in Indonesia is arguably increasingly alarming. Spread often occurs in various places to form multiple clusters, one of which is the Pesantren cluster.¹⁷ According to data compiled from the Ministry of Religious Affairs, many of pesantren in Indonesia were exposed to COVID-19, and there are thousands of santri that are positively confirmed.¹⁸ Pesantren becomes a place that can be affected by COVID-19 because if there is pesantren around it, there must also be many people who will interact. In this case, the health and safety of the kyai and santri need to be maintained. This is due to several considerations, including looking at young students with good immune conditions may be so exposed to COVID-19 there may not be any symptoms or asymptomatic. Different from the *kyai* (older people who teach Islam in pesantren) whose average age is elder, let alone have a comorbid will have a different impact.

¹⁵Gitiyarko, "PSBB Hingga PPKM, Pemerintah Menekan Laju Penularan Covid-19."

¹⁶Rizqon Halal Syah Aji, "Dampak Covid-19 Pada Pendidikan di Indonesia: Sekolah, Keterampilan, dan Proses Pembelajaran," *SALAM: Jurnal Sosial Dan Budaya Syar'i*, Volume 7, No. 5, (2020): 395, <https://doi.org/10.15408/sjsbs.v7i5.15314>.

¹⁷Luth Luth and Meriwijaya Meriwijaya, "Implementasi Kebijakan Pencegahan dan Penanganan Covid-19 di Pondok Pesantren Modern Selamat Kabupaten Kendal, Jawa Tengah," *Kybernan: Jurnal Studi Pemerintahan*, Volume 4, No. 1, (2021): 92, <https://doi.org/10.35326/kybernan.v4i1.1142>.

¹⁸Doddy Rosadi, "Kemenag Minta Ormas Dan Kyai Aktif Kendalikan Covid-19 di Ponpes," Tim Publikasi Katadata, Tahun 2020, <https://katadata.co.id/doddyrosadi/berita/5fa6df5b3dc5c/kemenag-minta-ormas-dan-kyai-aktif-kendalikan-covid-19-di-ponpes>.

According to Heri Munajib as the Public Relations section, Data Center, *Perhimpunan Dokter Nahdlatul Ulama* (PDNU), pesantren as education place is required in the current pandemic situation to keep the institution safe from COVID-19. Most implementation of protocols in pesantren is complicated because several factors include the lack of human resources surrounding it. The threat of COVID-19 here in Indonesia has approximately 28,000 pesantren spread in Indonesia, most in west Java and East Java. The social interaction in pesantren is very high. When being santri, learn *talaqqi* (face-to-face) and as much as possible meet kyai and can see when teaching santri.¹⁹

In economy, the COVID-19 pandemic also has an effect to decrease operational financing capabilities of pesantren and the spending power of pesantren. The COVID-19 pandemic has a huge impact on the economy due to parents becoming lethargic due to company policies. In addition, many stalls or shops around pesantren feel the economic impact because santri are prohibited from leaving pesantren or dormitory (*lockdown*).²⁰

In education, the problems are from the policy of opening or closing pesantren is very heavy. Online learning policy has not been able to be applied optimally by all relevant parties.²¹ According to UNESCO, the four pillars of education are that learning to live together cannot be represented or replaced by distance learning. The teaching method has not been able to replace the effectiveness of direct learning, let alone a close boarding school with traditions that are difficult to change. Changing the tradition of pesantren that relies on social interaction between kyai-santri is very difficult. Even some *kyai* still want the *talaqqi* method (face to face) when they teach directly in front of the santri. Thus, santri must still preach even during a pandemic even because in pesantren;

¹⁹Elisabeth Diandra Sandi, "Dokter Bagikan 6 Tips Cegah Penularan Covid-19 di Pesantren," Kompas.com, 2020, <https://www.kompas.com/edu/read/2020/10/27/195656671/dokter-bagikan-6-tips-cegah-penularan-covid-19-di-pesantren>.

²⁰Eddy Effendi, Suyono, and Amin Hidayat, "The Need For Provision Of Social Assistance To Kiai Pondok Pesantren In The Covid-19 Pandemic," *Jurnal Anggaran Dan Keuangan Negara Indonesia*. Volume 2, No. 2, (2020): 133.

²¹Shofiyullahul Kahfi and Ria Kasanova, "Manajemen Pondok Pesantren di Masa Pandemi Covid-19," *Pendekar: Jurnal Pendidikan Berkarakter*, Volume 3, No. 1 (2020): 27.

several sciences must be taught, first aqidah, sharia science, morals, and the nationalism.²²

Related to the policy in pesantren, according to Heri Munajib, PDNU members stated that there are four faces of pesantren in the COVID-19 pandemic: *first*, completely closing pesantren activities, in this case, kyai teach by online. Second, pesantren still open with health protocols and disciplined manner. Third, pesantren do the activities as usual without being too affected by the pandemic. This pesantren is found a lot that becomes a cluster. Fourth, open the pesantren with low protocol and low discipline. It said the boarding school was not ready to carry out the discipline of health protocols. In fact, not all pesantren can implement health protocols with the maximum standards.

