

DARUSSALAM ISLAMIC BOARDING SCHOOL IN SOUTH KALIMANTAN, INDONESIA, AND THE RELIGIOUS IMPLEMENTATION OF RESPONDING TO THE COVID-19 OUTBREAK

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Abstracts

Students in Islamic boarding schools live in communal dormitories and are expected to take an active role in all facets of school life. Face-to-face activities in Islamic boarding schools undoubtedly include careful planning for the worst-case circumstances. Consider the effects on students, educators, and caregivers if a new cluster were to arise in a pesantren. There is potential for improvement in pesantren cleanliness due to the absence of private restrooms, the widespread usage of public latrines, and the limited capacity of the dormitories. The primary purpose of this study is to determine the measures taken by Darussalam Martapura Islamic Boarding School, especially at the high school level, to include the prevention of the Covid-19 virus into the curriculum for the next academic year of 2020-2021. Furthermore, it explores the communication, sources, especially the economic resources of the community or the economic circumstances of the community, and educational institutions from the views of the community and the policymakers on the execution of the policy. Based on this study's results, Islamic boarding schools have religiously-informed response procedures to Covid-19 in place for the upcoming 2020-2021 school year. Students, students, and alumni have provided information on the bounds of students' willingness and ability to carry out policies related to the efforts made in overcoming the spread of Covid-19 in the Islamic boarding school environment here, but no pleading or coercion is involved in the implementation of this policy.

Keywords. strategy, plan, Covid-19, and theological viewpoint.

Introduction

Pesantren are one of several distinctive and significant Indonesian educational institutions. Teachers and students in the pesantren system place a premium on developing one other's personalities and outlooks via tight bonds. But then the coronavirus showed up, a highly contagious virus with the potential to kill millions of people.

The 2019 coronavirus, also called covid-19, emerged in Wuhan, China, during the end of the calendar year. On 12 February 2020 (Aidah, 2020), the World Health Organization (WHO) officially named this virus coronavirus 2019 (COVID-19) and declared a worldwide pandemic. The Latin word "corona," meaning "space" or "crown," is where the term "coronavirus" comes from. This characterizes a characteristic of coronavirus particles. In humans, coronavirus

infections may cause a broad variety of symptoms (cough, fever, shortness of breath), and in the worst circumstances, death (Wasito and Wuryastuti, 2020).

The Covid-19 epidemic has reached pandemic proportions and has immobilized all facets of society, including the economy, politics, and education. Upon its first appearance, several nations enacted legislation to curtail social activities, including locking down whole cities and canceling classes (Zhang et al., 2020). There has been a lockdown and forced closure of schools and universities since March 2020. Since many schools have shut down, more and more instruction and study are being done via the internet, or through remote learning, using digital technology (Watermeyer, 2020). The same holds true for alternative educational settings like Islamic boarding schools.

At Islamic boarding schools, students (known as santri and santriwati) are expected to be actively involved in school and community life from the moment they wake up to the moment they fall asleep at night (Rosyid et al, 2020). The kiyai, nyai, murabbi, and musyrifah are the houseparents in an Islamic boarding school. Engagement and direct interaction are inherent to the pesantren heritage and cannot be divorced from it.

A number of Islamic boarding schools have conducted in-person lessons despite the ongoing global coronavirus pandemic. It's been a few months since the government officially approved such online schools. Islamic boarding schools, for instance, may be found all across Java, from the western region (Kamil, 15 June 2020), the central region (Safuan, 19 June 2020), and the eastern region (Wijaya, 16 June 2020). So claims the research (Fahham, 2020). Since the middle of July (Kalsel Pos, 2020), Face-to-face Learning (PTM) has been available at the Darussalam Martapura Islamic Boarding School and the Darul Hijrah Putri Islamic Boarding School in the South Kalimantan area.

