ALFIYAH IBN MALIK'S LEARNING TRANSFORMATION OF QUEEN AL-FALAH MOJO KEDIRI ISLAMIC BOARDING SCHOOL DURING THE COVID-19 PANDEMIC

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Abstract: The transformation of educational patterns is essential and must continuously be updated to adapt to the circumstances and needs. With the Covid-19 pandemic, Islamic boarding schools have felt a significant impact, so they are forced to carry out traditional transformations in their daily lives because pesantren is a place to practice togetherness in large-scale implementation in every aspect activity. With regulations issued by the government, Islamic boarding schools are forcibly repatriating students to avoid the spread of COVID-19. However, gradually pesantren are getting permission to do offline learning again with certain conditions. This phenomenon attracted the author to research one of the famous Islamic boarding schools in Keidiri, which aims to discover the transformation of Alfiyah Ibn Malik's learning activities with new customs. This research is in the form of action research using a qualitative approach. The results of the study showed a significant change in the learning process of Alfiyah Ibn Malik.
Keywords: Alfiyah Ibn Malik, Islamic Boarding School, Learning Transformation, Pandemic.

Introduction

Education is an object that never runs out to be discussed in the academic world. The nature of education itself is always and will continuously evolve with the times. Education development develops in terms of learning media, curriculum, methods, media, strategies, etc. This condition happens for some reason. However, the substance of education is

a process of conscious transmission or acquisition of knowledge for someone to be used as new knowledge.

Education in Indonesia is divided into two, namely, formal education such as elementary, junior high, high school, vocational or equivalent to higher education, and non-formal education such as Islamic boarding schools. Many are found in various areas with pesantren education which has the characteristics of the pesantren, such as *salaf* pesantren, Qur'an pesantren, Modern Islamic boarding schools. Each of these pesantren has its features or in other languages the advantages that make the pesantren famous "famous" so that these characteristics are in demand.

As a typical educational institution in Indonesia, pesantren is a traditional type of education to explore Islamic religious knowledge, with moral education in society. With the progress of the times from ancient times to the present, the existence of pesantren is increasingly recognized as an educational institution that participates in the nation's intellectual life, with many figures of freedom fighters and national statistics. There are many alumni from Islamic boarding schools who serve as state officials, such as KH. Ma'ruf Amin served as vice president and many more. They are state officials who were born from the womb of the pesantren.

Pesantren education is identical to learning carried out by involving many students or students in the learning process who are placed in unique places commonly known as "cottages or dormitories." In this place, it can be said that students receive education within 24 hours. The instruction is driven not only by the hours that have been determined for learning, but daily life in the boarding school is entirely a learning process. The author sees some typical phenomena of pesantren that have several distinguishing elements from general education, such as the famous pesantren that morality is more important than knowledge because, with righteousness, blessings and guidance will come with the permission of Allah SWT. So it can be concluded that the implementation of Islamic boarding school education is the students' life when they are in the boarding school.

Covid-19, which has become a worldwide pandemic, has caused significant problems for Islamic boarding schools. As a result of this outbreak, several new rules emerged, namely the restriction of community groups in everyday life. Meanwhile, pesantren is identical with learning that involves students or students on a large scale. One of the pesantren that has felt the impact of this pandemic is the Queen Al-Falah Islamic Boarding School, one of the significant Islamic boarding schools in Kediri. This

pandemic requires them to redesign their education system to be more effective and efficient, formal and non-formal education. Based on this reality, the writer is interested in researching with the following objectives: first: to discover Alfiyah Ibn Malik's learning transformation process at this Islamic Boarding School. Second, to find out the aspects needed in its implementation.

Previously, in a study written by Farida Hanun in her research entitled Confirming Islamic Boarding Schools as a Learning Base for the Yellow Book: PP. Salafiyah Al Falah Ploso, Kediri, East Java, stated that learning the yellow books has many essential aspects that make learning effective and efficient. In a journal written by Farida Hanun, it is explained that the education system in this pesantren has undergone changes or developments along with the times, which previously implemented a traditional/*salafiyah* system in the form of *sorogan* and *wetonan*, then added a classical education system in the form of Madrasah Diniyah (Ibtidaiyah, Tsanawiyah, and Aliyah), and Riyadlotut Tolabah and managed to get the title of the lowest formal *diniyah* education system by the Ministry of Religion. Furthermore, it is also mentioned that the supporting factors for the mastery of the yellow book include: a high commitment by *Kyai*, the *ustadz* competencies, quality student input, the effectiveness of the curriculum used, the high number of books used, supporting facilities, and funds. At the same time, the inhibiting factors include the decrease in ustadz who are experts in *Riyadhoh* (*tirakat*) and the decrease in the quantity and quality of students, and the reduction of the amount and rate of students.[1]

This research is action research using a qualitative approach.[2] Burns stated that action research applies fact-finding for practical problem-solving in social situations to improve the quality of action by involving researchers, practitioners, and laypeople.[3] There are four steps in action research: planning, action, observation, and reflection. Frankel and Wallen stated that qualitative study investigates the quality of relationships, activities, situations, or materials in certain activities or situations.[4] Qualitative research relies on

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[1] Faridah Hanum, "MENGUKUHKAN PESANTREN SEBAGAI BASIS PEMBELAJARAN KITAB KUNING: PP. Salafiyah Al Falah Ploso Kediri Jawa Timur," *Al-Qalam* 19, no. 1 (January 9, 2016): 97–106, https://doi.org/10.31969/alq.v19i1.221.