Table 1
Four levels of COVID-19 mitigation in Pesantren

No.	Mitigation level	Implementation
1.	Close completely	<ul style="list-style-type: none"> - Ngaji Online (learning by zoom, google meet) - Kiai does not work outside pesantren - There are no gathering activities outside
2.	Open with protocol	<ul style="list-style-type: none"> - Limited activities - Follow health protocols in a disciplined manner
3.	Open with low health protocols	<ul style="list-style-type: none"> - Most of the boarding school activities are carried out. - Lack of health protocols
4.	Fully open pesantren activities	<ul style="list-style-type: none"> - Perform all boarding school activities without health protocols

Source: Heri Munajib, Public Relation of PDNU

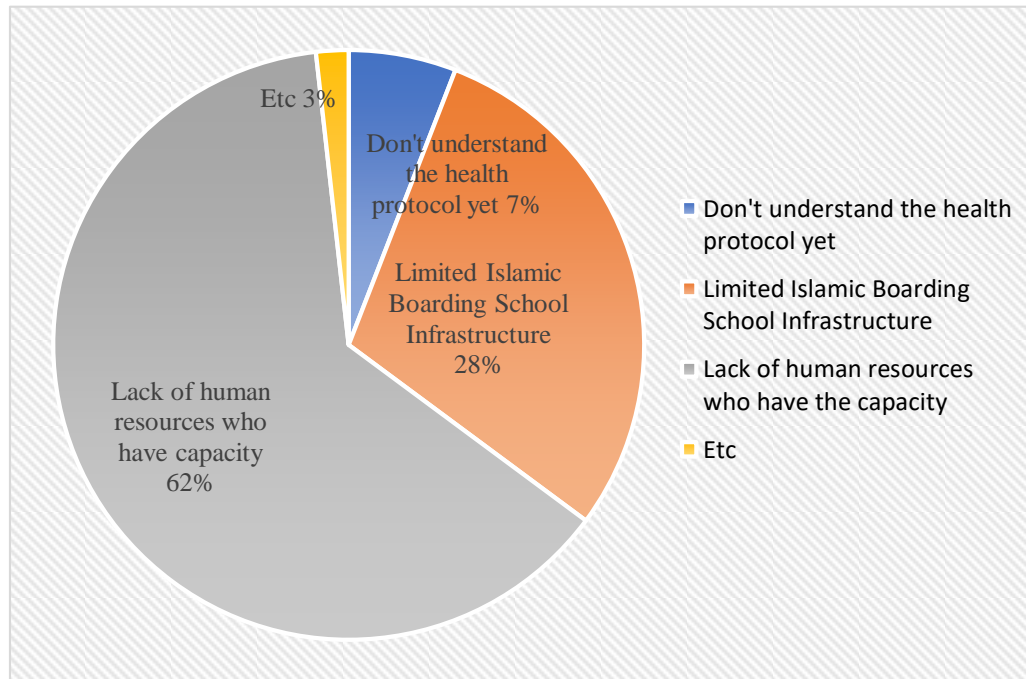
²²Achmad Muchadam Fahham, "Pembelajaran di Pesantren Pada Masa Pandemi Covid-19," *Pusat Penelitian Badan Keahlian DPR RI*, Volume 14, No. 2, (2020): 15–16.

According to the survey of PDNU, in implementing health protocols in pesantren, there are some difficulties to implement it so it makes a COVID cluster in pesantren. The cause of the problem is santri does not understand the COVID-19 protocol as much as 7.3%. Then the lack of human resources that have competence, and the last is the limitation of the protocol place is approximately 45%. Based on this information, it is necessary to hold a basic training task force of santri to overcome COVID-19 and the emergence of new clusters in pesantren by providing training at least 10% of the number of santri. In this case, NU and Muhammadiyah organizations several times provide socialization related to pesantren, not strengthening the internal system in pesantren.

From observation, the researcher saw that Darul Huda Mayak Pesantren, whose santri numbered in the thousands, looked quite strict in implementing health protocols, ranging from the inflow of santri, teachers, and parents. They were not allowed to enter boarding schools before showing rapid test results. In addition, parents who want to visit their children are not allowed to enter the dormitory area, they can only see from far or through the health protocol booth. In contrast, Pesantren Al-Barokah Mangunsuman, which is looser in applying health protocols and only provide a place to wash hands and advise to wear masks for visitors. Both of them are trying to keep carrying out pesantren activities during a pandemic.

Related to the Pesantren Tangguh program, Pesantren Miftahul Ulum Village Yosorati District Sumberbaru Jember Regency was formed into a Pesantren Tangguh COVID-19. The process is expected from various institutions and community elements that can further minimize the spread of the COVID-19 virus. To become pesantren tangguh, pesantren Miftahul Ulum always checked visitor using thermogenic and also required wastafel to wash hands. Besides that, an isolation room, including food barns, is also provided because the santri is used to cooking by themselves. According to K.H. Muksin Baitz, it was done as one form of the santri in tackling the COVID-19 pandemic because various sources of

the Prophet Muhammad and the companions also perfected the effort when there was an infectious disease that plagued or *thaun* at that time.²³



Source: Heri Munajib, Public Relation of PDNU

In an effort to face the challenges of pandemics in pesantren, there are process that can be done: first, the importance of education about COVID-19 in pesantren. This is constrained by the internal pesantren itself, because there are many kyai do not trust about COVID-19.²⁴ They assume that the COVID-19 pandemic is a conspiracy, so the importance of education with shifting paradigm of kyai who have understand like this.

²³Sayadi Hasan, "Muspika Sumberbaru Motivasi PP Miftahul Ulum Yosorati Menjadi Pesantren Tangguh Covid 19," *Lintasnusantara.net*, 2020, <https://www.lintasnusantara.net/muspika-sumberbaru-motivasi-pp-miftahul-ulum-yosorati-menjadi-pesantren-tangguh-covid-19/>.

