

Implementation of Covid-19 Response Policies from a Religious Perspective at Darussalam Islamic Boarding School, South of Kalimantan, Indonesia

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Abstracts. Islamic boarding schools are educational institutions that have the characteristic of having dormitories, students who are referred to as *santri* can not be separated from the activities of life in Islamic boarding schools for 24 hours. By carrying out face-to-face activities, of course, Islamic boarding schools must have carried out careful consideration of the worst possible risks that will be faced. For example, the emergence of a new cluster in the pesantren environment affects students, administrators, and even caregivers. The dormitory capacity which is generally limited, the facilities for bathing, washing, shared latrines, and the limited quantity of environmental sanitation of the pesantren are certain things that need attention. In general, the purpose of this study is to find out what policies or decisions are taken by the Darussalam Martapura Islamic Boarding School, especially at high schools, in the learning process of preventing Covid-19 in 2020-2021. In addition, it also seeks to find out how the implementation of the policy is seen from the aspects of communication, sources, especially the economic resources of the community or the economic conditions of the community, in addition to those owned by educational institutions, as well as the tendencies or behavior of the community and implementers. The results of this study indicate that in the context of the policies carried out by Islamic boarding schools in the implementation of the Covid-19 response policies in 2020-2021 from a religious perspective, it has been successfully implemented. The limits of ability from a social and economic point of view of some students found some information related to the limits of the willingness or ability of the students to carry out policies related to the efforts made in overcoming the spread of Covid-19 in the Islamic boarding school environment here including students and students and alumni who have provided information related to the limits of the ability to implement this policy because there is no coercion and pressure from both Islamic boarding schools and teachers, what is required is to increase piety.

Keywords. implementation, policy, Covid-19, Religious perspective.

Introduction

Pesantren is one of several places of education that are unique and have an important role in Indonesia. The pesantren tradition prioritizes the cultivation of personality, character, and attitude through close relationships between teachers and students. But then, everything

changed due to the presence of the coronavirus, a virus that is very easy to spread and has the potential to cause death.

Coronavirus 2019 or later referred to as covid-19 is a dangerous virus that emerged around the end of 2019 in the city of Wuhan, China. On 12 February 2020 WHO officially named it coronavirus 2019 (COVID-19), and declared it a world pandemic (Aidah, 2020). Coronavirus comes from the Latin word corona which means "space" or "crown", which is a characteristic of the particles of the coronavirus. Humans infected with the coronavirus have several symptoms including cough, fever, shortness of breath, and the most dangerous of all this virus can cause death (Wasito and Wuryastuti, 2020).

The Covid-19 pandemic has become a global threat and has paralyzed various sectors of social life, from social, political, and economic, to education. At the beginning of its emergence, various countries immediately implemented policies to limit social activities such as city locks and school closures (Zhang et al, 2020). Since March 2020, *lockdown* and forced closure of educational institutions, schools, and colleges. The closure of various educational institutions makes the process of teaching and learning activities carried out online or also known as distance learning by utilizing digital technology (Watermeyer, 2020). Non-formal educational institutions are no exception, such as Islamic boarding schools.

Islamic boarding schools are educational institutions that have the characteristic of having dormitories, students who are referred to as *santri* and *santriwati* cannot be separated from life activities in Islamic boarding schools for 24 hours from waking up to sleeping again (Rosyid et al, 2020). Likewise, the *kiyai*, *nyai*, *murabbi*, or *musyrifah* who are caregivers are part of the Islamic boarding school. The process of interaction and face-to-face in it is important and inseparable in the pesantren tradition.

Although until now the coronavirus is still a global pandemic, some Islamic boarding schools have conducted face-to-face learning. It's even been a few months since the government implemented distance learning. For example, several Islamic boarding schools in West Java (Kamil, 15 June 2020), Central Java (Safuan, 19 June 2020), and East Java (Wijaya, 16 June 2020). (Fahham, 2020). Then expanding to the local realm, such as in the South Kalimantan area, since mid-July, the Darussalam Martapura Islamic Boarding School and Darul Hijrah Putri Islamic Boarding School have also held Face-to-face Learning (PTM) (Kalsel Pos, 2020).

The re-enactment of face-to-face learning in Islamic boarding schools, of course, still pays attention to strict health protocols. Provisions for implementation are directly written in the Learning Implementation Guide which is a joint decision of four ministers, namely the Minister of Education and Culture, the Minister of Religion, the Minister of Health, and the Minister of Home Affairs (2020). Islamic boarding schools are education providers that have the potential to spread Covid-19. Therefore, the government is very careful to issue policies related to learning activities for school-age children, especially in Islamic boarding schools. The Decree of the Minister of Health of the Republic of Indonesia (2020) regarding the Guidelines for the Empowerment of Islamic Boarding Schools in the Prevention and Control of Coronavirus Disease 2019 (Covid-19) in Islamic Boarding Schools is a reinforcement as well as a guideline in the implementation of education in Islamic boarding schools during the pandemic.

