

## THE RESILIENCE POWER AND EXISTENCE OF PESANTREN LIRBOYO AND AL-FALAH KEDIRI DURING THE POST-COVID 19 PANDEMIC

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**Abstract:** This study looks at how Pesantren Lirboyo and al-Falah Ploso in Kediri have kept going during the pandemic. It looks at how these institutions have become more resilient. This study uses a qualitative approach, with the subjects being Pesantren Lirboyo and al-Falah Ploso in Kediri. The findings showed that Pesantren Lirboyo and Ploso Kediri have taken the following steps to make their pesantren more resilient: The strategy used by Pesantren Lirboyo and Al-Falah Ploso in Kediri to stay strong during the pandemic has several key parts. These include keeping the cottage clean and following health rules, using indicators of a strong pesantren, getting support from the government, preparing students who will return to the pesantren, and working with the covid task force. 2) Pesantren Lirboyo and Ploso in Kediri have made these efforts to become more resilient: A healthy pesantren, prepared human resources, sufficient budgets, students understand the indicators of resilience, students adopt a lifestyle, cottage environment is clean. The preparation of health facilities, the support of students' guardians, and the instilling of belief in students that the outbreak of the Corona Virus Disease 2019 (Covid-19) is a test from Allah. 3) Lirboyo and Ploso in Kediri face challenges in becoming a more resilient pesantren. These include difficulties in implementing health protocols, a lack of familiarity with online learning, the lengthy process of returning students to pesantren, and the absence of dedicated facilities for student quarantine.

**Keywords:** COVID-19 Pandemic, Existence, Pesantren, Resilience.

## Introduction

The pesantren represents a significant aspect of Islamic education in Indonesia. Its establishment marked the advent of Islamic education in the archipelago, and it has been a conduit for the transmission of Islamic knowledge from generation to generation. Through the pesantren education system and the da'wah pattern of ulama, the archipelago's traditions have been integrated, interpreted, and transformed into a central element of the media for religious knowledge and Islamic da'wah in the archipelago.<sup>1</sup>

The tradition of pesantren has endured for centuries, and the pesantren education system, which is regarded as a traditional educational approach, remains a highly effective method of instilling noble character traits through a religious lens.<sup>2</sup> In the context of a declining moral compass among the younger generation, pesantren have emerged as a bastion and a vital safeguard for the moral development of the nation's future leaders.

In comparison to modern education, it can be seen that pesantren are not a traditional institution and have not succeeded in maintaining their traditional educational system, which has become outdated and irrelevant. However, pesantren have fulfilled their role; on this side, they have learned a great deal and adopted and adapted education to the modern era, while pesantren, with their traditionality, inspire modern education. It can be said that pesantren remain firm and steadfast in teaching religious values. On the other hand, pesantren in learning and organisational systems continue to change in accordance with the development and progress of the times.<sup>3</sup>

The method of synthesis employed in interpreting change is distinctive to pesantren. From one perspective, pesantren appears to be a traditional institution that has retained its original form and distinctive character. Conversely, pesantren does not seek to supplant the modern education system. Consequently, in the lives of those who attend pesantren, the institution strives to integrate religious and general education in order to meet the demands and needs of the community.

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<sup>1</sup> Rochidin Wahab, *Sejarah Pendidikan Islam Di Indonesia* (Bandung: Alfabeta, 2004), 153–54.

<sup>2</sup> Irfan Hielmy, *Wacana Islam: Baban Telaah Anak Bangsa* (Ciamis: Pusat Informasi Pondok Pesantren Darussalam, 2000), 120.

<sup>3</sup> Mastuki HS and M. Ishom El-Saha, eds., *Intelektualisme Pesantren* (Jakarta: Diva Press, 2006), 1.

The challenges and obstacles faced by pesantren are not static; they evolve and develop over time. To illustrate, within the modern educational paradigm, the teacher is no longer the central figure or the primary source of knowledge. The role of the teacher is that of a facilitator. In the context of traditional education, however, the teacher/kyai assumes a central role as the primary source of knowledge. Furthermore, pesantren are currently confronted with the advent of the Fourth Industrial Revolution, which has a profound impact on all facets of human existence, including education. This era is characterised by the ascendance of cyber technology, which is becoming an increasingly indispensable component of modern life. Furthermore, the recent emergence of the SARS-CoV-2 virus, commonly known as the Coronavirus, has posed a significant challenge to global society. The virus has had a profound impact on the social, economic, political, cultural, and educational spheres, disrupting the established order of people's lives worldwide.

As is widely acknowledged, the global community was profoundly impacted by the emergence of an infectious disease in early 2020. This was caused by a novel respiratory syndrome, which was subsequently designated as Coronavirus Disease 2019 (Covid-19). The virus was initially identified in the Wuhan region of China.<sup>4</sup>

The impact of the pandemic on the structure of the education system in Indonesia is significant. The Indonesian education system has been severely disrupted since March 2020, when the government mandated the cessation of all offline/face-to-face learning at all levels and types of education. The necessity to study online has resulted in a number of limitations, which have had a significant impact on the quality of education, the learning process and the outcomes for students.

The impact of the pandemic on pesantren is twofold. Firstly, it has resulted in the return of all students to prevent the transmission of the virus. Secondly, it has necessitated the adaptation of existing structures to accommodate this return. To meet curriculum targets, pesantren must implement distance learning or online learning. This

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<sup>4</sup> Nadia Apriliyawati, Melly Aida, and - Rehulina, "Tanggung Jawab Negara Asal Wabah terhadap Pandemi Menurut Hukum Internasional (Studi Kasus Pandemi Covid-19)," *Logika: Jurnal Penelitian Universitas Kuningan* 12, no. 01 (January 27, 2021): 9, <https://doi.org/10.25134/logika.v12i01.3756>.

represents a novel approach for pesantren, with no precedent in their history.

