

# 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 aims to determine the strategy of Pesantren Lirboyo and Al-Falah Ploso in Kediri in maintaining their resilience power and existence after the COVID-19 pandemic to become more resilient pesantren. This study uses a qualitative approach, with the research subjects Pesantren Lirboyo and Al-Falah Ploso Kediri. The method of data collection is through observation, interviews, and documentation. The data obtained were then analyzed in stages: data display, reduction, and verification. The results found: 1) The preparations conducted by Pesantren Lirboyo and Ploso Kediri to create more resilient pesantren are: Maintaining cleanliness of the cottage and enforcing health protocols; Implementing indicators of resilient pesantren; Support from the government; Preparing students who will return to the pesantren and cooperation with the covid task force. 2) The efforts of Pesantren Lirboyo and Ploso in Kediri to create more resilient pesantren, namely: Realizing healthy pesantren; Preparing human resources; Preparing sufficient budgets; Increasing students' understanding of indicators of resilient pesantren; Increasing students' awareness of adopting lifestyle; Maintaining the cleanliness of the cottage environment; Preparing health facilities; Full support from the guardians of students, and Instilling the value of belief in students that the COVID-19 outbreak is a test from Allah. 3) The obstacles for Pesantren Lirboyo and Ploso in Kediri to create a resilient Pesantren are: Difficulty in implementing health protocols (physical distancing); teachers and students are not familiar with the use of information technology to support online learning; The process of returning students to pesantren through the stages is quite long and through a strict health screening; and Pesantrens do not yet have special facilities for student quarantine.

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

## Introduction

Pesantren, known as Pesantren, is a symbol of Islamic education in Indonesia; even the presence of pesantren is the initial milestone for the start of Islamic education in the archipelago. With the Islamic scholars from generation to generation. Through the pesantren education system and the da'wah pattern of ulama, the repertoire of the archipelago's traditions is also acculturated, framed, and processed into the core of the media for religious knowledge and Islamic da'wah in the archipelago.<sup>1</sup>

The age of pesantren has reached centuries, but the pesantren education system, which is considered a traditional education system, is still one of the most effective methods of choice in galvanizing and educating noble characters through a religious approach.<sup>2</sup> Amid the morality of the nation's children being increasingly eroded by the times, pesantren have become a stronghold and filter for the moral defense of the nation's next generation.

In competition with modern education, it turns out that pesantren are not old and stop persisting in maintaining the past education system, in the sense that it remains dissolved in its traditionality. However, pesantren have given their role; on this side, they have learned a lot to adopt and adapt education modernity, while pesantren with their traditionality inspire modern education. It can be said that pesantren remain firm and istiqomah in teaching religious values. On the other hand, pesantren in learning and organizational systems continue to change according to the development and progress of the times.<sup>3</sup>

From the format of synthesis in interpreting the change, pesantren is unique. On one side, pesantren looks traditional and still maintains its authenticity and uniqueness. On the other hand, pesantren does not work against the presence of the modern education system. Thus, in santri life, pesantren try to combine religious education and general education on the other to meet the demands and needs of the community.

At times, the challenges and obstacles experienced by pesantren also continue to experience changes and developments. For instance, in the modern education paradigm, the teacher is no longer the central figure and the primary source of knowledge. The teacher is only a facilitator. However, in the context of traditional education, the teacher/*kyai* becomes the central figure and the primary source of knowledge. Not to mention pesantren are currently faced with an era called the Industrial Revolution Era 4.0, which

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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: Bahan 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.

has an impact on all aspects of human life, including education, marked by the increasingly central role of cyber technology. Moreover, the big challenge that has recently emerged is the COVID-19 virus, which spreads throughout the world and has a significant impact on the order of people's lives in the world, both in social, economic, political, cultural, and educational settings.

As we all know, in early 2020, the world was shocked by the emergence of an infectious disease caused by acute respiratory syndrome, later named coronavirus Disease 19, abbreviated as covid-19. This virus was discovered in the Wuhan area of China.<sup>4</sup>

The impact of the pandemic on the structure of the education system in Indonesia is enormous. Our education environment is almost paralyzed because from March 2020 to now, any type and level of education in Indonesia are not allowed to conduct offline/face-to-face learning. Students are forced to study online with all its limitations, dramatically affecting the quality and quality of education, process, and student learning outcomes.