[2] Geoffrey E. Mills, *Action Research: A Guide for the Teacher Researcher* (New Jersey: Prentice-Hall, Inc, 2000), 6.

[3] Anne Burns, *Collaborative Action Research for English Language Teachers* (Cambridge: Cambridge University Press, 2000), 30.

[4] Jack R Fraenkel, Norman E Wallen, and Helen H Hyun, *How to Design and Evaluate Research in Education* (San Fransisco: San Fransisco University, 2012), 502.

collecting qualitative data, namely non-numeric data such as words and pictures. So the data material is in the form of words because the data taken describes information about the phenomenon being studied.[5] The qualitative data analysis of the study includes three aspects: data reduction, data presentation/display, and concluding/verification.[6]

The research target is the Queen Al Falah Ploso Islamic Boarding School, Kab. Kediri, which teaches *turast*/yellow books, is traditionally a solid yellow book teaching and already has an alumni network widely spread in the community. Sources of data in this study were obtained through informants, namely clerics, students, the community (Primary), and data that have been published or used by other parties (Secondary)[7]. In-depth interviews and documentation carried out data collection techniques. However, the impact of the covid-19 pandemic is that outside guests are not allowed to come to the location directly. In extracting data sources in this research, it is done online or online with administrators, teachers, and some students. After the data was obtained in the above method, the researcher analyzed it utilizing inductive thinking. Inductive thinking, namely: "Departing from specific facts, concrete events, then from these particular facts or circumstances general conclusions are drawn.[8]

Recognizing Learning Transformation

Transformation means a gradual process of change so that it reaches the *ultimate* (final) stage, modifications made by responding to the influence of external and internal elements that will direct changes from previously known forms through the process of duplicating repeatedly or multiplying. Transformation comes from the English word, namely, transform, which means to control a document from one format to another. According to the Indonesian Dictionary, transformation is changing from a previous state to a completely new one.[9] In this context, transformation is a change in the habits of Islamic boarding schools that provide large-scale education and

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[5] Wardiman Djojonegoro, *Fifty Years Development of Indonesian Education* (Jakarta: Office of Educational and Cultural Research and Development, Ministry of Education and Culture, 1996), 49–51.

[6] Jack C. Richards and Theodore S. Rodgers, *Approaches and Methods in Language Teaching* (Cambridge: Cambridge University Press, 2014), 113.

[7] Purwanto Suharyadi, *Statistika Untuk Ekonomi Dan Keuangan Modern* (Jakarta: Salemba Empat, 2011), 15.

[8] Hadi Sutrisno, *Metodologi Research* (Yogyakarta: Andi Offset, 2004), 42.

[9] SS Daryanto, *Kamus Bahasa Indonesia Lengkap* (Surabaya: Apollo, 1997), 612.

togetherness between students, both in the learning process and in their daily lives.

With the Covid-19 pandemic, Islamic boarding schools are forced to transform activities in every field identical to togetherness. This custom is very moved to undergo change or transformation. This transformation is said to be mandatory because it reduces the potential for transmission of the Covid-19 virus. However, with this transformation, the essence of Islamic boarding school education remains the same before the Covid-19 pandemic, which focuses on morality and *tawadhu'* in every process of activity, especially in education. Because intelligence alone is not enough for Islamic boarding schools to guide living and socializing, the main thing is morality to parents, teachers, and older people. These points become a different belief for students to gain knowledge that benefits other than the *effort* in the learning process.

In terms of learning, many experts provide definitions of learning that have different editorials, but almost all of the opinions or explanations are the same. *First,* learning is a process of student interaction with teachers and learning resources in a learning environment. Another statement says learning is a process: regulating and organizing the environment around students to grow and encourage students to carry out the learning process.[10] *Second,* learning is essentially a process: controlling and managing the environment around students to develop and encourage students to carry out the learning process. Learning is also said to be providing guidance or assistance to students in the learning process. The role of the teacher as a mentor starts from the number of students who have problems. There are many differences in learning, such as students who can digest the subject matter and students who are slow in summarizing the subject matter. These two differences cause teachers to be able to arrange strategies in learning suitable for each student's circumstances; therefore, if the nature of learning is changing, then the regulation is essential.[11]

Several aspects of fundamental components are needed to carry out learning effectively and efficiently in the learning process. The learning process is a series of activities involving various pieces that interact and are interrelated. The teacher must utilize these components in the activation

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[10] Aprida Pane and Muhammad Darwis Dasopang, "BELAJAR DAN PEMBELAJARAN," *FITRAH: Jurnal Kajian Ilmu-Ilmu Keislaman* 3, no. 2 (December 30, 2017): 337, https://doi.org/10.24952/fitrah.v3i2.945.

