



## THE EXISTENCE OF ISLAMIC BOARDING SCHOOLS DURING THE COVID-19 PANDEMIC: MANAGEMENT OF FACE-TO-FACE MEETINGS IN THE NEW NORMAL ERA

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### Abstract

This article aims to thoroughly discuss the existence of implementing Islamic boarding schools and teaching and learning activities during the pandemic and post-pandemic. This research is qualitative research with a descriptive method. The population of this study was 15 teachers in 5 Islamic boarding schools in South Sumatra. Data were collected using questionnaires and interviews through telephone booths and then analyzed using the Milles and Huberman method with the stages of data collection, data presentation, and then drawing conclusions. The results in this study indicate that during the covid-19 pandemic or even post-covid-19, Islamic boarding schools always exist to carry out all routine Islamic boarding school activities. Learning is still done offline or face-to-face. And other activities continue to run as they should while still implementing health protocols. And it will be a challenge for Islamic boarding schools after the pandemic to make changes and creativity so that learning and activities are not monotonous.

**Keywords:** Management, Islamic boarding schools, Covid-19 pandemic, Face-to-face meetings, New normal era.

### Abstrak

*Tujuan penelitian ini untuk membahas tuntas tentang eksistensi penerapan kegiatan pesantren dan belajar mengajar di masa pandemi dan pasca pandemi. Penelitian ini merupakan penelitian kualitatif dengan metode deskriptif. Populasi penelitian ini merupakan guru sebanyak 15 guru di 5 pondok pesantren yang berada di provinsi sumatera selatan. data dikumpulkan menggunakan dokumentasi dan wawancara melalui gerai telepon kemudian dianalisis menggunakan metode milles dan huberman dengan tahap pengumpulan data, penyajian data, kemudian penarikan kesimpulan. Hasil penelitian ini menunjukkan bahwa di masa pandemi covid-19 atau bahkan pasca covid-19 pondok pesantren selalu tetap eksis dalam melaksanakan semua kegiatan rutin pesantren. Pembelajaran yang tetap dilakukan melalui offline atau tatap muka langsung. Dan kegiatan lainnya tetap berjalan sebagaimana mestinya dengan tetap menerapkan protokol kesehatan. Dan akan menjadi tantangan bagi pondok pesantren pasca pandemi untuk melakukan perubahan dan kreativitas agar pembelajaran dan juga kegiatan yang dilakukan tidak monoton.*

**Kata Kunci:** Manajemen, Pondok pesantren, Pandemi covid-19, PTM, Era new normal.

## INTRODUCTION

The condition of the COVID-19 pandemic in Indonesia is still not over. In late 2019, the government issued a policy to implement online learning or distance learning.<sup>1</sup> However, over time and the start of the new academic year 2020, the ministry of religion has issued learning guides for Islamic boarding schools and religious education.<sup>2</sup> In this guide, there are lessons learned in the new academic and academic year during the COVID-19 pandemic. So, from the guide, there have been many from a number of Islamic boarding schools that have implemented or organized face-to-face learning. Therefore, this guide stipulates that the leaders of Islamic boarding schools and religious education should coordinate with the regional task force for the acceleration of handling Covid-19 and health service facilities or the local health office. Coordination is intended to check that the health conditions of students are safe from Covid-19. The implementation of face-to-face learning must also strictly comply with health protocols in accordance with directives from the government.

The decision to conduct face-to-face meetings for *pesantren* is of course due to several important reasons. First, Islamic boarding schools can limit the space for students to move, making it easier for them to isolate themselves in the *Pesantren* environment.<sup>3</sup> This will be different if the students are at home and are also supported by the local government. Second, the need for face-to-face learning is important for *pesantren*. Considering that activities in Islamic boarding schools are 24-hour learning so it cannot be done online. Third, Islamic boarding schools have a vision and mission of fostering children's character.<sup>4</sup> According to Paul et al, based on several complaints about parents of students that socializing at home cannot be limited and limited.<sup>5</sup> The use of gadgets as well as the influence of technological sophistication and social media has a very negative impact on children's behavior.<sup>6</sup>

Pesantren education in Indonesia has an important role for the surrounding community, especially in offering the best solution for the problems of children's religious education.<sup>7</sup> The image of Islamic boarding schools as a solution in education continues to move dynamically in accordance with the development of science and technology. The tradition of Islamic boarding schools can improve students' discipline, knowledge, and morals starting to be of interest to many parents in the current era to send their children Islamic

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<sup>1</sup> Dian Ratu Ayu Uswatun Khasanah, Hascaryo Pramudibyanto, and Barokah Widuroyekti, "Pendidikan Dalam Masa Pandemi Covid-19," *Jurnal Sinestesia* 10, no. 1 (2020): 41–48, <https://sinestesia.pustaka.my.id/journal/article/view/44>.