The impact felt by pesantren due to the COVID-19 pandemic is that pesantren must return all their students to avoid the transmission of the virus. Pesantren must carry out distance learning or online to meet curriculum targets. That is something new for pesantren and has never been implemented before.

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 their way of dealing with the Covid-19 pandemic; therefore, the education system in it continues to run. Some pesantren plan to include students again to study at pesantren. Even though the increase in positive cases of COVID-19 nationally is still very high and the graph is still rising. Therefore, pesantren need to prepare their institutions to be safe from the spread of COVID-19 by implementing hugely strict health protocols for the safety of their students. Among the pesantren in the East Java region that have begun to enroll their students in boarding schools are Pesantren Lirboyo and Pesantren Al-Falah Ploso in Kediri.

Based on the background above, this study examines the strategies and efforts of Pesantren Lirboyo and Pesantren Al-Falah Ploso in Kediri to face the New Normal after the COVID-19 pandemic to create resilient pesantren. This study uses a qualitative approach, with the research subjects Pesantren Lirboyo and Al-Falah Ploso Kediri. The method of data collection

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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>.

is through observation, interviews, and documentation. The data obtained were then analyzed in stages: data display, reduction, and verification.<sup>5</sup>

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

Talking about educational institutions in Indonesia, we know at least three institutions: schools, madrasa, and Islamic Boarding Schools or pesantren. Before the colonialists and modernists reformed the education system in Indonesia, there were traditional Islamic educational institutions in the archipelago, namely Pesantren in Java, Surau in Minangkabau, and Meunasah in Aceh. When the community was introduced to more modern educational institutions, Surau and Meunasah began to fail and were abandoned by their students.<sup>6</sup> Even according to Azra, Surau is currently extinct, and when Islamic educational institutions were established there, most of them changed the name to pesantren and no longer were named *surau*.<sup>7</sup> Experts agree that among several traditional Islamic educational institutions, pesantren has survived.<sup>8</sup>

Pesantren is an Islamic-based educational institution whose teaching is done classically by a kyai (A leader in Pesantren) by teaching Islamic religious knowledge to students through books in Arabic written by medieval scholars, and the students live in boarding houses in pesantren.<sup>9</sup> Data in the field shows that the salaf pesantren still exist. Statistical data from the Director General of Education in 2020 shows that the number of pesantren from 34 provinces in Indonesia is 28,194, with details of 49.4% Salafiyah pesantren, 11.3% Khalafiyah pesantren, and 39.3% Combination pesantren.<sup>10</sup>

According to Azyumardi Azra, the survival ability of traditional pesantren in dealing with modern educational institutions attracts experts to study it. Salaf pesantren's survival ability lies in innovative Javanese culture, oriented towards harmony to absorb culture from outside without losing its identity.<sup>11</sup> Meanwhile, Hasan Langgulung argues that the pesantren's survival ability lies in the figure of the kyai with the depth of knowledge and vision.<sup>12</sup>

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

<sup>6</sup> Karel A. Steenbrink, *Pesantren, Madrasah, Sekolah: Pendidikan Islam Dalam Kurun Moderen* (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.

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

Abdurrahman Wahid stated that the durability of the pesantren is due to the unique pattern of life. The pesantren life as a sub-culture. Martin van Bruinessen explained that the pesantren culture teaching religion is a great tradition, namely transmitting traditional Islam into *Kitab Kuning* (yellow Holy book of Pesantren). In addition, he also argues that the pesantren's main strength lies in the center's obedience to the kyai so that the pesantren can still survive.<sup>13</sup>

Now resilience and existence of pesantren education can be analyzed using the structural, functional theory of Talcott Parsons, which explains that for the social organization system to survive, the pesantren education system must have four things:<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.

According to Parsons, the four functions above are manifested into four action systems: 1). Organization of self-adjusting behavior, 2). A personality system that carries out the achievement of goals, 3). A social system that handles the integration function, 4). A cultural system performs the function of maintaining patterns. The weakness of Parsons' theories is why it does not discuss the problem of leadership in an organization, even though organizational leadership is the key to carrying out the above programs in the organizational structure.