[11] Ibid., 339.

process to achieve the planned goals.[12] Hence, the part is something that must exist and cannot be separated in a learning process. The following are the components contained in learning, namely: *First, the* curriculum. According to the UUSPN (Depdikbud, 1989), the curriculum is a set of plans and arrangements regarding the content and learning materials and the methods used as guidelines for the implementation of teaching and learning activities. The sport means a distance that a runner must travel, but the curriculum is also used in education. In the world of education, the curriculum has the meaning of an experience and learning activity presented to students who are assisted or guided by an institution. *Second,* learning objectives are the main components that teachers must formulate because they are the target of the learning process. Where students want to be taken and what they must have depended on the goals to be achieved.[13] *Third, the* teacher is one of the most influential components in the learning process. The teacher plays a significant role, including preparing material, delivering material, and managing all teaching and learning activities in the learning process.

Next is *Fourth.* According to Hasbullah, students are one of the inputs that determine the success of the learning process. Students are components that also affect the course of a teaching and learning activity are students or also known as students. *Fifth,* content or subject matter is a component in the learning system. The subject matter is the core of the learning process. That is, it often occurs in the learning process is defined as the process of delivering material. Learning materials or teaching materials are knowledge, attitudes, and skills that students must learn to achieve predetermined competency standards. *Sixth,* Learning Methods. Etymologically, the term method comes from Greek, namely methods. This word consists of two syllables, namely "metha," which means through or through, and "hodos," which means way or way.

The method implies the path taken to achieve the goal.[14] The learning method is a way to carry out a learning process that consists of several methods adapted to students' conditions. The learning process runs effectively and makes students feel comfortable and fun. *Seventh,* Learning Media is a tool and means of conveying knowledge used in the learning

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[12] Wina Sanjaya, *Strategi Pembelajaran Berorientasi Standar Proses Pendidikan* (Jakarta: Kencana, 2019), 59.

[13] Ibid.

[14] Mohammad Rodli and Dian Desiana, "Improving the Students' Speaking Skill of the Eleventh Grade of SMK Gajah Mada Puri Mojokerto through Comic Strip," *Jurnal Pendidikan Maja Vidya* 2, no. 1 (2013).

process and facilitating the course of the learning process both from the teacher and the students themselves. And the last is Eighth. Evaluation of learning and learning is a process to determine the value of knowledge and education through assessment activities or understanding and wisdom.[15] From this opinion, it can be seen that evaluation is an essential component in learning to determine student achievement in meeting the desired goals and also as study material to improve the quality of learning.

In addition to components, in learning, there are also learning principles. The principle of knowledge is a framework of thinking, a foundation that must be firmly adhered to. With this learning principle, it is expected to create a directed learning atmosphere. The regulations in question are: *First,* Attention and Motivation. Attention has an essential role in learning activities. Without engagement, the lessons received from educators are in vain. Even in the study of learning theory, it is revealed that it is impossible to learn without attention.[16] Therefore, learning must pay attention to the situation and condition of students and provide a lot of motivation so that students can study seriously and enthusiastically. *Second,* activity. Dimiyati and Mudjiono said that "students themselves only experience learning, students are the determinants of whether or not the learning process occurs.[17] From this information, it can be said that the activity created by the students themselves by giving attention, motivation, and stimulus can be active in learning something because learning cannot be coerced because coercion can make students burdened so that they are passive in the learning process. *Third,* direct/experienced involvement. Edgar Dale in Oemar Hamalik suggests that the best learning is learning through direct experience.[18] From this opinion, it can be said that good education is learning that involves students going directly to gain experience and hone more excellent skills because the theory is not necessarily following practice now. If students encounter a problem, they can develop to solve and find solutions to the issues experienced.

Followed by the *Fourth,* Repetition. Saying that strengthening encouragement and guidance in some learning events of students can improve existing abilities in their learning behavior. This encourages

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[15] Mahirah B, "EVALUASI BELAJAR PESERTA DIDIK (SISWA)," *Idaarah: Jurnal Manajemen Pendidikan* 1, no. 2 (December 18, 2017), https://doi.org/10.24252/idaarah.v1i2.4269.

[16] Patricia A. Alexander et al., *Handbook of Educational Psychology* (Chicago: Psychology Press, 2006), 335.

[17] Mudjiono Dimyati, *Belajar Dan Pembelajaran* (Jakarta: Rineka Cipta, 2006), 44.

[18] Oemar Hamalik, *Kurikulum Dan Pembelajaran* (Jakarta: Bumi Aksara, 2020), 90.

convenience for students to repeat or study subject matter repeatedly.[19] From this opinion, repetition is a way of learning to strengthen the material that has been reviewed. By repeating the material that students have conveyed, it will be easier to understand the material. *Fifth,* Challenge. Kurt Lewin suggests that students in learning situations are in a psychological field or field.[20] From this expression in the learning process, students are trained and fostered to answer future challenges to form a good civilization and balance the challenges of the times in the future. *Sixth,* Individual Differences. Oemar Hamalik suggests that individual human differences can be seen from two sides, namely horizontal and vertical. Horizontal differences are individual differences in mental aspects, such as intelligence, talents, interests, memories, emotions, etc.[21] At the same time, vertical differences are individual differences in physical factors such as body shape, height, size, energy, etc. From this information, individual differences must also be considered so that students gain knowledge according to their needs and can hit the target to maximize their potential. Owned by each student.