To meet the demands and needs of the community for the quality of the education system in pesantren and to maintain its existence, pesantren have developed strategies to navigate the challenges posed by the pandemic. These strategies have ensured the continuity of the education system despite the disruptions caused by the pandemic. Some pesantren are contemplating the reintroduction of students to the educational environment. Notwithstanding the persistently elevated incidence of positive cases of SARS-CoV-2 infection at the national level and the continued ascent of the corresponding graph. Consequently, it is imperative for pesantren to implement comprehensive and rigorous health protocols to ensure the safety of their students in order to prevent the spread of the virus. Among the pesantren in the East Java region that have commenced the enrolment of their students in boarding schools are Pesantren Lirboyo and Pesantren Al-Falah Ploso in Kediri.

In light of the aforementioned background, this study examines the strategies and efforts of Pesantren Lirboyo and Pesantren Al-Falah Ploso in Kediri to navigate the 'New Normal' following the advent of the COVID-19 pandemic, with a view to fostering the resilience of pesantren. This study employs a qualitative approach, with the research subjects being Pesantren Lirboyo and Al-Falah Ploso in Kediri. The method of data collection is through observation, interviews, and documentation. The data obtained were then analysed in stages, namely data display, reduction, and verification.<sup>5</sup>

### **Resilience and Existence of Pesantren**

In the context of Indonesian education, it is important to distinguish between three main types of institutions: schools, madrasahs, and Islamic boarding schools, also known as pesantren. Prior to the reforms implemented by the colonialists and modernists, traditional Islamic educational institutions existed throughout the archipelago. These included Pesantren in Java, Surau in Minangkabau,

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<sup>5</sup> Matthew B. Miles and A. Michael Huberman, *Analisis Data Kualitatif* (Jakarta: UI Press, 2010), 20.

and Meunasah in Aceh.<sup>6</sup> With the advent of more modern educational institutions, the traditional Surau and Meunasah began to decline and were subsequently abandoned by their students. Azra asserts that the Surau is currently extinct, and that when Islamic educational institutions were established, the majority of them changed their name to pesantren, effectively discontinuing the use of the original name.<sup>7</sup> Scholars concur that among the various traditional Islamic educational institutions, pesantren has survived to the present day.<sup>8</sup>

A pesantren is an Islamic-based educational institution whose teaching is conducted in a traditional manner by a kyai (a leader in a pesantren), who instructs students in Islamic religious knowledge through the use of books in Arabic written by medieval scholars. The students reside in boarding houses within the pesantren.<sup>9</sup> The data gathered from the field indicates that the Salaf pesantren continues to exist. The statistical data provided by the Director General of Education in 2020 reveals that there are 28,194 pesantren in 34 provinces across Indonesia, comprising 49.4% Salafiyah pesantren, 11.3% Khalafiyah pesantren, and 39.3% combination pesantren.<sup>10</sup>

As Azyumardi Azra observes, the capacity of traditional pesantren to withstand the challenges posed by modern educational institutions has prompted experts to undertake detailed studies of this phenomenon. The continued existence of Salaf pesantren is contingent upon its capacity to adapt and evolve in a manner that is consistent with the principles of innovative Javanese culture. This entails a commitment to maintaining a harmonious balance between embracing external influences and preserving the integrity of its identity.<sup>11</sup> Hasan Langgulung, however, posits that the pesantren's continued resilience hinges on the figure of the kyai, whose erudition

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<sup>6</sup> Karel A. Steenbrink, *Pesantren, Madrasah, Sekolah: Pendidikan Islam Dalam Kurun Modern* (Jakarta: Lembaga Penelitian, Pendidikan dan Penerangan Ekonomi dan Sosial, 1994), 63.

<sup>7</sup> Azyumardi Azra, *Surau: Pendidikan Islam Tradisi dalam Transisi dan Modernisasi* (Jakarta: Kencana, 2017), 149.

<sup>8</sup> Ali Anwar, *Pembaruan Pendidikan Di Pesantren Lirboyo Kediri* (Yogyakarta: Pustaka Pelajar, 2011), 1.

<sup>9</sup> Abuddin Nata, *Sejarah Pertumbuhan Dan Perkembangan Lembaga-Lembaga Pendidikan Islam Di Indonesia* (Jakarta: Gramedia, 2001), 104.

<sup>10</sup> "Direktorat Jenderal Pendidikan Islam Kemenag RI | PENDIS," [pendis.kemenag.go.id](https://pendis.kemenag.go.id/), accessed June 10, 2020, <https://pendis.kemenag.go.id/>.

<sup>11</sup> Azyumardi Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Di Tengah Tantangan Milenium III* (Jakarta: Kencana Prenada Media Group, 2012), 147.

and perspicacity serve as its defining attributes.<sup>12</sup> Abdurrahman Wahid posited that the durability of the pesantren is due to the unique pattern of life. The pesantren life may be considered a sub-culture. Martin van Bruinessen elucidated that the pesantren culture's teaching of religion represents a significant tradition, namely the transmittance of traditional Islam into *Kitab Kuning* (yellow Holy book of Pesantren). Furthermore, he advanced the argument that the pesantren's principal strength lies in the centre's obedience to the kyai, which ensures the pesantren's continued survival.<sup>13</sup>

The resilience and continued existence of pesantren education can be analysed using the structural and functional theory of Talcott Parsons. This theory posits that for a social organisation system to survive, the pesantren education system must have four key elements:<sup>14</sup> 1) Adaptation, namely, pesantren education system must adapt to the environment and needs, 2) Goal Attainment, namely, pesantren education system must have a goal and explain how to achieve its primary goals, 3) Integration, namely, the pesantren education system must regulate the relationship between the parts that are its components, 4) Latency, namely the pesantren education system must complete, maintain and improve cultural patterns that can create and encourage motivation.