²⁴Nashih Nashrullah, "MUI: Masih Banyak Ulama Tak Percaya Pandemi Covid-19," *Republika*, 2021, <https://www.republika.co.id/berita/qxda4r320/mui-masih-banyak-ulama-tak-percaya-pandemi-covid19>.

Secondly, make a guidance about prevention or mitigation of COVID-19 in pesantren with basic training. Third, create a telemedicine health application program, salamdok, especially to serve santri in pesantren under RMI (Rabithah Ma'ahid Islamiyah) for free under the Nahdlatul Ulama Doctors Association (PDNU). Mitigation is urgent because not all pesantren have a healthy centers. Fourth, Pesantren also needs hazard, hand sanitizer, hand wash, and vitamin C from the government or related institutions.

In various sources, it was found that there were three entrances to the COVID-19 virus in pesantren. They are from santri a carried a virus when first entered and from some people in pesantren who went out, such as the kyai and his family, the students who went shopping or to school outside, or from visitors that give a packages shoope, bukalapak, Lazada, JNE, etc..²⁵ Pesantren needs to provide a special room for parents or visitors from outside so that there are preventive measures such as disinfectant rooms.

The COVID-19 pandemic make many people aware about maintaining cleanliness and implementing a healthy lifestyle.²⁶ Pesantren life with a clean heart and healthy living with sufficient means should be cultured immediately. Moreover, Nahdlatul Ulama (NU) community people are typical with the term *kemproh*²⁷ or dirty, so to change the image is quite difficult and requires a process. At least when a pandemic like this is one of the right first steps to remove the stigma that the pesantren people lack hygiene.

Then, the efforts to prevent the COVID-19 cluster in pesantren can be simplified in three steps; first, the pesantren must be able to meet the standards of health protocols, second, pesantren has to do the mitigation of exposed pesantren. The third is the most challenging new habit, "New Normal" style pesantren or shifting paradigm.²⁸

²⁵Muhammad Faizin, "Tiga Pintu Masuk Covid-19 Di Pesantren," NU Online, 2020, <https://www.nu.or.id/post/read/125554/tiga-pintu-masuk-covid-19-di-pesantren>.

²⁶Taufiq Firdaus Alghifari Atmadja et al., "Gambaran Sikap dan Gaya Hidup Sehat Masyarakat Indonesia Selama Pandemi Covid-19," *AcTion: Aceh Nutrition Journal*, Volume 5, No. 2, (2020): 196, <https://doi.org/10.30867/action.v5i2.355>.

²⁷ *Kemproh* is dirty in Javanese language

²⁸ Sandi, "Dokter Bagikan 6 Tips Cegah Penularan Covid-19 Di Pesantren."

In handling COVID-19, in early September, the government issued instructions of President No. 6 of 2020, to wear masks, keep their distance, and wash their hands. In the historical record, there have been no instructions of the President whose contents are so simple. But even though it seems simple, applying it to society is not easy and needs patience and long effort. Besides that, the effort made by the government to accelerate the handling of COVID-19 is with vaccination programs. But actually, the vaccination program will not completely eliminate the spread of the virus to create *herd immunity*.

To overcome the potential transmission of COVID-19, the government works and requires the cooperation of all components of society, social institutions, and large organizations such as NU and Muhammadiyah must continue to campaign for health protocols. Based on the latest data, the number increases now, still in the range of 30,000 up to and down, not yet at the peak. When reaching the top when the number has reached the highest number then slowly go down how quickly. This situation will drop the number depending on the compliance of all components of this nation to obediently wear masks to keep their distance and wash hands, avoid crowds, and reduce mobility.²⁹

There are pesantren that still rule out about the importance of health protocols. There are pesantren still do not realize that this pandemic is a threat. For example, Pesantren in Madura, they believe that COVID-19 pandemic is only *godho'* and *qodar*. However, many kyai and habaib who died because the COVID-19 virus is 584 people, indicating that this virus does not recognize social status.³⁰

²⁹Rosadi, "Kemenag Minta Ormas Dan Kyai Aktif Kendalikan Covid-19 di Ponpes."

³⁰Abdul Ghaffar Rozin, "Sepanjang Pandemi Covid-19, Sebanyak 584 Kiai Meninggal," Jawapos, 2021, <https://www.jawapos.com/nasional/06/07/2021/sepanjang-pandemi-covid-19-sebanyak-584-kiai-meninggal/>.

Based on the discussion above, it can be concluded that to deal with the COVID-19 pandemic, it needs all components of this nation, ranging from government, entrepreneurs or business people, kyai. The Ministry of Religious Affairs needs to campaign for the movement to wear masks, maintain distance and wash their hands. If all could be compactly united in the movement, likely, the confirmed positive COVID-19 will slowly decrease. Then along with the synchronization of vaccine programs until mid-2021, the COVID-19 pandemic in Indonesia will continue to decline and be successfully resolved.

The Durability of Pesantren During the COVID-19 Pandemic in AGIL's Perspective

The era of disruption threatens all established entities. Adaptation, recognizing and reading change sharply, and new environments will determine resistance to extinction. Pesantren is entities that are vulnerable to digital transformation. Therefore, it takes creative and innovative leadership and management to avoid rapid extinction.³¹

Azyumardi Azra argued that traditional educational institutions such as pesantren cannot survive the expansion of the general education system, not to mention the secular education system. That way, as a consequence: first, pesantren disappeared after being displaced by public education, second, pesantren transformed into a public educational institution, and third, pesantren at least adapted and adopted a bit of educational content and methodology.³²

The durability and continuity of the pesantren education system if analyzed with functionalism structural theory initiated by Talcott Parsons by suggesting that the social organization system to survive, then the system must

³¹Samsudin, "Tantangan Lembaga Pendidikan Pesantren di Era Disrupsi," in *Proceeding Conference on Islamic Studies (CoIS) 2019* (Semarang: Faculty of Islamic Studies Unissula, 2019), 221.