<sup>2</sup> Satriya Pranata et al., "New Normal at Islamic Boarding School During the Covid-19 Pandemic in Sumbawa Island," no. January (2021), <https://doi.org/10.2991/assehr.k.210101.044>.

<sup>3</sup> Ahmad Zain Sarnoto et al., "Pros and Cons of Islamic Boarding School Strategy Responding to Changes in Crisis Management Perspective in the Midst of the Covid-19 Pandemic," *Review of International Geographical Education* 12, no. 1 (2022): 69–74, <https://doi.org/10.48047/rigeo.12.01.8>.

<sup>4</sup> Firman Mansir, "The Response of Islamic Education To the Advancement of Science in the Covid-19 Pandemic Era in the Islamic Boarding Schools," *AULADUNA: Jurnal Pendidikan Dasar Islam* 8, no. 1 (2021): 20, <https://doi.org/10.24252/auladuna.v8i1a2.2021>.

<sup>5</sup> Shirley Anne S. Paul et al., "Parents' Perspectives on Home-Based Character Education Activities," *Journal of Family Studies* 0, no. 0 (2020): 1–23, <https://doi.org/10.1080/13229400.2020.1806097>.

<sup>6</sup> Imam Tabroni et al., "Impact of Technological Advancements on The Establishment of Characteristics of Children," *EAJMR: East Asian Journal of Multidisciplinary Research* 1, no. 1 (2022): 27–32, <https://doi.org/10.54259/eajmr.v1i1.453>.

<sup>7</sup> Parana Thanthirige et al., "Paradigm of Islamic Education in the Future: The Integration of Islamic Boarding School and Favorite School," *Information Management and Business Review* 8, no. August (2016): 24–32.

boarding schools.<sup>8</sup> Several innovations and also alumni are manifestations in the world of education that educate our generation to be useful for religion and the nation. Through Islamic boarding schools, students who are educated and have good morals, especially in the field of religion and material studies and religious practices are different from an education outside the Islamic boarding school which has little religious knowledge.<sup>9</sup> Islamic boarding schools are expected to be able to produce independent students who have the quality of faith, Islam, science, and morals who can develop their potential and the surrounding community. In addition, in the midst of criticism, most people realize the importance of modernization in order to survive and exist.<sup>10</sup> Islamic educational institutions to date have not been able to meet the needs of Muslims in facing the challenges of the modern world and the challenges of society in Indonesia in all fields. In connection with this modernization, Islamic boarding schools are expected to be able to contribute the human resources needed in modern life.<sup>11</sup>

During the COVID-19 pandemic, it is not easy to design a face-to-face meeting at a boarding school in accordance with previous activities. According to El et al, saying Islamic boarding schools must plan to learn in such a way and carry out learning in accordance with the directives and guidelines issued by the government.<sup>12</sup> In the long term, Islamic boarding schools must meet the health needs and other facilities and infrastructure for students. In implementing PTM, it is also expected that a group of people can work together to achieve learning goals by ensuring the health condition of the students. The formation of COVID-19 officers is carried out by Islamic boarding schools to control the health of students and the condition of the surrounding environment.<sup>13</sup>

Based on the information obtained by researchers about the implementation of PTM in several Islamic boarding schools studied. A number of Islamic boarding schools continue to make efforts to be able to implement PTM optimally and ensure the health of students. According to AM, as a teacher at one of the Islamic boarding schools studied, he said that it was not easy and full of worries for us to implement PTM directly at the Islamic boarding school. According to him, the condition of the spread of Covid-19 cases, which was soaring high during the new 2020 school year, made some teachers and parents worried about the

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<sup>8</sup> Muhammad Roy Purwanto et al., "Role of Education Shaping in Professors of Islamic Boarding Schools in Indonesia," *Utopia y Praxis Latinoamericana* 25, no. Extra10 (2020): 514–21, <https://doi.org/10.5281/zenodo.4155801>.

<sup>9</sup> Ayu Desrani, Kamila Adnani, and Mar'atun Naziroh, "Pendidikan Karakter Dalam Program Asrama Bahasa Arab Menghadapi Era Revolusi Industri 4.0 Di Man 3 Palembang," *Prosiding Konferensi Pendidikan Nasional "Strategi Dan Implementasi Pendidikan Karakter Pada Era Revolusi Industri 4.0"* 3 (2011): 42–47.