Parsons posits that the four functions above manifest as four action systems. 1). The organisation of self-adjusting behaviour, 2). A personality system that facilitates the achievement of goals, 3). A social system that enables integration, 4). A cultural system that maintains patterns. One limitation of Parsons' theories is the absence of discussion on the role of leadership in organisational structure, despite the pivotal function of leadership in implementing the aforementioned programmes.

From the perspective of functional and structural theory, it can be posited that the pesantren education system exhibits a high degree of resilience in the context of a bye social structure, particularly in the

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<sup>12</sup> Hasan Langgulung, *Asas-Asas Pendidikan Islam* (Jakarta: Pustaka al-Husna Baru, 2003), 75.

<sup>13</sup> Martin Van Bruinessen, *Kitab Kuning, Pesantren Dan Tarekat* (Bandung: Mizan, 1999), 17.

<sup>14</sup> Abdullah Abdullah, "Kurikulum Pesantren dalam Perspektif Gus Dur: Suatu Kajian Epistemologis," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 4, no. 2 (November 2, 2016): 227–48, <https://doi.org/10.15642/jpai.2016.4.2.227-248>.

face of change and modernisation. This is evident in the operational concept of the pesantren education system, whereby pesantren serve as a primary mechanism for adaptation. When viewed from the perspective of pesantren as a religious and educational institution, it maintains its role as a centre for tafaqquh fi al-din, acting as a custodian, developer and user of Islamic knowledge.<sup>15</sup> The pesantren ultimately prevailed in defining the values between the pesantren and society during the colonial period. They were the educational institutions that most adapted to the people, and they were referred to as the “new root people,” who were integrated into people’s lives.

It can be reasonably deduced that the durability and sustainability of the pesantren education system remain intact, rendering it a significant phenomenon. This is due to its adherence to the four functional methods of the social science theory previously outlined. Otherwise, it is inevitable that pesantren will lack resilience and will be displaced by public education.

The recent changes that have occurred within the pesantren system can be attributed to the need to adapt to the advancements in science and technology, as well as to meet the demands and requirements of the contemporary era. The existence and continued operation of pesantren as an Islamic educational institution is overseen by the kyai and santri, with the latter assuming a prominent role in the management of various activities. While some pesantren have retained their traditional approach, maintaining classical books as the core of their educational curriculum, others have undergone significant changes, including alterations to their management structure, teaching methodologies, and the content of their curriculum.

## **Resilience and Existence of Pesantren during the Covid-19 Pandemic**

The research conducted by Kahfi and Kasanova (2020) on pesantren and the impact of the Coronavirus Disease 2019 (Covid-19) pandemic revealed that the effectiveness of pesantren in limiting the spread of the virus was contingent upon the implementation of effective management strategies. The role of the kyai as the principal figure serves to decentralise the synergy between the various

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<sup>15</sup> Ahmad Barizi, *Pendidikan Integratif Akar Tradisi & Integrasi Keilmuan Pendidikan Islam* (Malang: UIN Malang Press, 2011), 11–14.

components. Effective management is crucial for the resilience of pesantren. This encompasses both physical and non-physical aspects. From a physical perspective, the utilisation of pesantren assets, predominantly situated in rural areas, ensures the fulfilment of fundamental necessities. Concurrently, non-physical management entails curriculum adaptations and the curriculum itself is a significant determinant. However, the challenges encountered by pesantren are the lack of preparation and technical proficiency (risk management), particularly in addressing unforeseen circumstances.<sup>16</sup>

The learning process and the results of research conducted by Agus Purwanto et al. elucidate the challenges encountered by education personnel, including teachers, students, and parents, who have assumed greater responsibility for technology mastery during the pandemic. This is due to the fact that the majority of learning activities are conducted online. Subsequently, it was found that pesantren integrate government policies by making adjustments to various learning components, including learning time, teaching models, and strategies, which are combined with information technology. This research is a follow-up study that aims to gain a deeper understanding of the strengths and capabilities of pesantren. Consequently, they are able to demonstrate competence and assurance in the context of exceptional circumstances, while still maintaining the capacity to provide educational and teaching services.

The optimisation of the participation of pesantren residents represents the primary indicator of the realisation of a boarding school that is resilient to the transmission of the covid virus. In 2020, Lu'luatul Khizanah identified two key factors that enable every pesantren manager to implement effective strategies. Firstly, it is essential that clear rules are established and consistently upheld by the residents of the pesantren, acting as exemplars for the entire pesantren community. The extensive and systematic use of masks and the strict adherence to health protocols are pivotal factors that have enabled the continued operation of pesantren as learning institutions. Secondly, there is a perception that the manager of the pesantren is capable of monitoring all aspects of behaviour within the institution.

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<sup>16</sup> Shofiyullahul Kahfi and Ria Kasanova, "Manajemen Pondok Pesantren di Masa Pandemi Covid-19 (Studi Pondok Pesantren Mambaul Ulum Kedungadem Bojonegoro)," *Pendekar: Jurnal Pendidikan Berkarakter* 3, no. 1 (August 28, 2020): 29, <https://doi.org/10.31764/pendekar.v3i1.2827>.

