Resistance of Education Design Based on Islamic Boarding School in the Midst of The Covid-19 Pandemic: Study of Crisis Management

by Ahmad Zain Sarnoto

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Abstract

This research examines the resilience level of Islamic boarding school education during the Covid-19 pandemic. This type of research is library research with qualitative methods. Data were collected from library sources with a sociological approach. The theory used is crisis management. The findings of this study are, as follows: First, Islamic boarding school-based education is vulnerable to external disturbances, including the Covid-19 pandemic. Second, Islamic boarding school-based education in Indonesia has diverse resilience in faced of a pandemic, therefore some are carried away by the government's political policies, while others are trying to survive. Third, the pros and cons of Islamic boarding school policies revolve around technical strategies to respond to the pandemic situation as well as in responding to government policies. Fourth, the urgency of crisis management for Islamic boarding school-based education. This research contributes efforts to improve Indonesia-based education management in general, and to structuring a better crisis management foundation for the world of Islamic boarding school education.

Keywords: education, boarding schools, crisis management, pandemics.

Introduction

The spread of the Covid-19 pandemic is suspected by many parties and have caused the weakness of teaching and learning activities in Islamic boarding schools. In addition, the management of institutional administration and the boarding school's economy was also shaken. Consequently, teaching and learning activities must be carried out using online learning methods. And this was done in order to follow the government's directives on preventing the wider spread of the pandemic. It is the same in the economy. Boarding schools must survive and remain stable and even have to take advantage of existing opportunities to face real challenges(Kahfi & Kasanova, 2020).

The Covid-19 pandemic is also considered a covert life factor for Islamic education, because it is able to overhaul the order of Islamic education that has been going on comfortably so far. In fact, the predictions of observers say that the future of Islamic education, schools and Islamic boarding schools, in Indonesia is threatened with lost education so, it is feared to making a lost generation. This is because the Work From Home (WFH) policy, social and physical distancing, the teaching and learning process (KBM) using an online system makes learning that was originally done outside the network (offline) turns into a network (online). Changes in the learning model had to be carried out due to the issuance of a Joint Decree (SKB) of the Four Ministers regarding the implementation of learning at the beginning of the 2020/2021 school year, and the Decree of the Director General of Education Number 2791 of 2020 regarding emergency curriculum guidelines for schools, to support learning in the midst of the Covid-19 pandemic. The ministry's decision above indicates that the reorientation and role of Islamic education is starting to accelerate its learning format (Prasetia, 2021).

Another problem is the response to the pandemic in Islamic boarding schools is quite diverse. This is because the religious paradigms of boarding school are also diverse, some are conservative and some are non-conservative/progressive. Conservative-based Islamic boarding schools are more reserved and tend to fight the presence of Covid-19 by not fully following the health protocols recommended by the government. While others, who are more progressive, prefer to be open to all policies taken by the government as an effort to prevent and overcome Covid-19. Although the responses of Islamic boarding schools to Covid-19 tend to vary, in general, Islamic boarding schools are responsive,

namely willing to accept the application of social-physical distancing, and issuing religious fatwas containing theological explanations about the necessity to follow health protocols. They also provide procedures for carrying out religious rituals in emergency situations during the pandemic (Hannan, Azizah, & Atiya, 2020).

One of the triggers for the diversity of responses in the boarding school world is partial cases, such as the use of the AstraZeneca vaccine. So many observers said that Islamic boarding schools play a strategic role in the community, as educational institutions and Islamic da'wah, in providing legal statements/decisions regarding the use of AstraZeneca vaccines. For example, the decision of the scholars and Ulama in the NU Bahtsul Masail (LBM) Forum in responding to the use of the AstraZeneca product vaccine as permissible is the answer that the wider community has been waiting for, because there is a fatwa that said it is haram.(Naimah & Juwita, 2021).

The polarization of Islamic boarding schools in the midst of this pandemic ideally does not occur, because Islamic boarding schools are educational institutions that are the moral support for the community. The rejection of Islamic boarding schools towards government programs and different attitudes from the government must be seen as internal considerations for Islamic boarding schools to maintain their existence. However, when dealing directly with power and government, of course there are more political reasons why boarding schools have different responses, and what concrete benefits for the resilience of boarding school education will they get from their different and similar attitudes to the government. The issue of the resilience of the boarding school-based education design in the midst of a pandemic, which is seen from the point of view of resilience management in the midst of a crisis.