From the functional, structural theory, it can be analyzed that the pesantren education system has an extreme resistance because it is in by social structure of an organizational system in the face of change/modernization. It can be seen in the operational concept of the pesantren education system: pesantren carry out a central adaptation system. , when viewed from the position of pesantren as a religious, educational institution and remains istiqomah as a center for tafaqquh fi al-din, which functions as a keeper, developer, and user of Islamic knowledge.<sup>15</sup> Pesantren ultimately won even the role of values between pesantren and society during the colonial period, pesantren were the educational institutions that most

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<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>.

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

adapted to the people, and pesantren were referred to as new root people who were integrated into people's lives.

It can be understood that the durability and sustainability of the pesantren education system still exist and makes it significant because it applies the four functional methods of the social science theory above. If not, it is inevitable that pesantren do not have the resilience and are even displaced by public education.

The changes that pesantren has experienced lately are merely to adapt to the development of science and technology and to meet the needs and demands of the times. The existence of pesantren as an Islamic educational institution with various activities is fully managed by kyai and santri. At this time, several pesantren still maintain their traditions by keeping classical books as the core of their education without teaching general knowledge. On the other hand, several pesantren have changed the management system, teaching, and curriculum.

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

Kahfi and Kasanova's (2020) research on pesantren and covid 19 showed that the success of pesantren in defending themselves from the massive virus transmission could not be separated from good management. The role of kyai as the principal figure decentralizes the synergy between various components. Good management will affect the resilience of pesantren; the administration in question includes physical and non-physical. Physically, economic stability through the use of pesantren assets, the majority of which are located in rural areas, makes some basic needs can be met. At the same time, non-physical management includes curriculum adjustments, and learning content is also a determinant. However, the obstacles faced by pesantren are the lack of preparation and technical (risk management), especially in dealing with unexpected cases.<sup>16</sup>

Observing the learning process as well as the results of research conducted by Agus Purwanto et al. elaborated on some of the obstacles faced by education personnel, both teachers, students, and parents, who during a pandemic have an increasing role in mastering technology, this is because the majority of learning activities are carried out online. Then the following finding is that pesantren follow the integration between policies issued by the government through adjustments to several learning components such as learning time, teaching models, and strategies combined

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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>.

with information technology. This research is a follow-up study that focuses on exploring and exploring in-depth the power and strength of pesantren. Therefore they are able and confident amid abnormal conditions but can still carry out education and teaching.

Optimizing the participation of pesantren residents is the leading indicator in the realization of a boarding school that is resilient to the transmission of the covid virus; Lu'luatul Khizanah in 2020 mentioned two things that allow every pesantren manager to implement. First, clear rules must be considered and internalized by the residents of the pesantren firmly and consistently as role models for the pesantren community. Massive and orderly use of masks and discipline in implementing health protocols are all seeds that make pesantren still exist in learning. Second, there is a belief that the manager of the Pesantren can monitor all forms of behavior in it. Thus, in this case, the Pesantren manager forms a kind of internal task force (task) through the involvement of several students and external parties. Without good cooperation with several ustadz towards other parties, it will lead to the creation of fast and appropriate handling.<sup>17</sup>

The uniqueness of the Pesantren makes it able to survive; Abdurrahman elaborates that there are eight things. Namely: the existence of a close relationship between kyai (teacher and leader in pesantren) and santri (student in pesantren), the tradition of submission and obedience of a santri to kya, a simple lifestyle (zuhud), independence and independence, the development of a climate and practice of helping and an atmosphere of brotherhood, strict discipline, daring to suffer to achieve goals, life with a high level of religiosity. In line with the superiority of the values of the life of the santri above, other principles are used as the philosophy of life for santri in the pesantren, which are generally known as the five souls of the pesantren, namely: the soul of sincerity, independence, simplicity, ukhuwah Islam (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.

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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://theses.uin-malang.ac.id/25462/>.

4. An emergency causes the regulator to be unprepared to formulate and manage the existing budget.<sup>19</sup>

The ability of pesantren to go through various problems has become tangible, and there is no need to doubt it; this can be seen at the age of this religious value-based educational institution which has centuries. If it does not have the power and ability, it will be damaged by circumstances; pesantren is proven to have been able to get through colonialism in the era before independence/kingdom, during the struggle for independence, and until now, pesantren is increasingly becoming an option for Muslim communities in Indonesia. "At the time of independence, Pesantren played a major role as educational institutions that were able to present new alternatives to the existing modern education system."<sup>20</sup>

In its development, pesantren now have the same status as other educational institutions such as schools and madrasas. The government's attention and good cooperation between educational elements have made Pesantren grow and thrive in Indonesia; looking at data from the Directorate of Pesantren Education in 2020; the number of Pesantren that have entered the database is around 28,194 Pesantren with a range of 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>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>.