When it comes to student security, Islamic boarding schools that mimic regular classrooms are just as strict as any other school. The ministers of education and culture, religion, health, and home affairs came to an agreement that resulted in the Learning Implementation Guide (2020), which provides detailed steps for putting the plan into action. Possible transmission of Covid-19 among students in Islamic boarding schools. Therefore, the government treads carefully when implementing laws on the educational programs available in Islamic boarding schools,

especially those aimed at school-aged students. The Minister of Health of the Republic of Indonesia (2020) published Guidelines for the Empowerment of Islamic Boarding Schools in the Prevention and Control of Coronavirus Disease 2019 (Covid-19) in Islamic Boarding Schools to improve the delivery of education in Islamic boarding schools during the pandemic.

Obviously, Islamic boarding schools that engage in face-to-face activities have thought through the worst case scenarios that may arise. The emerging cluster in the pesantren setting, for instance, has repercussions for everyone from pupils to teachers to parents. One of the dangers of clustering that will persist at least until mid-2021 is Islamic boarding schools (Report Covid, 2021). Certain aspects of pesantren sanitation need improvement, including the restricted capacity of the dorms, the lack of private bathrooms and the use of communal latrines.

The government enacted a policy on February 29, 2020, or before, declaring a 91-day disaster emergency status. To combat the spread of the Covid-19 virus, the government has implemented a number of laws, including travel bans, mask use pleas, the closure of gathering spots, and many more. According to the Ministerial Decree of the Health Ministry of the Republic of Indonesia No. According to HK.01.07/MENKES/104/2020, the coronavirus has been classified as a potentially pandemic infectious disease in Indonesia as of February 4, 2020. Banjar Regency, South Kalimantan, is a region that has been hit by the Covid-19 outbreak.

The Banjar administration has been working on measures to restrict the disease's spread. Banjar Regent Regulation No. 28 of 2020 Amending Banjar Regent Regulation No. 26 of 2020 Establishing Guidelines for Large-Scale Social Restrictions in the Context of Acceleration has made it mandatory to stop work activities in the workplace/office, ensure the workplace is always clean and hygienic, always wash hands with soap, practice good personal hygiene, and prevent the spread of communicable diseases as of May 18, 2020.

High schools are a common setting for the spread of coronavirus among teenagers, thus it is important for everyone to be aware of the risk that this virus poses in these kinds of settings. In general, students at Islamic boarding schools for high schoolers dwell in huge dorms, thus the school serves as a social hub for a diverse group of young people. While Circular No. 3 of 2020 has been published by the Minister of Education and Culture for the prevention of COVID-19 in educational institutions. Teachers are tasked with making online and remote

education engaging and enjoyable for their students in accordance with Policy No. 36926/MPK.A/HK/2020. Ministry of Health (2021) defines online learning (also known as network or distance learning) as "an educational system that combines elements of open and independent learning with those of learning that makes use of technology, information, and communication."

It is important to realize that policy programs need to be implemented in order to have an impact and achieve the desired goals, and this is especially true for government policies, especially those of the Minister of Education and Culture.

Approaches to Research

Students' participation in extracurricular activities and their grades in secondary schools in Banjar Regency were studied using qualitative research methodologies. The location of the research was based on the availability of private Islamic boarding schools. This study seeks to provide insight into the learning phenomenon in Islamic boarding schools from the perspective of active participants by conducting interviews with students and teachers. This study use a descriptive research approach to provide a thorough picture of the problems at hand. Clearly depict the problems at hand, in this instance the execution of policy surrounding the prevention of Covid-19 at Darussalam Martapura High School in Banjar Regency, by using a rigorous approach to data analysis and explanation. For this study, 15 current and former students and students of the Islamic Boarding School were interviewed, as well as the administration, senior teachers, teachers, the Pondok Secretariat, the Wusto class teacher, the Ulya class teacher, the alumni of the Darussalam Islamic Boarding School Martapura, and the Pondok Secretariat.

Application of Policy

Researchers here followed Edward's methodology on how to put policies into action. Direct and Indirect Impact on Implementation is the name Edward gave to his strategy for putting public policy into action. According to Edward's model, there are four main factors that affect how well a policy is put into action: communication, resources, bureaucratic structure, and disposition.