Methodology

The methodology of this research is a library research (Zed, 2004). Researchers collect data from various previous publications, both in the form of books, research results, journals, articles on websites, and so on. The research approach used is an educational sociology approach (Ballantine & Spade, 2014), which looks at the behavior of boarding school-based education managers in Indonesia in dealing with the pandemic. The theory used is the theory of crisis management in education (Dodds & Swiniarski, 1994), so in-depth information is obtained about the management of Islamic boarding schools in facing the crisis due to COVID-19.

The education crisis management is closely related to the government's political policies (Boin, Hart, & Stern, 2017). Thus, the management of boarding school-based education in this study is important to see in relation to the policies issued by the government, especially related to efforts to overcome the pandemic in Indonesia. In addition, crisis management in the world of education cannot be separated from social conflict, especially when it relates to various political, economic, and social interests.(Jessop & Knio, 2018). Differences or polarization within the boarding school community will be analyzed in this study, especially in their response to government policies. Finally, this theory of crisis management talks about the technical strategies that an institution or leader must take(Crandall, Parnell, & Spillan, 2013).

The three aspects above, (political interest, social conflict, implementation strategy) become important topics in crisis management discourse. For this reason, this study will examine three main issues in crisis management pursued by Islamic boarding schools in Indonesia during the Covid-19 pandemic.

Findings and Analysis

There are several important findings in this study, namely that the implementation of education in Islamic boarding schools does not have sufficient resilience, especially when it is hit by certain crises.

1. Islamic Boarding School and Crisis

Islamic boarding school-based education has proven to be intolerant in the face of sudden external changes and without precedent, as in the case of facing the Covid-19 pandemic. For example, when the government implemented the policy of Enforcement of Community Activity Restrictions (PPKM) which took place from 3-20 July 2020, a number of Islamic boarding schools closed their students and female students. This holiday policy is called a compulsion, accompanied by an alibi that they are helping and supporting government policies(Ikilhojatim, 2021).

In addition, the Kyai also have no other strategy other than encouraging the students when they are at home to keep trying, be vigilant, and always maintain health protocols and multiply dzikir. Despite all the suggestions that are merely "copy-paste" from the government, education in Islamic boarding schools has "ended", because the santri must return to their respective homes. However, a similar policy does not occur in other Islamic boarding schools. For example, the Deputy Governor of Central Java Taj Yasin Maimoen emphasized that learning activities at Islamic boarding schools do not have to stop or be closed due to the COVID-19 pandemic, as long as they follow health protocols in an orderly manner (Antoni, 2020).

The vulnerability in the management of boarding school education is based on the vulnerability of health management. This is because Islamic boarding schools are one of the contributors to the COVID-19 cluster. In fact, Islamic boarding schools that are old are still part of the contributors to the Covid-19 cluster. This can be seen from the experience of the An-Nur Islamic boarding school, Gunungkidul Yogyakarta(Eleonara, 2021). There, the Federation of Indonesian Teachers' Unions (FSGI) gave a number of recommendations, so that there would be no new clusters of Covid-19 in Islamic boarding schools (Pondok Pesantren). According to FSGI records, the new boarding school cluster occurred after the odd semester holiday and face-to-face learning was held again (Zubaidah, 2021).

Islamic boarding schools are considered unable to handle students who have just completed their vacation period at home, and are even considered not to have a strategy to prevent the transmission of Covid-19 when face-to-face learning is held again. The bad experience of such boarding school education management received serious attention, one of them from the Federation of Indonesian Teachers' Unions and then they provided input on good and correct governance. FSGI's observation is quite objective, because it departs from the failure of Islamic boarding schools in various places. FSGI noted the emergence of new clusters of Islamic boarding schools in a number of areas, namely Tasikmalaya, West Java, Boyolali, Central Java, Bangka Bangka Belitung, and Pekanbaru Riau (Zubaidah, 2021).

The former Minister of Religious Affair Indonesia, Fachrul Razi, in the end took a political policy related to the management of the boarding school which was vulnerable to crisis, by conveying that there were four (4) conditions that must be met by both schools and boarding schools. If these four conditions are met, then the school and Islamic boarding school are allowed to conduct face-to-face learning. This kind of view was conveyed by the Minister of Religious Affair in a webinar entitled "Adjusting Learning Policies in the Time of the Covid-19 Pandemic". On this occasion, the Minister of

Religious Affair said there were four things: first, the school/Islamic boarding school environment must be safe from Covid. Second, teachers, ustadz, or other teachers must also be safe from Covid. Third, the students or students must be safe from Covid. Fourth, the implementation of strict health protocols (Kominfo, 2020).