<sup>10</sup> M . Zainal Arifin, "THE TRADITIONALISM OF THE ISLAMIC BOARDING SCHOOL EDUCATION SYSTEM IN THE ERA OF MODERNIZATION," *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme* 4, no. 1 (2022): 386–96.

<sup>11</sup> Mukhlisuddin Ilyas, Abdul Muin Sibuea, and Zahrila, "Leadership Transformation; Study of Islamic Boarding School (DAYAH) in Aceh Province Of Indonesia," *Journal of Entrepreneurship Education* 22, no. 2 (2019): 2651.

<sup>12</sup> Muhammad Mushfi El Iq Bali et al., "Innovative Learning Media Based on E-Learning in the New Normal Era," *Proceedings of the International Conference on Industrial Engineering and Operations Management*, 2021, 6987–93.

<sup>13</sup> Ahmad Zain Sarnoto et al., "Urgency of Education Crisis Management Based on Islamic Boarding Schools during the COVID-19 Pandemic," *Linguistics and Culture Review* 5, no. S3 (2021): 1764–74, <https://doi.org/10.21744/lingcure.v5ns3.2000>.

healthy development of their children. However, the Islamic boarding school still hopes that all organizations in the Islamic boarding schools and parents of students can work together in carrying out learning and activities full of students.

Therefore, based on the information above, researchers are interested in examining how the management of Islamic boarding schools in implementing PTM in the midst of the COVID-19 pandemic and the existence of Islamic boarding schools during the pandemic and new normal era. Research on the existence of Islamic boarding schools as the needs of society in this global era has been explicitly found in the recent period. The results of this study are expected to be a frame for parents, educators, and *pesantren* organizations in formulating students' education according to the needs of students in the current era or in the era to come. This will be a separate characteristic for schools with the background of the culture of each Islamic boarding school.

### RESEARCH METHOD

This research is qualitative research with a descriptive method. This descriptive study aims to describe, and explain in detail the problems studied, wherewith the covid-19 pandemic, Islamic boarding schools can still carry out and continue learning activities as they should before the covid-19 pandemic strikes. This data will later be described in a factual, systematic, and accurate manner using qualitative measuring tools and describing the entire sample. The population is educators, education staff, and students in 5 Islamic boarding schools in the southern province of Sumatra. The sampling technique used purposive sampling technique that combines convenience sampling technique, where the researcher determines the criteria regarding which respondents can be selected and presumed based on the availability of elements and the ease of obtaining research data, totaling 15 people.

Data was collected using documentation and also limited interviews using telephone booths via the WhatsApp application. Documentation data is data regarding the routine activities of Islamic boarding schools during the pandemic and how the management of Islamic boarding schools is. Interview data is a strategy for Islamic boarding schools to continue carrying out activities during the COVID-19 pandemic. This data will be analyzed using the theory of Milles and Huberman through the following stages: 1) Data collection, data is collected according to the focus of this research. 2) Data reduction, selecting the right data and in accordance with this research. This means that not all data collected can be presented. 3) Data presentation, the data is presented in accordance with the formulation of the problem in this study. 4) Drawing conclusions.