<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>.



When referring to the guidebook for the implementation of education in Pesantren, there are several elements related to health protocols that regulate clean and healthy living behavior for pesantren residents; in the explanation of the joint regulations issued by the 4 Ministers, the main points 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**

At this time, there is a COVID-19 pandemic transmitted very quickly through droplets of saliva. The most effective way of preventing this virus for which a vaccine has not been found is a discipline in implementing health protocols. The pandemic from the end of 2019 until the middle of 2020 significantly impacted people's lives. Almost all activities have stopped and must be done from home (Work from Home), including educational activities at Pesantren. All students are repatriated/returned to their parents to avoid contracting COVID-19.

At the beginning of June, the government issued a policy related to the order of life during the COVID-19 pandemic called the New Normal. The community must maintain productivity amid the COVID-19 pandemic with a new order. According to Ahmad Yurianto, the new order, habits, and behavior are based on adaptation to cultivate a clean and healthy lifestyle by regularly washing hands with soap, wearing masks when leaving the house, keeping a distance, and avoiding crowds.<sup>23</sup> With the hope that people can return to their activities but remain safe from the Covid-19 virus. The new

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<sup>23</sup> Muhammad Tri Ramdhani, Nashihatud Diniyah Jahro, and Ariyadi Ariyadi, *MANAJEMEN PONDOK PESANTREN DALAM MENGHADAPI PENDIDIKAN NEW NORMAL* (Yogyakarta: Penerbit K-Media, 2018).

standard scenario is not only in the economic field but also in education and religion.

Responding to the government's policy, several Pesantren in the East Java Province that plan to send their students back to study at Pesantren but must implement strict SOPs and health protocols. The wishes of some of these Pesantren received a response from the governor of East Java, Khofifah Indar Parawansa, by launching the program "Pesantren Tangguh Semeru COVID-19". The role and initiative of the pesantren will significantly determine the acceleration of establishing a tough pesantren. Pesantren need to be prepared to be safe from the COVID-19 virus by maintaining cleanliness, preparing health design and implementing health protocols and preparing SOPs for teaching and learning activities at Pesantren during the pandemic. According to Khofifah, three mandatory items must be implemented in tough pesantren: 1) healthy pesantren, namely; Pesantren must be accustomed and firm in implementing health protocols such as wearing masks, providing hand washing facilities and soap or hand sanitizers, 2) clean boarding schools, namely; Pesantren seek to improve their sanitation, provide adequate hand washing facilities and encourage students always to wash their hands, 3) TOPP pesantren (Planting Medicines for Pesantren), namely; Pesantren massively develop medicinal plants to realize resistance to traditional medicine in the pesantren environment.<sup>24</sup>

## Results and Discussion

Conducting the educational process, especially learning amid the Covid-19 crisis, is not easy because the risks and impacts are potent, not only causing illness but can also lead to death. However, on the other hand, learning is a religious commandment and is mandatory, so once again, the world of education is faced with two very opposite things. However, Pesantren venture to carry out education face-to-face to achieve the vision and mission of Pesantren, with endeavors and implement strict protocols.

The vision of pesantren, in general, is as a center for Islamic religious education that can produce students who master spiritual knowledge and other sciences according to the characteristics of each pesantren, are faithful, pious, have a noble character, and uphold the noble values of the nation. Meanwhile, the mission of pesantren, in general, is to carry out religious education according to their characteristics, through habituation of students to mandatory and sunnah worship, to get used to reading the Qur'an, to familiarize students with dhikr, to familiarize students to read and study

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<sup>24</sup> Muhammad Fakhruddin, "Pesantren Tangguh Persiapan Sambut New Normal," *Republika Online*, June 11, 2020, <https://republika.co.id/share/qbq8z9327>.

classical religious books under the guidance of ustadz or boarding school advisor.