The government's perspective, in this case the Ministry of Religious Affair, can be understood that the implementation of Islamic boarding school-based education is one of the causes of the transmission of the Covid-19 pandemic caused by an unsafe environment, unsafe teaching staff and students, and low health protocols. For this reason, the Ministry of Religious Affair will only allow Islamic boarding schools to conduct face-to-face education if certain hygiene and health requirements are met. The former Minister of Religion's policy continued with the New Minister of Religious Affair, Yaqut Cholil Qoumas, who said that all teaching and learning processes must run according to health protocols. Including encouraging vaccinations for teachers and students in madrasas and religious colleges(Indonesiagoid, 2021).

The government's presence in the midst of boarding school life is no longer just a regulator, but has begun to have an iron fist. The government began to act in black and white. Islamic boarding schools have lost their independence in managing education during the pandemic. So like it or not, boarding school must obey government regulations so that the teaching-learning process can be held again. Meanwhile, boarding schools that refuse government regulations are subject to severe sanctions. For example, the Sukabumi Regency Government will take an inventory and re-examine the facilities and infrastructure supporting the Covid-19 Protocol for all Islamic Boarding Schools in Sukabumi Regency. In addition, to ensure that the health protocol rules are adhered to, the Sukabumi Regency Government will routinely monitor and supervise,(Compass, 2020).

Efforts to impose sanctions on Islamic boarding schools that continue to carry out the teaching and learning process during the pandemic with a low level of implementation of the program are considered as excessive political policies. The government has gone too far in interfering with the internal affairs of pesantren education management. Governments that place too much emphasis on sanctions rather than solutions are judged to be inappropriate and flawed. This was conveyed by a member of the West Java Regional House of Representatives (DPRD), Edi Rusyandi, who considered that there was a sanction clause in the Governor's Decree Number 443/Kep.321-Hukham/2020 regarding the health protocol for the prevention and control of Covid-19 in Islamic boarding schools exaggerating.(Sukirman, 2020).

As a result, because Islamic boarding schools do not have sufficient resilience in providing education and supporting facilities such as health services, Islamic boarding schools become objects of political policy, even though these political policies are still controversial, very authoritarian-excessive, and only make boarding school as passive objects in managing their education, not as an independent and sovereign active subject.

2. Polarization of Islamic Boarding School Education Management Resilience

Health infrastructure facilities and the ability of boarding schools to provide education are not the same. A haphazard political policy, in the name of preventing the transmission of COVID-19 in the boarding schools cluster, cannot be accepted with common sense. A member of the West Java DPRD Commission III who is also the Deputy Chair of the West Java GP Ansor PW, Edi Ruysandi, said that the government's efforts to break the Covid-19 chain in the boarding schools environment were positive

and good things. However, the clause to impose sanctions on boarding schools that violates it is an excessive measure. Rusyandi also added that Islamic boarding schools need solutions, not sanctions. Problems in Islamic boarding schools in the form of health facilities and services, the availability of masks, hand sanitizers, the food needs of kyai and santri, all of which must be the government's attention.(Sukirman, 2020).

The government is considered excessive in imposing sanctions on pesantren that violate the prokes not only because they are not present to provide solutions, but also because the government is partially present to pesantren. For example, when some Islamic boarding schools have received thousands of doses of vaccine, other pesantren are undergoing mass vaccination, and the government claims to have accelerated the boarding school vaccination process, but at the same time, there are still many Islamic boarding schools that have not received the Covid-19 vaccine. This can be seen from the statement by Rabithah Ma'ahid Islamiyah (RMI) of the Nahdlatul Ulama (PBNU) Executive Board, who said that although there have been reports from a number of Islamic boarding schools that have received the Covid-19 vaccine, there are still many Islamic boarding schools that have not received the Covid-19 vaccine.(Permana, 2021). This means that the government being present as a sanctioning agent is not a solution, it is an inappropriate action, because the desogn of resilience of boarding school management is not uniform.