Consequently, the pesantren manager establishes an internal task force (task) comprising students and external parties. Effective collaboration with various ustadz and other stakeholders is essential for prompt and effective resolution of issues.<sup>17</sup>

The distinctive characteristics of the Pesantren contribute to its resilience. Abdurrahman identifies eight key factors that underpin this resilience. These include the existence of a close relationship between the kyai (teacher and leader in pesantren) and the santri (student in pesantren), the tradition of submission and obedience of a santri to the kyai, a simple lifestyle (zuhud), independence and self-reliance, the development of a climate and practice of helping and an atmosphere of brotherhood, strict discipline, the willingness to suffer for the sake of achieving goals, and a high level of religiosity. In alignment with the elevated values espoused by the santri, a set of principles serves as the foundational philosophy guiding their lives within the pesantren. These principles, collectively known as the “five souls of the pesantren,” encompass: sincerity, independence, simplicity, ukhuwah Islam (or “unity of brotherhood in Islam”), and freedom.<sup>18</sup>

However, Rida (2020) provides an outline of the factors that are a problem in education during the current pandemic, namely:

1. Limitations of teachers and students in mastering technology and information.
2. Inadequate facilities and infrastructure
3. The availability of IT facilities but not yet supported by other main items such as the internet, which is still very slow.
4. An emergency causes the regulator to be unprepared to formulate and manage the existing budget.<sup>19</sup>

The capacity of pesantren to withstand and adapt to various challenges has been demonstrated repeatedly throughout its long history, which spans centuries. If it lacks the requisite power and

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<sup>17</sup> Lu'luatul Chizanah, Rizqi Karomatul Khoiroh, and Rahma Ayuningtyas Fachrunisa, “Pesantren dan Covid-19,” in *Ragam Ulas Kebencanaan* (Yogyakarta: Deepublish, 2020), 86.

<sup>18</sup> Muhamad Nur Adiyatma, “Internalisasi nilai-nilai panca jiwa dalam kehidupan santri: Studi Kasus Pondok Modern Darussalam Gontor Ponorogo” (Master Thesis, Universitas Islam Negeri Maulana Malik Ibrahim, 2021), 30, <http://etheses.uin-malang.ac.id/25462/>.

<sup>19</sup> Rida Fironika Kusumadewi, Sari Yustiana, and Khoirotun Nasihah, “Menumbuhkan Kemandirian Siswa Selama Pembelajaran Daring Sebagai Dampak Covid-19 di SD,” *Jurnal Riset Pendidikan Dasar (JRPD)* 1, no. 1 (July 22, 2020): 7, <https://doi.org/10.30595/.v1i1.7927>.

ability, it will inevitably suffer damage as a result of external circumstances. However, the pesantren has demonstrated its resilience and ability to adapt, surviving and even thriving throughout the colonial era, the struggle for independence, and into the modern day. It has become an increasingly popular choice for Muslim communities in Indonesia. Indeed, at the time of independence, pesantren played a significant role as an alternative educational institution, offering a new perspective on the existing modern education system.<sup>20</sup>

The development of pesantren has resulted in their attainment of the same status as other educational institutions, such as schools and madrasas. The government's attention and the existence of a conducive environment for collaboration between the various elements of the educational sector have facilitated the growth and prosperity of pesantren in Indonesia. This is evidenced by the data provided by the Directorate of Pesantren Education in 2020, which indicates that there are approximately 28,194 pesantren in the database, with an enrollment of approximately 5,000,000 students.<sup>21</sup>

The success of pesantren in maintaining and caring for students and surviving amid the COVID-19 pandemic is because pesantren are relatively adaptive to existing patterns and become humanist and inclusive educational institutions.<sup>22</sup> Prof. Saiful Bakhri, Chancellor of the University of Muhammadiyah Jakarta, at a seminar on the theme of Islamic educational institutions in the pandemic era, said that the dormitory-based educational institution model, such as Pesantren, is a model of future education, a model that is reliable in all circumstances, and this can be used as a pilot project for education level. Higher education, as developed by several Muhammadiyah charities in the context of education, such as the one created by the University of Muhammadiyah Jakarta, "Presma" student boarding school.

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<sup>20</sup> Kholid Junaidi, "Sistem Pendidikan Pondok Pesantren di Indonesia (Suatu Kajian Sistem Kurikulum di Pondok Pesantren Lirboyo)," *Istawa: Jurnal Pendidikan Islam* 2, no. 1 (February 21, 2017): 96, <https://doi.org/10.24269/ijpi.v2i1.364>.

<sup>21</sup> "Ditdpontren Kemenag," accessed October 3, 2021, <https://ditdpontren.kemenag.go.id/web/ditdpontren.kemenag.go.id>.

<sup>22</sup> Zulkifli Nelson and Dardiri Dardiri, "Inklusivisme dan Humanisme Pesantren," *TOLERANSI: Media Ilmiah Komunikasi Umat Beragama* 8, no. 2 (January 9, 2017): 153, <https://doi.org/10.24014/trs.v8i2.2475>.

In the context of the guidebook for the implementation of education in Pesantren, several elements pertaining to health protocols are in place to regulate clean and healthy living behaviour for pesantren residents. The main points of the joint regulations issued by the four Ministers can be described as follows:

1. Cleaning the environment regularly with disinfectant.
2. You are providing CTPS facilities with running water in toilets, every classroom, educator's room, gate, every dormitory/room, dining room, and other frequently accessed places. If there is no water, you can use hand sanitizer.
3. We are cultivating the use of masks, keeping distance, CTPS, and applying correct coughing and sneezing etiquette.
4. The use of toiletries and towels alternately for Pesantren and other boarding educational institutions.
5. Physical activities include exercise daily, sports, and community service while maintaining a distance and recommending eating healthy, safe, and balanced nutrition.
6. We are providing an isolation room separated from learning or other activities.