³²Ahmad Royani, "Eksistensi Pendidikan Pesantren dalam Arus Perubahan," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan*, Volume 16, No. 2, (2018): 381, <https://doi.org/10.21154/cendekia.v16i2.1242>. lihat juga Samsul Bahri, "Institusi Pesantren Sebagai Local-Genius Mampu Bertahan Menghadapi Ekspansi Modernisasi Pendidikan," *NUANSA: Jurnal Penelitian Ilmu Sosial dan Keagamaan Islam*, Volume 16, No. 2, (2019): 168, <https://doi.org/10.19105/nuansa.v16i2.2470>.

have four things called AGIL.³³ First, adaption, i.e., the system must adapt to the environment and adjust to the needs.³⁴ Ma'unah explained that Parsons' adaptation refers to a situation where a system has found a way to overcome the problem; it is very natural if the system changes to resolve the problem immediately.³⁵

The adaptation system carried out in pesantren is very clear when looking at the function of pesantren, which promotes as a religious education institution that becomes the central *tafaqquh fi al-din* that serves to maintain, develop, and utilize Islamic sciences. The adaptation of pesantren to the community environment as an educational institution has given a lot of shares in the formation of religious people.³⁶ In addition, adaptation is also needed by pesantren to confront the globalization. Pesantren have to ready with challenges as an Islamic educational institution so the slamic values do not fade during the digital era.³⁷ Therefore, the young generation is expected to be creative and innovative. Islamic learning can be done by keeping up with the times to be easily accepted and applied by the society.

In the pandemic era, the adaptation is carried out by relevant institutions to achieve change. In pesantren, there is a change in learning process from *talaqqi*

³³Mohammad Syawaludin, "Alasan Talcott Parsons Tentang Pentingnya Pendidikan Kultur," *Ijtimaiyya*, Volume 7, No. 1, (2014): 157.

³⁴Samsul Bahri, "Perspektif Teori Struktural Fungsionalisme Tentang Ketahanan Sistem Pendidikan Pesantren," *MIQOT: Jurnal Ilmu-Ilmu Keislaman*, Volume 40, No. 1, (2016): 98, <https://doi.org/10.30821/miqot.v40i1.221>.

³⁵Binti Maunah, "Pendidikan dalam Perspektif Struktural Konflik," *CENDEKIA: Journal of Education and Teaching*, Volume 9, No. 1, (2016): 160, <https://doi.org/10.30957/cendekia.v9i1.53>.

³⁶Bahri, "Pesantren Institution as a Local-Genius Able to Survive The Expansion of Educational Modernization," 168.

³⁷Ariski Nuril Indah, Isnaniah, and Muhammad Khairul Rijal, "Tantangan dan Solusi Bagi Madrasah dan Pesantren dalam Menghadapi Era Globalisasi," *Tarbiyah Wa Ta'lim: Jurnal Penelitian Pendidikan dan Pembelajaran*, Volume 5, No. 1, (2018): 33–34, <https://doi.org/10.21093/twt.v5i1.2214>.

(facing) with kyai to online learning. Initially, all pesantren in Indonesia applied face-to-face learning activities with kyai and teachers who preached in pesantren.

In pandemic COVID-19, pesantren recommend to teach closely with health protocols. At the beginning of the pandemic, all sectors were shocked and not ready by this change. Teaching and learning process become was not optimal. Learning process in pesantren have to do by online using available technology like Zoom, Google meet, etc.³⁸ Students also have to adapt with the learning process and maintain their score. Adaptation must be made by all parties students and teachers so that the goal can be achieved. But now, the students prefer having an online learning using smartphones android rather than using a laptop.³⁹

Second, *goal attainment* is a system that must define and achieve its primary goal. The recommendations that have been determined must concern the society's interests, not personal or group interests.⁴⁰ In this system, the purpose of pesantren education at the beginning of its development is to develop and improve the understanding about Islam. Especially in Fiqh, Arabic language, *tafsir* (interpretation), hadith, and Sufism.⁴¹ From the description above, it can be concluded that the purpose of pesantren there are two, first is to prepare students to have religious knowledge. The second is to guide students to become a human who have Islamic personality and can practice his knowledge.

Pandemic COVID-19 impacts education process. To reduce COVID-19 cases in Indonesia, we have to follow the government policies and always obedient health protocols: maintaining distance, wearing masks, and washing hands. If COVID-19 cases can decrease, education can return normal where students can learn face-to-face again.

Third, *integration*, pesantren has been integrating institutional and curriculum since exist, such as Mambaul ulum Surakarta, Tebuireng Jombang, and modern

³⁸Eka Damayanti et al., "Menakar Eksistensi Lembaga Pendidikan Pesantren di Tengah Pandemi Covid-19," *Jurnal Inspiratif Pendidikan*, Volume 10, No. 1, (2021): 235.

³⁹Ani Cahyadi, "Anxiety Barriers in Joining Digital Online Learning During Covid19 Pandemic Outbreaks," *El-Buhuth*, Volume 4, No. 1, (2021): 9.

⁴⁰Maunah, "Pendidikan dalam Perspektif Struktural Konflik," 171.