Based on data obtained by researchers from the field (Lirboyo Pesantren and Al-Falah Ploso Mojo Pesantren, Kediri), it shows that starting from the emergence of the Covid-19 case in Indonesia and being declared a pandemic in mid-March 2020 until to the end of 2021 (during the end of 2021 almost two years), the two Pesantren closed and repatriated their students practically for only four months. A notice issued and signed by the advisor of Lirboyo Pesantren, KH M. Anwar Mansur, stated that Lirboyo Pesantren learning activities rebegan on July 7, 2020 and students began to return to the cottage gradually by implementing strict health protocols. As for Al-Falah Ploso Mojo Pesantren, Kediri, through a statement signed by the advisor of the boarding school, KH Nurul Huda Jazuli, stated that all students returned to the cottage starting on July 10, 2020 in stages. To answer the three research formulations above, it will be presented as follows:

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

The preparations made by Lirboyo Pesantren and Ploso Mojo Kediri to create a resilient Pesantren after the Covid-19 Pandemic and become a boarding school that is safe from the spread of Covid-19 are starting by preparing/maintaining the cleanliness of the dormitory/hut, preparing health services, implementing health protocols, to the protocol for teaching and learning activities in Pesantren during the pandemic.

Three items are applied in the Lirboyo and Ploso Kediri Pesantren, which are mandatory requirements as Tangguh Pesantren, namely:

#### 1. Healthy Pesantren.

Pesantren must be familiar and firm in implementing health protocol, from using masks and hand sanitizer or a place to wash hands using running water and soap. Clean and healthy conditions are essential in Pesantren, especially during the COVID-19 pandemic. The goal is that the student advisors, and the entire extended family of the Pesantren live in a healthy atmosphere and condition. Indicators of healthy boarding schools include all families of Pesantren accustomed to eating fruit and vegetables, doing physical activity, and early detection of possible diseases. A clean and Healthy Lifestyle (PHBS) must be cultivated to create Healthy Pesantren. Physical activity in question can be, walking or daily activities such as sweeping. Physical activity does not have to be done for a long time in one activity. It is thirty minutes at a time, but it is done regularly. In addition, a healthy pesantren also provides a non-smoking area, a health promotion center, and the existence of a

pesantren health post (Poskestren). Germ Germansa form of movement in the health sector to make a healthy life to change unhealthy behavior habits in Pesantren.

2. Clean Pesantren.

Pesantren seeks for its students to get used to washing hands with running water, increasing access to hand washing, and improving sanitation. Indicators of clean boarding schools include the cleanliness of the pesantren environment, including air, garbage, water channels, drinking water, bathing and toilet, ventilation, and lighting of lamps.

3. TOPP (medicinal plants) of Pesantren.

Pesantren are more massive in developing medicinal plants to realize the resilience of traditional medicine in the scope of the pesantren. This is supported by research conducted by Eko Setiawan et al., which stated that the steps to prevent the spread of Covid-19 in Sholahul Huda Pesantren and the surrounding community in Malanguko Village, Tumpang District, Malang Regency, were carried out through the following activities: Dissemination of Covid-19 prevention; TOGA planting; Manufacture of hand sanitizer; as well as community service cleaning the mosque.<sup>25</sup>

In support of implementing the new normal in Lirboyo Pesantren and Al-Falah Ploso Mojo Pesantren in Kediri, the Regional and Provincial Governments provide assistance to support Islamic solid boarding schools to be able 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
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:

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<sup>25</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>.

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.

In addition, the pesantren has technically prepared an Arrival Schedule, Procedures for Preparation for Pesantren, the Arrival of Santri, as well as student activities, and coordinated with the head of the village, Subdistrict, Police, and Covid-19 Task Force, regarding preparations for the arrival of students.

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

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

Another side of the impact of the coronavirus on Pesantren is that they are increasingly aware of the cleanliness and tidiness of the environment. Where the environment will determine the condition of its inhabitants; in a clean environment, there will be healthy humans, but in a dirty, slum, and unorganized territory, it will be easy to contract various diseases. The residents of the pesantren are aware of this, so in terms of cleanliness, the pesantren also appoints daily cleaners who specifically handle cleanliness, especially when students are learning. Furthermore, another thing that is also a result of the outbreak of the virus-19 students and the teachers doing 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.