### **Resilient Pesantren in the New Normal Era**

The current global pandemic, caused by the novel coronavirus SARS-CoV-2, is transmitted rapidly through droplets of saliva. The most effective method of preventing the spread of this virus, for which a vaccine has yet to be developed, is the implementation of rigorous health protocols. The global pandemic that began at the end of 2019 and persisted until mid-2020 had a profound impact on individuals and communities worldwide. Nearly all activities were halted, and a significant portion of the population was compelled to work from home. This included educational activities at Pesantren, where all students were repatriated to avoid contracting the virus.

In the opening days of June, the government published a policy document outlining the recommended order of life during the ongoing pandemic. This document, entitled 'The New Normal', was published in order to provide guidance to the public on how to live safely during the pandemic. It is imperative that the community maintains productivity amidst the ongoing pandemic, characterised by a novel order. Ahmad Yurianto posits that the new order, habits, and behaviour are based on adaptation to cultivate a clean and healthy

lifestyle. This is achieved through regular handwashing with soap, the use of masks when leaving the house, maintaining distance, and avoiding crowds. The hope is that people can resume their activities while remaining safe from the Coronavirus. The new standard scenario is not only economic but also extends to education and religion.

In response to the government's policy, several Pesantren in the East Java Province have announced their intention to resume in-person studies for their students, but have also stated that they must implement strict Standard Operating Procedures (SOPs) and health protocols. The requests of several of these Pesantren were met with a favourable response from the Governor of East Java, Khofifah Indar Parawangsa, who initiated the programme "Pesantren Tangguh Semeru COVID-19". The role and initiative of the pesantren will be of significant consequence in determining the speed of establishment of a robust pesantren. It is imperative that Pesantren implement measures to ensure the safety of their communities from the threat of the novel coronavirus. This entails maintaining high standards of cleanliness, developing robust health protocols, and implementing effective health protocols and standard operating procedures (SOPs) for teaching and learning activities at Pesantren during the ongoing pandemic. In order to achieve the aforementioned goals, Khofifah has identified three mandatory items that must be implemented in tough pesantren. The first of these is the establishment of a healthy pesantren, which requires that Pesantren become accustomed to and firm in implementing health protocols. These protocols must be clearly defined and consistently followed, and they include the wearing of masks, the provision of hand washing facilities and soap or hand sanitizers. The second item is the implementation of clean boarding schools. Specifically, the pesantren are striving to enhance their sanitation standards, ensure the provision of sufficient hand-washing facilities, and promote consistent hand hygiene among students. Additionally, they are implementing the TOPP pesantren (Planting Medicines for Pesantren) initiative, which aims to cultivate medicinal plants across the pesantren to foster resilience against traditional medicine.<sup>23</sup>

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<sup>23</sup> Muhammad Fakhruddin, "Pesantren Tangguh Persiapan Sambut New Normal," *Republika Online*, June 11, 2020, <https://republika.co.id/share/qbq8z9327>.

## **Navigating Education and Safety in Pesantren**

The implementation of educational processes, particularly learning in the context of the ongoing Coronavirus disease 2019 (Covid-19) pandemic, presents a significant challenge. The risks and impacts associated with this crisis are considerable, with the potential to cause illness and even death. However, on the other hand, learning is a religious commandment and is mandatory, thus placing the world of education in a position where it must navigate two diametrically opposed imperatives. Nevertheless, Pesantren has endeavoured to pursue its educational objectives through the medium of face-to-face instruction, implementing rigorous protocols in order to achieve its vision and mission.

The vision of the pesantren is to serve as a centre for Islamic religious education, with the objective of producing students who are adept in spiritual knowledge and other sciences, in accordance with the specific characteristics of each pesantren. The ideal pesantren student is expected to exemplify the qualities of faithfulness, piety, a noble character, and the upholding of the noble values of the nation. The mission of the pesantren is to provide religious education in accordance with their specific characteristics. This is achieved through the habituation of students to mandatory and sunnah worship, the introduction to reading the Qur'an, the familiarisation with dhikr, and the guidance of ustadz or boarding school advisors in the reading and study of classical religious texts.

The data obtained by researchers from the field (Lirboyo Pesantren and Al-Falah Ploso Mojo Pesantren, Kediri) indicates that, from the emergence of the first case of the novel coronavirus in Indonesia until its declaration as a pandemic in mid-March 2020, the two pesantren were closed and their students repatriated for almost two years. From the onset of the pandemic in mid-March 2020 until the end of 2021, the two Pesantren were forced to close and repatriate their students for a period of almost two years. A notice issued and signed by the advisor of Lirboyo Pesantren, KH M. Anwar Mansur, indicated that Lirboyo Pesantren learning activities recommenced on 7 July 2020, with students returning to the cottage in stages in accordance with the implementation of strict health protocols. With regard to Al-Falah Ploso Mojo Pesantren, Kediri, a statement signed by the boarding school's advisor, KH Nurul Huda Jazuli, indicated that all students returned to the cottage on 10 July

2020 in stages. In order to respond to the three research formulations outlined above, the following will be presented.

### **Preparation of Lirboyo and Ploso Kediri to Create a Resilient Pesantren after the Covid-19 Pandemic**

In order to establish a resilient Pesantren in the wake of the ongoing pandemic, the Lirboyo Pesantren and Ploso Mojo Kediri have initiated a series of measures aimed at ensuring the safety of their boarding school community. These measures encompass a range of activities, including the maintenance of cleanliness in dormitories and other residential areas, the establishment of robust health services, the implementation of comprehensive health protocols, and the adaptation of protocols for teaching and learning activities within the Pesantren context during the pandemic.