⁴¹Bahri, "Perspektif Teori Struktural Fungsionalisme Tentang Ketahanan Sistem Pendidikan Pesantren," 100.

Islamic boarding school Darussalam Gontor Ponorogo.⁴² Systems integrated with parts, it paid attention to and regulated the relationship between the parts that are its components.⁴³ Related to functionally based integration of structuralism, when viewed from the phenomenon of the COVID-19 pandemic in Indonesia, the Minister of Education has role in regulating and supervising the system, especially the system of learning style changes to online. Minister of Education has to communicate with the Minister of Health to determine the education regulations to be applied in pandemic era. Socialization about healthy lifestyles and health protocols is very important to decrease the spread of the COVID-19 virus. Individual awareness supports the successful policies from governments.

In pesantren, the pattern of integration relationships can be built between internal parties with external parties, such as establishing a relationship with the COVID-19 task force in the local village or regularly reporting the health condition of the students who are living in pesantren to the local health center. By paying attention to integrative relationship patterns, the handling and prevention of COVID-19 in pesantren goes better.

Fourth, *latency* (pattern maintenance), i.e., a system must complement, maintain and improve the cultural patterns to create and sustain motivation.⁴⁴ According to Ma'unah, in 2016, pattern maintenance means the system will do something continuously.⁴⁵ This repetition is done with the improvement of the completing process to be more following the pattern of interaction that needs to continue to be done so that the system can improve the situation. So, it will be able to overcome the threat and can eventually be resolved. Meanwhile, *latency* in

⁴²Bahri, "Perspektif Teori Struktural Fungsionalisme Tentang Ketahanan Sistem Pendidikan Pesantren," 100.

⁴³Maunah, "Pendidikan dalam Perspektif., "171.

⁴⁴ Syawaludin, "Alasan Talcott Parsons Tentang Pentingnya Pendidikan Kultur," 157.

⁴⁵ Maunah, "Pendidikan dalam Perspektif., "171.

the context of pesantren endurance in an effort to deal with the COVID-19 pandemic is to maintain the policies that have been set if we believe that the policy is successful.

Implementing a *local lockdown* policy or pesantren-style micro *PPKM* by limiting access to in and out from pesantren can reduce the potential for COVID-19 transmission. In addition, it is tightening health protocols with wearing masks, staying at a distance, washing hands, staying away from crowds, and reducing mobilization. It will be enough to reduce the risk of spread if some of the wrongs have been done although applying in the pesantren environment seems complicated.

The policy of pesantren should be applied if the case of COVID-19 is still high and is feared to rise. During the COVID-19 pandemic, the learning system and process in pesantren can adapt the alternative learning methods where the aim the pesantren learning activities still continue. Besides, pesantren cooperates with relevant parties so their activities are more coordinated and still maintain new regulations and habits in the pandemic period.

Table 2
The Resilience of Pesantren against the COVID-19 Pandemic in the AGIL Scheme

AGIL	Indicators	Implementation
Adaptation (<i>the problem of acquiring sufficient resources</i>)	<ul style="list-style-type: none"> - Make system adjustments to fit environment - Science Technology 	<ul style="list-style-type: none"> - Doing a new order of life "new normal" in pesantren - Familiarize with health protocols in boarding schools strictly - Familiarize yourself with online learning or online learning
Goal Attainment (<i>the problem of setting and implementing goals</i>)	<ul style="list-style-type: none"> - The system defines the achievement of goals. - Kiai authority - Mobilization of pesantren resources 	<ul style="list-style-type: none"> - Follow government policies to speed up the handling of the COVID-19 pandemic - Realizing the three main functions of pesantren, namely educational, social, and da'wah functions
Integration (<i>the problem of</i>	<ul style="list-style-type: none"> - A system that manages and regulates the 	<ul style="list-style-type: none"> - Ministry of Religious Affairs in coordination with the Directorate

<i>maintaining solidarity or coordination among the subunits of the system)</i>	relationships or cooperation of other parties - Norm - Law - Religion	of Diniyah Education and Pondok Pesantren - Pesantren coordinates with the task force and related health centres - Cooperation with the internal task force of pesantren
Latency (the problem of creating, preserving, and transmitting the system distinctive culture and value)	- Systems to complement and improve and maintain patterns - Education	- Maintaining the policy of implementing health protocols in pesantren - Identifying face-to-face education online

For comparison, according to Mudhofir Abdullah, to respond to the challenges of the durability of pesantren required 4C; *critical thinking, communication, collaboration, and creativity*.⁴⁶ These four abilities are the important aspects for us to confront the new normal. Critical thinking allows us to evaluate and assess all changes. Pesantren and other religion educational institutions are very important. Especially in this era, information technology develops rapidly. Islam as a dynamic religion will continue to follow the existing developments in applying Islamic values. A strong foundation of Islamic values is the readiness of people in confronting new era today.⁴⁷ In pandemic situations, pesantren must think critically, maintaining their intellectual traditions to integrate science and knowledge and be applied in social behavior.

⁴⁶Mudhofir Abdullah, *Tantangan Pesantren dan Madrasah: Punah Atau Berkembang* (Indonesia: Mudhofir Abdullah Official, 2020), <https://www.youtube.com/watch?v=s-x66UFujzU&t=664s>.

⁴⁷Muhamad Abdul Manan, "Daya Tahan dan Eksistensi Pesantren di Era 4.0," *Jurnal Pendidikan Islam Indonesia* 3, no. 2 (2019): 164, <https://doi.org/10.35316/jpii.v3i2.135>.