About Alfiyah Ibn Malik

The Alfiyah book is one of the exciting phenomena from the pesantren treasures. Alfiyah's consists of 1.002 stanzas contain high-level Arabic grammar recognized by the Islamic world[22] and Pesantren, especially salaf pesantren6. The name Alfiyah is so legendary among Islamic boarding schools that if the name Alfiyah is mentioned, it can be ascertained that what is meant is the book of Alfiyah Ibn Malik. Muhammad bin Abdillah bin Malik al-Andalusi is the full name of the author of Alfiyah. He is known as one of the *waliyullah* or Allah's beloved. He is described as a complete scholar; memorizes the Qur'an, hadith, interpretation, and so on. It's just that he was popularized as an expert in *nahwu* science through his phenomenal work, Alfiyah.[23]

Ba'labakki believes that Ibn Malik's writings have reached fifty books. Still, in this paper, the works of Ibn Malik that will be mentioned are his

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[19] Abdul Majid and Ahmad Zayadi, *Tadzkiyah: Pembelajaran Pendidikan Agama Islam Berdasarkan Pendekatan Konstektual* (Jakarta: RajaGrafindo Persada, 2005), 74.

[20] Dimyati, *Belajar Dan Pembelajaran*, 47.

[21] Hamalik, *Kurikulum Dan Pembelajaran*, 92.

[22] Sayyid Ahmad bin Muhammad, *Hasyiyah Ibnu Hamdun* (Beirut: Dar al-Fikr, 1993), 19.

[23] Maftuh Basthul Birri, *Manaqib 50 Wali Agung* (Kediri: Lirboyo Press, 2009), 206.

works related to the field of Islamic studies and language studies in particular. Among the works in question are:

1. *Al-Kafiyah al-Syafiyah* dan syarahnya
2. *Alfiyah*
3. *Tashil al-Fawa'id wa Takmil al-Maqashid*
4. *Syarh al-Tashil*
5. *Al-Mu'ashsal fi Nazam al-Mufashsal*
6. *Subk al-Manzum wafk al-Makhtum*
7. *'Umdah al-Hafiz Wu'dah al Lafiz* dan syarahnya
8. *Ikmal al-'Umdah* dan syarahnya
9. *Syawahid al-Tawdhih wa alTashhih li Musykilat al-Jami' al- Shahih aw I'rab Musykil al-Bukhari*
10. *Al-Muqaddimat al-Asadiyah*
11. *Syarh al-Jazuliyyah*
12. *Al-Nuktah al-Nahwuiyyah 'ala Muqaddimat Ibn al-Hajib.*[24]

Among the dozens of works by Ibn Malik (d. 672 H/1274 AD) on (Arabic) language, the Alfiyah book is one of the most popular books in the Islamic world since ancient times until now. Many nahwu scholars later submitted this book, which was then studied, even memorized, by students in many religious, educational institutions, including in Islamic boarding schools in Indonesia. In it, in the Nazam language style, the problems of nahwu are discussed. Alfiyah Ibn Malik is a master of a piece from several other works and *nazam nahwu*. According to al-Suyuthi, many experts have compiled his works, and it turns out that the writings of these scholars are more dominated by shaped pieces in the form of nazam.

Among the essays he refers to is the nazam "*al-Kafiyat al-Shafiyat*," which consists of 2757 stanzas. This book presents all information about the science of *nahwu* and *Sharaf,* followed by *syarh*. Then this book was condensed into a thousand verses which are now known as Alfiyah Ibn Malik. This book can be called a summary because its contents quote the essence of the description of the book al-Kafiyah and are called Alfiyah because the verse of the poem is composed of a thousand lines. This book consists of eighty-two chapters, and each chapter is filled with several stanzas.

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[24] Halya Millati, "THE RECONSTRUCTION OF KAIDAH AL-TAZKÎR AND AL-TA'NÎS IN PARADIGM OF GENDER EQUALITY INTERPRETATION," *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an Dan Tafsir* 5, no. 2 (December 11, 2020): 259–80, https://doi.org/10.32505/at-tibyan.v5i2.1625.

The Urgency of Learning Nahwu

In this day and age, after developing research and studies on linguistic analysis, scholars tend to change and expand the meaning of nahwu science, not only focusing on the discussion of *i'rab* and *bina'* for a word. Still, they can also include discussions on vocabulary networking, internal relationships between several phrases, the union of several words in a specific sequence of sounds, the relationship between the words in a sentence, and the components that make up an expression or phrase.[25]

One thing that cannot be denied is that the new development of this new understanding of the science of nahwu still maintains the urgency of *i'rab*. The reason is that *i'rab* is an integral part of forming Arabic sentences, where without *i'rab,* an Arabic sentence would not be perfect. Its Arabic characteristics will be lost if the *i'rab* is not perfect.[26]