In addition, the polarization of Islamic boarding schools is also not the same. If some Islamic boarding schools do not discriminate between types of vaccines, then there are some Islamic boarding schools that accept certain vaccines and reject other types of vaccines. This can be seen from the case of the rejection of Islamic boarding schools in East Java to the AstraZeneca vaccination program by the government. Caretaker of Amanatul Ummah Islamic Boarding School, KH. Asep Saifuddin Chalim, openly said that his party refused to inject the AstraZeneca vaccine at the educational institution he manages. Asep Saifuddin Chalim strictly forbids tens of thousands of students and teachers at his educational institution from receiving injections with the COVID-19 vaccine produced in the UK.(Budianto, 2021).

Unlike the case with other Islamic boarding schools that are willing to receive vaccinations with AstraZeneca. This can be seen from a number of kyai and caretakers of Islamic boarding schools in East Java Province, who stated that their party was ready for injections using AstraZeneca. This phenomenon was also conveyed by President Joko Widodo during a visit to Sidoarjo Regency. The President said that he had met with the Indonesian Ulema Council (MUI), East Java, and met with Ulama in East Java Province to discuss the AstraZeneca vaccine. According to Jokowi, the MUI and the kiai in East Java are ready to be given the AstraZeneca vaccine and will soon be used in their Islamic boarding schools.(Presidentgoid, 2021). This is independent of their respective religious ideologies as well as the president's political interests with AstraZeneca, but what is most prominent is the phenomenon of boarding school's attitude towards the AstraZeneca vaccine, which is part of the material supporting the polarization of boarding school.

Islamic boarding schools are experiencing polarization because of differences in the ability of supporting infrastructure and differences in religious ideology and political interests, this has an impact on the implementation of education in boarding school. In Islamic boarding schools which are completely limited, both in terms of infrastructure and superstructure (religious ideology and political networks), the practice of providing education is different. Islamic boarding schools that are unable to guarantee the safety of their students take a policy to repatriate or suspend education. However, Islamic boarding schools are quite capable in terms of infrastructure and political networks, so the implementation of education will continue to be carried out while still complying with

health protocols. For example, Gontor Islamic Boarding School has an independent PCR (Polymerase chain reaction) tool.(Pebrianti, 2020).

Considering that Gontor Islamic Boarding School is very independent in providing the PCR equipment, the boarding school said that in future the PCR will not only be intended for the health interests of the students but will also for the benefit of the wider community. Spokesman for the COVID-19 Task Force at Gontor Islamic Boarding School, M. Adib Fuadi Nuriz, said that to obtain the PCR equipment independently, the boarding school had to disburse funds worth Rp 2.1 billion. This huge amount of money is commensurate with its function, namely in one day being able to examine 2,000 samples (santri/wati). In addition to prepared this PCR tool, Gontor Islamic Boarding School is also preparing for installation, operation, as well as the operator or user(Pebrianti, 2020). All preparations and abilities possessed by Gontor are not necessarily owned by other boarding school. This is also a polarizing variable for educational resilience in the boarding school environment.

Thus, the resilience of boarding schools education is not the same. The factors behind it also vary, ranging from financial capacity, political network capabilities, and the ability of health support facilities which ultimately have a major influence on the sustainability of Islamic boarding school education during the pandemic. Islamic boarding schools that have many abilities are more resilient in facing the pandemic crisis, so that the implementation of teaching and learning activities continue, while implementing the implementation of health protocols and even providing health services independently, even contributing to the health of the community around the boarding schools. However, boarding schools are weak from all sides, they are forced to take time off, even when they return to implementing teaching and learning activities. they are accused of being the cause of the transmission of the virus and are framed in the narrative of the "boarding schools cluster". This last category of pesantren is not only suffering from the virus attack, but is also threatened with legal sanctions due to regulations made by the government.

3. Pros and Cons of Technical Strategy for Responding to Change

The diversity in the resilience of education patterns in boarding school is exacerbated by the discourse around boarding schools which only gives rise to pros and cons related to technical strategies to respond to change. Boarding school has become a completely powerless subculture when it comes to the health aspect. Discourses related to boarding school, education, and the pandemic only concern how boarding school should implement health protocols optimally, look for religious arguments that support the government's political policies in order to break the chain of transmission of the corona virus, as well as the pros and cons of receiving vaccinations with certain types of vaccines. They are all technical and very insubstantial.