Communication make people is able to read an information and respond appropriately. Pesantren has a great opportunity in the 4.0 industrial revolution to be more advanced and widely known in the country and abroad. It is very important can utilize and use technology in the era of the industrial revolution 4.0. It means that the Islamic values and Islamic culture can be widely spread to all corners of the world only with the internet network although we must also maintain and filter information from outside that deviate from the value of Islam.⁴⁸ Thus, the value of Islamic from pesantren is very important to be developed in the digital era so santri still can keep up with the development and changing times, especially its adaptation in the current COVID-19 pandemic.

Collaboration is humanity's greatest gift because collaboration can solve the challenges together in modern life. By collaboration, it can make us can life and survive together. In addition, pesantren is also very important to give learning about morals for millenial. In this millennial era, many teenagers have bad morals in their daily lives. The role of technology is very influential in the teenage character. So, pesantren is very needed to control and teach the morals of the younger generation.⁴⁹ Cooperation of all pesantren components is needed to overcome the complexity of the COVID-19 pandemic problem to minimize the emergence of new clusters of pesantren. Fourth, being creative make us to always carry out reasoning that can sharpen competitiveness and competence. Then, it make us have the ability to overcome personal and social problems that pesantren. In terms of handling COVID-19, pesantren is required to develop its creativity in dealing with the COVID-19 pandemic.

CONCLUSION

Based on the discussion about mitigation efforts and durability of pesantren during the COVID-19 pandemic, it can be concluded that pesantren is one of the institutions affected by COVID-19. There are many pesantren that became COVID-19 clusters. Pesantren activities must be continued even amid pandemic

⁴⁸Manan, "Daya Tahan dan Eksistensi Pesantren di Era 4.0," 163.

⁴⁹Abdi Fauji Hadiono, "Peran Pesantren Darussyafa'ah dalam Membina Akhlak Remaja di Desa Kesilir Kecamatan Siliragung," *Darussalam: Jurnal Pendidikan, Komunikasi, dan Pemikiran Hukum Islam*, Volume 7, No. 1, (2015): 88.

threats, because pesantren has a distinctive tradition in implementing its three functions. There are the function of education *tafaquh fi al-din*, social function, and da'wah function.

Second, analyzing pesantren mitigation efforts during a pandemic can be known that pesantren closing completely, pesantren open with protocols health, and opening with low discipline health protocols. The government and related parties also facilitate COVID-19 prevention efforts through Pesantren Tangguh program. In addition, there are three entrances for the spread of COVID-19 in pesantren, from the santri at the boarding school carried a virus when first entered, some people in pesantren who went in and out, and the students who went shopping or to do the activity outside of pesantren.

Third, applying AGIL's structural functionalism approach to the resilience of pesantren in confronting the pandemics, it can be known that pesantren must be able to adapt to the new habit "new normal". That is ideal in pesantren to realize sustainability goals (*goal attainment*) by establishing cooperation (*integration*) with relevant parties. So, the maintenance of patterns (*latency*) through policies implemented can be implemented consistently in the context of pandemics. It is to minimize the bad effect that may occur.

REFERENCES

- Abdul Muhaemin. "Ma'ruf Amin: Pesantren Berpotensi Jadi Klaster Baru Virus Corona, Ini Yang Saya Lebih Takutkan." *Pikiran Rakyat*, 2020. <https://www.pikiran-rakyat.com/nasional/pr-01602665/maruf-amin-pesantren-berpotensi-jadi-klaster-baru-virus-corona-ini-yang-saya-lebih-takutkan>.
- Abdullah, Mudhofir. *TANTANGAN PESANTREN DAN MADRASAH: PunaH Atau Berkembang*. Indonesia: Mudhofir Abdullah Official, 2020. <https://www.youtube.com/watch?v=s-x66UFujzU&t=664s>.
- Aji, Rizqon Halal Syah. "Dampak COVID-19 Pada Pendidikan Di Indonesia: Sekolah, Keterampilan, Dan Proses Pembelajaran." *SALAM: Jurnal Sosial*