As for this nahwu, it is agreed that this nahwu science lesson is not the target that is the goal of learning, but the science of nahwu, is one of the means to help us speak and write correctly and straighten and guard our tongue against mistakes, also helps in explaining the teachings carefully, skillfully and fluently. Some of the objectives of teaching nahwu are: *First, to* maintain and avoid oral and written language errors and create fluent language habits. That is why ancient Arab and Islamic scholars tried to formulate the science of nahwu in addition to maintaining the language of the Qur'an and the Hadith of the Prophet Muhammad. *Second,* familiarize Arabic language students always to make observations, think logically and orderly and other uses that can help them conduct critical assessments of Arabic grammar. *Third,* assisting students in understanding Arabic expressions to accelerate understanding of the meaning of conversation in Arabic. *Fourth,* sharpening the brain, enlightening feelings, and developing students' linguistic treasures, giving students the ability to use Arabic rules in various linguistic situations. Therefore, the expected result of teaching nahwu science is the ability of students to apply these rules in the styles of Arabic expression used by Arabic language students in their lives, in addition to

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[25] A. Mualif, "Metodologi Pembelajaran Ilmu Nahwu Dalam Pendidikan Bahasa Arab," *AL-HIKMAH (Jurnal Pendidikan Dan Pendidikan Agama Islam)* 1, no. 1 (April 30, 2019): 26–36.

[26] Ahmad Sehri, "METODE PENGAJARAN NAHWU DALAM PENGAJARAN BAHASA ARAB," *HUNAFA: Jurnal Studia Islamika* 7, no. 1 (June 15, 2010): 47–60, https://doi.org/10.24239/jsi.v7i1.108.47-60. See also Nurul Hanani, *PEMBELAJARAN BAHASA ARAB KONTEMPORER: Konstruksi Metodologis Pembelajaran Bahasa Arab Berbasis Komunikatif - Sosiolinguistik,* ed. Limas Dodi (Bandung: Cendekia Press, 2020), 180–81.

helping understand the classical language inherited by scholars from In ancient times, qawaid could give students careful control when composing an essay.[27]

Methods of teaching in nahwu If one considers the methods of teaching Arabic in Arab countries, as well as in several Islamic boarding schools in Indonesia, both those that have been practiced in the past, then discontinued or which are still used today, have also been replaced by other methods, it can be argued that these methods can be grouped into two main methods, namely the اmethod (analogical) and method الاستقرائية(inductive), each of which will be described below; *First,* Method القياسية(Analogy). This method, sometimes called the rule and example method is the oldest method applied in the teaching of nahwu. Although this method is the oldest, it is still widely used in various educational foundations in Arabia and Indonesia, especially Islamic boarding schools. In this method, teaching focuses on presenting the rules, imposing the memorization of the rules on students, then giving examples to clarify the meaning of the rules; This means that the learning process takes place from the general to the specific. This idea was born based on the desire that students understand the meaning of general rules that stick to their minds, which is why teachers or students are required to make an analogy of a new example that is still unclear to another clear example, then matched with the general rule earlier. *Second,* Method استقائية(Induction). This method is the opposite of the analogy method because this method is based on presenting examples first. The models are discussed with students, compared, and the rules are formulated and then given training to students. This method starts from the specific to reach the general rule and vice versa.[28]

The Arabic learning methods can also be applied in Nahwu science learning, such as the *Mubasyarah* method, lecture method, drill method, eclectic method, *syan'iyyah, and syafahiyyah* methods, and so on. However, the Queen Al-Falah Islamic boarding school tends to use the lecture and explanation method and is strengthened by a question and answer session between students and teachers.[29]

Queen Al-Falah Mojo Islamic Boarding School Kediri

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[27] Mualif, "Metodologi Pembelajaran Ilmu Nahwu Dalam Pendidikan Bahasa Arab," 29.

[28] Ibid., 30.

[29] Interview and documentation with ustadz Saefuddin Zuhri as Alfiyah teacher at Queen Al-Falah Islamic Boarding School, November 8th, 2020.

Dhofier suggests five elements of Islamic boarding schools attached to him, including Kiai, santri, huts, mosques, and teaching classical books.[30] *First,* Kyai. An Islamic educational institution is called a pesantren if it has a central figure called a kyai, so the kyai in the pesantren world is the driving force and develops the pesantren under the desired pattern. *Second,* students. There are two typologies of *santri: santri mukim* (*santri* who live with the kyai and actively seek knowledge from a kyai) and non-mukim/kalong santri (a student who comes from a village around the pesantren whose learning patterns do not settle in the boarding school). *Third, the* cottage. The term Pondok is also interpreted as a dormitory for students who come from outside the area. *Fourth, the* mosque. In addition to being a place of worship, mosques are usually the forerunner to the development of Islamic boarding schools. A kyai who wants to develop a boarding school usually first establishes a mosque for worship and education activities. *Fifth,* the Yellow Book Teaching. The yellow book is often called *al-kutub al-qadimah* because these books were written more than a hundred years ago. Some mention it as al-kutub al-shafra' or "the yellow book" because usually these books are printed on yellow paper, according to the article available at that time. Another feature of the literature used in the pesantren is the Arab Bald script (Arabic letters without a vowel or *syakal*).