Communication

is something people do to share their innermost thoughts and emotions with the world. Because there is always an issue of "How the relationship is done" in every process of activities involving human components and resources, effective communication is crucial. From a communication standpoint, the Darussalam Islamic Boarding School in Martapura's management of Covid 19 from a religious viewpoint may be judged by the consistency of the school's size and goals in its communications with its implementers. Therefore, effective communication is crucial to the achievement of policy implementation goals. After hearing the comments made by various Darussalam Islamic Boarding School, Martapura, kids. From a dissemination standpoint, most students are already aware of the government circular urging continued health protocol implementation and adherence to guidelines governing anti-Covid-19 measures.

Resource

Despite the fact that the provisions of the rules or policies are clear and consistent, if the person tasked with implementing the policy lacks the resources (resources) to do effective work, the policy will not be effectively implemented. The resource was developed with the intention of linking the financial well-being of students at Darussalam Martapura Islamic Boarding School in Banjar Regency with the application of the Covid 19 response policy from a religious viewpoint. The effectiveness and efficiency of the implementor's work depends on a number of factors, including the structure of the implementing agency, the qualities of its followers, and the degree to which interest groups are mobilized in favor of or against the policy.

Human resources (HR) are the primary asset in carrying out policies. For a successful implementation, having enough personnel who are competent and capable of carrying out the activities outlined in the policy is also essential.

Organizational Hierarchy

operations that are very regular and thus need specialization, strict rules and regulations, the division of labor into distinct departments or agencies, and the exercise of centralized control. The efficiency with which the bureaucracy operates renewable resources is one of its greatest strengths (Fathurrahman, 2016). It is possible for a policy to be ineffectively implemented even if adequate resources are available, the implementers understand what needs to be done and

how to accomplish it, and they are motivated to see the policy through to completion. The bureaucracy's ability to execute democratically chosen policies depends on its ability to coordinate with other branches effectively.

Some information on the students' unwillingness or inability to carry out policies relating to the measures undertaken to overcome the spread of Covid-19 in the Islamic boarding school was uncovered, and this was attributed to the interviewees' limited social and economic resources.

Disposition

The readiness of the implementers to carry out the policy is the essence of this disposition. Successful policy implementation requires not just an understanding of what needs to be done and the resources to achieve it, but also the motivation to get it done (Fitri, 2020).

The implementer's approval or rejection of the policy will have a significant impact on how well it is carried out. It's crucial that those tasked with putting a policy into action have a firm grasp on both the big picture and the specifics. Awareness of the policy in its entirety is a precondition for its effective execution. This indicates that disobedience by implementers to the policy is a common cause of policy failure. One's own point of view matters in this circumstance. It's possible for people to experience cognitive dissonance when they attempt to square a negative message with their idea of the best course of action for a policy choice.

What We Learned and Why

Ponpes Darussalam Martapura will be closed for at least three months, until Eid al-Fitr on May 24, 2022, because to the Covid-19 epidemic, beginning on March 25, 2020. From then on, Darussalam Islamic Boarding School's Martapura boarding facility adhered strictly to the Covid-19 health regulations. Before allowing any santri or female student into the hut, we take their temperatures and have them wash their hands. If you need to wear a mask while you study, and your study time is split in two, you may want to consider an alternative method.

Teachers, ustadz, and clerics at Islamic boarding schools in Banjar Regency advised their pupils to memorize texts and the Koran and hadith rather than heed to the alarming discourse

from the public and remarks from the media during the start of the Covid-19 outbreak. People who have negative views on the coronavirus on social media should keep them to themselves and not air them in the comments section.

Do not attempt to protest it, since there are sanctions for those who do, as the instructors at the Islamic Boarding School have reportedly requested for an emergency response status forbidding the formation of big groups. In the Darussalam Islamic Boarding School Martapura neighborhood, religious educators are counted on to collaborate to ensure that residents have similar perspectives on how to stop the spread of the Covid-19 epidemic.

Senior officials are optimistic about applying the Covid-19 Pandemic Health Protocol in the Darussalam Islamic Boarding School area after the Banjar Regency Government, acting through the Banjar Regency Covid-19 Task Force for the Acceleration of Response to the Covid-19 Pandemic, issued a joint decree of 4 ministers outlining guidelines for the implementation of learning for the 2020/2021 academic year during the pandemic.