- Dan Budaya Syar-I* 7, no. 5 (2020).
<https://doi.org/10.15408/sjsbs.v7i5.15314>.
- Ariadhy, Shulby Yozar, Sabar Nurohman, Darol Arkum, Widya Handini, and Ferdiana Ferdiana. "Pelatihan Pembelajaran Jarak Jauh Di Era Pandemi COVID-19." *Anoa : Jurnal Pengabdian Masyarakat Sosial, Politik, Budaya, Hukum. Ekonomi* 1, no. 3 (2020): 220.
<https://doi.org/10.52423/anoa.v1i3.13640>.
- AS, Mey Susanti, Nia Kurniati, Rifaid Rifaid, and Nurwahidah Nurwahidah. "Penerapan Program Perilaku Hidup Bersih Dan Sehat (PHBS) Sekolah Dalam Mengantisipasi Penyebaran Wabah COVID-19 Di Sdn 3 Rembitan Kec." *TRANSFORMASI: JURNAL PENGABDIAN PADA MASYARAKAT* 1, no. 1 (2021): 1–9.
- Atmadja, Taufiq Firdaus Alghifari, Andi Eka Yunianto, Emy Yuliantini, Miratul Haya, Ahmad Faridi, and Suryana Suryana. "Gambaran Sikap Dan Gaya Hidup Sehat Masyarakat Indonesia Selama Pandemi COVID-19." *AcTion: Aceh Nutrition Journal* 5, no. 2 (2020): 195.
<https://doi.org/10.30867/action.v5i2.355>.
- Bahri, Samsul. "Institusi Pesantren Sebagai Local-Genius Mampu Bertahan Menghadapi Ekspansi Modernisasi Pendidikan." *NUANSA: Jurnal Penelitian Ilmu Sosial Dan Keagamaan Islam* 16, no. 2 (2019): 163.
<https://doi.org/10.19105/nuansa.v16i2.2470>.
- . "Perspektif Teori Struktural Fungsionalisme Tentang Ketahanan Sistem Pendidikan Pesantren." *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 40, no. 1 (2016): 88–105. <https://doi.org/10.30821/miqot.v40i1.221>.
- Baihaki, M. Reza, and Siti Nurhalimah. "Proportionality Principles on the Policy of Inmates Assimilation and Integration amid the COVID-19 Pandemic." *Majalah Hukum Nasional* 50, no. 2 (2020): 221–40.
- Cahyadi, Ani. "ANXIETY BARRIERS IN JOINING DIGITAL ONLINE LEARNING DURING COVID19 PANDEMIC OUTBREAKS." *El-Buhuth* 4, no. 1 (2021): 1–12.
- Damayanti, Eka, Rosdinaman Budi, Sumarni Susilawati, and Baso Syafruddin. "Menakar Eksistensi Lembaga Pendidikan Pesantren Di Tengah Pandemi COVID-19." *Jurnal Inspiratif Pendidikan* 10, no. 1 (2021): 227–41.
- Ebonyi, Anthony, and Anne Abok. "Sociological Assessment of the Perception of Nigerians on the Coronavirus Disease (COVID-19) Pandemic." *International Journal of Research and Scientific Innovation (IJRSI)* 7, no. 5 (2020): 192–98.
- Effendi, Edy, Suyono, and Amin Hidayat. "The Need For Provision Of Social Assistance To Kiai Pondok Pesantren In The COVID-19 Pandemic." *Jurnal Anggaran Dan Keuangan Negara Indonesia* 2, no. 2 (2020): 131–44.
- Fahham, Achmad Muchadam. "Pembelajaran Di Pesantren Pada Masa Pandemi COVID-19." *Pusat Penelitian Badan Keahlian DPR RI XII*, no. 14 (2020): 13–18.
- Fanani, Ardian. "Total Ada 622 Santri Positif COVID-19 Di Kluster Ponpes Darussalam Banyuwangi." *Detik.com*, 2020. <https://news.detik.com/berita-jawa-timur/d-5155615/total-ada-622-santri-positif-COVID-19-di-klaster->

- ponpes-darussalam-banyuwangi.
- Gitiyarko, Vincentius. "PSBB Hingga PPKM, Pemerintah Menekan Laju Penularan COVID-19." Kompas pedia, 2021. <https://kompaspedia.kompas.id/baca/paparan-topik/psbb-hingga-ppkm-kebijakan-pemerintah-menekan-laju-penularan-COVID-19>.
- Hadiono, Abdi Fauji. "PERAN PESANTREN DARUSSYAFI'AH DALAM MEMBINA AKHLAK REMAJA DI DESA KESILIR KECAMATAN SILIRAGUNG." *Darussalam: Jurnal Pendidikan, Komunikasi, Dan Pemikiran Hukum Islam* 7, no. 1 (2015): 80–95.
- Harahap, Erpin, and Nur Halimah. "Studi Eksploratif Ketahanan Pondok Pesantren Dalam Menghadapi Pandemi COVID-19." *Rausyan Fikr: Jurnal Pemikiran Dan Pencerahan* 17, no. 2 (2021). <https://doi.org/10.31000/rf.v17i2.4900>.
- Hasan, Sayadi. "Muspika Sumberbaru Motivasi PP Miftahul Ulum Yosorati Menjadi Pesantren Tangguh COVID 19." *Lintasnusantara.net*, 2020. <https://www.lintasnusantara.net/muspika-sumberbaru-motivasi-pp-miftahul-ulum-yosorati-menjadi-pesantren-tangguh-COVID-19/>.
- Hasanah, Dian Uswatun, Ahmad Alfi, and Dwi Kurniasih. "Kebijakan Pendidikan Di Pondok Pesantren Al Muayyad Surakarta Selama Pandemi COVID-19." *Jurnal Pendidikan Islam Al-Ilmi* 4, no. 1 (2021): 60–74. <https://doi.org/10.32529/al-ilm.v4i1.780>.
- Humas. "Presiden Putuskan Pembatasan Sosial Berskala Besar Opsi Atasi Dampak COVID-19." *setkab.go.id*, 2020. <https://setkab.go.id/presiden-putuskan-pembatasan-sosial-berskala-besar-opsi-atasi-dampak-COVID-19/>.
- Ibrahim, Sugeng. *Bagaimana Menerapkan 3M Di Pondok Pesantren ?* Katadata Indonesia, 2020. <https://www.youtube.com/watch?v=8JY2XSkU9Y0&t=2203s>.
- Indah, Ariski Nuril, Isnaniah, and Muhammad Khairul Rijal. "Tantangan Dan Solusi Bagi Madrasah Dan Pesantren Dalam Menghadapi Era Globalisasi." *Tarbiyah Wa Ta'lim: Jurnal Penelitian Pendidikan Dan Pembelajaran* 5, no. 1 (2018): 7–13. <https://doi.org/10.21093/twt.v5i1.2214>.
- Kahfi, Shofiyullahul, and Ria Kasanova. "Manajemen Pondok Pesantren Di Masa Pandemi COVID-19." *Pendekar: Jurnal Pendidikan Berkarakter* 3, no. 1 (2020): 26–30.
- Komara, Beni Dwi, Heri Cahyo Bagus Setiawan, and Aries Kurniawan. "PEMBERDAYAAN SANTRI MELALUI KEWIRAUSAHAAN DAN KEMAMPUAN PENGUATAN KEUNGGULAN PRODUK BERBASIS PADA KEARIFAN LOKAL." *JRE: Jurnal Riset Entrepreneurship* 3, no. 2 (2020): 15–22.
- Lubis, Nikmah. "Agama Dan Media: Teori Konspirasi COVID-19." *Jurnal*