At the same time, the world is in chaos or war. The General Chairperson of the Nahdlatul Ulama (PBNU) Executive Board, KH. Said Aqil Siroj, said that there were several big wars that NU residents had to win. The war referred here is not physical but a war to influence each other in order to seize, control, and change people's way of thinking. One of them is biological warfare. This new war began when there was a Covid-19 pandemic. Countries that are able to produce vaccines today will come out victorious in this biological war. Meanwhile, countries that cannot afford and can only import will lose. Even though the Covid-19 virus has now appeared many more virulent variants. One of them is the Delta variant from India, which is considered to be more contagious than the original Covid-19 virus.(NUOnline, 2021).

In a situation where the world is holding a biological war, it is not only Islamic boarding schools that are unable to move to fight from within, but the state and the Indonesian government itself are also losing. Said Aqil Sirad said that the fragility of the national health system, among other things, was due to the high import of medical equipment (alkes). According to Kiyai Said, currently there are around 94 percent of medical devices in circulation that come from imported products. The dominance of imported products marks the fragility of the national health system. Said Aqil then suggested that the government would improve the national health system, by increasing the ratio and reliability of domestic health facilities, such as hospitals and health centers.(CNNIndonesia, 2021).

The fragile national health system is a macro context for the pesantren health system which is also fragile as a micro context. When there is a crisis such as the Covid-19 pandemic, the organization of Islamic boarding school activities, including education in it, must also accept defeat in a global war. Islamic boarding schools are forced, like it or not, to talk and debate about technical issues and strategies that are not substantial. Because pesantren, like the state, cannot do more, let alone think about creating their own health products, which are useful for the health services of santri, ustad and clerics, so that teaching and learning activities are not disrupted by this kind of health crisis.

When Islamic boarding schools are no longer moving and cannot do much to maintain their independence, Islamic boarding schools inevitably become passive objects for every government policy program. For example, when Vice President Ma'ruf Amin reviewed the process of implementing face-to-face learning at Darunnajah Islamic Boarding School, Jakarta, the government really acted very superior and asked for the vaccination process for pesantren administrators, teachers, administrators, and employees to be accelerated.(Rosana, 2021). Meanwhile, the pesantren can only agree, support, and cooperate with the government with one common hope, which is to be able to return to holding face-to-face education as before the pandemic arrived. The rest, Islamic boarding schools can only refuse trivial things, such as certain types of vaccines, but accept other types of vaccines. This means that the management of Islamic boarding schools and all their policies only focuses on technical issues and strategies for responding to change, without really being able to offer new alternatives, due to their inherent weaknesses, which are much weaker than the state's position.

In this weak and lacking situation, both in terms of health infrastructure and policies, Islamic boarding schools are not independent, even in terms of narratives and solutions. The Federation of Indonesian Teachers' Unions (FSGI) is an external institution outside Islamic boarding schools, but after seeing the big gaps in the weaknesses of Islamic boarding schools, FSGI dared to build a narrative about what is good for pesantren to cover those gaps. Likewise, when it sees the gaps in the weaknesses of pesantren, the government dares to build legislation whose clauses threaten pesantren with sanctions. The weakness of the Islamic boarding school becomes the capital for external institutions to regulate, suggest, and frame it in a definitive narrative, which pesantren itself can only do passively and accept. There is no strong resilience system in the body of the pesantren, especially regarding the education it provides, so that the pesantren can be independent. The only capacity of pesantren is religious fatwas whose orientation is predictable, namely supporting the direction of government policies and installing bodies that are fully dependent on the government.

On the other hand, when Islamic boarding schools try to build their own defense system, at least by trying to optimize their religious philosophy, as Kh. Asep Saifuddin Chalim with his institution, Ponpes Amanatul Ummah Caretaker, then he became a minority actor and was not popular. Likewise, when the Islamic boarding school struggles

to contribute to the health of the santri and the community around the boarding school, such as the Modern Islamic Boarding School Darussalam Gontor, then he becomes a minority actor, unpopular, even the only Islamic boarding school that can do much. Theological opposition such as Pondok Amanatul Ummah or through real contributions such as the Modern Islamic Boarding School Darussalam Gontor, then such phenomena are very few and the quantity is very small.

4. The Urgency of Islamic Boarding School Education Crisis Management

COVID-19 has spread all over the world. There is a new terminology called "crisis team", which has worked hard to overcome all the challenges. Tara Trachsler and Wouter Jong say that this crisis team tends to rely on its own procedures and responsibilities, but most still underestimate the importance of the mindset of each person on the team. Hence, crisis management should be considered as the work of an elite who can also adopt new insights in the field(Trachsler & Jong, 2020). This also happened in the case of the experience of Islamic boarding schools in carrying out their educational functions during the pandemic. There is no strong integration and coordination movement yet, even though the situation at hand is a crisis situation.