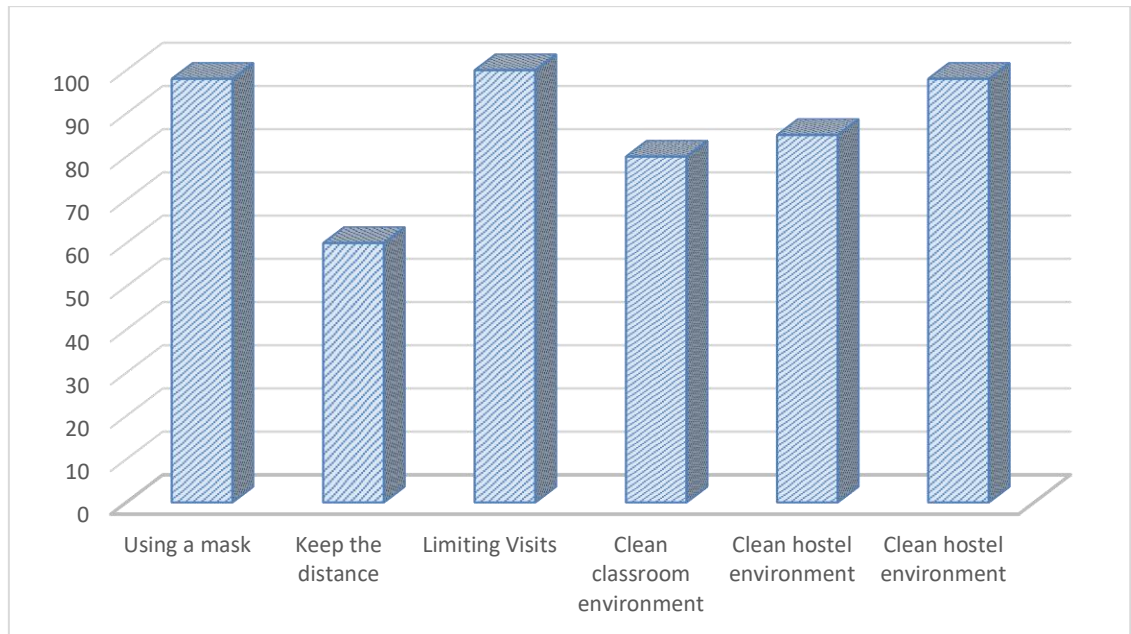
### RESULTS AND DISCUSSION

#### The existence of Islamic boarding schools during the covid-19 pandemic

The ongoing Covid-19 pandemic, this pandemic leaves a lot of social problems in the community, because of the impact it has on various life activities, including the lives of students in Islamic boarding schools. A new culture within the Islamic Boarding School was also implemented. Habituation to the students to implement better quality of life, especially health. The new culture that is widely applied in the daily life of the students looks very significant in the application of learning by following the health protocol. In accordance with

the provisions and also directives from the regulations of the ministry of religion. The main provisions that apply to education that implement dormitories are to form a task force to accelerate the handling of COVID-19 and have facilities that support and avoid the spread of the coronavirus.

Another change that is quite visible and significant is that the Islamic boarding school prioritizes cleanliness in every corner of the boarding schoolroom. Some changes in the implementation of health protocols carried out by Islamic boarding schools are as follows:



**Figure 1.** Implementation of health protocols in Islamic boarding schools

Based on the data above, several health protocols have been implemented in Islamic boarding schools. The implementation of these health protocols is based on preventing the spread of COVID-19. The first health protocol implemented was to use a mask as a mouth covering. The use of this mask has been applied by 98% of related institutions. According to DN as an educator, he said the importance of using this mask was to prevent students from being exposed to the coronavirus. If one student is exposed, it will be easy to expose other students. The use of this mask is carried out in all places without exception. Masks are used during activities in the dormitory and teaching and learning activities in the classroom. In addition to using masks, another important element in maintaining a distance for students. Keeping distance is also an effort made by Islamic boarding schools to prevent the spread of COVID-19. The student is prohibited from congregating and is always monitored by the Islamic boarding school's covid group to maintain a safe distance for other students. The data obtained is that only 60% of Islamic boarding schools implement social distancing for students. According to the results of the interview, it is not easy to prevent crowds for students. Because students are in the same environment, in the same room, there will be potential for students to socialize with other students. However, according to FR as a teacher

at the Islamic boarding school, as long as the students do not socialize with people outside the Islamic boarding schools, the potential for dissemination is also very small.

Furthermore, there are restrictions on visits for guardians of students. The restrictions on visits for guardians of students are strictly enforced by all Islamic boarding schools. It is proven that 100% of Islamic boarding schools limit visitors from outside to enter the Islamic boarding school environment. Restrictions on visitors to this Islamic boarding school are a precaution against the spread of COVID-19. The socialization of people from outside the Islamic boarding school with people inside the Islamic boarding school has the potential to spread the virus. However, the question that many guardians ask is what about the needs of the student, whether it is temporarily suspended by the institution or whether there are special regulations for Islamic boarding schools. Based on the results of the interview, the needs for students both basic needs for toiletries, pocket money, and tuition and sent by parents via transfer for tuition and pocket money. However, for other equipment needs, parents can send them directly to the Islamic boarding school and will be received by the boarding school security. However, students can also buy these necessities at the Islamic boarding school because they provide cooperatives or it can be called an Islamic boarding school mini market. The facilities provided by this boarding school are on the basis that the students do not find it difficult when they are in the Islamic boarding school environment.