To support the realization of the Resilient Pesantren, the Pesantren is assisted and directed by the Pesantren's Covid cluster team on a regular and scheduled basis, always providing directions related to health and the importance of implementing strict health protocols in Pesantren.

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

Regarding funding to support the challenging pesantren program, Lirboyo Pesantren and Ploso Mojo Pesantren Kediri utilize funds sourced from foundations and receive subsidies from the government through the challenging pesantren program. As for 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:

- a. School Health Unit is in good condition
  - b. Resilient Pesantren is in good condition
  - c. The health center is in good condition.
  - d. The Ponpes cooperates (MOU) with the Puskesmas (health center) and government hospitals as referrals.
  - e. Especially for Lirboyo Pesantren already has its hospital, namely Lirboyo General Hospital.
5. Improving Santri's Understanding of Indicators of Resilient Pesantren Indicators

Lirboyo Pesantren and Ploso Pesantren, Kediri, are socializing to improve Santri's understanding of Pesantren Resilient. That is often conveyed to students related to Resilient Pesantren by advisors and the health team/covid-19 cluster. This act is constructive for the students in understanding the importance of maintaining health protocols in the Pesantren environment. Pesantren implement at least seven indicators to realize resilience in Lirboyo and Ploso, Kediri. The implementation includes building the information systems and management of food

sufficiency. Pesantren can build information systems and health management for students. Integration of education and prevention of Covid-19 into the curriculum of Pesantren. The completeness of infrastructure facilities for safe Covid-19 boarding schools. The existence of prevention and handling of Covid-19 and the existence of a boarding school security system and management.

This result is supported by Samsul Arifin's research, which states that Pondok pesantren respond very well to existing developments, including in responding to COVID-19 and government regulations that require pesantren to form a task force to accelerate the handling of COVID-19. The Pesantren Sukorejo formed the "Pesantren Tangguh," one of which is the Public Relations and Counseling division. This counseling section deals with students' mental and psychosocial health during the average news period at pesantren. The results of this study indicate the application of at-tawazun counseling by balancing (attawazun) aspects of the Nasiriyah (visible) and batiniah (invisible) aspects. These two aspects can be seen in the techniques (1) wah hasanah (social model), (2) mauidhah hasanah (psychoeducation), (3) targhib-ta'zir (reinforcement-punishment), (4) art techniques, (5) 'uzlah (self-quarantine), and (6) great technique (prayer). The six techniques were applied to the Pesantren Tangguh program at the Pondok Pesantren Salafiyah Syaf'iyah Sukorejo during the new normal pandemic COVID-19.<sup>26</sup>

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

Awareness of students to implement a healthy lifestyle at Ponpes Lirboyo and Ponpes Ploso Mojo Kediri shows that students pay enough attention to the cleanliness of their bodies, clothes, and environment. Although in personal hygiene, the students still need to be supervised and motivated by the supervisor.

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

The activities to keep the environment clean at Lirboyo Pesantren and Ploso Mojo Pesantren in Kediri were carried out by cleaning staff. In addition, students also take part in maintaining the cleanliness 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

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<sup>26</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>.

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.

When this global pandemic becomes serious, of course, it is not only educational institutions that have to increase their awareness of how learning is carried out but also a great fear for every parent of the existence of their son/daughter who is not in the exact location because they are seeking knowledge in Pesantren. The spread of the virus and the massive amount of information/news from various media regarding the spread of the COVID-19 virus, as well as the issuance of multiple policies, of course from the government (PPKM/Restricted Rule), have added to the panic and fear for themselves and their families. This was also felt by the parents of the students at Liboyo Pesantren and Ploso Mojo Pesantren in Kediri regarding the condition of students. However, most of the parents of the students are increasingly convinced that the students are safer in the boarding school; of course, this is through some communication and information that is obtained that the boarding school has taken several anti-characteristic steps. Full support for several pesantren policies, such as: minimizing the duration of visiting students, can be categorized 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 experienced some challenges to implement health protocols, especially physical distancing. This is because the infrastructure capacity of the pesantren does not allow it to implement this. After all, the availability of bedrooms, dining rooms, bathrooms, classrooms, and other facilities makes it impossible to implement this. In the other hand, so far, Pesantren are rigorous in limiting the use of IT and even prohibiting the use of gadgets. Especially for Ustadz and pesantren caregivers, the online learning model is still foreign to them.