By carrying out face-to-face activities, of course, Islamic boarding schools must have carried out careful consideration of the worst possible risks that will be faced. For example, the emergence cluster in the pesantren environment affects students, administrators, and even caregivers. At least until mid-2021, Islamic boarding schools are one of the threats to cluster (Report Covid, 2021). The dormitory capacity which is generally limited, the facilities for

bathing, washing, shared latrines, and the limited quantity of environmental sanitation of the pesantren are certain things that need attention.

Previously or on February 29, 2020, the government issued a policy that stipulates a disaster emergency status that is valid for up to 91 days. The government has also made decisions, including travel restrictions, appeals to use masks, closing places that can lead to large crowds, and many other policies that are being pursued to deal with the Covid-19 virus. Based on the Decree of the Minister of Health of the Republic of Indonesia No. HK.01.07/MENKES/104/2020 it was stated that since February 4, 2020, it was determined that the coronavirus had become a disease that could cause outbreaks throughout Indonesia. One of the areas exposed to the Covid-19 virus is Banjar Regency, South Kalimantan.

The Banjar Regency Government has made efforts to make policies so that the spread of this virus does not grow rapidly. Based on the Banjar Regent Regulation Number 28 of 2020 concerning Amendments to the Banjar Regent's Regulation Number 26 of 2020 concerning Guidelines for Large-Scale Social Restrictions in the Context of Accelerating the Handling of Coronavirus Disease 2019 (Covid-19) in Banjar Regency, which was ratified since 18 May 2020, it is mandatory to stop work activities in the workplace/office, ensure the workplace is always clean and hygienic, always wash hands with soap, provide vitamins to increase employee immunity, carry out regular disinfection, check the temperature, must use masks, and many other policies to prevent the virus Covid-19 (Zainuddin, 2018).

The danger of this virus requires all parties to be aware of places where many people gather, including the younger generation, such as high school which is one of the places where the younger generation is vulnerable to coronavirus transmission. Schools are often a gathering place for students, and more specifically, Senior High Schools at Islamic Boarding Schools because in this place students generally live in dormitories with a fairly large number of students. Whereas the Minister of Education and Culture has issued circular No. 3 of 2020 concerning the prevention of COVID-19 in education units. Policy number 36926/MPK.A/HK/2020 concerning Online Learning or distance learning was also issued so that educators are expected to present a fun learning process for students. Online Learning (Network or Distance Learning is an educational system that has the characteristics of open, independent learning, learning by utilizing technology, information, and communication (Ministry of Health, 2021)

Government policies, especially the Minister of Education and Culture, need to be implemented or often known as implemented Policy implementation is a crucial stage in the policy process, and it is necessary to realize that policy programs must be implemented to have an impact and achieve the desired goals

Research Methods

This research uses a Qualitative Research approach, namely research that seeks to understand and represent the phenomena surrounding activities teaching and learning in senior high schools in Banjar Regency. The research location was selected based on the category of private Islamic boarding schools. This study seeks to understand the phenomenon of learning carried out by Islamic boarding schools from the perspective of active participants through school residents who are involved in being involved in the learning (Creswell, 2013). The type of research used is a type of descriptive research that is intended to provide a clear picture of the problems studied. Interpret and explain the data systematically, intended to provide a clear picture of the problems studied, namely the Implementation of Policies in the Prevention of Covid-19 at the Darussalam Martapura High School, Banjar Regency. Meanwhile, the research

informants were the Secretary of the Education Office of the South Kalimantan Provincial Government, the Data Manager of the South Kalimantan Provincial Government Education Office, the leadership of the Darussalam Islamic Boarding School, senior teachers, teachers, the Pondok Secretariat, the Wusto class teacher, the Ulya class teacher, the alumni of the Darussalam Islamic Boarding School Martapura and 15 students and students of the Islamic Boarding School Darussalam Martapura.

Policy Implementation

In this study, researchers used the policy implementation model according to Edward. Edward named his public policy implementation model the term *Direct and Indirect Impact on Implementation*. In Edward's approach, four variables greatly determine the success of implementing a policy, namely: Communication, Resources, Bureaucratic structure, and Disposition

Communication

is a human activity to convey what are his thoughts and feelings, hopes or experiences to others. The communication factor is very important, because, in every process of activities that involve human factors and resources, there will always be a problem of "How the relationship is done". The handling of Covid 19 from a religious perspective at the Darussalam Islamic Boarding School Martapura, seen from the communication aspect is the constant communication with the implementers, the consistency of the size and objectives that are communicated as a source of information. Thus, communication will determine the success of achieving the objectives of policy implementation. Following what was stated by several students of the Darussalam Islamic boarding school, Martapura. From the communication aspect, most of the students already know about the government's circular to continue to implement health protocols and the rules for implementing efforts to prevent the spread of Covid-19.