The other health protocols implemented by Islamic boarding schools are to keep the environment clean and hygienic. The environment that must be considered and ensured is clean is like a classroom environment. Classrooms that are used as routine places for teaching and learning activities for teachers and students must be ensured of cleanliness. Cleanliness is meant by not letting the condition of the class be in a dirty state. After the class is clean, it is also done by spraying disinfectant throughout the classroom. Based on the data obtained, up to 80% of Islamic boarding schools have implemented health protocols by maintaining a clean classroom environment. Furthermore, there is a dormitory environment or a place for student activities after carrying out activities outside the dormitory. The dormitory is a place to live for students with various functions. Students do a lot of activities in the dormitory, such as a place to rest, a place for independent study, a place to eat, and also a place to gather with other students. The data obtained as much as 85% of the cleanliness of the dormitory has been applied by the Islamic boarding school. Indeed, it is possible that the other 15% was due to the attitude of some students who were a little lazy to pack their own things and clean their rooms. As expressed by respondents as follows:

*"For the dormitory environment and also the classroom environment, a routine schedule has been implemented for students to picket. However, during the pandemic, the students were also assisted by cleaning staff to keep the surrounding environment clean."*

Based on the results of the interview, there is indeed a habit or routine activity for students to clean their rooms and classrooms every day. However, who would have thought that during this pandemic, cleaning staff also needed to help the students clean the environment of the Islamic boarding school and carry out routine spraying of disinfectants. The next room that must be ensured is clean and tidy and suitable for use in the house of worship, namely the mosque where students and all who are in the Islamic boarding school environment. These results show that the cleanliness of the mosque as a place of worship for

students and other teachers has been confirmed to be clean, which is up to 98%. The cleanliness of this house of worship has been recommended since before the pandemic. Where to carry out worship requires a comfortable and clean place.

### **Learning management during the pandemic and post-pandemic**

The results of research conducted by researchers indicate that Islamic boarding schools that have implemented face-to-face learning are in accordance with government regulations. Face-to-face learning is a differentiator for Islamic boarding schools from other formal schools that are not boarding. During the pandemic, Islamic boarding schools still exist to carry out teaching and learning activities normally as they should. However, it remains a challenge for Islamic boarding schools to ensure that their students are not exposed to the COVID-19 virus. The following are the results of interviews revealed by respondents as follows:

*"We have implemented offline learning by implementing health protocol learning. We have implemented the lessons in accordance with the Ministry of Religion's directives" (RZ, Interview 2021)*

*"Although the pandemic is still not over, we as administrators and as educators are taking steps to face-to-face offline. The steps we took were based on the agreement and the provisions of the health protocol" (NU, Interview 2021)*

Based on the results of interviews, it was found that the application of offline learning in Islamic boarding schools did not experience many changes. However, tightening of health protocols is prioritized so as not to cause the spread of the COVID-19 virus. Teaching and learning activities run in accordance with the planning and implementation of Islamic boarding schools. There is no significant difference between teaching and learning activities. It's just that the distance between student seats and other students is given a distance in accordance with government recommendations and more discipline for students to maintain cleanliness and comply with health protocols.

Islamic boarding schools that have implemented face-to-face learning again during the COVID-19 pandemic are of course aware of the worst possible risk of exposure to teachers, students, and residents in Islamic boarding schools. However, face-to-face learning and inviting students to return to the Islamic boarding schools must be carried out by Islamic boarding schools to achieve the vision and mission of Islamic boarding schools. In general, Islamic boarding schools which are centers of Islamic religious education are expected to be able to give birth to students who master religious knowledge and other sciences that are characteristic of Islamic boarding schools. The mission of Islamic boarding schools, in general, is to give birth to students who are accustomed to mandatory and sunnah worship, to get used to reading the Qur'an, and to get students to read and study the activities of Islamic boarding schools. Based on the results of the interviews respondents revealed as following:

*"The decision to hold face-to-face meetings with our Islamic boarding schools is due to the vision and mission of Islamic boarding schools to educate students to understand religion and be knowledgeable. To form students who understand religion and are knowledgeable, this student activity must be carried out face-to-face" (PS, Interview 2021)*

*"Implementing face-to-face pesantren activities is a joint decision for the pesantren and also the parents. Considering the goal for parents to send their children to Islamic boarding schools to provide their children with knowledge, especially in the field of religion" (IDP, Interview 2021)*

One of the opinions of parents who were interviewed by teachers regarding the policy of *pesantren* for face-to-face offline again is as follows:

*"Based on our interviews, some parents are worried that their children will return to the Islamic boarding school. They imagine the indifferent attitude of children as perfunctory. They also carry out activities simultaneously by exchanging various roles which can cause the transmission of COVID-19. But some parents feel that their children are safer to return to the Islamic boarding school because they are more controlled and serious in learning" (DRS, Interview 2021)*

In this context, Islamic boarding schools have a 24-hour learning pattern, learning is not only done in the classroom but comprehensive learning from all daily activities of students. Implementing learning with a frame of Islamic values for students cannot be done online. Such learning practices also cannot be postponed until the Covid-19 pandemic is uncertain when it will end. Not only the vision and mission of the Islamic boarding school are considered. However, Islamic boarding schools are also thinking about how to avoid neglecting character education during this pandemic. So that later we will no longer feel strange seeing the younger generation who have lost positive characters because our education is finally dominated by online learning which only prioritizes the transfer of knowledge without inculcating good moral values. For this reason, Islamic boarding schools chose to reopen face-to-face learning in Islamic boarding schools by taking into account the face-to-face learning provisions set by the government and trying their best to comply with health protocols.