However, the face-to-face teaching and learning implementation requires students to return to the cottage. Santri must return to the lodge in waves by adjusting/considering each student's zone; the pesantren must implement strict health screening for students for safety. Even before entering the student dormitory, the canteen is mandatory for approximately 14 days; this creates problems for the pesantren. And another obstacle is pesantren do not yet have special facilities to quarantine if there are students who suspect COVID-19.



The Covid-19 outbreak that is currently engulfing various countries needs to be addressed wisely, including Pesantren in responding to the presence of this outbreak which is believed to be a disaster/test from Allah SWT, and it is hoped that with this disaster/test to get closer to Allah. Peace of mind in the face of an exam will increase immunity and keep away from getting sick, especially the coronavirus. Even when you are infected with a disease, when you have adversity in dealing with it, it will speed up healing. Since the santri returned to the lodge during this pandemic, Lirboyo Pesantren and the Ploso Mojo Pesantren Kediri have been carrying out Istighosah (pray to ask for forgiveness to God). This istighosah is performed together and regularly, either weekly or monthly, asking Allah SWT to avoid all reinforcements and outbreaks, including the Covid-19 virus. The practice caregivers and students read after every five daily prayers are reading the prayer to prevent the plague (Sholawat Li Khomsatun). Of course, this is a very constructive thing for the growth of religious values for the residents of the cottage.

The results of research conducted by Erin Harahap and Nur Halimah show that the efforts made by Daarul Hikmah Modern Pesantren to strengthen the resilience of Pesantren in the face of the COVID-19 pandemic so that pesantren can still carry out face-to-face learning is by doing physical activities. Namely sports and sunbathing; the obedience and ability of the students to continue to study and stay at the pesantren; support from parents who believe in the existence of their children in the pesantren; good cooperation with the local health team and regional heads; and Pesantren remain consistent in implementing various measures to prevent the transmission of COVID-19, as well as strictly controlling the healthy lifestyle of the students.<sup>27</sup>

## Conclusion

The preparations made by Lirboyo and Ploso Kediri Pesantren to create a resilient pesantren after the COVID-19 pandemic are a) Maintaining the cleanliness of the Pesantren, preparing health services, implementing health protocols, to protocols for teaching and learning activities in Pesantren during the pandemic. b) Implementing 3 indicators of resilient pesantren (healthy pesantren, clean pesantren, TOPP pesantren). c) Getting aid from the government as supporting tools for enforcing health protocols, d) Preparing students who will return to Pesantren and after arriving at

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<sup>27</sup> Erpin Harahap and Nur Halimah, "STUDI EKSPLORATIF KETAHANAN PONDOK PESANTREN DALAM MENGHADAPI PANDEMI COVID-19," *Rausyan Fikr : Jurnal Pemikiran Dan Pencerahan* 17, no. 2 (September 8, 2021), <https://doi.org/10.31000/rf.v17i2.4900>.

Pesantren. e) Cooperation and coordination with the Covid task force, the police, and the government/health service.

The efforts of Lirboyo Pesantren and Ploso Pesantren in Kediri to create resilient pesantren after the Covid-19 pandemic, namely: a) Pesantren policies to create healthy pesantren (preparing hospitals, polyclinics, and poskestren; enforcement of health protocols; sports; visits of parents of students). b) Preparing human resources that support the realization of solid pesantren. c) Pesantren prepare sufficient funds to support the realization of resilient pesantren. d) Increasing students' understanding of indicators of resilient pesantren. e) Increasing the awareness of students to implement a healthy lifestyle. f) Maintaining the cleanliness of the Pesantren environment. g) Preparing health facilities to support the establishment of solid pesantren. h) Full support from the guardians of the students, and i) Instilling the value of belief in students that the COVID-19 outbreak is a disaster/test from Allah SWT.

The obstacles experienced by Lirboyo Pesantren and Ploso Pesantren in Kediri to realize a resilient Pesantren after the Covid-19 Pandemic are: It is not easy to implement health protocols, especially physical distancing due to limited infrastructure; Ustadz and students are not familiar with using IT to support online learning; The process of returning students to the boarding school goes through quite long stages, and strict health screening and Pesantren do not yet have special facilities to quarantine if there are students who suspect COVID-19.

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