Considering that Islamic boarding schools face a crisis situation, the way to build resilience must be taken through what is called crisis management, namely a conceptual framework and practice that puts the crisis paradigm as the context. A study on crisis management in the context of education in Indonesia was once conducted by Dasrun Hidayat, et al., taking a sample of this university. According to Dasrun, et al., the resilience of the education pattern cannot be separated from the problem of crisis management, because the world of education in Indonesia is facing this pandemic. According to Dasrun Hidayat, et al., the government has established Study from Home (SfH) as an emergency learning program during the COVID-19 pandemic. The implementation of SfH is done through online learning, using various applications; such as chat and video conferencing. Dasrun Hidyat, et al., found that there are two weaknesses of online learning, namely technical and communication weaknesses. Technical weaknesses are influenced by geographical factors, internet networks, and internet costs. While the weaknesses of communication include slow adaptation, learning media that have not been maximized, an interactive atmosphere that has not been built, and the absence of an atmosphere of empathy. This situation resulted in lecturers not being able to manage learning effectively. Online learning during SfH must be able to build collaborative classes to be able to grow students' motivation and interest in learning. Collaborative classes are realized when lecturers and students try to improve communication competence While the weaknesses of communication include slow adaptation, learning media that have not been maximized, an interactive atmosphere that has not been built, and the absence of an atmosphere of empathy. This situation resulted in lecturers not being able to manage learning effectively. Online learning during SfH must be able to build collaborative classes to be able to grow students' motivation and interest in learning. Collaborative classes are realized when lecturers and students try to improve communication competence While the weaknesses of communication include slow adaptation, learning media that have not been maximized, an interactive atmosphere that has not been built, and the absence of an atmosphere of empathy. This situation resulted in lecturers not being able to manage learning effectively. Online learning during SfH must be able to build collaborative classes to be able to grow students' motivation and interest in learning. Collaborative classes are realized when lecturers and students try to improve communication competence(Hidayat, Anisti, Purwadhi, & Wibawa, 2020).

But in reality, crisis management that uses online learning as a solution also faces many obstacles. In addition to internet network infrastructure constraints, there are also obstacles that are leadership in an organization. Based on cases in the form of higher education institutions in Australia, Britain and the United States, there are findings that say that crisis management actions must be taken by touching various sectors, by prioritizing the most crucial matters, then being identified and grouped thematically, to formulate problems. solving it. This kind of crisis management demands the presence of a caring leadership model, as a positive tool that allows a leader to be more sensitive in recognizing and responding to structural weaknesses in an educational institution.(McNamara, 2021). In this context, Islamic boarding schools must be led by a visionary kiyai, not only following government programs in dealing with the spread of COVID-19, but must take creative steps from within, as was done by Pondok Gontor.

There are at least 13 suggested strategies to overcome management challenges in the crisis era. By taking a sample of universities majoring in medicine, Karimian, et al., formulated thirteen strategies, including: virtualization, technology support, empowerment, participation, sharing, helping, integration, compression, overcoming neglect, flexibility and diversity, severance pay, protection; and monitoring. A personal approach through the incorporation of technology is also considered a very important solution. Simply put, providing technology-based education and a more flexible platform (because it must be adapted to the audience) is the most important solution in crisis management in education. As a result, the scope of crisis management is expanding not only at the individual and academic levels,(Karimian, et al., 2021). Meanwhile, Islamic boarding schools have deep weaknesses in terms of using this technology, including online learning as reported by Dasrun Hidayat, et al.

However, crisis management still cannot be separated from the installation of information technology into Islamic boarding schools. This is because the closure of educational institutions is considered effective in preventing the corona virus (COVID-19) pandemic. Therefore, an effective knowledge transfer scheme or scenario and teaching-learning process in the context of this pandemic era must be through maximizing information technology (IT) tools and knowledge management (KM) approaches. Several factors that support this, include distance learning and online IT tools, knowledge explorations, types of educational knowledge (tacit-explicit knowledge), and internal-external knowledge in education. In addition, several concepts and theories are combined, namely the SECI theory and the ambidexterity view, namely the exploration and exploitation of knowledge.(Saide & Shengb, 2020). In the context of Islamic boarding school education, which experiences problems in the use of information technology, crisis management requires the creativity of institutional leaders, kyai, foundation heads, school principals, to explore their respective knowledge. There is no single formula, considering that the conditions of pesantren and their capacities are different from one another.