The pandemic has not ended in Indonesia, there are still increasing cases. Currently, the average in the last 7 days of May 2022 is only 360 cases. However, flexibility in activities has been carried out by all people in Indonesia, moreover, the majority of formal and non-formal schools have implemented face-to-face learning in their respective schools. Recently, the Government has also begun to loosen restrictions related to the prevention of the Covid-19 pandemic by allowing people not to wear masks in open spaces. This transition from a pandemic to an endemic period was carried out by the government when the community began to realize how to carry out health protocols for themselves, their families, and the environment. This concession was also revealed by the health ministry that the number of COVID-19 cases in Indonesia had begun to decrease and there were also fewer patients in hospitals. These policies are indeed carried out thoroughly and gradually, of course following the development of the spread of the Covid-19 virus.

Face-to-face schooling is now not only carried out by schools in Islamic boarding schools, but the government has allowed all schools to be 100% face-to-face in schools. This will be a challenge for schools to make students in schools able to adjust again as they were in school before the pandemic. Most of the students are certainly very excited about having face-to-face again at school where they will socialize directly with their old friends. And it becomes a challenge for new students who are the first to enter school during the pandemic and they



have never met and socialized directly with their teachers and other classmates. Educators are also required to be able to design innovative and attractive learning media so that learning is more fun in face-to-face meetings.

As for the Islamic boarding school itself, there is no significant difference in teaching and learning activities, because indeed when some formal schools in Indonesia are still carrying out online learning, Islamic boarding schools have conducted face-to-face learning in the Islamic boarding school environment. However, in accordance with the government's directives, seeing the development of the spread of COVID-19, where there are fewer and fewer Islamic boarding schools will ease several things, such as maintaining distance for students, easing the use of masks, and also several things related to the spread of COVID-19. However, the cleanliness of the Islamic boarding schools is still ongoing because it is part of the convenience for teachers and students to carry out teaching and learning activities. This was stated by one of the administrators of the boarding school.

### **The Urgency of Islamic Boarding Schools as Religious Education in the Modern Era**

In this era of globalization, Islamic boarding schools play a major role in building a welfare-oriented social environment.<sup>14</sup> Therefore, Islamic boarding schools must be the center of attention of Muslim scientists in carrying out various scientific transformations. Islamic boarding school is one of the educational institutions that prioritizes character education and moral and exemplary development.<sup>15</sup> Susanto's research said that children in this era who are facilitated by parents with various sophistication media and the internet make children complacent and fall into cases of promiscuity.<sup>16</sup> The number of cases of adolescent school-age children who fall into promiscuity due to the lack of religious education in public schools and the school environment is not good.<sup>17</sup> Therefore, Islamic boarding school education has an important role for modern children.

Strong religious lessons must be instilled simultaneously not only in Islamic boarding schools and Madrasah Ibtidaiyah, but also in State Elementary Schools and other formal schools.<sup>18</sup> This is intended to provide provisions for school-age children. Because at an early age the child's personality has been formed.<sup>19</sup> Religious education for children is not only given to children who are Muslim, but every parent is obliged to provide religious understanding and education for all children. Concern is seen in this country when we discuss early childhood

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<sup>14</sup> Mustain Thahir, "The Role and Function of Islamic Boarding School: An Indonesian Context," *International Journal for Historical Studies* 5, no. 2 (2014): 197–208, <https://mindamas-journals.com/tawarikh/article/view/574>.

<sup>15</sup> Hasan Baharun, "Total Moral Quality: A New Approach for Character Education in Pesantren," *Ulumuna* 21, no. 1 (2017): 57–80, <https://doi.org/10.20414/ujis.v21i1.1167>.

<sup>16</sup> Susanto Susanto, "The Impact of the Covid-19 Pandemic on Mental Condition and the Need for Psychological Support of Students in Jakarta," *Jurnal Educative : Journal of Educational Studies* 6, no. 1 (2021): 60–71, <https://doi.org/10.30983/educative.v6i1.4467>.