Despite Banjar Regency's classification as a red zone at the time, it was reportedly feasible for education to continue as usual, despite several concerns from Islamic boarding schools about the state of the area. In an effort to keep students and faculty safe from Covid-19 and keep the local community functioning, the boarding school has collaborated with the Banjar Regency Government.

Due to the epidemic status of Covid 19 in Banjar Regency, GTPP must approve the establishment of Islamic residential schools. where all prospective Islamic boarding schools and their administrations must demonstrate a commitment to using sound health and safety practices in the classroom. Darussalam Martapura Islamic Boarding School reopened for classes on July 14, 2020, exactly ten years after the institution first opened its doors. Half of the pupils will enter on the first day, and the other half will enter on the second day, in accordance with the approved health procedures.

The health protocol demanded by GTPP will be reviewed and maybe revised, but the Pondok Pesantren has already cooperated with it by maintaining constant communication with the administration of the Banjar Regency. mask up and go into the sanitizer. Although the Darussalam Martapura Islamic boarding school had a total of 12,987 st enrollees at the time of

the Covid-19 pandemic, no fatalities were reported among the student body, faculty, or clerics due to the school's strict adherence to health protocols, as well as their constant application of high faith and ongoing expressions of gratitude.

They only want the community to be more self-aware and not obstinate and merely accept government norms, and this phenomena is connected to the execution of the Students' Expectations and Desires. When the virus is widespread, Islamic boarding schools must meet even greater demands. In addition, the Darussalam Martapura Islamic Boarding School has provided social services, such as providing water and soap for washing hands after the outbreak of the virus caused many students to faint. Despite this, the students rallied together and helped one another.

Students who are ill, unwell, coughing, or have a cold are not allowed to attend the Islamic boarding school and are instead required to stay at home and recuperate. Students who ignore their illness and show up to class pose a serious threat to their classmates, according to reports. This examination of a public policy's implementation strategy is thus quite illuminating. For a policy to be effectively implemented, policy implementers must not only understand the policy's intent but also be capable of putting it into practice without introducing prejudice. The government's strategy of making an attempt to stop the spread of Covid-19 in Islamic boarding schools has been carried out successfully.

CONCLUSION

Effective application of religion has been achieved by the implementation of the Covid-19 response policies at Islamic boarding schools for the 2020-2021 academic year. Effective communication is essential in all activity processes because of the human factors and resources involved. From a religious viewpoint, Darussalam Islamic Boarding School in Martapura approaches Covid 19 by ensuring that there is open and consistent communication with the implementers, a manageable scope, and well-communicated aims. As a result, getting the word out is essential for successfully implementing policies. After listening to the opinions of many students at the Darussalam Islamic Boarding School in Martapura. From the perspective of information distribution, the government circular encouraging sustained health protocol

compliance and adherence to standards controlling anti-Covid-19 measures is already well known to the vast majority of students.

¹ The Darussalam Martapura Islamic Boarding School in the Banjar Regency will be using this information as part of its religious perspective review of the Covid 19 response policy. The organization of the implementing agency, the character of its followers, and the level of mobilization of interest groups in support of or against the policy are just a few of the many variables that affect the implementer's ability to do their job effectively and efficiently. The most valuable resource for enforcing regulations is a company's human resources (HR). Having adequate staff who are knowledgeable and capable of doing the tasks required by the policy is also crucial to its effective implementation. The researcher spoke with a student to learn more about the faculty and administration at the Islamic boarding school who were prepared to execute this policy. The bureaucracy must be able to effectively coordinate in order to support political choices.

Santris, santriwatis, and graduates who were interviewed offered insight into the school's limited capacity to enforce this policy owing to a shortage of clerical personnel. If God is responsible for illness, then He must also provide the means to overcome it. The optimal strategy for carrying out the implementation of a public policy is the primary topic of this study. Those tasked with carrying out a policy must not only fully grasp its intended purpose, but also be competent in applying it without adding bias. The government's plan to contain Covid-19 inside Islamic boarding schools has been implemented effectively.

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