The yellow books, which are usually studied in Islamic boarding schools, are written in various backgrounds. When viewed from the style of presentation or presentation, the yellow book can be grouped into the *Nastr* Book, the Nadzam Book, and the *Mukhtashar* Book. First, the *Natsr* books (essays) use reports in presenting the material (natsr). Second, the *Nadzam* books. How to present the material using nadzam or *syi'ir* (poem). Examples of this book, for instance, Hidayat al-Shibyan. Third, the Book of Mukhtashar presents the material by summarizing the fabric of a long book to be made into a short but concise essay (Kitab Alfiyah ibn Malik), a summary of the Kitab al-Kafiyah.[31]

The history of the Queen Al-Falah Islamic Boarding School: *First, the* Queen Al-Falah Islamic Boarding School is one of the large and well-known Islamic Boarding Schools located in Kediri, East Java. Queen Al Falah Islamic Boarding School is a branch of the Main Al Falah Islamic

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[30] Sangkot Nasution, "Pesantren: Karakteristik Dan Unsur-Unsur Kelembagaan," *TAZKIYA* 8, no. 2 (2020).

[31] Hanum, "MENGUKUHKAN PESANTREN SEBAGAI BASIS PEMBELAJARAN KITAB KUNING," 98–99.

Boarding School planned for its establishment in 1992 following Simbah Nyai Rodliyah Djazuli and realized its construction by laying the first stone in 1994-1995 by starting to build a cottage fence. The Queen Al Falah Islamic Boarding School has formed administratively in the period 1996-1997, which at the beginning of its placement, only three rooms were used with 35 students.

Second, in its development, the Queen Al-Falah Islamic Boarding School innovated by holding formal education to support the careers of its students with the establishment of a traditional educational institution at the Queen Al Falah Vocational School under the auspices of the Al Muttaqien Islamic Education Foundation, this is proof that education will always go hand in hand with developments. Era. In addition, the purpose of holding formal education in this pesantren is to make it easier to control the activities of santri, which this opinion arises when looking at the external conditions of the pesantren, which are very different from the habits or customs of the pesantren.[32]

Third, the vision of the Al Falah Islamic Boarding School is an Islamic education and teaching institution which since its establishment, has maintained the concept of salafiyah by adhering to *thoriqoh ta'lim watta'allum*, which has always been a reference for Islamic development and multicultural da'wah. Meanwhile, its mission includes: developing Islamic boarding schools scientifically and institutionally, providing enlightenment to the community through *ta'allum, tarbiyah* & *ta'dib* activities, and increasing the competence of Islamic boarding school graduates through moral, skill, and strengthening in the fields of ilmiyah amaliyah, amaliyah ilmiyah and developing insight.

COVID-19 pandemic

The COVID-19 pandemic is an epidemic that has affected the entire world's population. All segments of human life on earth are disrupted, without exception education. Many countries have decided to close schools, colleges, and universities, including Indonesia. The crisis came suddenly. Governments in any hemisphere, including Indonesia, had to make a painful decision to close schools to reduce people's contact massively and save lives

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[32] Ibid., 100.

or still have to open schools to survive for workers in maintaining economic sustainability.[33]

With the pandemic, learning activities are carried out online or online. But for the pesantren, this is something a little troublesome. This reason arises because the pesantren's customs are very thick and distinctive, with togetherness, *tawadhu'* and morality. In every learning process, it is undeniable that studying religious knowledge or religious science theory takes an intense place and time like daily pesantren activities.[34] Because in traditional Islamic boarding schools, learning *"ngaji"* is a face-to-face activity that is a process of transferring knowledge and an aspect of seeking "*ngalap barokah*" blessings from teachers or Kiai. This *pesantren* tradition has had a significant impact on the formation and transfer of knowledge because it implicitly includes learning the practice of morality, sincerity, *tawadhu'* and so on. With such a dilemma, the pesantren has made several attempts to permit so that the pesantren can accept students to study again at the boarding school.

The Transformation of Offline Learning's Provisions for the Queen Al-Falah Islamic Boarding School Kediri

Before discussing the transformation of Alfiyah Ibn Malik's learning in *pesantren* Queen Al-Falah Kediri, researchers get some data in interviews that set some conditions for conducting *offline* education. *First, it is* mandatory to carry out a medical test. Before students return to the pesantren, they must take a health test. This test is carried out to prevent the transmission of covid 19. This test is carried out by grouping students in one area in one adjacent area. The implementation of this test is one of the efforts or efforts of the pesantren to conduct offline learning. To ensure the validity of this medical test, Kyai sent one of the representatives from the pesantren to review and directly observe the medical examination.

Second, the time management of the arrival of students. The return of Islamic boarding school students is carried out several times, thereby reducing the large scale when they arrive at the pesantren. This situation is

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[33] Rizqon Halal Syah Aji, "Dampak COVID-19 Pada Pendidikan Di Indonesia: Sekolah, Keterampilan, Dan Proses Pembelajaran," *Jurnal Sosial & Budaya Syar-i* 7, no. 5 (2020): 395–402.

[34] Limas Dodi, "Metode Pengajaran Nahwu Shorof; Ber-Kaca Dari Pengalaman Pesantren," *Tafáqquh: Jurnal Penelitian Dan Kajian Keislaman* 1, no. 1 (June 1, 2013): 100–122, https://doi.org/10.52431/tafaqquh.v1i1.7.

done because it is considered adequate and reduces the risk of transmission of COVID-19. And this is also a requirement from the government to carry out offline learning again in the pesantren environment.