<sup>17</sup> Lilis Karlina, "Fenomena Terjadinya Kenakalan Remaja," *Edukasi Nonformal* 1, no. 2 (2020): 147–58, <https://ummaspul.e-journal.id/JENFOL/article/view/434>.

<sup>18</sup> Roman Buchta, Wojciech Cichosz, and Anna Zellma, "Religious Education in Poland during the Covid-19 Pandemic from the Perspective of Religion Teachers of the Silesian Voivodeship," *Religions* 12, no. 8 (2021), <https://doi.org/10.3390/rel12080650>.

<sup>19</sup> Desni Yuniarni, "Character Education in Early Childhood," *Jurnal Visi Ilmu Pendidikan* 7, no. 1 (2012): 29–42, <https://doi.org/10.26418/jvip.v7i1.333>.

religious education.<sup>20</sup> Because religious education for early childhood is underestimated by most people. There are parents who sometimes think that general lessons are enough to be given and used as provisions for their children in living life. However, that is a wrong assumption. Concern for the improvement of early childhood religious education is very concerning.<sup>21</sup> The role of parents is very large in shaping the personality of a child. Parents must give positive direction to their children.<sup>22</sup> Parents are also obliged to provide attitude education to their children. Providing religious education in early childhood, it can encourage the formation of attitudes that are in accordance with religious teachings.<sup>23</sup> Children may be specially sent to school in Islamic boarding schools to deepen their religion well or parents may send their children to public schools in which they teach children a good attitude. However, according to Lee, parents, have an important role to teach their children to have good character.<sup>24</sup>

Currently, to instill character and teach children about religious education, many parents who have a lot of busyness prefer to send their children to boarding schools.<sup>25</sup> Islamic boarding schools can maximally teach religious education and shape character for children.<sup>26</sup> Another thing that is a concern for parents by sending their children to boarding schools is that children can socialize with other friends and can study together independently but still under the supervision of their teachers. Education in Islamic boarding schools can also prevent promiscuity for children, where children are limited to interacting with people outside the Islamic boarding school.<sup>27</sup> So that interaction and socialization are only carried out between students and also their teachers. Another thing that is advantage for children in Islamic boarding schools is the prohibition for children to use personal technology such as cellphones with various functions, which are strictly prohibited by Islamic boarding schools.<sup>28</sup> Considering that there are not a few cases of school-age children who are complacent in social

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<sup>20</sup> Hasnidar Hasnidar and Elihami Elihami, "The Management Model of National Character Education for Early Childhood Education through Based on Democracy," *Edumaspul - Jurnal Pendidikan* 3, no. 1 (2019): 15–19, <https://doi.org/10.33487/edumaspul.v3i1.75>.

<sup>21</sup> Siti Wardah Hanafie Das, "The Character Education of Early Childhood: Brain-Based Teaching Approach" 231, no. Amca (2018): 25–28, <https://doi.org/10.2991/amca-18.2018.8>.

<sup>22</sup> Hefniy Hefniy et al., "Management of Parenting Activities in Forming Character of Early Childhood," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 6, no. 4 (2022): 3169–79, <https://doi.org/10.31004/obsesi.v6i4.2065>.

<sup>23</sup> M Lutfi Baehaqi and Mukhamad Murdiono, "Strengthening Discipline Character of Students at Muhammadiyah Boarding-School (MBS) Muhiba Yogyakarta," *Dinamika Ilmu* 20, no. 1 (2020): 63–82, <https://doi.org/10.21093/di.v20i1.1671>.

<sup>24</sup> Guang Lea Lee, "Re-Emphasizing Character Education in Early Childhood Programs: Korean Children's Experiences," *Childhood Education* 89, no. 5 (2013): 315–22, <https://doi.org/10.1080/00094056.2013.830907>.

<sup>25</sup> Susanto, Ayu Desrani, and Dzaki Aflah Zamani, "Learning Tahfidz Al-Qur'an During the Covid-19 Pandemic," *Pendidikan Agama Islam* 18, no. 2 (2021): 257–72, <https://doi.org/https://doi.org/10.14421/jpai.2021.182-03>.

<sup>26</sup> Baharun, "Total Moral Quality: A New Approach for Character Education in Pesantren."

<sup>27</sup> Nana Herdiana Abdurrahman, "CHARACTER EDUCATION IN ISLAMIC BOARDING SCHOOL- BASED SMA AMANAH In a Society Where There Is Degradation of Values and Morality , It Is the Right Moment to Revive Character Education . Public ' s Support to Its Implementation in Schools Is Clearly Express," *Jurnal Pendidikan Islam* 2, no. 2 (2016): 287–305.