Three items are mandatory requirements for Tangguh Pesantren at Lirboyo and Ploso Kediri Pesantren:

#### 1. Healthy Pesantren.

It is imperative that Pesantren be thoroughly acquainted with and unwavering in their implementation of health protocols, including the use of masks, hand sanitiser, and a designated area for handwashing with running water and soap. It is of the utmost importance that conditions within the pesantren are kept clean and healthy, particularly in light of the ongoing pandemic. The objective is to foster a healthy environment for both the student advisors and the extended family of the Pesantren. Indicators of a healthy boarding school include all families within the Pesantren community who are accustomed to consuming fruit and vegetables, engaging in physical activity, and promptly identifying potential health concerns.

The cultivation of a clean and healthy lifestyle (PHBS) is essential for the creation of a healthy Pesantren. The physical activity in question can be walking or other daily activities such as sweeping. It is not necessary for physical activity to be undertaken for an extended period of time. Rather, it should be carried out for a duration of thirty minutes at a time, on a regular basis. Furthermore, a healthy pesantren should provide a non-smoking area, a health promotion centre, and a pesantren health post (Poskestren). The Germ Germansa movement represents an initiative within the health sector that aims to promote healthy lifestyles and encourage the

modification of unhealthy behaviours within the context of Pesantren.

## 2. Clean Pesantren.

The Pesantren encourages its students to become accustomed to washing their hands with running water, to enhance accessibility to handwashing facilities, and to elevate standards of sanitation. Indicators of a hygienic boarding school include the cleanliness of the Pesantren environment, encompassing air quality, waste management, water distribution, drinking water, bathing and toilet facilities, ventilation, and lighting.

## 3. TOPP (medicinal plants) of Pesantren.

Pesantrens are engaged in the cultivation of medicinal plants with the objective of reinforcing the resilience of traditional medicine within the context of the pesantren. This is corroborated by research conducted by Eko Setiawan et al., which indicated that the measures taken to prevent the spread of the novel coronavirus (Covid-19) in Sholahul Huda Pesantren and the surrounding community in Malangsuko Village, Tumpang District, Malang Regency, were implemented through the following activities: dissemination of information regarding the prevention of the spread of the novel coronavirus; planting of TOGA; manufacture of hand sanitiser; as well as community service cleaning the mosque.<sup>24</sup>

In order to facilitate the implementation of the new normal in Lirboyo Pesantren and Al-Falah Ploso Mojo Pesantren in Kediri, the Regional and Provincial Governments have provided assistance to Islamic solid boarding schools, with the objective of enabling them to enforce health protocols. The service provided by the government is in the form of:

1. Aid with personal protective equipment (PPE).
2. Vitamin C for students.
3. Blister for Ustadz and Ustadzah.
4. Mask for students and ustadz and clerics.
5. Hand washing facilities,
6. Hand sanitizers for students and clerics.
7. Sprayers and disinfectants to be sprayed in the cottage environment and the surrounding community, and

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<sup>24</sup> Eko Setiawan et al., "Pemberdayaan Santri Tangguh Dan Masyarakat Sekitar Dalam Pencegahan Covid-19," *Jurnal Pembelajaran Pemberdayaan Masyarakat (JP2M)* 2, no. 1 (July 5, 2021): 19, <https://doi.org/10.33474/jp2m.v2i1.10656>.

8. Food for Ustadz and Ustadzah who live in pesantren.

As for the students who will return to the lodge, there are also several preparation stages that the students must carry out to prevent the spread of the Covid-19 virus in the pesantren environment. The locations of preparation are:

1. Santri (student in pesantren) must be in good physical condition and self-isolate for at least 14 days before returning to the Pesantren;
2. Bring your eating and drinking utensils and be given names and daily supplies;
3. Bring vitamin C, honey, and nutrients for body resistance for a month.
4. Santri must bring enough masks and hand sanitizer.

Furthermore, the pesantren has formulated an arrival schedule, established procedures for the preparation of students prior to their arrival, and outlined the activities that will be conducted during their stay. Additionally, the pesantren has engaged in collaborative efforts with the village head, subdistrict authorities, law enforcement, and the local Covid-19 task force to ensure the seamless integration of students into the community.

### **The Efforts of Lirboyo and Ploso Kediri to Create a Resilient Pesantren after the Covid-19 Pandemic**

#### **1. Pesantren Policy to Make Healthy Pesantren**

A further consequence of the coronavirus pandemic for Pesantren is a heightened awareness of the importance of maintaining a clean and tidy environment. The environment in which humans live has a significant impact on their health and well-being. A clean and organised environment can contribute to the health and wellbeing of its inhabitants, whereas a dirty, unorganised and poorly managed territory can facilitate the transmission of various diseases. The residents of the pesantren are aware of this, and thus the pesantren also employs daily cleaners whose remit is the maintenance of cleanliness, particularly when students are engaged in learning activities. Furthermore, the outbreak of the virus-19 has resulted in students and teachers undertaking exercise and sunbathing in the morning.

To create a healthy pesantren of Lirboyo Pesantren and Ploso Mojo Pesantren, Kediri took preventive actions to overcome disease and create healthy pesantren; these actions are:

- a. We are preparing polyclinics for referrals and student examinations and UKS/Puskestren (medical room) for students who need treatment in schools/dormitories. Even Lirboyo Pesantren already has its hospital, namely Lirboyo Hospital.
  - b. They were cooperating with the Government/Health Office for screening students when they come to boarding houses and vaccination activities for students.
  - c. *Poskestren* regularly provides guidance on health knowledge, application of health protocols in Pesantren, and improves a clean lifestyle.
  - d. Sports for students once a week in the yard of the Pesantren.
  - e. During the pandemic, Pondok Pesantren follows government and health team directions by organizing the Tangguh Pesantren Program.
  - f. During the pandemic, Pesantren prohibited/eliminated visits by guardians of students to their children.
2. Preparing Human Resources to Support the Realization of a Resilient Pesantren.