- Kajian Islam Interdisipliner* 4, no. 1 (2021): 45. <https://doi.org/10.14421/jkii.v4i1.1188>.
- Luth, Luth, and Meriwijaya Meriwijaya. "Implementasi Kebijakan Pencegahan Dan Penanganan COVID-19 Di Pondok Pesantren Modern Selamat Kabupaten Kendal, Jawa Tengah." *Kybernan: Jurnal Studi Kepemerintahan* 4, no. 1 (2021): 90–109. <https://doi.org/10.35326/kybernan.v4i1.1142>.
- Manan, Muhamad Abdul. "Daya Tahan Dan Eksistensi Pesantren Di Era 4.0." *Jurnal Pendidikan Islam Indonesia* 3, no. 2 (2019): 301–13. <https://doi.org/10.35316/jpii.v3i2.135>.
- Maunah, Binti. "Pendidikan Dalam Perspektif Struktural Konflik." *CENDEKIA: Journal of Education and Teaching* 9, no. 1 (2016): 71. <https://doi.org/10.30957/cendekia.v9i1.53>.
- Miskan, and Nur Holifah. "Kebijakan Pemerintah Daerah Dalam Penanganan Pandemi Virus Corona (COVID-19) Di Kota Surabaya." *GOVERNANCE: Jurnal Kebijakan Dan Manajemen Publik* 11, no. 1 (2021): 1–20.
- Mufarida, Binti. "1.489 Santri Terpapar COVID-19, Tersebar Di 28 Pesantren." *sindonews.com*, 2020. <https://nasional.sindonews.com/read/187430/15/1489-santri-terpapar-COVID-19-tersebar-di-28-pesantren-1601968204>.
- Muhammad Faizin. "Tiga Pintu Masuk COVID-19 Di Pesantren." *NU Online*, 2020. <https://www.nu.or.id/post/read/125554/tiga-pintu-masuk-COVID-19-di-pesantren>.
- Nashrullah, Nashih. "MUI: Masih Banyak Ulama Tak Percaya Pandemi COVID-19." *Republika*, 2021. <https://www.republika.co.id/berita/qxda4r320/mui-masih-banyak-ulama-tak-percaya-pandemi-COVID19>.
- Nurita, Dewi. "Gonta-Ganti Istilah Dari PSBB, PPKM Mikro, PPKM Darurat, Apa Bedanya?" *Tempo*, 2021. <https://nasional.tempo.co/read/1478808/gonta-ganti-istilah-dari-psbb-ppkm-mikro-ppkm-darurat-apa-bedanya>.
- Rosadi, Doddy. "Kemenag Minta Ormas Dan Kyai Aktif Kendalikan COVID-19 Di Ponpes." *Tim Publikasi Katadata*, 2020. <https://katadata.co.id/doddyrosadi/berita/5fa6df5b3dc5c/kemenag-minta-ormas-dan-kyai-aktif-kendalikan-COVID-19-di-ponpes>.
- Royani, Ahmad. "Eksistensi Pendidikan Pesantren Dalam Arus Perubahan." *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 16, no. 2 (2018): 375. <https://doi.org/10.21154/cendekia.v16i2.1242>.
- Rozin, Abdul Ghaffar. "Sepanjang Pandemi COVID-19, Sebanyak 584 Kiai Meninggal." *Jawapos*, 2021. <https://www.jawapos.com/nasional/06/07/2021/sepanjang-pandemi-COVID-19-sebanyak-584-kiai-meninggal/>.
- Samsudin. "Tantangan Lembaga Pendidikan Pesantren Di Era Disrupsi." In *Proceeding Conference on Islamic Studies (CoIS) 2019*, 221–30. Semarang: Faculty of Islamic Studies Unissula, 2019.
- Sandi, Elisabeth Diandra. "Dokter Bagikan 6 Tips Cegah Penularan COVID-19 Di Pesantren." *Kompas.com*, 2020. <https://www.kompas.com/edu/read/2020/10/27/195656671/dokter-bagikan-6-tips-cegah-penularan-COVID-19-di-pesantren>.
- Setiawan, Henri, Fidyah Anisa Firdaus, Heri Ariyanto, and Reffi Nantia.

- “Pendidikan Kesehatan Perilaku Hidup Bersih Dan Sehat Di Pondok Pesantren.” *Madaniya* 1, no. 3 (2020): 118–25.
- Syawaludin, Mohammad. “Alasan Talcott Parsons Tentang Pentingnya Pendidikan Kultur.” *Ijtimaiyya* 7, no. 1 (2014).
- Yuliana. “Corona Virus Diseases (COVID -19); Sebuah Tinjauan Literatur.” *WELLNESS AND HEALTHY MAGAZINE* 2, no. 1 (2020): 124–37. <https://doi.org/10.2307/j.ctvzxxb18.12>.