Resource

have *factors* an important effect on policy implementation, because the provisions of the rules or policies are clear and consistent, if the person responsible for implementing the policy lacks the resources (*resources*) to do effective work, then the implementation of the policy will not be effective. In assessing the implementation of the Covid 19 response policy from a religious perspective at the Darussalam Martapura Islamic Boarding School, Banjar Regency, the *resource* is also intended to be related to the economic condition of students. This aspect of course relates to the characteristics of the implementing agency and the nature of the followers of the implementing organization and the extent to which interest groups are mobilized to support or oppose the policy so that the implementor's performance can be effective and efficient.

The main resource in policy implementation is staff or human resources (HR). In an implementation, it is also necessary to have sufficient staff with the necessary skills and abilities (competence and capability) in implementing the policy or carrying out the tasks desired by the policy itself.

Bureaucratic Structure

are characterized by highly routine operating tasks accomplished through specialization, highly formalized rules and regulations, tasks grouped into functional sections or agencies, and centralized authority. The main strength of the bureaucracy lies in its ability to run renewable

efficiently (Fathurrahman, 2016). Even if the resources for implementing the policy are sufficient and the implementers know what and how to do it, and they have the will to implement it, an implementation may still be ineffective, due to the inefficiency of the existing bureaucratic structure. The bureaucracy as the implementer of a policy must be able to support the policies that have been decided politically by coordinating well.

The limits of ability in terms of social and economic terms of some of the interviewees found some information related to the limits of the willingness or ability of the students to carry out policies related to the efforts made in overcoming the spread of Covid-19 in the Islamic boarding school.

Disposition

This disposition is defined as the attitude of the implementers to implement the policy. In implementing policies, if they want to succeed effectively and efficiently, implementers must not only see what they have to do and have the ability to implement the policy, but they must also have the will to implement the policy (Fitri, 2020).

The attitude of acceptance or rejection of the implementer will greatly affect the success or failure of the performance of policy implementation. The implementer's understanding of the general objectives as well as the measures and objectives of the policy objectives is an important matter. Successful policy implementation must be followed by a thorough awareness of the policy. This means that the failure of policy implementation is often caused by the disobedience of the implementers to the policy. In this condition, individual perception plays a role. In a state of the dissonance of thought, individuals may try to balance an unfavorable message with their perception of what a policy decision should be (Haitami, 2021).

Results and Discussion

During the Covid-19 pandemic, starting March 25, 2020 teaching and learning activities at Ponpes Darussalam Martapura are closed for at least 3 months until Eid al-Fitr 24 May 2022. After that, the Darussalam Martapura boarding school in Darussalam Islamic boarding school always implemented Covid-19 health protocols. Every *santri* and female students want to enter the hut, we check their body temperature and wash their hands. When learning is required to wear a mask and the learning schedule is divided into two or an alternate system.

At the beginning of the Covid-19 pandemic in Banjar Regency, Islamic boarding school administrators ranging from teachers, *ustadz* and clerics urged students to focus more on memorizing books and the Koran and hadith rather than listening to a scary talk from the public and comments on the media. Social media that underestimate the coronavirus or other beliefs should not be released through comments and just keep it in your heart.

Furthermore, according to the teachers at the Islamic Boarding School, they also appealed for an emergency response status, prohibiting the gathering of large crowds, do not try to oppose it, because there are penalties for those who oppose it. Religious teachers are also expected to be able to work together to equalize perceptions and opinions about preventing the Covid-19 pandemic in the Darussalam Islamic Boarding School Martapura area.

On the other hand, in implementing the Covid-19 Pandemic Health Protocol in the Darussalam Islamic Boarding School area, senior officials are optimistic that they can apply the health protocol because following the issuance of a joint decree of 4 ministers regarding guidelines for the implementation of learning for the 2020/2021 academic year during the Covid-19 pandemic, the Banjar Regency Government through the Banjar Regency Covid-19 Task Force for the Acceleration of Handling (GTPP), invited representatives of Islamic

Boarding Schools to socialize teaching and learning activities during the Covid-19 Pandemic.

Even though Banjar Regency at that time had the status of a red zone, which should have been impossible to carry out the teaching and learning process, considering the current conditions in the field, taking into account several complaints from Islamic boarding schools. The boarding school has coordinated with the Banjar Regency Government by trying to provide solutions to be on the safe side against Covid-19 and also from the community side to remain productive.