In order to facilitate the realisation of the Resilient Pesantren, the Pesantren is provided with assistance and guidance by the Pesantren's dedicated Covid cluster team on a regular and scheduled basis. This guidance is consistently oriented towards matters of health and the crucial importance of implementing rigorous health protocols within the Pesantren.

3. Pesantren Prepare Sufficient Funds to Support the Realization of Resilient Pesantren.

In terms of financial support for the challenging pesantren programme, Lirboyo Pesantren and Ploso Mojo Pesantren Kediri rely on funding from foundations and receive subsidies from the government through the challenging pesantren programme. With regard to the cost of vaccinating students, Lirboyo Pesantren and Ploso Kediri Pesantren received grants from the government.

4. Preparing Health Facilities to Support the Realization of a Resilient Pesantren.

The health facilities owned by the Lirboyo Pesantren and the Ploso Mojo Pesantren Kediri are all in good condition. The Resilient

Pesantren is also in good condition. The health centre is similarly well-maintained. The Ponpes have entered into a memorandum of understanding (MOU) with the Puskesmas (health centre) and government hospitals, acting as a referral point for patients. Lirboyo Pesantren has already established its own hospital, namely Lirboyo General Hospital.

#### 5. Improving Santri's Understanding of Indicators of Resilient Pesantren Indicators

Lirboyo Pesantren and Ploso Pesantren, Kediri, are engaged in a process of socialisation with the objective of enhancing the understanding of Santri with regard to Pesantren Resilient. This message is frequently conveyed to students by advisors and the health team/covid-19 cluster in relation to the concept of Resilient Pesantren. This action is beneficial for students in terms of fostering an understanding of the significance of adhering to health protocols within the Pesantren setting. The Pesantren in Lirboyo and Ploso, Kediri, have implemented at least seven indicators with the objective of achieving resilience. The implementation includes the construction of information systems and the management of food sufficiency. Pesantren are able to construct information systems and health management systems for students. The integration of education and the prevention of the spread of the virus into the curriculum of Pesantren. The completion of infrastructure facilities for the safe operation of boarding schools. The existence of prevention and handling of the virus, as well as the existence of a boarding school security system and management.

This result is corroborated by Samsul Arifin's research, which indicates that pondok pesantren demonstrate a high degree of responsiveness to prevailing developments, including the Coronavirus Disease 2019 (Covid-19) pandemic and government regulations that mandate the formation of task forces within pesantren to facilitate the expeditious management of the pandemic. One of the initiatives introduced by Pesantren Sukorejo was the establishment of the "Pesantren Tangguh," which encompasses the Public Relations and Counseling division. The remit of the counselling section is to address students' mental and psychosocial health during the typical news period at the pesantren. The findings of this study demonstrate the implementation of at-tawazun counselling, which entails a balanced approach to addressing the *Nasiriyah* (visible) and *batiniyah* (invisible)

aspects. These two aspects are evident in the following techniques: (1) wah hasanah (social model), (2) *mauidhab hasanah* (psychoeducation), (3) *targhib-ta'zir* (reinforcement-punishment), (4) art techniques, (5) *'u'zlah* (self-quarantine), and (6) the great technique (prayer). The six techniques were implemented in the Pesantren Tangguh programme at Pondok Pesantren Salafiyah Syafi'iyah Sukorejo in accordance with the new normal pandemic measures introduced in response to the spread of the novel coronavirus (Covid-19).<sup>25</sup>

#### 6. Increasing Student Awareness to Implement a Healthy Lifestyle

The findings indicate that students at Ponpes Lirboyo and Ponpes Ploso Mojo Kediri demonstrate a satisfactory level of awareness regarding the implementation of a healthy lifestyle. This is evidenced by their attention to the cleanliness of their bodies, clothes, and environment. However, with regard to personal hygiene, it is evident that students require continued supervision and motivation from their supervisors.

#### 7. Maintaining the Cleanliness of the Pesantren Environment

The maintenance of a hygienic and tidy environment at Lirboyo Pesantren and Ploso Mojo Pesantren in Kediri is the responsibility of the cleaning staff. In addition, students are also expected to contribute to the upkeep of the Pesantren by:

- a. Not throwing trash anywhere
- b. Carrying out room picket every day
- c. Community service (*ro'an*) in the pesantren environment is carried out weekly. *Ro'an* is a pesantren tradition to carry out joint cleaning activities, usually carried out in cooperation once a week, which aims to clean the pesantren environment.

#### 8. Get full support from the student's parents.

In the event of a significant global pandemic, it is not only educational institutions that must enhance their awareness of effective learning strategies but also parents must contend with the anxiety associated with the potential lack of information regarding the whereabouts of their children, who may be pursuing knowledge at Pesantren. The dissemination of information regarding the spread of the novel coronavirus, coupled with the issuance of multiple policies

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<sup>25</sup> Samsul Arifin, "The Implementation of At-Tawazun Counseling for the 'Pesantren Tangguh' Program in the New Normal Era," *KONSELING RELIGI: Jurnal Bimbingan Konseling Islam* 12, no. 1 (2021): 14–29, <https://doi.org/10.21043/kr.v12i1.8646>.

by the government (PPKM/Restricted Rule), has contributed to an atmosphere of heightened anxiety and concern for the well-being of oneself and one's family. Similarly, parents of students at Liboyo Pesantren and Ploso Mojo Pesantren in Kediri expressed concern regarding their children's well-being. Nevertheless, the majority of students' parents are increasingly convinced that their children are safer in boarding schools. This is based on the information they have received that these schools have taken several anti-characteristic steps. Full support for several pesantren policies, such as minimising the duration of visiting students, can be categorised as good cooperation between the pesantren and the parents of students.