Third, mandatory quarantine. When students arrive at the Islamic boarding school, they must quarantine for 14 days, and a sterile place has been provided to carry out quarantine, so they do not mix with pesantren people with newly arrived students. During the quarantine period, all the facilities students need have been provided by the Queen Al-Falah Islamic Boarding School Kediri. The quarantine process runs safely and is sterile to reduce or eliminate the potential for transmission of the Covid-19 virus.

Fourth, the establishment of health protocols. In addition to conducting medical tests and managing students' arrival times, just like other sectors, Islamic boarding schools are required to establish health protocols correctly and with discipline. The implementation of health protocols at the Queen Al-Falah Islamic Boarding School Kediri is under the provisions of health protocols in general, such as imposing distance between students both in the learning process or daily and providing a place for washing hands and soap on all sides of the Islamic boarding school to maintain cleanliness.

Of the several conditions that have been given to the Queen Al-Falah Islamic Boarding School Kediri, all of them have been determined and carried out in a good and disciplined manner. This stand shows the attitude of the pesantren, which still pays attention to the health of students in the learning process so that students still feel safe and comfortable to do *offline* learning. So that typical pesantren learning with a large scale of students can still be carried out as usual even though there are several new regulations due to the covid-19 pandemic. Even though some habits have been changed, Kyai, administrators, and students' response remains optimistic in their learning and believes that what is done, even though it is different from the previous habit, will still be a blessing for students general public.

Learning Transformation Alfiyah Ibn Malik Pesantren Queen of the Pandemic

In interviews conducted, the authors found findings in the impact of the pandemic at the Queen Al-Falah Islamic boarding school, which caused problems in Alfiyah Ibn Malik's learning process. These problems forced the

pesantren to transform learning from previous habits, but still in line with the learning objectives of Nahwu Alfiyah Ibn Malik.

First, Alfiyah Ibn Malik's learning which was in a state before the pandemic was carried out system which had been carefully prepared in advance and became a custom of the pesantren for a long time, had to be rearranged to adjust to conditions during the pandemic, so that Alfiyah Ibn Malik's learning remained systematic, effective and efficient.

Second, the arrangement of class division for essential learning from Alfiyah Ibn Malik. Before the pandemic period, education was held in two classes. This decision was made to organize learning effectively. Because the santri or students who study Alfiyah Ibn Malik are from regular students and the cleric's assistants (*abdi ndalem*) who spend a lot of time serving so that in terms of study time, the *abdi ndalem* do less in the learning process. Hence, they are afraid to be left behind. if combined with students or regular students. However, during the pandemic, this policy was heavily eliminated on the grounds of cutting the time and place for large-scale learning which was against the activity regulations during the pandemic.

Third, cutting Alfiyah Ibn Malikk's learning time during the pandemic. Before the pandemic, Alfiyah Ibn Malikk's learning was held for one hour, starting at 19.00 until 20.30. Still, during the pandemic, Alfiyah Ibn Malik's education was only born with one hour from 19.00 until 20.00.

Fourth, the elimination of activities to complete the book's meaning (*nembel*) after learning Alfiyah Ibn Malik. Before the pandemic, it was customary after learning Alfiyah Ibn Malikk there was an activity commonly called *nembel* or completing the book's meaning. However, during the pandemic, this activity was eliminated because the implementation of health protocols was also still enforced to maintain the students' health.

Fifth, the elimination of discussion activities after learning Alfiyah Ibn Malik. Before the pandemic period, there were joint discussion activities from students after learning Alfiyah Ibn Malik. This was done to train students' thinking to be critical and provide understanding for students who did not understand. However, this activity was eliminated during the pandemic due to a new regulation that limits gatherings with large numbers or scales.

Sixth, Alfiyah Ibn Malikk's teaching method. Before the pandemic period, the teacher reads from Alfiyah's verses by giving meaning, then explains from the verses and the meanings, and conducts questions and

answers after they finish explaining for students or students who do not understand. However, during the pandemic, this was eliminated. The teacher only explained in detail. There was no question and answer activity because there was a reduction in time in the learning process.

Seventh, implementation of learning. Before the pandemic period, the learning process was carried out at the close range, meaning that educators could approach students when giving meaning or explaining so that educators could monitor students closely so that they could find out which students or students did not provide a definition or did not listen to explanations so that they could immediately reprimand the students. However, during the pandemic, teachers in learning only use loud voices to give meaning and explain, which is assisted by blackboard media.

Eighth, the target of learning is Alfiah Ibn Malik. Before cooking, the target of learning Alfiyah Ibn Malikk is complete or complete in giving meaning. This is done because basically, the people of pesantren have the principle that an entire book can enlighten the mind for santri or in terms of the pesantren people" *petenge Kitab Padange Ati*. " However, during the pandemic, Alfiah Ibn Malik's learning orientation changed from what initially gave meaning to a complete 1,002 stanzas to an understanding of the material which had been rearranged.