<sup>28</sup> Imam Tabroni et al., "Impact of Technological Advancements on The Establishment of Characteristics of Children."

media using cellphone technology, many do things that are not right. As data from KPAI regarding cyber crime are as follows:

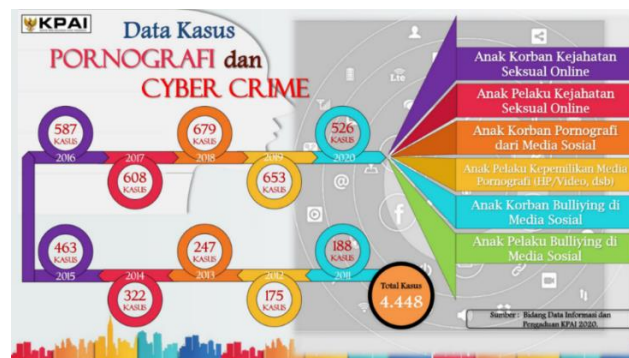


Figure 2. The case of pornography and cyber crime KPAI 2020

In 2020, there were several cases of school-age children doing a number of deviant acts. Where the increasingly modern era makes children complacent and not directed in behavior.<sup>29</sup> The cases of pornography and cyber-crimes are increasing every year in line with technological developments. Social and cultural influences play a big role in the formation or conditioning of criminal behavior in children, especially teenagers.<sup>30</sup> In this modern era, it is not only seen from the behavior above, but now school-age children have reached action on crime. These behaviors are not formed naturally but are influenced by several factors of freedom for children to associate, drink alcohol, and do drugs, thus triggering children to commit crimes.<sup>31</sup>

Based on the data above, Islamic boarding schools have a role in shaping the behavior of children. Hasnidar said the character of the child is also formed from a good environment. Pesantren is a good environment with various kinds of rules so that children are also disciplined in their daily lives.<sup>32</sup> For this reason, many parents choose to send their children to Islamic boarding schools to avoid promiscuity and deviant behavior.

## CONCLUSION

Based on data obtained during the covid-19 pandemic, globalization, and post-covid-19, Islamic boarding schools are still the schools of choice for parents of their children. The rise of the COVID-19 pandemic has caused schools to be closed and not allowed to meet face-to-face, which has made parents feel overwhelmed in supervising their children. However, this does not apply to Islamic boarding schools, they are still holding face-to-face meetings in accordance with government directives to implement health protocols. The

<sup>29</sup> Susanto Susanto, “The Integration of Digital Literacy in Learning at Islamic Elementary School to Prevent the Students’ Deviant Behavior,” *Al Ibtida: Jurnal Pendidikan Guru MI* 8, no. 2 (2021): 205, <https://doi.org/10.24235/al.ibtida.snj.v8i2.9125>.

<sup>30</sup> Cristian Delcea et al., “Juvenile Delinquency within the Forensic Context,” *Romanian Journal of Legal Medicine* 27, no. 4 (2019): 366–72, <https://doi.org/10.4323/rjlm.2019.366>.

<sup>31</sup> Muhammad Nisar et al., “Juvenile Delinquency: The Influence of Family, Peer and Economic Factors on Juvenile Delinquents,” *Scientia Agriculturae* 9, no. 1 (2015), <https://doi.org/10.15192/psep.asr.2015.9.1.3748>.

<sup>32</sup> Hasnidar and Elihami, “The Management Model of National Character Education for Early Childhood Education through Based on Democracy.”

decision to conduct face-to-face meetings is based on an agreement between the Islamic boarding school and government support to achieve the vision and mission of the Islamic boarding school, namely educating children to become students who believe, have divine awareness, have the knowledge, and most importantly understand and practice religious teachings. Overall health protocols have been implemented by the Islamic boarding school in this research, such as using masks, keeping a distance, prohibiting visits by the guardians of students, and keeping some places clean. During the pandemic, learning in Islamic boarding schools was still carried out typically, but the distance between students was limited to prevent students from crowding. As for the post-pandemic, they are learning in Islamic boarding schools has also undergone several changes, namely restrictions on parental visits by gradual scheduling, activities that can be carried out completely without distance, and leeway to use masks in accordance with government directives.

This research is of course still limited in describing all the activities of Islamic boarding schools specifically. Things that are not discussed in this study can later become a topic of discussion for future research. Future research may be able to discuss in detail the role of Islamic boarding schools in the future, management of Islamic boarding schools to continue to exist in other contexts, or cover different Islamic boarding schools. Another interesting topic is the management of Islamic boarding schools in competing in the global world with quality formal schools.

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