

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

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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. tactics, scheme, Covid-19, and a religious stance.

INTRODUCTION

The Indonesian pesantren is one of the country's many notable and unique educational institutions. Teachers and students in the pesantren system value close relationships as a means of shaping one other's character and worldview. However, the coronavirus emerged, a highly infectious virus that could wipe out whole populations.

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 economic system, government, and schools are all paralyzed as the Covid-19 virus reaches pandemic proportions. After its first appearance, a number of countries passed laws to limit public gatherings, such as closing down whole towns and suspending school (Zhang et al., 2020). Since March of 2020, all schools and institutions have been under lockdown and closed

indefinitely. The closure of many educational institutions has led to an increase in the use of digital technologies for online education and distance learning (Watermeyer, 2020). The same is true for nontraditional institutions of higher learning, such as 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 (Kasel 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.

Face-to-face activities in Islamic boarding schools undoubtedly include careful planning for the worst-case circumstances. For example, the growing cluster in the pesantren environment has implications for students, faculty, and families. At least through the middle of 2021, Islamic boarding schools will continue to pose a clustering risk. (Report Covid, 2021). 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.

An official policy proclaiming a 91-day disaster emergency status was implemented on or before February 29, 2020. Several regulations have been enacted by the government to prevent the spread of the Covid-19 virus. These include travel limits, mask usage requests, the closing of meeting places, and many more. The Health Ministry of the Republic of Indonesia issued Decree No. As of February 4, 2020, the coronavirus has been labeled as a potentially pandemic infectious illness in Indonesia under HK.01.07/MENKES/104/2020. The Covid-19 epidemic has devastated Banjar Regency in South Kalimantan.

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 Accelerated 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.

Students at Islamic boarding schools for high schoolers typically live in large dorms, so the school serves as a social hub for a diverse group of young people. This makes the school a common setting for the spread of coronavirus among teenagers, so it is important for everyone to be aware of the risk this virus poses in high schools.

For government policies, and the Minister of Education and Culture's in particular, to have an effect and accomplish their aims, it is crucial to remember that policy programs must be executed.

Methodologies for 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.

Enforcement of Procedures

The team here adopted Edward's approach to policy research. His plan to put public policy into action is called Direct and Indirect Impact on Implementation, which is the name Edward gave it. Edward's model suggests that the success with which a policy is implemented depends on four primary factors: communication, resources, bureaucratic structure, and attitude.

Communication

is a way of expressing one's feelings and ideas to the outside world. In every set of actions requiring the use of people or material resources, the question of "How the relationship is done" will always arise, highlighting the need of open lines of communication. The Darussalam Islamic Boarding School in Martapura's religious management of Covid 19 may be evaluated from a communication angle by comparing the school's size and aims in their communications with those of the implementers. 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.

Resource

Even if the rules or regulations are consistent and explicit in their provisions, they will not be efficiently executed if the individual responsible for carrying them out does not have access to

the tools they need to accomplish their job. The goal of this tool was to provide a religiously informed framework for implementing the Covid 19 response policy, which would improve the financial security of students attending Darussalam Martapura Islamic Boarding School in Banjar Regency. 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.

Structured Rank in a Company

tasks that occur often enough that they need the application of specialized knowledge, the establishment of clear guidelines, the separation of responsibilities amongst several agencies, and the enforcement of a unified authority structure. One of the government's strongest points is the effectiveness with which it manages renewable resources (Fathurrahman, 2016). Even if all the necessary resources are on hand, the implementers know exactly what they need to do and how to do it, and they have the motivation to see the policy through to its conclusion, it is nevertheless conceivable for the implementation to be unsuccessful. Coordination with different departments is crucial for the bureaucracy to carry out democratically decided policies.

The respondents' low social and economic resources were cited as a possible explanation for the students' reluctance or incapacity to implement policies pertaining to the steps adopted to counteract the spread of Covid-19 in the Islamic boarding school.

Disposition

At the heart of this attitude is a willingness to put the policy into action. In addition to knowing what needs to be done and having the means to accomplish it, policymakers also need the drive to actually do it (Fitri, 2020).

Whether or whether the policy is accepted by the implementer is crucial to its success. It is critical that personnel responsible for carrying out a policy understand both the large picture and the finer details. Complete policy knowledge is a prerequisite for successful policy enforcement. This suggests that policy failure often results from implementers' disobedience to the policy. In this situation, one's personal perspective is crucial. Cognitive dissonance occurs when an individual is confronted with conflicting information about a policy option they have already decided is the best available option.

The Lessons We Took Away and Why

As of March 25, 2020, due to the Covid-19 pandemic, Ponpes Darussalam Martapura will be closed for at least three months, until Eid al-Fitr on May 24, 2022. Health standards established by Covid-19 were carefully enforced at the Darussalam Islamic Boarding School's Martapura boarding site after that. All female students and santri are required to get their temperature taken and wash their hands before entering the hut. Since your study time will be cut in half if you wear a mask, you may wish to choose a different approach.

At the outset of the Covid-19 epidemic, teachers, ustadz, and clerics at Islamic boarding schools in Banjar Regency urged students to memorize books and the Koran and hadith rather than listen to the worrisome rhetoric from the public and statements from the media. Those who have bad opinions on the coronavirus should not share them in the comments area but instead keep them to themselves.

Instructors at the Islamic boarding school have allegedly sought an emergency response status prohibiting the formation of large gatherings, so students are warned not to try to resist the move. It is expected that religious educators in the Darussalam Islamic Boarding School Martapura area would work together to ensure that locals have a common understanding of how to contain the Covid-19 virus.

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

Despite several worries from Islamic boarding schools about the status of affairs in Banjar Regency, it was allegedly possible for education to proceed as normal. The Banjar Regency Government and the boarding school have joined forces to protect students and teachers from Covid-19 and maintain community services.

Since Covid 19 has reached an epidemic level in Banjar Regency, GTPP has decided to allow the construction of Islamic boarding schools there. where potential Islamic boarding schools must show they care about student health and safety by implementing best practices in the classroom. On July 14, 2020, 10 years after it initially opened, Darussalam Martapura Islamic Boarding School welcomed students back for another academic year. In line with the established health protocols, half of the students will be admitted on the first day and the other half on the second.

Pondok Pesantren has previously collaborated with GTPP by keeping in close contact with the administration of the Banjar Regency, and this health protocol will be evaluated and, if necessary, changed. Put on a mask and enter the purifier. Despite having 12,987 st enrollees during the Covid-19 pandemic, no fatalities were reported among the student body, faculty, or clerics at the Darussalam Martapura Islamic boarding school thanks to their strict adherence to health protocols, high application of faith, and ongoing expressions of gratitude.

This phenomenon is related to the implementation of the Students' Expectations and Desires, in which they just want the community to be more self-aware and not stubborn and only accept government standards. The demand for Islamic boarding schools will increase as the virus spreads. After the spread of the virus led many pupils to faint, the Darussalam Martapura Islamic Boarding School offered social assistance, such as supplying water and soap for washing hands. The pupils, however, banded together and supported one another.

Ill, sick, coughing, or cold students are not permitted to attend the Islamic boarding school and must remain at home to rest and recover. Reports indicate that students who ignore sickness and attend class constitute a significant hazard to their peers. Therefore, this investigation of the method used to carry out a public policy is instructive. 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.

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.

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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