The high number of Covid 19 cases in Banjar Regency, so the opening of Islamic boarding schools during this pandemic requires a recommendation from GTPP. where each Islamic boarding school and its management must submit an application for the opening of the Islamic boarding school accompanied by a readiness to apply health protocols in the teaching and learning process. Precisely on July 14, 2020, the Darussalam Martapura Islamic Boarding School began to re-enter for teaching and learning where that date is the date where Islamic Boarding School was established. Of course, with the implementation of health protocols that have been established, with the mechanism that half of the students enter on the first day, while half enter the next day.

Even though there will be an evaluation or improvement of the health protocol requested by GTPP, the Pondok Pesantren has also complied with it by always coordinating with the Banjar Regency government. mask and enter the disinfectant. On the other hand, in addition to implementing health protocols, teachers and clerics always apply high faith and always offer prayers and gratitude, so that over time, it is confirmed that there were no casualties from the Darussalam Martapura Islamic boarding school, both from the students to teachers and clerics for approximately 2 years of the Covid-19 pandemic, even though it was recorded that the Darussalam Martapura Islamic Boarding School had a total of 12,987 students and female students consisting of MIS, *Awaliyah*, *Wustho*, and *Ulya* levels.

This phenomenon related to the implementation of the Expectations and Desires of Students is that they just want the community to be more self-aware and not stubborn and just follow government rules. For Islamic boarding schools, it is necessary to increase the needs that must exist at a time when the virus is rampant. In addition, from the Darussalam Martapura Islamic Boarding School itself, they have provided social such at the beginning of the outbreak of the virus, many students fainted due to the outbreak, but they still helped each other even in this precarious situation, from an economic point of view they have provided water and soap for washing hands.

In addition, the Islamic boarding school also provides oral regulations, for students who are not feeling well, sick, coughing/cold are prohibited from going to school and must rest at home. According to sources, students who continue to attend school when sick are very dangerous to other students. So in this discussion, it is interesting to see how to approach the implementation of a public policy. If the implementation of a policy is to be effective, then policy implementers must not only know what to do but also have the ability to implement it, so that in practice there is no bias. In the realization of its implementation, the implementation of the government's policy of efforts to contain the spread of Covid-19 in Islamic boarding schools has been carried out properly.

Conclusion

In the context of the policies carried out by Islamic boarding schools in the implementation of the Covid-19 response policies in 2020-2021 in perspective, religion has been successfully implemented. The communication factor is very important because every

activity process involves human factors and resources. The handling of Covid 19 from a religious perspective at the Darussalam Islamic Boarding School Martapura, seen from the communication aspect is the determination of communication with the implementers, the consistency of the size, and objectives that are communicated as a source of information. Thus, communication will determine the success of achieving the objectives of policy implementation. Following what was stated by several students of the Darussalam Islamic boarding school, Martapura. From the communication aspect, most of the students already know about the government's circular to continue to implement health protocols and the rules for implementing efforts to prevent the spread of Covid-19.

In assessing the implementation of the Covid 19 response policy from a religious perspective at the Darussalam Martapura Islamic Boarding School, Banjar Regency, this resource is also intended to be related to the economic condition of students. This aspect of course relates to the characteristics of the implementing agency and the nature of the followers of the implementing organization and the extent to which interest groups are mobilized to support or oppose the policy so that the implementor's performance can be effective and efficient. The main resource in policy implementation is staff or human resources (HR). In an implementation, it is also necessary to have sufficient staff with the necessary skills and abilities (competence and capability) in implementing the policy or carrying out the tasks desired by the policy itself. With this, the researcher met with one of the students of the Islamic boarding school to ask about the staff and teachers in the Islamic boarding school environment that already had the expertise and ability to carry out this policy, the bureaucracy as the implementer of a policy must be able to support policies that have been decided politically by coordinating well.

The limits of ability in terms of social and economic terms of some of the interviewees found some information related to the limits of the willingness or ability of the students to carry out policies related to the efforts made in overcoming the spread of Covid-19 in the Islamic boarding school environment here, including the *santri* and *santriwati* and alumni who have provided information related to the limits of the ability to implement this policy because there is no coercion and pressure from both the Islamic boarding school and from the teachers, what is required is to increase piety and always be Tawakal. Because the disease comes from the almighty, the healing is also from the almighty. In this study, the matter of particular concern is to see how to approach the implementation of a public policy. If the implementation of a policy is to be effective, then policy implementers must not only know what to do but also have the ability to implement it, so that in practice there is no bias. In the realization of its implementation, the implementation of the government's policy of efforts to contain the spread of Covid-19 in Islamic boarding schools has been carried out properly.

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