The lack of similarity in the capacity and capability of this pesantren is not an impossible problem to solve. Because boarding school can take the least action, namely following government policies. In many countries, the current coronavirus 2019 (COVID-19) pandemic has prompted governments to implement public health measures aimed at preventing its spread. Although there is always a gap between idealism and practice. One of them is maximizing "multilingual" skills and indigenous cultural assets of the local community, in order to eliminate misunderstandings about the pandemic and the negative stigmatization so far. It should be underlined that all of this is in order to realize the importance of an integrated approach to dealing with the pandemic. This approach will be able to capture the needs of the community and frame them in a shared paradigm, which is able to strengthen the world of education and public health regarding COVID-19. This paradigm is open to receiving input from various stakeholders,

including knowledge and customary holders, for the sake of collective welfare(Mbah, Bang, Ndi, & Ndzo, 2021). In the context of pesantren education in Indonesia, there must be a common language among pesantren education managers to mobilize collective action with the government, in order to tackle the spread of the pandemic. This is part of the crisis management action. This action must have strategic value, especially for managing the crisis(Spais & Paul, 2021).

Collective action between pesantren and the government is a tangible manifestation of anti-crisis management activities, both organizationally, socio-psychologically, and technically. This collective anti-crisis action between pesantren and the government is only for one common goal, namely facilitating anti-crisis management in the world of education. Efforts to realize this common goal in turn provide basic information that is very relevant in making decisions and actions that are nuanced in politics, administration, and academic practice.(Nenko, Orendarchuk, Rudenko, & Andrii, 2021). Aligned Islamic boarding schools, one vision and one mission, with the state make the management of pesantren education not politically at odds with government policies, obeying laws and regulations such as PPKM and others, and academic practices in the form of implementing learning can run smoothly. Without collective and synergistic action between the government and the management of Islamic boarding schools, efforts to overcome the crisis will experience many obstacles.

In many countries, crisis management practices in education in the face of this pandemic are also being pursued through social media platforms, which can help reduce the health consequences of COVID-19 and manage the global health crisis. Because, unavoidably, this pandemic has created a global mental health crisis and has given birth to a lot of incorrect information. So that correct information is urgently needed to dispel uncertainty, fear, and mental stress, and to unite the global community in a joint and collective effort to fight the disease COVID-19 around the world. Social media always provides positive and negative data. COVID-19 is generating an infodemic worldwide. This infodemic erodes public trust and hinders virus control. Even,(Abbas, Wang, Su, & Ziapour, 2021). In other words, in the context of crisis management in the world of pesantren-based education in Indonesia, the government and Islamic boarding schools must be synergistic in utilizing social media, fighting hoaxes around the pandemic, and restoring the crisis of public trust. All of this is part of the necessity in realizing crisis management in the pandemic era.

Conclusion

Based on the description above, the resilience of the boarding school education pattern in the midst of the Covid-19 pandemic is sought through crisis management. It's just that the crisis management of the pesantren education world during this pandemic tends to be passive-affirmative. Islamic boarding schools are powerless to take steps that grow from their internal awareness, because they are constrained by many obstacles in the form of infrastructure and human resource capacity, so that they become passive objects that must affirm all government policies. To survive in the midst of a pandemic crisis, the management of Islamic boarding schools is more about supporting all government policies, such as the strict application of health protocols, even being able and without protesting to receive sanctions from the government if they are considered to have violated the prokes rules. By acting passively and affirming the government's political policies, the implementation of pesantren education is much more sustainable. The implementation of teaching and learning activities can be carried out within the corridor frame that has been determined by the government. If anyone acts actively, it

becomes part of the minority and is unpopular. There are few cases where pesantren try to differ from government policy, but this phenomenon is an exception. Even if there are pros and cons within Islamic boarding schools, which both imagine the continuity of education during the pandemic, it is carried out at the level of technical strategy, not at a substantial level that really offers alternatives and novelty. This is because the boarding school itself has not been able to get out of its internal constraints, such as the lack of infrastructure, and human resource capacity to contribute more for the students and for the surrounding community, especially in tackling the pandemic.

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