Ninth, evaluation of learning. Before the pandemic, there was a mid-semester test and an end-semester test. However, during the pandemic, the mid-semester evaluation was taken from the daily quiz, while the end-of-semester test was carried out as usual.

Tenth, material under evaluation. Before the pandemic period, evaluation was carried out verbally and also in writing with free material. Still, during the pandemic, the end-of-semester assessment was limited to only the material that had been taught. This is good news for students because they are not confused about learning, which only focuses on the materials that have been given the grid.

In addition to the ten points above, there are also several points in the transformation of Alfiah Ibn Malik's learning at the Queen Al Falah Islamic Boarding School Kediri, which remains as before the pandemic. Some of these points remain because they relate to essential aspects of Ibn Malik's Alfiyah study.

First, students who study Alfiyah Ibn Malik. Just like before the pandemic, Alfiah Ibn Malik was only taught to 3rd-grade students. This

condition is done because the curriculum of the Queen Al Falah Islamic Boarding School Kediri Alfiah Ibn Malik is a complex subject and can only be done by class 3 santri who have previously received lessons that form the basis or level for studying the book of Alfiah Ibn Malik so that students do not find it difficult to learn it.

Second, Alfiyah Ibn Malikk's learning time. Just like the period before the pandemic, Alfiah Ibn Malik's learning was held in two days, namely Friday and Saturday. And the book used was also the same, namely the book that had been given a syarah, which of the books the students rewrote to train the students' ability in writing language. Arab. In addition, rewriting activities from these verses is also considered an effective learning model or method with an output that is much easier to remember through rewriting media.

Third, lalaran activities. The hallmark of the Queen Al Falah Islamic Boarding School Kediri learning is doing *lalaran* before learning begins. The reasoning uses verses or nadhom from Alfiyah and uses other nadhom poems such as *Sharaf* (*nadham* intent), Balaghah, and so on. The tone used in implementing the lalaran is *bahr Rojaz* which is taken from one type of *bahr* from *arudl science.*

Fourth, learning methods. For Alfiah Ibn Malik's learning at the Queen Al Falah Islamic Boarding School, Kediri during the pandemic, it was the same as before the pandemic, namely, using the lecture method with the help of blackboard media to explain. This method is still used because it is considered adequate to be applied during the pandemic and is suitable for its relevance in teaching Nahwu science.

Alfiyah Ibn Malik's *Offline* Learning Transformation Results in the Pandemic Period

After going through several stages and requirements for conducting *offline* or face-to-face learning, the Queen Al-Falah Islamic Boarding School gave birth to new habits or customs in implementing Ibn Malik's Alfiyah learning and daily activities within the scope of the pesantren.

Implementation of Health Protocols Implementing health protocols in all activities and the pesantren environment is an obligation for the Queen Al-Falah institution, which has been permitted to conduct *offline* learning. With the implementation of this health protocol, many of the habits of Islamic

boarding schools have changed. When viewed from practice, this new custom does seem complicated, and it is feared that it will eliminate the characteristics of the pesantren. However, let's take lessons from this pandemic. The quality of health and hygiene in all sectors, especially at the Queen Al-Falah Islamic boarding school, is getting better with new customs that prioritize cleanliness and health.

With the same book, even in a pandemic, Queen Al-Falah Islamic boarding school still maintains the quality of education, especially in learning Nahwu Science. This is evidenced by the continued use of the same book as before the pandemic. What distinguishes it from the period before the pandemic is the limitation of the material in the learning. Before the pandemic, nahwu learning is targeted at giving meaning, while it is focused on understanding the material during the pandemic.

Enthusiastic students in learning, in the interviews, conducted the authors found several findings that still have advantages and disadvantages when viewed from all sides. In the pre-pandemic period, there were discussion activities carried out after learning so that students rarely asked questions about the material when giving meaning and explanations. However, during this pandemic period, with the *absence* of discussion and *nembel* activities, students are more active in asking questions due to time constraints imposed during the pandemic. If students do not understand and do not ask questions, they will have difficulty understanding the material. And the enthusiasm of these students can be said to have experienced a significant change compared to the period before the pandemic.

Conclusion

From the description above, it can be concluded that Islamic boarding schools are one of the sectors that have felt the most significant impact of the Covid-19 pandemic. The impact felt by pesantren is the cessation of learning activities due to the repatriation of students during the pandemic. With some efforts, students are allowed to resume learning face-to-face with the establishment of strict health protocols.

During the pandemic, the Queen Al-Falah Islamic boarding school implemented strict health protocols in every activity. In Alfiyah's "recitation" learning, different activities were applied to the period before the pandemic, such as reducing teaching hours, eliminating discussions after learning, and

from the teacher only reading and giving meaning. These limitations or new habits do not dampen students' enthusiasm in learning Alfiyah to continue to arrive at their learning goals. Habits that are still carried out during the pandemic are the lalaran nadzam Alfiyah, Tasrif, Balaghah and other nadzam. The method used is still the lecture method, which is supported by whiteboard media in the explanation.

With the change in habits due to the pandemic, the Islamic boarding school remains optimistic that the implementation of Alfiyah Ibn Malik's learning can run effectively and efficiently and can be valuable and blessed for students to be used as provisions when they become alumni.

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