### **Obstacles experienced by Liboyo and Ploso to Realize Resilient Pesantren during the Post COVID-19 Pandemic**

Both Pesantren encountered difficulties in implementing health protocols, particularly those pertaining to physical distancing. This is due to the fact that the infrastructure capacity of the pesantren is insufficient to enable the implementation of this measure. Ultimately, the lack of available bedrooms, dining rooms, bathrooms, classrooms, and other facilities renders the implementation of this measure impractical. Conversely, to date, Pesantren have been highly rigorous in limiting the use of IT, even to the extent of prohibiting the use of gadgets. In particular, the online learning model remains a novel concept for Ustadz and caregivers within the pesantren.

Nevertheless, the return to face-to-face teaching and learning necessitates the return of students to the cottage. It is necessary for students to return to the lodge in groups, with due consideration for each individual's zone. The pesantren must implement rigorous health screening for students to ensure their safety. Even before entering the student dormitory, the canteen is mandatory for approximately 14 days, which presents a challenge for the pesantren. Additionally, the pesantren lacks the necessary facilities to quarantine students who may be infected with the novel coronavirus.

The current global outbreak of the novel coronavirus (Covid-19) requires a prudent and comprehensive response, including within the context of Pesantren. This outbreak is perceived as a potential disaster or test from Allah SWT, and it is hoped that this challenge will foster closer proximity to Allah. A state of mental tranquility in the context of an examination has been demonstrated to enhance

immunity and reduce the likelihood of contracting illness, particularly that of the novel coronavirus. Even when an individual is infected with a disease, the manner in which they cope with the adversity associated with the disease can influence the speed of the healing process. Since the return of the santri to the lodge during the current pandemic, Lirboyo Pesantren and Ploso Mojo Pesantren Kediri have been engaged in the practice of Istighosah, or prayer for forgiveness. This istighosah is conducted collectively and on a regular basis, either on a weekly or a monthly basis, with the intention of seeking divine intervention to prevent the occurrence of further reinforcements and outbreaks, including those associated with the SARS-CoV-2 virus. The practice of caregivers and students reading the prayer to prevent the plague (Sholawat Li Khomsatun) is performed after every five daily prayers. This is undoubtedly a highly constructive initiative for the residents of the cottage in terms of their spiritual and religious development.

The findings of the research conducted by Erin Harahap and Nur Haliamah indicate that the strategies employed by Daarul Hikmah Modern Pesantren to enhance the resilience of Pesantren in the context of the ongoing pandemic have involved the promotion of physical activities. Specifically, this includes sporting activities and sunbathing, the willingness of students to continue their studies and remain at the pesantren, the support of parents who believe in their children's ability to thrive at the pesantren, effective collaboration with local health teams and regional leaders, and the consistent implementation of measures to prevent the transmission of the virus, as well as strict monitoring of students' health and wellbeing.<sup>26</sup>

## Conclusion

The preparations made by Lirboyo and Ploso Kediri Pesantren to create a resilient pesantren after the advent of the global pandemic caused by the SARS-CoV-2 virus are as follows: a) The Pesantren's cleanliness is to be maintained, health services are to be prepared, health protocols are to be implemented, and protocols for teaching and learning activities in Pesantren are to be put in place during the

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<sup>26</sup> Erpin Harahap and Nur Halimah, "Studi Eksploratif Ketahanan Pondok Pesantren dalam Menghadapi Pandemi Covid-19," *Raulyan Fikir: Jurnal Pemikiran Dan Penceraban* 17, no. 2 (September 8, 2021), <https://doi.org/10.31000/rf.v17i2.4900>.

pandemic. b) Three indicators are to be implemented. The resilient pesantren is comprised of three key elements: a healthy pesantren, a clean pesantren, and a TOPP pesantren. c) Securing assistance from the government to enforce health protocols. d) Preparing students who will return to Pesantren and those who will arrive at Pesantren.

The initiatives undertaken by Lirboyo Pesantren and Ploso Pesantren in Kediri to foster resilience in their respective pesantren in the wake of the global pandemic can be broadly categorised into two main areas: a) The implementation of policies within the pesantren to create a healthy pesantren, including the establishment of hospitals, polyclinics, and poskestren; the enforcement of health protocols; the incorporation of sports; and the facilitation of visits from parents of students. b) The cultivation of human resources that support the realisation of a resilient pesantren. The objective of a resilient pesantren is to 1). Increase students' understanding of the indicators of a resilient pesantren. 2). Increase students' awareness of the importance of implementing a healthy lifestyle. 3). Maintain the cleanliness of the pesantren environment. It is essential that the pesantren secures the full support of the students' guardians and instills in the students the value of believing that the outbreak of the Corona Virus Disease 2019 (Covid-19) is a disaster or test from Allah.

The challenges faced by Lirboyo Pesantren and Ploso Pesantren in Kediri in achieving a resilient Pesantren in the aftermath of the global pandemic can be summarised as follows: The implementation of health protocols, particularly physical distancing, is challenging due to the limited infrastructure. There is a need for greater familiarity with the use of IT to support online learning among Ustadz and students. The process of returning students to the boarding school is lengthy, and the health screening process is rigorous. Additionally, the Pesantren lacks the necessary facilities to quarantine students who may be infected with the novel coronavirus.

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